

WHAT MAKES YOU TICK?

Clearing of Spirit Mind Body



Improving Your Relationships
Anatomy of Understanding
Dealing with Upsets and Trauma
Being, Doing, Having to the Fullest
Can Your Vitality Be Restored?
What Makes You Tick?
Is Life Just a Game?
How to Generate Happiness
On Holistic Therapies

about L. Ron Hubbard's Applied Philosophy

by an Independent Scientologist

Clearbird Publishing

C. Bird:

What Makes You Tick?

Clearing of Spirit Mind Body



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Foreword

by Michael Moore

For thousands of years man has struggled through life not knowing really from whence he came, nor what he was doing here or why. There has been no training manual for life given to man when he enters this world. No one sits down with him and explains what life is really all about. All he has is some schooling heavily emphasizing the physical universe and how it is made and works, but that does not really prepare him for life's travails or irrationalities anymore than a quick chat by his parents prepares him for parenthood.

So often man has asked the questions. Is it really possible to know what makes a man tick? Is it possible to understand why man behaves the way he does? How does he become subject sometimes to such irrational behavior and, importantly, how can he improve his lot in life?

Ron Hubbard thought about these questions and spent most of his life researching man and looking for these answers. Fortunately for us, Ron Hubbard was able to wend his way through the labyrinth of life and find the answers man so desperately needs and, before he departed, he gave the legacy of this vital and much needed information to the world. It includes the understanding of life, it's composition and potentialities. The application of this philosophy, called the technology or 'tech' for short, includes Auditors (practitioners) applying certain auditing techniques and procedures (processes) with Preclears (clients) to produce exactly defined benefits for that preclear.

Such benefits can include:

- an increased spiritual awareness;
- an improvement in lifestyle;
- an acquired or improved ability of a clearly defined nature.

In fact, the philosophy and working technology which Hubbard researched and developed is well known by many thousands of people who have found it to be beneficial for them in their lives and has assisted them to become more aware and capable.

This book explains these basic principles of life so painstakingly researched by Ron Hubbard. Not only that but it gives the information in such a refreshingly clear and easy to understand way that anyone can apply these basic principles and see the results immediately. This is vital information for everyone. It is the training manual for life we need so much. This is a book you can read many times, a book that will become dog-eared with use. A book that will assist you to improve your life.

Here is where you start!

Michael Moore

President

International Freezone Association

Author's Foreword

This book is about the applied philosophy of Ron Hubbard (1911-86). The philosophy's uniqueness is not so much the general ideas as the work that went into testing their workability and, consequently, their practical applications. The principles it contains form the basis for an applied spiritual technology. The derived techniques are put to use in many parts of the world in a number of fields. One set of techniques is tested and applied in personal counseling; other principles and sets of techniques in education, in management, and in drug rehabilitation. In counseling the accent is on self-development: increased ability, improved relationships, and a better understanding of life.

This practical aspect of the philosophy, and the results possible to achieve, is unparalleled in any earlier attempts, be it in Eastern belief systems, such as Yoga and Meditation, be it in psycho-therapy or other schools of guidance and counseling. The personal counseling includes, as well, help for people suffering from psychological trauma, depression, stress, and psychosomatic conditions.

The book is based on a series of introductory lectures given by the author over the years. While Ron Hubbard was still in charge, there was a tradition, alive and well, of practitioners giving lectures to people new to the subjects covered. In this tradition, we have sought to write about subjects it's easy to relate to without any particular prerequisites. Also, we are not trying to give an impersonal textbook version of the philosophy, but present it as know-how relevant to daily life. We want to cover important aspects of the basic philosophy in a manner that touches the readers' lives and to share the spirit of discovery we experienced when we first studied the subject and the technology.

Today, Ron Hubbard's writings, through ownership of the copyrights and various trademarks, are controlled by a little known corporation called Church of Spiritual Technology (CST). Contrary to the name, this entity is not a church nor a non-profit entity, but a [privately held corporation \(1\)](#). It is very proprietary about its trademarked property and an aggressive defender of what it sees as its business interests. This corporation also controls Church of

Scientology and thus is closely associated with the name Scientology™.

To avoid any confusions about intent and affiliations set forth in this book, we have wiped the slate clean and are simply referring to the subject as "the applied philosophy". This also reflects that we are not covering or interested in any religious convictions that could be derived from the philosophy. Our interest is primarily in the technology. To explain the technology the philosophy behind it has to be understood. We define the subject based on Ron Hubbard's work as: "...that branch of psychology which treats of (embraces) human ability" (2). We want to give the subject a clean start as a cognitive and humanitarian philosophy that can be studied and applied without any strings attached. When we in places use the term "Clearing Technology" it refers to the derived technology that is used in personal counseling.

The Editors

and C. Bird,

Class VIII Clearing Technology Practitioner

Important Note

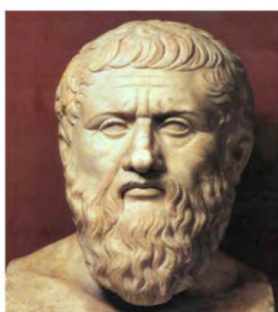
When reading this book, or any other book, make sure to look up any word you do not fully understand. Loss of interest, feeling blankness regarding something just read, tiredness, confusion and sometimes violent disagreement have all been traced back to and resolved magically once the reader cleared up the words. To understand the intended meaning of a sentence, the reader has to understand the words fully. Missing, incomplete or wrong definitions for words make this impossible. There is a glossary in the Appendix that explains all the special words in the subject. Any regular English language words should be looked up in an English dictionary. Footnotes are placed at the end of chapters and should be looked up when they appear in the text. Grey boxes, like this one, contain additional data of interest, not part of main text.

- 1) Church of Spiritual Technology (CST): Corp ID Number: C1074287 Date of Incorporation: 5/28/1982 Registered Name: Church of Spiritual Technology, 419 N. Larchmount Blvd #86 Los Angeles. Agent for Service of Process: Sherman Lenske, Woodlands Hills, California.
2) From Fundamentals of Thought, chapter 1 (1956), by L. Ron Hubbard.

Introduction

In this introduction we will answer some frequently asked questions and outline what the applied philosophy is and isn't.

In the foreword we quoted Ron Hubbard's definition of his philosophy as: "...that branch of psychology which treats of (embraces) human ability." In the original context of this definition he also points out the true meaning of the word **"Psychology"** as: **"The study of the psyche; the human soul or spirit"** (1). In other words, it is the study of the psyche, spirit, or soul with special interest to abilities. By the spirit is not meant the brain nor some mysterious entity, as it sometimes is described in various subjects. It's what in literary language is called the human spirit, the best and most decent side of us that apparently has hidden, but enormous, resources of power. What we are talking about is the core personality, the self, YOU. "Spirit" comes from Latin "breath". The classical idea is it's "the breath of life". It is indivisible from being alive. It's the non-material part of man and the seat of his consciousness. It is in charge of his decisions, goals and purposes; it's what he feels with and views life from; it is the unit that is aware of the surroundings and self.



Plato 428-348 B.C.

The meaning of the spirit or psyche as the non-material Awareness Unit was well understood in the distant past and up through the most of the 1800s. You see classical philosophers, from Socrates and Plato to Descartes, Leibniz, and many others, firmly hold the view that man is more than a body. Descartes "proved" the existence of the human spirit with his famous philosophical maxim: "I think, thus I am!" The personality and the mind, through history, were never viewed as a conditioned brain or simply manifestations of the central nervous system.

The way Mr. Hubbard has done his research and study of this non-material entity is practical and result oriented; in this respect he is removed from classical philosophy's more speculative approach. Once he accepted man's awareness as seated in a separate non-material entity, called ME and YOU in daily language, and started to work systematically from this basic assumption, the supporting evidence became overwhelming and the results convincing. The results possible to achieve through counseling and personal development exercises were, and

are, remarkable and trailblazing. He has succeeded in uniting two schools of thought: spiritual philosophy and a practical experimental and scientific methodology and has come up with something that has dozens of practical and daily life applications.

Psychology

Psychology today is many, many things. There is a tremendous activity and amount of books written on the subject. There seems, however, to be little agreement on facts and findings when it comes to the very nature of man and how to treat his psychological shortcomings. The prevailing school of thought in leading universities is that [the brain is the mind and personality \(2\)](#). The founder of experimental psychology, the Leipzig professor Dr. Wilhelm Wundt (1832-1920), officially tried to "kill" the human soul and spirit when he published his work, "Elements of Physiological Psychology" (1873-74). Here the mind and personality is reduced to secondary physiological and biochemical phenomena. It has been an ongoing battle ever since. Someday we may, again, be recognized as sentient Beings, not as biological robots or meat computers.

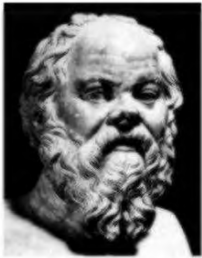
The extensive and systematic studies of human behavior, the brain, and the nervous system have, of course, revealed much useful knowledge. But in terms of helping the individual in living happier and more productive lives and fulfilling his or her dreams and goals, this school of thought has little to show. The problem was, and is, to treat a non-material entity as a physical object. This study of the personality and mind as a 'thing' does little in terms of explaining what "makes man tick" (motivates him), how he can improve his relationships with his fellow man, and how he can increase his intelligence and ability. Instead, it seems, that mainstream psychology with its biochemical model all too often has depended on new drugs developed by the pharmaceutical industry and used on all types of people, from unruly school children, to teenagers and adults with a wide variety of personal problems and unresolved issues.

What is Processing?

The body and its physiology can, obviously, deeply affect how we feel, think and act; but so can our personal belongings, our health, our friends, our luck in life, and a dozen other things that clearly are separate from who and what we are as individuals. In Clearing Technology we work with the basic individual, the Being or Awareness Unit. We work with his points of view; we sometimes work with traumatic experiences that deeply affected and shaped these points of view. Sometimes we inspect assumptions and data the individual holds as true due to experiences, education, tradition, associates, or culture. This is all done in a manner as to let the individual freely work it out for him or herself; arrive at answers that are true to him/her. "If it isn't true for you, it isn't true," is the guiding maxim in this type of self-improvement work.

This type of work is mainly done in counseling sessions, sometimes called auditing, sometimes processing. A counselor or practitioner of Clearing Technology will administer a process or drill to the individual. [She \(3\)](#) will ask the client questions or give instructions. You

can see a relationship between Clearing Technology and Socrates and Plato. These classic philosophers used a similar method with their students. Socrates formulated the Socratic



Socrates

Method. He only asked questions; his students had to find their own answers. Socrates worked on the assumption that his students could arrive at the right answers by themselves as long as they got a little support and help. He had great confidence in the power of reason and sound judgment of the human spirit. In the renaissance, this method was renamed the maieutic method, meaning 'acting as midwife'. This was when Socrates' and Plato's work resulted in a second enlightened era of human history.

In a fashion similar to Socratic Teaching, the practitioner expects the client to answer truthfully the questions she asks and after he has worked things out for himself. Sometimes she expects the client to carry out an instruction physically. This all depends on the technique or process applied and will be explained further throughout the book. The practitioner's job is primarily to keep the client's attention focused on the task at hand and get him through any difficulties, including painful moments, impulses to back off, give up, or change course, away from what needs to be looked at or done. The processes are carefully designed to lead to a new ability and overcome difficulties by breaking through narrow mental barriers and apparent fences. As a result and by design, the client will reach new insights, new clarity, new vigor and joy of life. The practitioner's role is that of an executive secretary, you could say, where her client is in the role of an empowered boss. She anticipates what needs to be done, but only because she has a deep understanding of her client's goals and objectives, weaknesses and strong points. Without the client having to express it, she knows exactly what is going on and gets the client to perform at his best, confront the issues at hand and overcome any barriers. She does not engage in discussions with her client, nor does she pass any judgment whatsoever. Effortlessly she guides and empowers her client to reach his goals and overcome any barriers and difficulties in the way.

Does Processing Work?

Clearing Technology has been in existence and has been practiced, in one form or another, since 1950. Tens of thousands of clients have received processing in all parts of the world. It has been applied to individuals from totally different cultures, backgrounds, educations and religious beliefs. Uniformly we have seen rave reports from clients after they have completed their processing. Psychometric testing has proven that processing can indeed raise intelligence, aptitude, literacy level, wellbeing, and general feeling of satisfaction and happiness. It can resolve conflicts in families and in the work environment. Frequent job promotions of clients after processing give statistical support to the fact that it increases ability, socially and professionally.

Did Ron Hubbard Invent the Subject?

According to his book 'Fundamentals of Thought': "Scientology was discovered (found), not invented (created). It was organized by L. Ron Hubbard."

When you study the subject, you will recognize many principles, bits and pieces, known to

other fields. It's the organization, the testing that went into validating techniques and methods, and the practical application and results in the realm of the humanities, the human mind and spirit that makes this applied philosophy unique. It was a daring attempt into a dark realm, "the Terra Incognita (4), one inch behind our foreheads," as Mr. Hubbard expressed it in 1950. In developing the subject from 1950 onward, he was assisted by a corps of loyal practitioners, who would test, and sometimes design and suggest, techniques to forward the workability and reach of the technology. The practical techniques have undergone many changes since 1950. Yet, many of the early techniques are still in use to this day and have produced stellar results for over 50 years.

Ron Hubbard (see press photo) was born in Tilden, Nebraska on March 13 of 1911, son of a naval officer. He grew up near Seattle on the US West Coast. He spent much of his time away from the books. He became an able yachtsman and skipper and also an early small planes pilot. He first made his mark as science fiction writer. He was in the 1940s accepted as a member of the prestigious Explorer's Club of New York based on his many travels and



explorations. In all that he did, writing, traveling and study, his underlying passion was to understand and be able to help his fellow man. He served as a naval officer during World War II. He never completed any formal higher education but relied on his ability to quickly study a subject. He relied on his intuitions when it came to understanding the mind and spirit and come up with hypotheses for testing. His best known book, the first on the subject, is "Dianetics, the Modern Science of Mental Health" from 1950. It became an

international bestseller. Currently it is reportedly sold in over 20 million copies.

He was the founder and leader of Church of Scientology until around 1978. He retired completely in 1980 and reports will have that he was incapacitated around 1981. He died in January of 1986 under mysterious circumstances that never were fully revealed.

What Is the Freezone?

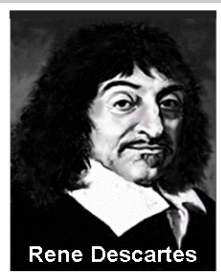
In 1982 a power struggle took place inside the Church of Scientology. It resulted in a new generation and style of leadership. The new leadership apparently had dreams of turning the Scientology Organizations into a tightly controlled multi-national corporation and economical powerhouse. The new leadership's vision was to turn 'Scientology™' into a slick trademarked brand name. The whole subject became commercialized beyond recognition. Internal harsh "ethics rulings" and expulsions of loyal supporters of Ron Hubbard and his original vision were rampant during those times. Hundreds, maybe thousands, of loyal old-timers were expelled during that period.

As a predictable result a schism took place. A large number of members, from top leaders, experienced practitioners to lay members left the organizations. Many professionals started their own practices and organizations. Best known are Rons Organizations, founded by a personal friend and trusted executive of Mr. Hubbard's, Captain Bill Robertson. This whole movement is called Free Scientology or the Freezone.

Is it a Religion?

The Church of Scientology™ is registered as a religious organization. It has a number of court rulings confirming the legitimacy of this status. The Church was originally formed in 1954 for better legal protection under the US Constitution. It operated, however, as an organization delivering courses and counseling to the public at large. The teachings were presented as an applied philosophy of non-denominational nature. The services were aimed at self-improvement. These services, regardless of how one classifies them, will always be at the core of the subject.

To some individuals, Scientology Church members and Freezoners alike, the official status as a religion is important and personal. To others, like the author, it is not. We reserve our right to remain non-denominational and regard it as a philosophy. Although the subject adds to our understanding of the human situation there are plenty of unanswered questions for keen minds to research. As a tool for assisted self-help we find it unsurpassed. To go beyond that is a matter of...well, faith. In our books on the subject we do not profess any specific religious beliefs or doctrines as we find them based on personal beliefs and unnecessary to the technology. Our interest is practical and pragmatic. What we write about is the applied philosophy and the technology derived from it. Ron Hubbard said, that the subject will only go as far as the workability of the technology goes. Although his research was comprehensive and complete in its time, there are still many issues that require research or validation. Among those are high spiritual states of beingness envisioned but not stably attained. Looking upon the subject as a technology, things can be researched, advanced levels added. In the realm of religion such research would be unthinkable. Currently there is no research taking place in the Church. Any and all research and development is taking place in the Freezone.



"I Think Thus I Am"

Rene Descartes (1596-1650). French philosopher, mathematician and physicist. He is called the father of modern philosophy. He wrote in Latin. The maxim "I think thus I am" is in Latin: "Cognito, ergo sum". 'Cognito' means mainly to know, be cognizant of. So his maxim should translate into "I know thus I am" or "I am aware thus I am". He is talking about being aware and knowing independently of the physical universe. In his writings he clearly distinguishes between the spirit and the body.

1. Per Webster's Dictionary, Psychology: (Greek) Psyche=Spirit; soul; -ology=Study of; discourse.

Also from Webster's, Spirit: the intelligent or immaterial part of man as distinguished from the body. The animating or vital part or principle in living things. (from Latin, spiritus: breath, the classical idea being, the spirit is the "breath of life". It's indivisible from being alive).

2. We are well aware of that many specialized schools of psychology and psychological counseling may disagree with this description. It is, however, the prevailing model taught in universities.

3. The practitioner is in this book referred to as "she", the client as "he". This makes the text easier to understand. In practice you will find about 50/50 men and women as practitioners and clients. It is also a way to express our non-sexist attitude.

4. Terra Incognita: (Latin) Unknown land. On old maps unknown continents and territories would be marked as 'Terra Incognita'.

Chapter 1:

The Cycle of Action

Introduction

The applied philosophy builds on certain practical principles that can be demonstrated to be factual. The principles are graded in importance based on their usefulness to processing. They explain how and why the processes work. A thorough understanding of these principles is therefore necessary in order to apply the technology of processing competently and with predictable good results.



Recognizing and using such principles can be compared to engineering. In engineering we have a number of basic physical laws that have to be fully understood, respected, or taken advantage of, in order to build something of value. The skilled use of natural laws is what makes a bridge stay up and carry traffic; using other natural laws make radio- and television transmission possible; understanding and applying yet others make cars run, etc., etc. In short, to be effective in any field, one has to have a practical understanding of the laws one is operating under, adapt to them in some places, and find new applications and solutions in others.

The fields of the human mind and spirit seem less orderly. These fields are full of opinions and little fact. The approach in the applied philosophy to these fields is new and refreshing. Ron Hubbard found a way to test principles and thus make new inroads to the oldest puzzles of man. Who am I? Where do I come from? And more mundane ones: Why do I always get upset with my neighbor? Why am I 'feeling down' for no apparent reason? Why do I keep having problems in my career?

The approach is not to provide authoritative and universal answers to any of these questions. What is used are drills and processes so each person can walk his or her own path towards greater understandings and insights of his or her own history and issues. He can find his own path towards growth in abilities and wisdom; and his own ladder of increased success and survival as a Being. Clearing Technology is thus a system of processes and drills that enables an individual to arrive at his own answers to questions important to him. He finds subjective truths and certainties that helps him understand and deal with life in and around him.

We have been taught in school and by society that the brain, the mind, and the spirit are almost incomprehensible entities. These subjects are maybe the most opinionated subjects in all of human knowledge. Psychology, psychiatry, medicine, the great religions and the

philosophies of great thinkers seem to agree on very little in these areas. Yet, these subjects are some of the most important ones to understand as they describe ourselves and how we view others and life at large. The applied philosophy brings order to this confusion. It has established some basic laws and practical principles that bring order to this murky field. Better yet, it does not take expensive and complex scientific experiments nor understanding of advanced mathematics to demonstrate these laws and their practical workability. The principles can be demonstrated to one individual at the time, as it happens in processing, and the person is free to make his own observations and draw his own conclusions as they apply to his life, issues and situations. Demonstrated in this way to enough individuals, the findings can be agreed upon as being basic laws of life. The approach in each case is simply to work one on one with a client and have him arrive at his own insights, conclusions, and practical applications.

How to Study a New Subject

Just about any conclusion or proof of fact in the field of the mind and spirit can be criticized and invalidated by diverging schools of thought. That is because mainly opinion and little proven fact exists. Human history is full of conflicts, violence and even wars between clashing schools of thought and religions. Each seems convinced that their views are the only valid truths. When studying such a new subject in earnest, it is therefore important to skim through the subject and find something one can agree with. Then repeat the process and find something else one can observe and relate to. Not until a friendly relationship has developed should one attempt to study a subject in depth. Also, if you find the ideas confusing while reading this book, make sure you look up any word you do not fully understand. This will in many instances clear up the confusion. It has been found that loss of interest, a blank feeling regarding something just read, tiredness, confusion and sometimes violent disagreement routinely can be traced back to and resolved magically once the reader clears up the words. There is a glossary in the Appendix that explains all the special words in the subject. Any regular English language words should be looked up in an English dictionary. Footnotes are placed at the end of chapters.

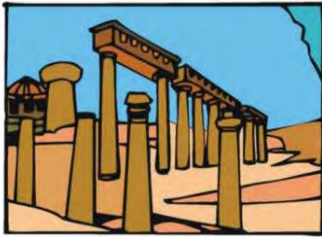
A basic principle we set forth is that it is possible to understand the human mind and spirit. Once some basic facts are understood and established, the subjects need not be incomprehensible nor complicated. Actually, it's an inspiring and liberating study once you can tune in to this line of thought and begin to do your own observations and investigations. Join us in this quest of understanding the mind, the spirit, and life at large.

The Cycle of Action

One of the most fundamental principles in life that the applied philosophy investigates, is the Cycle of Action. You can see time as an endless stream of events that continuously overlap each other and thus never stops. A Cycle, within this continuum, is one clearly defined event with a beginning and an end. Events, actions, the four seasons, manufacturing processes, life spans, a piece of music, etc. all follow this principle. We here simply define an action as a motion or movement of something.

The concept of the Cycle of Action is not a new principle in philosophy-by far. The Vedas, the ancient Indian books of wisdom, describe this Cycle of Action well. The Vedas state it this way: from chaos comes birth. After birth growth follows. At some point full growth is achieved. Now decay sets in. This decay ends in death. After death there is, again, chaos.

We see this scenario play out with all living organisms. They get born and gradually grow into adulthood. Once full maturity has been reached it's a matter of time. At some point old age starts to set in; first as reduced mobility; later as aches, pains and illness; eventually as severe malfunction and death. Larger entities, such as groups or nations, go through a Cycle



of Action as well. "The Decline and Fall of the Roman Empire", Gibbon's famous book from the 1700s, is about the Cycle of Action of Ancient Rome-and especially how the Empire came to an end. The main difference between the life of a fly and an empire, in terms of Cycle of Action, is really only the time span covered.

When we look at manufactured things, they start with materials scattered in nature or in a workshop. They get put together by the manufacturer, who brings about 'birth' by putting order into the chaos. After a manufactured object is 'born' it usually gets shipped and delivered, brand new, and then put to use. A certain amount of maintenance will extend the object's life. At some point it can not be repaired or it is not cost effective to repair it. The object is allowed to decay. Eventually it is discarded and thus joins "chaos" once again.

Natural phenomena, such as a storm or the formation of mountains, go through Cycles of Action as well. Mountains are pushed up from the deep of the earth. Finally they reach a peak. Now the water, weather, and plants breaking them down take overhand. Eventually the mountains are leveled; they got completely broken down again. This Cycle takes millions of years.

What we are describing here is the Cycle of Action with examples. Depending on whether we deal with living or dead entities, man-made or natural creations, physical objects or ideas and projects, actions, etc. the language we use will change; but all created and perceivable things and phenomena follow a cycle with a beginning, a development, a peak, and an end. Since we have to choose language, we will here describe it as: **Create, Survive, Destroy**. The question to ask here is: Is the Cycle of Action as Create, Survive, Destroy what is actually taking place or is it an apparency? A close analysis reveals: The Cycle of Action as Create, Survive, Destroy is only an **Apparency**.

In his book Fundamentals of Thought (1956) Ron Hubbard explains his analysis. An **Apparency** is how something seems to be on the surface. It is different from how something actually is when we closely look at it and analyze how something actually functions. It is important to understand how something works if we want to gain control over it. This is the most important lesson we have been taught by natural science and engineering.

The Cycle of Action is apparently **Create, Survive, Destroy**. This is, however, only an apparency. We believe that to be true because that is how it looks. It is also based on our considerations. We expect this to happen and thus that is what we perceive. A person can grow old quickly or slowly. How quickly a person ages has a lot to do with his expectations and attitude towards life. In the applied philosophy it will be seen that each phase of Create, Survive, Destroy is an apparency; a sum total of considerations and agreements imposed by the community and society. It's what we expect to happen and thus it happens.

The above analysis is an example of a principle that actually can be put to the test. The test we use is primarily processing of one individual at the time. By using the traditional understanding of the Cycle of Action in processing, can we make anyone well or more intelligent? Does it work in a practical engineering way of thinking? The answer is **No!** This, yet again, tells us that we are dealing with an apparency. It only appears to be true. Once we fully understand a phenomenon we should gain more control over it and not just "go with the flow" of our fears and peers.

The Actual Cycle of Action

The true understanding of the Cycle of Action is what is called the Actual Cycle of Action. This is an understanding that enables us to do something practical with our knowledge and have control and a positive effect when applying it. Our interest and goal is to make people better. Let's see how it works out:

The Actual Cycle of Action is as follows: (1) Create, (2) Create-create-create, (3) Create/Counter-create, (4) No Creation, (5) Nothingness. Here, all the phases are expressed in terms of Creation.

(1) Create: is the initial bringing into being. This can be through manufacturing, construction, decision or postulate, conception and birth.

(2) Create-create-create: to maintain things in the stream of time they have to be continuously created. This is **Survive** in the Apparent Cycle of Action. For a car to "survive" as a means of transportation, we have to continuously maintain it through filling up on gas, making oil changes, cleaning it inside out, taking care of repairs, etc. It's a continuous process of Create. The same is true for a home, for fitness and good health, a job, and just about anything else. The moment we stop this continuous process of Creation a decay of condition will set in quite rapidly.

(3) Create/Counter-create: this means to create something against an existing creation; or to create one thing and then create something against it. In other words, we created, say, a figure in clay; then we got bored with it and took our fist and flattened the whole thing with a blow. The blow was the Counter-creation. We created an effect and a flat blob of clay, if you will, but in terms of the original figure in clay it was a total Counter-creation.

(4) No Creation: This means absence of any Creation; there is no creative activity taking place but the object remains and is in continuous decay.

(5) Nothingness: This is the ultimate No Creation. There is no concern about Creation/No Creation any more; the whole thing is filed in the past, or it hasn't yet occurred to anyone.

It's left behind with no attention paid to it or it hasn't even been thought of yet and, again, it's obviously not given any attention.

As you see, the phases 1-5 can all be understood in terms of creative activity. Intensity and direction may change but they are all based on Creation.

In the Apparent Cycle of Action we have Destruction. Our analysis has revealed that destruction is better expressed as Counter-creation. It's a creation hitting smack against something that was already there, the original Creation.

Example: Let's say we have an abandoned house. It was created or built at some point in time. Somebody bought it, maintained it, cleaned it, heated it in the winter, paid the taxes and mortgage on it, etc., etc. There was a Create-create-create taking place. At some point the owner had to move to another city for some reason. The house was put up for sale but nobody bought it. Finally a builder and developer bought it from the bank, that at some point became the unwilling owner of the house. The developer wants to build a retail store on the lot. He is an active and creative businessman. The first thing he has to do is to tear down the old decayed house. He has to Counter-create using wrecking balls and heavy machinery. His Counter-create is motivated by his plans of putting stores there. The destruction he undertakes is simply a Counter-create to the original structure and its function. If the old owner were still around, he would obviously see it as destruction. Maybe the neighbors would share his views and sentiments. This, obviously, has to do with points of view and agreements. But when we include point of view and agreement we are clearly talking about an Apparency, not an Actuality.

Actual Cycle of Action



1. Create=
Initial creation



2. Survive=Create-create-create
(maintenance)



3. Destroy=
Counter-create



4. No Creation:
Owner's
attention still tied up.



5. Nothingness=
No attention paid.
Totally neutral.

There are two types of destruction. There is the Counter-creation the builder did in order to make room for a new building. The other type is the slow decay that sets in after the owner moved away. There was simply a complete absence of Create and the building went into a slow but sure decay. The building, you could say, ceased to exist as far as the original owner was concerned. Maybe it became his worst nightmare since he didn't know how to put up with the situation. Both types of destruction are here defined in terms of creation: Counter-creation (3 above) or No Creation(4 above). (5) Nothingness is a neutral condition that doesn't occur until either (3) or (4) is utterly completed. All this supports that the Actual Cycle of Action in each phase can be accurately defined in terms of Creation.

Cycle of Action and Processing

The above argument may seem elementary to the point of being meaningless. When we start to apply this theory to the mind and processing, however, we discover that it really works! As a matter of fact, when we start to use all the good applications this theory can be put to we discover it's dynamite! What we want to bring about is improvement of conditions. Our goal is to improve the individual's mental outlook and state of mind, his physical wellbeing, as well as his abilities, his efficiency, and his relationships. The datum of the Actual Cycle of Action is helpful and necessary across the boards in these ambitious goals. The most pervasive truths may seem elementary and are easily overlooked for the same reason. The Actual Cycle of Action is such a basic and elementary truth; it's solid rock you can build a skyscraper on!

The traditional idea is that we have to destroy unwanted things by force. But as long as we hold on to that idea, and try to apply it to the mind, we have chaos. There is creating and knowing one is creating. But there is also creating and NOT knowing one is creating. There are such phenomena as automatic actions. We perform many actions every day that we are not aware of; yet, when we inspect them it is obvious that it's actions under our control and of our creation. Driving a car or a bicycle are good examples. It takes careful instruction and learning but at some point it becomes second nature and we pay little or no attention to all the small skills and actions that go into it. We are in the moment completely unaware of all these small automatic actions and the fact that we are performing them. Although these patterns for action were created in the past, we are also creating them in the present or they wouldn't take place.

In processing we are interested in removing unwanted conditions. It can typically be patterns, impulses, emotions, and even inexplicable pains that now are bothering the client. To stay with driving a car as our examples, it could be nervous reactions and fears that makes driving difficult, risky or painful. That's what we call reactivity. It's typically influences from the subconscious or Reactive Mind (see glossary). The driver cannot clearly perceive the present due to pressing worries and disturbances rooted in his past. He created these fears, concerns, or pains at some point in his past. His doctor may tell our client to take a painkiller or remedy to "calm his nervous system". That's an example of Counter-create in

our terminology. "Have a pain? Take a pill to block it out!"

In processing we go in another direction. We want to restore the original healthy condition. There are no side-effects to worry about; there is no lowered alertness or reduced presence of mind. To restore the original healthy condition, we have to find the Counter-create that now makes our client unwell and unhappy. This is typically done by guiding the client into his past to find the exact moment when he created this discomfort that now disturbs his driving. Say, he gets a sharp pain in his knee each time he drives his car. In processing, the practitioner will skillfully guide her client to find the incident when this pain was first "created". The pain was typically caused by an injury or a blow that happened under similar circumstances. For the sake of our example, we can say our client had a car accident 5 years ago. He injured his knee and was unable to drive for weeks. It is obviously not normal language to say that a pain caused by a blow or hard bump to the knee was his creation. But the curious thing is, and it bears out in processing, that even though there was a clear physical cause to the injury, there was also an anticipation of the pain on the part of the driver. He "created" the pain in anticipation of the collision; this was in a split second before the actual impact. Some of the pain he "created" in response to his body hurting. He, as a spiritual Being, copied the body's pain. Weeks or months after all physical causes of the pain are healed, he is still creating part of this pain. It may only be an echo. It may only be when he is driving his car. But what we learn from processing this injury, is that he is actually creating it in present time each time he gets this pain. Again, our skillful practitioner knows what she is looking for and how to restore the original healthy condition. With certain precision techniques she has the client re-experience the accident moment by moment. She will typically see her client in some discomfort, agony and pain while this is taking place in session. He is, as a matter of fact, re-creating the whole spectrum of emotions, pains and sensations of the accident. He "created" this whole spectrum unknowingly in the accident and he re-created it, again unknowingly, each time he went driving in his car. In the session the practitioner is capable of getting the client to knowingly, and with full presence of mind, to create it, take a good look at it to a point where he in fact decides not to hold onto the Counter-creation anymore. In the technique we are describing here, there will be an exact point where the client can let the whole thing go. He will find a decision he made during the accident and once he has recovered that exact thought or decision, the pain and discomfort is gone for good. It could be, "Oh, this is going to hurt." "Oh Dear, I am going to die!" "My knee hurts like mad!" It can be any number of such "stupid" statements that is the theme and anchor statement of the whole Counter-create.

The technique loosely described above is called Engram Running. An Engram is defined as a physical trauma. It contains physical harm, pain and lowered awareness, ranging from loosing presence of mind to deep unconsciousness.

The same technique can be adapted to grieving clients. People who lose loved ones are entitled to grieve. They are also entitled, at some point, to go on living their lives and return to normal. You can address their devastating loss as a Secondary Engram, a trauma with no



physical pain but plenty of sorrow and grief and fears of the future and what it will bring. By doing so, the client will get closure and not re-live the nightmare forever. This technique has, likewise, been applied to war veterans, victims of violent crime, and sexual abuse. In each case the client got closure. By this we here mean that the Counter-create, that made the client's life difficult or unbearable, got uncovered and knowingly re-created in all its small details; by doing so, it was possible to close it off as well. That particular Cycle of Action got completed once and for all; the client could now walk away from it as a

Nothingness that no longer demanded constant attention on a conscious or subconscious level.

Scientific Evidence

The session results are the only proof we offer here. The session results may be "scientifically incorrect" or unacceptable. A critique you often hear from academia, is that only "anecdotal evidence" is offered for the validity of the theories and results of processing. Academia wants controlled experiments with statistical material; it wants explanations that agree with the prevailing schools of thought of psychology, sociology, neurology and medicine; critics call for "objective evidence"; they want to exclude any testimonials as they consider this anecdotal evidence. Since our goal is to improve how our clients feel, experience and understand things from their points of view, this does not come naturally. What comes naturally, is to ask the clients if they feel any better; if their fears and pains are gone; if they feel more capable of living and succeeding. We are taking an engineer approach to the "mysteries of the mind". Once the bridge is up and is holding, we are satisfied. Once the problem is fixed, we move on.

Yet in scientific terms we do offer an experiment that can be replicated (copied and repeated) in distant laboratories. The practitioner and the process are the only variables introduced into a controlled environment, the session. The practitioner is not allowed to influence the client's opinion or thought process except by means of administering the process to the client. She works under very strict guidelines, the practitioner's professional code of conduct (Auditor's Code). It is, indeed, a controlled environment. The beneficial results are also being replicated time and again with individuals with widely different backgrounds in terms of education, belief system and culture; in terms of complaints they want handled and language used in expressing their complaints. The proof we offer is, then, to experience processing for oneself or get trained as a practitioner and be the firsthand observer in the "laboratory" of the session environment.

Other Techniques

There are many different techniques and processes available. Engram Running is an example of one such technique. Another approach that is workable is to have the client knowingly re-create a condition that he unknowingly is creating. This is sometimes used in formal processing, but today it is mainly used in instruction or as a self-applied remedy. One can

with this simple technique get rid of puzzling or unwanted habits or un-learn repeated errors. Let's say a young driver, learning to drive a car with stick shift gear, keeps putting it in the wrong gear. A smart instructor will ask the youngster to pull over and stop. Then he will ask his student to intentionally put the stick shift in the wrong position. He will have his student repeat this wrong action a couple of times. Then he will have his student put it in the right position. Soon the learning driver will be able to put the stick shift in the wrong gear or right gear at will. His attention has been freed up from this little detail and he can move on to learning the next detail of good and safe driving. What happened, was that the student gained full control over the wrong action. He could start, change and stop it at will. Therefore, he could also decide not to create it. It is now a "Nothingness" (see (5) above), no longer needing or absorbing his attention. The example reveals the relationship between Cycle of Action and good control (competence). Good control consists of the ability to start, change and stop at will the thing in question; be it a car, a process or one's body, etc. Good control leads to completed cycles of action.

Cycles of Action and Work

In doing work it is important to complete your Cycles of Action. Once a cycle is complete, you have a product of some kind. It can be filed away, sold, exchanged or used



as part of a bigger project. It's a completed unit that is used for something else. You may have the problem of how to use it, sell it, etc. But that's a new cycle of action. You don't have to revisit the completed one. Your attention is terminated off that cycle. Now you can use the free attention to tackle other jobs and tasks, including how to use your already completed product.

A way to overcome tiredness or lack of energy, is to write up all the incomplete cycles you have on your mind: unpaid bills, neglected chores, dropped contacts and correspondence, incomplete projects, etc. Include all the jobs that got swept under the rug. Make a shopping list of all the incomplete cycles you can think of; organize the list in a logical fashion and begin to get all these dropped projects and chores completed. Once this is well on its way, you will experience renewed joy and energy. If you simply feel tired at some point during the day, despite enough sleep, look at what cycles went wrong or weren't completed. Either complete them or, if impossible, note them down for later completion. Some cycles simply need to be discarded. Decide with determination to end the cycle and check it off your list.

Chapter 2:

Intention and Attention

We want to return to the importance of the Cycle of Action in processing in a moment. Before we do that, we have to introduce some other elements of thought and awareness the practitioner is working with continuously. Those are Attention and Intention.



In medicine there are vital signs. When you go to see a doctor, a nurse will usually see you first and take your temperature, blood-pressure, heart rate (pulse) and respiration rate (breathing). When we talk Intention and Attention they are as important to us as breathing and heartbeat are to our physical health. Both Intention and Attention are in the realm of thought and awareness and closely related "vital signs".

Intention: can be defined as causative thought. The dictionary defines it as: "That which one is resolved to do; purpose".

It's an idea, concept or thought in the mind of the beholder of causing a certain effect or performing a certain act. Synonyms would be "Decision", "Having something in mind", "Putting one's mind to it", "To insist", "To wish for something", and "To will something to happen". 'Intention' is not an action; it's non-physical in nature. It does, however, precede physical action. It has to be present from the very start to the finish to ensure that a cycle of action is carried to its successful completion.

We can compare Intention to the planning and supervision of a project. An architect, for instance, will work out in great detail on paper how she wants to go about building a house. She will spend months working out all the details of a project before any action, in terms of actual building, is ever begun. When the plans are done, she has to constantly make sure they are carried out correctly. If she is a skilled and experienced architect the physical building of

the house will apparently go smoothly, on-schedule and on-budget, to its successful completion. But the truth is that she constantly has to overcome difficulties, problems and shortcomings for that to happen. She overcomes them by executing her intention.

The law talks about "Criminal Intent" with much understanding. The intention behind a certain unfortunate act is carefully evaluated. Did the defendant want and plan it to happen? or did it happen by accident? In the first case the law talks about a premeditated crime and the defendant is convicted as a criminal. In the second case the unfortunate event was accidental and the defendant is partly forgiven and given a lighter sentence. He is seen as partly being the victim of his unfortunate act.

Attention has to do with being able to focus on something. It's focused or fixed interest; it's directed or held interest. It could also be defined as receptive thought. The dictionary defines it as: "Giving one's mind to something, mental concentration, notice." Attentive is defined as: "Giving one's mind to what is going on. Thoughtful for others, especially in meeting their needs or wishes."

The state of a person's Attention can be classified into three conditions: (1) Attention can be too fixed. This is, in extreme cases, called fixation or obsession. If the person's Attention is completely fixated on past events the condition can develop into psychosis. (2) Attention can be too dispersed and sweeping. This is a state of lack of concentration, short attention span, and extreme boredom or fear. (3) Finally, Attention can be freely sweeping the environment but under the person's control. The person is inspecting things of interest, one thing after the other. This shows a healthy, often relaxed, state of mind. The person is alert and fully aware of his environment. He is in "present time".

As one can see from the definitions, Intention and Attention are closely related. A little simplified, Intention can be seen as causative and out-flowing; Attention as effect and inflowing. In any given activity you will see them both present. The Intention is the execution side; Attention is the receptive side. Attention is used to get data and to estimate and verify results and determine any further efforts needed. In the example with the architect above, you can easily see how closely they have to interact in order for the cycle of action to go forward to a successful completion. They are as close as positive and negative electricity; they work as a pair of equally important vital signs.



Intention



Attention

Attention units: The applied philosophy defines something called Attention Units. It could be considered a thought energy unit of awareness existing in the mind. They exist in varying numbers from person to person. The more Attention Units a person has, the better off and alive he is. Attention Units are what we enjoy life with, think with, and work with.

You may ask, how do you measure an Attention Unit? The answer is that Attention Units are not a physically measurable force. The concept helps us, however, to understand how our attention, piece by piece, can be absorbed by events and problems of the present, past, and future; this happens one unit at a time. In this manner, Attention Units can be caught up in incidents of the past and be locked up in these events. A person, who is 'not there' mentally, has most of his Attention Units locked up. The reason Attention Units gets locked up or absorbed by problems and events is that something is unresolved; a Cycle of Action of some kind was still ongoing, possibly in a loop, the same little sequence over and over; possibly a limited number of scenarios are gone over mentally time and again. Typically, it's a variation of No-creation discussed in the previous chapter.



In society the idea of Attention Units is very real and quantifiable; it is called Money! A person who attracts a lot of favorable attention, such as a Hollywood star, will attract big money. That community project that keeps attracting attention will receive ample public funds. Dramatic disasters with innocent victims usually attract international attention, as well as funds. The more news coverage the more aid the disaster attracts.

Despotic rulers will spend money on wars, palaces and monuments; not on eradicating illiteracy and poverty that attract little attention. The advertising industry is all about attracting favorable attention to the featured products; they know the money will follow. The thing that most profoundly catches a person's attention is, however, bad health. A sick person will spend fortunes to regain his or her good health.

In a democratic election you could compare each vote with an Attention Unit; only here it's a contest of popularity. Unpopular politicians with unpopular programs do not attract votes; they are simply ignored and thus not elected.

Incomplete Cycles

We are here back to our discussion of Cycles of Action. A cycle of action gets started with an Intention. It can be a banal little thing, such as turning on the light in a dark room; or it can be a major life goal such as choosing a career. In each case there is an intention, a purpose or goal the person has in mind that needs to be done and usually be brought to a smooth completion. Unfortunately, not all cycles of action are as smooth as turning on the light. We may wish for things that, when considered, seem worthwhile and doable, but soon

turn out to be way over our heads and riddled with obstacles, such as missing information, lack of resources, unforeseen problems, hidden enemies and dangers, etc., etc. What seemed a walk in the park turns out to become our worst nightmare. Sometimes we wish for things out of anger, pain, frustration, lack of foresight, etc., that we really don't want to happen. "I wish I were dead!", "My life is over after my spouse's death!", "I wish that motorist had an accident!", "I wish I had no money so I didn't have to pay taxes!" When we wish for something that we soon after regret, the natural human reaction is to counter-create it in the hope of being able to undo it. "Regret" is an emotion that accompanies a certain type of counter-create.

Any cycle begun, whether well planned or not, demands a certain amount of attention. At first we give it willingly and full of expectations; but a tiny percentage of the totality of cycles started go wrong, one way or the other, and we suddenly discover that our attention has gone stuck; our attention has been absorbed and trapped. Sometimes we don't even recall the cycle very well. It all turned out so bad that we tried to simply forget about the whole thing. Sometimes we do succeed in forgetting, but we didn't succeed in getting the cycle undone or brought to a Nothingness.

Freeing Attention Units

The cycles of action that were completed as intended gave us a good feeling and we soon left them behind. If we had to go through hell and high water to complete a certain cycle the feeling is of victory when we finally succeed. It's the small percentage of cycles that somehow failed or stopped in their tracks that are the trouble makers; they absorb attention as we haven't completely given up on them. This may be a conscious or more likely a suppressed and subconscious effort. The more important these cycles are/were to us the more attention they are capable of absorbing.

The failed cycles, in countless variations, are what the practitioner encounters time and again in session. Knowing the general anatomy of the situation, she can systematically and rather elegantly begin to sort things out. Her goal is not to make the client forget all about it. She wants to enable the client to inspect the whole cycle closely, find the intention that started it and in this manner enable the client, once and for all, to uncreate this cycle that robbed him of Attention Units. To be able to do that, the practitioner establishes a very safe session environment. She lends the client analytical power and support. This increases the client's ability to confront. Then she expertly guides the client's free attention to areas where Attention Units are caught up. This is done with communication and a technical knowledge of how the mind works. She may have to skillfully guide her client through numerous past failures and upsets. The client may at times feel much negative emotion, such as regret, apathy, grief, fear, and anger. But if the practitioner gently insists, the client will get through it. The perfect "uncreate" is accomplished once the client realizes the original intention that set it all in motion. Having uncovered that, and the circumstances when it was conceived, he can often simply change his mind about it. He is right there in the control room looking at the main switch and he can "uncreate" the situation by turning off the switch! It is not always necessary nor possible to find the exact origins of a client's troubles; but it

makes a clean "uncreate" of the situation if the source is found.

Sometimes the real problem is some kind of misownership. The client's troubles, not surprisingly, is found to be the doing of someone else. The client may rightfully blame his ex-girlfriend for causing him all kinds of problems. For the emotional charge and hardship to persist, nevertheless, the client has to keep the issue charged up.

To take any such confusion apart, one effective technique is to view the issue from different points of view. Each point of view is processed separately as a Flow. Say, the issue is "problems with girlfriend"; first the client's own problems are taken up and resolved to a good point. That is Flow 1. Then "causing a girlfriend problems" is taken up. This is Flow 2. Witnessing "others causing others problems in relationships" is looked into next. That is Flow 3. Finally clearly "causing oneself problems due to a girlfriend" is taken up. That is called Flow 0. Especially Flow 0 can lead to finding the intentions and decisions that are behind the whole situation. Sometimes such a procedure takes more than one session. If so, each session will take care of one piece of the puzzle (such as one Flow); it can be ended on a positive note. Many issues may not take all the work described. Once the build-up of emotional charge is removed, the client can often let the whole thing go. The issue can literally evaporate accompanied by the client's laughter. When this happens, the practitioner will end off; she has accomplished the main objective she was going for: to unstuck the frozen Attention Units. Once they are unstuck the cycle of action unsticks and will complete mentally.

The above actually covers a great number of different processing techniques. They do, however, all use recall and review of experience and finding the thoughts that originally accompanied the experience. The thought elements would include the original decisions and intentions and typically a string of related decisions and thoughts used to try to solve or cope with the situation. It may also include points of view, intentions, etc. adopted from others. In all these techniques, the objective is to unstuck the frozen or trapped Attention Units. Once that is accomplished the issue can, if obsolete, be brought to its conclusion mentally. If the issue is still ongoing, the client is now feeling energized and can do something about it in life.

There are other techniques, such as enabling the client to freely create cycles of action at will. For instance in processing problems, the practitioner can work with the client's ability to create similar or worse problems than the ones he is burdened by. This enables the client to let go of old problems and the decisions behind them. This approach can also be used outside session with some workability. Some energetic people do it instinctively. If they suffer a major loss or setback they throw all their energy into their work to take their minds off the misery. Since work in our terminology is Create-create-create doing so through one's work has some workability based on the principles described. Processing is, however, cleaner and faster as it gets to the bottom of things. A combination of both will boost recovery.

The Attention Units, once freed, can now be used for planning and enjoying the present and future. The person is more "in present time". There are hundreds of techniques and processes available that all aim at freeing attention from failed and incomplete cycles of

action and thus increase the available number of Attention Units. This causes the client to be more aware of self and others, be brighter and more intelligent in general. It helps him improve his relationships, as he now can pay more attention to his friends and associates and better see their points of view.

Chapter 3:

Live Communication

"Communication" as a group of industries is a multi-billion business. These industries cover mail, printed media, telephony, including cell phones, internet, radio and TV broadcasting, etc. Despite the billions spent on technical developments every year there are basic simplicities that receive little attention. The communications industries offer a choice of media through which communication can take place. They concentrate on the physical transmission of print, spoken words, picture and sound. They ensure this transmission is successful and leave the rest to the users. They pay little or no attention to live communication. As technical systems develop the volume of communication seems to go up and up with no end in sight. So obviously we just love to communicate as human Beings.



What we are most interested in here is Live Communication. We are interested in how and why communication works in human interaction. One practical reason for this interest is that live communication is what makes processing work. Thus any improvements that can be gained in live communication mean better results in processing. The practitioner has to continuously work on this. She has to perfect what is called the Communication Cycle. The Communication Cycle is a specialized cycle of action of delivering a message from one human Being to another. Once the message is delivered and understood by the recipient, the cycle is complete. Such one cycle is obviously just a fragment of a whole conversation or exchange of ideas. It's the smallest complete unit of conversation and communication; but as such it's where we should start before getting into more complex situations.

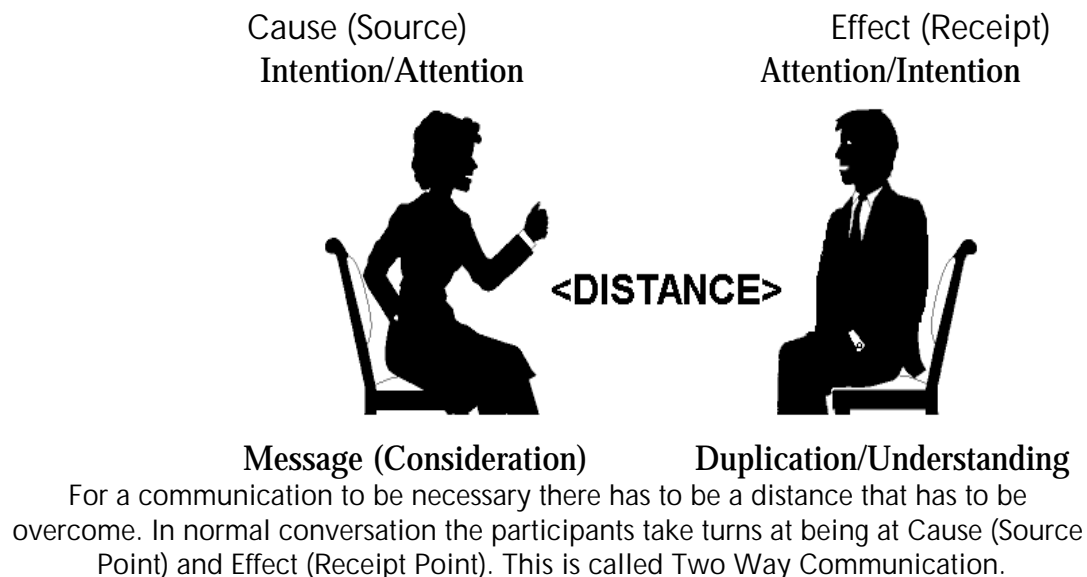
When we talk of processing, the practitioner's use of communication is very disciplined and specialized. During a session she does not engage in any social conversation or discussion. Her role is better understood as a handler of the client's attention and communication. She gives the client center stage. She does that by being an excellent listener and showing the client undivided attention. Anything the client says is given unflinching interest. She is acting as a terminal against which the client can discharge. She is continuously working on establishing a safe and distraction-free atmosphere in which the client can contemplate and work out his completely personal issues. Once the client has fully engaged in contemplating them and then telling about them, he is said to be In-session. To be able to bring about this in-session-ness is vital; not until this is achieved is processing occurring for real. Once it is

established, the practitioner can concentrate on administering the right technique and guide her client toward self-realization. She can help him contact and discharge emotional and confusing issues. This is all very disciplined on the part of the practitioner. The only casual thing about it is how it looks and feels to the client.

The Communication Formula

What, then, are the characteristics of live communication? What are the psychological and human laws that determine whether a communication becomes successful or not? Some people always end up arguing. Others never get to the point. Yet others are so boring in their communication so no one bothers to listen. Some people are unable to hear a sentence to its end and interrupts all the time. Obviously, there is something here that directly affects our endeavors in life, our relationships, and our ability to succeed.

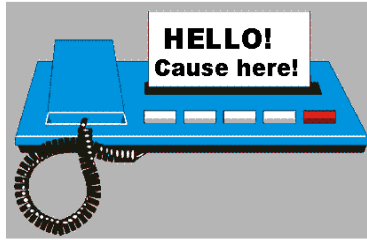
Basically, Communication is the delivery of a message from one person to another. The basic analysis of live communication is expressed in what we call the Communication Formula. There are numerous formulations of it; one of the simplest is: "The formula of Communication is: Cause, Distance, Effect, with Intention and Attention, and Duplication with Understanding" (1).



Here we have 'Intention' and 'Attention', our two important vital signs of life. The formula talks about a 'Cause'. That is the person speaking. There is a distance to overcome. Then there is 'Effect'; that is the person receiving the communication. In a live communication the 'Cause' must have Intention for the communication to be successful. The Cause must pay Attention to the receipt-point's location and condition. 'Attention' is of course also part of being a good listener, capable of receiving a communication. The listener, as well, needs to have an intention to listen and understand. The action of communicating has to result in Understanding. The 'Understanding' part is unique to a **live** communication. There are in other words three ingredients that make communication live: intention, attention, and

understanding. 'Duplication' means that the message actually arrives; a duplicate is being recreated at 'Effect'. It does not say what the receipt point does with it.

The communications industries concentrate on making 'duplication' possible over a distance and that is certainly an important point to establish. Let us take a fax machine as



example; the sender will place a printed page into his machine. The page will be transformed into electronic signals. These signals are then transmitted via a telephone line to the recipient. When the signals hit the receiving fax machine the signals will, again, be translated into a printed page on a piece of paper. The recipient will see a page being printed before her

eyes. It can be a near perfect copy of the original document. The recipient can, of course, overlook the fact that she has received the fax. The fax can make her upset or jubilant; or it can be in a foreign language she can't make any sense out of. But the fax received is certainly a duplicate, almost as good as if the sender had been next to her and simply handed her the original.

When it comes to Intention, Attention and Understanding, they cannot be transmitted electronically. There can be such a thorough understanding between sender and receiver so it still works. But it depends utterly on the mindset of the two parties. It's completely in the realm of the Awareness Units and thought. So is finding a message (consideration) to communicate. You may object and say: "I get my daily newspaper and it is full of reports and stories on what is going on." You are, of course, right. Content oriented media employ reporters, writers, and photographers, live Awareness Units in our terminology, to originate the content of these media.

Types of Communications

Below are some practical situations to illustrate uses of communication. We use data from the original work plus our own experience. One reason we go over this is to make clear how social situations are different from the session situation. Although the basic communication formula remains the same, the style of communication used in session is only occasionally appropriate in life. The basic skills are very relevant but one has to understand how to apply them to life to become an all-round effective communicator.

Social Conversation

In social conversation we have two or more persons talking with each other. This is a favorite pastime for human Beings. At a typical dinner party we have light, flowing conversation. No subject is pushed very hard. The subject changes frequently in a type of free association phenomenon. Subject A reminds a guest of subject B and the whole conversation drifts to subject B, then C, etc. Only pleasant subjects are, as a rule, taken up. An old etiquette is, "Never discuss politics or religion at the table". This rule is in place to avoid heated discussions and arguments. The Communication Formula is established back and forth and crossways. Duplication and Understanding sometimes happen, often they do not. The whole exercise seems to be motivated by a wish to belong, show off and impress; maybe establish new contacts for later use.

Having an Argument

When two people argue without resolution the Duplication and Understanding is not working. The Distance between them seems to become greater and greater. Besides physical distance, such as sudden departure, we also mean distance in points of view. A good conversation leads to better understanding and shared points of view. The successful Duplication and Understanding of each cycle bring that about. When two people argue, the intent is often to exchange insults and verbal blows. Arguments often happen between people that don't want to listen to each other. The lack of Duplication builds up over time and explodes. During the argument, while the one is talking, the "listener" is often thinking up the next insult to fire off. Some claim that a good argument can clean the air. This may be true, but not the typical outcome. With a mediator between the parties there may be enough Duplication and Understanding taking place to work out the differences. It takes discipline imposed by a sharp moderator for this to work well. It's not part of the technology, although a workable format probably exists.

Public Speaking

Lecturers, educators, politicians, senior members of organizations, and activists for causes all have to speak loud and clear to be effective. They constantly have to monitor their audience (pay attention) to make sure to get their message across. The best of speakers can play a



large audience as if it were one person. Yet, they know that this is done by speaking to each single individual in the group. Cause-Distance-Effect with Duplication and Understanding times a hundred. To accomplish that, they have to address different members or segments of the room on a rotating basis. They have to look boldly at the "monster" and not get caught up in or hide behind notes. They mix in humor and anecdotes to establish contact and rapport. They have to adjust their vocabulary so it can be understood and yet be respected as valid

information. They scan their audience to see if a majority can follow what they say. Yawning, looking around, private conversations, walk-outs, etc. in the audience are, of course, all signs of warning. The speaker should have a clear idea of what Effect he wants to create. In some situations the speaker wants an emotional Effect to rally the troops. In other situations he wants to convince the listeners with logical arguments; or he may simply want to make sure that the audience gets some facts 100% right, as in education. The speaker has to have a single mind about getting his intention and message across; the speaker can use gestures to underscore points. He can use a blackboard, pictures, video, etc. to keep the audience interested and entertained. He has to be interesting and interested at the same time.

Interested-Interesting

To be a good communicator has to understand the difference between Interested and Interesting. Interesting means, one seeks to attract attention to self. Actors use that. They put on a costume, use their bodies and gestures to express themselves and the role they play. The best members of this profession have it totally under their control. They can change from Interesting to Interested in a second. Some actors are, however, stuck in being Interesting and their art suffers.



Interested means that the communicator has her attention on the other person or the audience. She does not try to attract undue attention to her persona, but tries to emphasize her message. She can follow her communication across the distance and ensure it arrives as intended. Thus she seems more comfortable about being at Cause. This is a healthier state of mind, but it is not an absolute.

You will however find, when a communicator is stuck in being only Interesting, just being attractive, being a class clown, showing off as a lecturer by using big words the audience doesn't understand, etc. that her communications skills need a lot of work. A good communicator has to know the difference between Interested and Interesting and use this knowledge as a tool. All communication is a give and take; inflow following outflow; attention following intention. A proper understanding of Interested and Interesting is part of that.

Talking Around an Issue

In interviews you often hear politicians talk on and on and you can't really make good sense of it. That's when they choose to talk around an issue. The interviewer asked some straightforward question, "Are you for the new school project?" The politician instantly begins to talk about education, earlier building projects, the kids in his district, etc. but nothing about the planned school. What is going on? Doesn't he get it? What you see in action is an actual technique that is taught to politicians. They are taught to show, by gesture and facial expressions, that they have understood the question and want to answer it. The politician talks, apparently, on the subject because he talks about the children, building schools, etc. in each sentence. But he doesn't answer the question asked! What the politician counts on is that 51% percent of the audience still thinks he is a great speaker that knows what he is talking about. You may not like this technique since it's a misuse of the Communication Formula. The formula would be something like: Cause-D-i-s-t-a-n-c-e-Effect, Misduplication, Deception. It is, however, a technique widely used in public and social life and thus of interest and possible use.

Exchanging Views

In stark contrast to the above is constructive exchange of views. That's what happens between best-of-friends and what makes such friendships priceless. You can say "anything" to your best friend and he or she will understand instantly or continue the conversation until he/she does. Likewise, you will understand anything your best friend says to you and respond in a caring and compassionate manner. In this type of relationship the interest is very high. The Duplication is almost telepathic. They can talk over the phone from each side of the planet and feel they are right next to each other. The "Distance" has become non-material and disappeared. You can have different constellations, such as parent-child;



husband-wife; equal "buddies", etc. Sometimes only one of them is the confidant; the other one a little guarded. What we ideally describe here, is that they are equal partners and taking turns in their "confessions". The listener will tactfully, but rather freely, give his or her points of view, give advice, etc. In a later situation the roles are switched.

Admiration

There also exists one other quality in such a relationship: Admiration. Admiration could be defined as 'loving Attention'. The dictionary says, 'delighted contemplation of something worthy or beautiful'. In the applied philosophy Admiration is described as: "...the very substance of a communication line, and it is that thing which is considered desirable..." and "[Admiration is] a particle which unites and resolves all types of energy, particularly force. It's like the universal solvent."

Admiration is powerful stuff! Try this experiment: next time you are with a misbehaved child, give the child full attention while it is doing its misbehavior. You keep it up and ask a few questions to understand what is going on; you will find the point the child is trying to make. Acknowledge that with praise and admiration. You will see an instant change in behavior. The bad behavior seems to evaporate and the child will start to laugh. That is an example of admiration being the solvent of force. It works with adults too.

Marriages, where there exist genuine mutual admiration, seem to be able to withstand almost anything in terms of "for better and for worse, through sickness and health", the ups and downs of their marriage and external changes. In the traditional model for marriage, the "woman behind the man" would take care of home and children and admire her husband in all what he does. It is one-sided in a modern world; yet, it was workable when the woman was willing to take on that limited role.

Two Rules for Happy Living

Only a selected few of the people we know are our best-of-friends or confidant. How do we effectively communicate with estranged family members, co-workers, customers, bosses, classmates, teachers, etc? The applied philosophy contains "Two Rules for Happy Living" that can serve as a guide. The rules are:

1. Be able to experience anything.

2. Cause only those things which others can experience easily.

1. In terms of communication, this rule says that you should be able to duplicate and understand anything communicated to you. You keep your composure, make sure you fully understand the situation, give it an unbiased look. In violation of this rule is: getting upset, respond with prejudice, instant attack on the speaker, "killing the messenger", reacting automatically rather than considering.

2. The other side of the coin is how you select subjects for discussion, choose your words, respond to unfamiliar or strange opinions and views.

The rule tells you to consider the other person's world and values. It says to express yourself in a manner that can be accepted and understood by the recipient.

The very purpose of true communication is Duplication and Understanding. In two-way communication it goes both ways. Working with these rules, you have two solid principles to work from.

Trauma and Communication

There is one additional and important thing to say about rule number one, "Be able to experience anything." What happens in the mind when a person is unwilling to experience something terrible that is happening to her (or him), is that she gets stuck with an incomplete cycle of experience and perception. This is in psychology called a trauma. The individual gets traumatized. Let's say, we have a young woman that gets mugged and sexually assaulted. She will, of course, fight against this and "counter-create", as explained under Cycle of Action. We are not suggesting that she shouldn't. We are merely trying to explain the actual anatomy of a trauma, which gives us the key to unlocking it.

The woman, when assaulted, will be the victim of the assailant's efforts to overpower her, the emotions he expresses, and the intentions he tries to execute. Against those, the woman will put her own counter-efforts, counter-emotions, and counter-intentions. This is, technically speaking, a counter-create. The terrible things she had to go through will be suppressed and repressed; the technical name is 'Not-is-ed' (2). She will not admit them to herself or look at them. Yet, this cycle of action now seems to have a life of its own. The woman will have terrible flash-backs, have nightmares about it and physical and mental scars that easily get triggered and don't seem to heal.

Should she be so fortunate to find a Clearing Technology practitioner there is still hope. No reason to fill her with medicine to totally numb her mind so it is unable to mentally counter-create. The practitioner will know what to do. She knows her client's ability "to experience anything" in the area is severely hampered. The practitioner has to approach it gently. She may run a number of light processes to unburden the trauma and make her client better able to confront what happened. This initial step may take many sessions, but at some point the client is up to the full task at hand. What eventually will take care of it, is when she is capable to re-experience everything and anything that happened "that terrible evening." The incident will now be 'run' in session. The whole incident is being uncovered piece by piece. The best illustration is flash-back techniques used in the movies. The whole incident is being replayed in present time as if was happening right now. The client will be able to re-

experience it in great detail. The assailant's efforts, emotions, and intentions; and her own counter-efforts, counter-emotions, and counter-intentions. The whole incident will 'discharge' thanks to the practitioner's ability to show unflinching interest and support; thanks to the practitioner's ability to be there for her client and enable her to discharge the content of the incident against another terminal. Once this is successfully completed, the client will no more have flash-backs or nightmares. The cycle of perception and action is now truly completed. The practitioner enabled her client to "experience anything" that happened. This also enabled the client to re-create and then un-create the incident as it existed in her mind as a mental film strip. All the practitioner used is under the heading of communication and the communication formula. That's a good example of why communication is called the universal solvent.



In Appendix A there are two simple Assists that can be used in connection with not too severe physical injuries. Especially the Contact Assist demonstrates this principle of how re-experiencing an incident results in the resolution of the original trauma. If a person bumps her head against something, the injury is first taken care of medically. Once that is done a Contact Assist should be done. The patient is made to slowly go through the motions that led to the injury. She will gently press her head against the pipe that hurt her and at the exact spot that got hurt. She will momentarily feel the same pain as a sharp but very brief sensation. Now she will feel less scared and more relaxed about the incident and the injury will heal faster than it otherwise would. The exact procedure is, as mentioned, in Appendix A.

Manners in Alien Encounters

If you like to travel you probably have an appetite for meeting people with totally different backgrounds and cultures than your own. You may run into people that don't speak any language you can understand. These peoples probably have their own social rituals and etiquette that seems bizarre and impossible to follow. How can you interact without having to study their ways for years?

There are some simple rules that apply to such situations:

1. Grant beingness to the persons you communicate with. This is done by paying attention, showing interest, and giving importance to what they say and do.
2. Use a good communication cycle. This includes making sure you are understood as well as understanding them. Use drawings and sign language if verbal communication is near impossible. You should acknowledge what they say to show that the communication has arrived. You should be willing to look them in the eyes. It may be unacceptable in some cultures to "keep starring people in their eyes", but at least you should have the ability to do so and use it at initial contact. In business school they sometimes teach students to look at the other person at a point where the neck meets the shoulders. You have to convey that you

"focus your interest" on them and on what they say. That's the operating definition of attention. If you look away, or make your eyes wander a lot, you are expressing lack of interest and focus. Some will say shifty eyes equal sly intentions and unreliable character.

The granting of beingness plus a good communication cycle seem to be the fundamental operating laws of good manners. They are so fundamental so they transcend differences in social class, race, culture, religious beliefs, language barriers, age, etc.

Interviews

When you see skilled in-depth interviews on TV you will see a communication cycle not too different to the one the practitioner uses in session. The interviewer asks questions to make the interviewed person shine and express his/her points of view clearly.

There are some important differences that disqualifies it. A TV interview is ultimately made for the viewers, not the interviewee. Therefore, the interviewer does not acknowledge as that would slow things down. He may also interrupt to move things forward, thus leaving the interviewee with things unsaid. Also, the interviewee is addressing the message to the audience via the interviewer.

There are other types of interviews on TV that don't deserve the name. After all, "interview" means "to view within". In news you see 'sound bites'; one-liners that are picked out of a context to illustrate the reporter's message. You see inexperienced or self-important interviewers use the opportunity, when interviewing others, to express their own views at great length or start an argument. That is, by the way, an example of being interesting rather than interested as an interviewer. You see hostile interviews where trick questions are used, such as "Do you still beat your wife?" Both 'Yes' and 'No' makes the interviewee look bad.

Communication in Processing

We said in the beginning of this chapter that the use of communication in session is very disciplined and specialized. Acquiring the necessary skills is an important part of a practitioner's training. This training is centered around a number of training drills, usually called Training Routines or TRs. Each takes up one little skill. At the end they are all put together. Thus, selective use of the TRs helps in all the above types of communication, but they are designed with processing in mind. Below is a short description of the 8 basic TRs:

The Zero Routines consist of three drills that enables the student to hold her ground with good session presence. They teach the student to remain calm and receptive even under trying circumstances and for a considerable length of time.

OT-TR-0: Being There. Two students sit with closed eyes across from each other, 3 feet apart. They do this drill to be able to be there, comfortably in front of another person. "Being there" and holding a position is the first prerequisite for communication.

TR-0; Confronting. Once the student is comfortable about being there, confronting can be started. The two students sit across from each other with open eyes. They have to be able to maintain attention and interest in the person across from them. This is done for as long as it takes, until the student practitioners can maintain it for two hours straight. They are not

allowed to move, blink excessively, yawn, dope off or anything else than being there. They may have to do this training for days. It's done until they can demonstrate that they can sit calmly across from a client and confront that person with nothing or processing only for the length of a two hours session.

TR-0: Bullbaiting. Once Confronting is completed, the students start on Bullbaiting. One student confronts. The other student, acting as coach, tries to distract and crack up the



student practitioner. In the picture, the woman is the coach, the man the student. This drill is rough, tough and a lot of fun. The purpose is to perfect the student practitioner's ability to confront a client under the most trying circumstances. The coach will act out being a rough client, tell jokes, make fun of and be insulting to student, make faces, etc., all in an attempt to throw the student practitioner off and get him/her to laugh, cough, flinch, blink, etc. At the end of the drill the student practitioner is capable of

"experiencing anything" any client can throw at him/her without breaking up or reacting.

TR-1: Delivering a Processing Instruction. The student practitioner is drilled in delivering processing instructions naturally and as live communication. She reads the instruction from a list or a book. She can pick any sentence. She has to make it her own and then deliver it naturally and with intention as if it is something she just thought of and needs to get a response to.

TR-2: Acknowledgments. Once a practitioner gets an answer or execution of a processing instruction she always acknowledges her client. This is to let the client know, that she heard what he said and understood it. That ends one cycle of communication. The student practitioner is not expressing agreement, disagreement or approval. In that respect she has to remain neutral. She is simply expressing she heard and understood the client and is closing off that particular communication cycle with the acknowledgment.

TR-2 1/2. Half Acknowledgments. Half acknowledgments are used as encouragements to get a client to keep on talking. It can be "aha?", "yes?" and other noises that express interest and let the client know that he is being listened to and the practitioner wants to hear the rest of the story. Once the client has said it all, the student practitioner would use a full acknowledgment (TR-2) to end cycle on the full communication.

TR-3: Repetitive Process A Repetitive Process consists of one command (sometimes a set of commands) given over and over to the client in order to penetrate any social and occlusion mechanisms of the mind. By repeating a meaningful question or instruction, the client will dig deep into his sub-conscious mind for hidden, forgotten, and sometimes surprising answers. This is, of course, done with the client's full consent under the rules of processing. This type of process can have a profound effect on the client's ability to get to the "root of the problem," by penetrating all these defense mechanisms and occlusions.

In TR-3 the student practitioner drills the delivery of a repetitive process. She has to do it freshly; each instruction has to appear new and unasked. Usually one question is used, such as "Do birds fly?" or "Do fish swim?". Each answer is acknowledged and that cycle is

completed. The coach introduces detours and Bullbaiting to test the student's resolve in getting the original question answered. Only real answers are acknowledged. Once answered and acknowledged, the next instruction is "brand new" and yet the same question is used without any variation. A good acknowledgment is required as that completes the previous cycle and the slate is wiped clean.

TR-4: Originations. An origination is a client statement that falls outside simply answering the processing instruction. Attempts to only distract or annoy the practitioner are, however, not considered Originations and are ignored. The practitioner has to drill handling a variety of originations so she can handle them with skill. She has to let the client know that she has understood it, yet not be thrown off or lose sight of what she is working on. (1) She can have the client clarify the statement, (2) she handles anything that needs attention, (3) she acknowledges the client (4) and returns him to the process. To complete cycles of action in processing is considered very important. Each process is designed to lead to its End Phenomena, including relief, feeling great about the subject, and having a new realization. Yet, anything outside the process that the client brings up starts another little cycle that the practitioner has to pay attention to and handle expertly before she can return the client to the main process.

Let us briefly describe how the TRs work in practice. Due to the TR-0 drills the practitioner is capable of fully concentrate on the client with attention and interest, regardless of what the client brings up or any emotional reactions he may have. It has often been seen that a poorly trained practitioner that flinched, giggled, looked startled, or had any other small reaction, while the client was looking inward or describing something sensitive, would immediately distract the client and put him on guard. That would end the session in the sense that the client now had to use social defenses and half of his attention to deal with the practitioner. The client has to feel safe enough to completely shut off all these small defenses and use all his free attention units to confront and work on the issues. Once the answer to a question or instruction is found, the client has to feel safe in telling it exactly as it appears to him. Telling it results in a small discharge. It's almost an electrical phenomenon. The practitioner's acknowledgment is, however, necessary for this discharge to be stable. It completes the cycle and you could say it grounds the client. The "electrical circuit" has run its course. The next such communication cycle, including the client's answer and the acknowledgment, will discharge the next little piece of a confusion or disturbing emotion that is being stirred up under controlled conditions by the practitioner using the process.



You could also compare the session situation with cave exploration. The client wants to go down into a dangerous cave, the home of fierce dragon. He can only do that if he has an experienced partner that can hold the rope that will get him safely down and safely up again. There is no room for social conversation, jokes, personal remarks, etc. Now, the practitioner is not only such an expert rope-holder. She is at the same time the client's guide and handler. She knows all of the client's

attention has to be on where he is going. She has to anticipate the slightest of slips and any danger in front of him. The better she is at that, the less she will get noticed. Thus she has to be interested, not interesting. They become a perfect cave exploration team that victoriously can explore and conquer any cave and overcome any dragons living in the deep. The TR-0 drills hold the rope. The TR-1 drill enables the client to look into the dark. The TR-3 drill enables the client to penetrate the dark without turning around in terror. The TR-2 drill ensures the client's secure footing, one completed step at the time. The TR-4 drill takes care of all the unforeseen dangers and distractions, small and large, that are bound to appear; the TR-4 quickly takes care of them. The end phenomena of the whole activity is to slay the dragon, get the client back to the surface safely and celebrate the successful outcome.

(1) The Axioms

The applied philosophy is based on 58 Axioms that describe the spirit and its capabilities and its relationship to the physical universe. The Axioms can be found in our "The Road to Clear, Level Zero" textbook. Of interest here is Axiom 28 that defines communication in detail:

Axiom 28: "Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication and understanding of that which emanated from the source-point. The formula of Communication is: Cause, Distance, Effect, with Intention and Attention and Duplication with understanding. The component parts of Communication are: Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, Understanding, the Velocity of the impulse or particle, Nothingness or Somethingness. A non-communication consists of Barriers. Barriers consist of Space, Interpositions (such as walls and screens of fast- moving particles), and Time.

A communication, by definition, does not need to be two-way. When a communication is returned, the formula is repeated, with the receipt-point now becoming a source-point and the former source-point now becoming a receipt-point."

(2) Not-is: A word made from Not and Is. It expresses the person's attitude and intention of undoing or crushing something with force by saying 'It is not!'. Synonyms are suppress, repress, make nothing of, crush. (based on Axiom 11).

As-is is the opposite of Not-is. Here the person sees something exactly for what it is, 'As it is'. The person sees and understands intuitively the origin and creation of something. If a person As-is-es something he is capable of recreating or destroying it at will. Unwanted mental phenomena will go "poof" and disappear when they are As-is-ed. In Chapter 2, under "Freeing of Attention Units" we have explained how this is taken advantage of in processing. (based on Axiom 11).

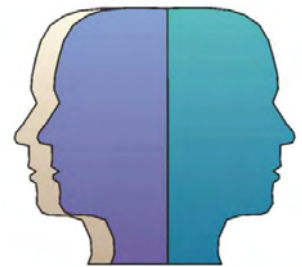
Chapter 4:

The Tone Scale

The Tone Scale is a map of human emotions. It arranges well known emotions in a certain logical sequence in order to express something important about their nature. Understanding this scale makes it easier to deal with people in daily life and to understand "where someone is coming from". Any given person can be plotted on this scale in two ways: you can find a person's immediate tone. This gives you an idea of the person's present state of mind, their feelings, and it gives you the key to how to deal with the situation. A person can, for example, momentarily be happy, interested, bored, disgusted, afraid, disappointed, or sad. A person also has a more permanent emotional tone, usually known as temperament or disposition. A person's disposition can, for example, be upbeat and enthusiastic, be a temper that easily flares up, be grouchy, be a continuous pessimist, or always worry about things. The higher a person generally is on this scale the better off the person is in life. To be successful a person also needs experience and savvy, of course. That is not measured by this scale. What the scale measures directly is then the energy- and vitality-level of the Being. In that respect the scale measures a vital sign of great importance.

Human Character and Temperament

Human character and temperament are fascinating subjects. In popular weekly magazines you can routinely find self-tests consisting of questionnaires asking for your reactions in critical moments and daily life situations. At the end of such test you add up your points and find out if you are an introvert or extrovert; an optimist or pessimist; if you are a leader or a follower; if you are the ideal lover/spouse or not, etc. Astrology is popular as well. In astrology you find that each birth sign is assigned certain personal characteristics. The theory is that a person born under a certain constellation of stars will have certain basic character traits that determine important aspects of their disposition and lives. The exact moment of someone's birth is thus the key datum used to predict their behavior and destiny.

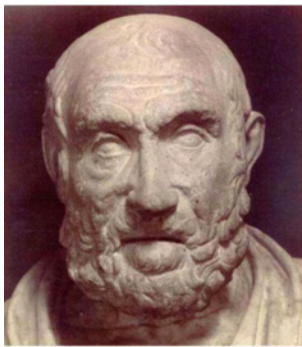


For obvious reasons, understanding human character and trying to predict someone's future

reactions and behavior have fascinated us throughout the centuries. Psychological literature is full of books on this subject. Each major school of psychology seems to have made valid observations and provided us with a system of viewing our fellow man and understanding individual characters. Yet, these systems seem to keep coming, the newest one invalidating previous schools of thought. Obviously, there are many ways of viewing the same set of problems of human character, temperament and behavior.

The Classic Temperaments

The best known system through history is **the four classic temperaments**. In classical Greek medicine, human character was divided into four categories. According to the original theory, each temperament was caused by the dominance of one named body fluid out of four possible (blood, yellow bile, black bile, phlegm). The temperaments were also associated with the four classical elements of air, fire, earth and water. Each temperament was compared to a season of the year.



Hippocrates 460-377 B.C.

Hippocrates, the father of medicine, was the first one to describe these four temperaments in the literature. Aristotle wrote about them as well. In the 2nd century A.D. Claudius Galen, a Greek-Roman doctor and medical authority, brought the four temperaments back to the forefront of psychological thinking. The theory persisted well into medieval times. After the theory of the four body fluids was given up, the four temperaments still persisted as a significant system of categorizing human character. You will find it in use to this day even though the "scientific competition" between systems these days is much tougher. Below is a typical description of these four temperaments. They are always listed in this order:

Sanguine: "A person who is sanguine is generally optimistic, cheerful, even-tempered, confident, rational, popular, and fun-loving. A sanguine person can be day dreaming to the point of not accomplishing anything; be impulsive, acting on whims in an unpredictable fashion. This also describes the manic phase of a bipolar disorder (manic-depressive).

Dominant body fluid: Blood. The individual has the personality and temperament of blood. Element: air. Season: spring, wet and hot."

Choleric: "A person who is choleric is a doer and a leader. Many great charismatic, military and political figures are considered choleric. On the negative side, they are easily angered, or bad tempered, easily irritated, even mean spirited, and over-controlling.

In folk medicine, a baby referred to as "cholic" is one who cries frequently and seems to be constantly angry.

Dominant body fluid: yellow bile. Element: fire. Season: summer, dry and hot."

Melancholic: "a person who is thoughtful and reflective has a melancholic disposition. Often very kind and considerate, melancholics can be highly creative - as in poets and

artists - but can become overly obsessed with the tragedy and cruelty in the world, thus becoming depressed. This temperament describes the depressed phase of a bipolar disorder (manic-depressive).

Dominant body fluid: black bile. Element: earth. Season: autumn, cold and dry."

Phlegmatic: "this personality is calm and unemotional. While phlegmatics generally are self-content and kind, their shy personality can often inhibit enthusiasm in others and make themselves lazy and resistant to change. They are very consistent, relaxed, and observant, making them good administrators and diplomats. Like the sanguine personality, the phlegmatic has many friends. But the phlegmatic is more reliable and compassionate; these characteristics typically make the phlegmatic a more dependable friend.

Dominant body fluid: phlegm. Element: water. Season: winter, wet and cold."

As you can see, the order they are listed in is spring, summer, autumn, and winter, the progressing seasons of the year. This happens to be the Create-Survive-Destroy of the four seasons. Sometimes, different authors will express their personal preferences when describing the temperaments. The classification of a person is seen as a permanent labeling assigned to that individual. The system allows for mixtures of temperaments. Some people will display characteristics of several of the categories. All this serves as a good frame of reference and background for understanding the Tone Scale, which is the subject of this chapter.

The Tone Scale

We see a person's "temperament" as a vital sign of the Being. It's the immediate or more chronic emotional state of a person. Emotional energy is, to a large extent, what is expressed in temperament and character; it is at least the energy that fuels them. Temperament and character are not seen as being totally permanent. It is seen as a scale of characteristics subject to change over time. One person's position on this scale will tell a whole lot about the reactions you can expect. Likewise, a person's reactions, general outlook, and level of engagement in life are important factors to look at in order to find a person's correct position on this scale.

The basic tone scale came about as a result of research. The research in this area, we are sure, is describing something very familiar to the reader; yet, Ron Hubbard was capable of putting known phenomena in a completely new light of understanding and simplicity; that's the true sign of a genius.

In early research, published in 1950 in the book 'Dianetics', Ron Hubbard was running traumatic incidents on clients. He called these traumas for Engrams. They could be similar to the experience described in the example of the previous chapter, a young woman having been assaulted. He would send the client through the same incident again and again in order to get all the small details uncovered and re-experienced. The client, if similar to the woman,

would typically first arrive in a state of shame, blame, and regret. She could be in total apathy about life to a point where she "would rather be dead." Once the incident was fully contacted, she would re-experience the terror, the fear, the anger, the pain she originally experienced when the incident actually took place. The emotional discharge could change from run to run. She would contact the original incident and discharge some emotion; next time through she might contact a different segment and discharge the emotion in that, etc. Doing this type of work with many different clients, male, female, young and old, and running many different types of incidents, a general pattern gradually revealed itself. The client's emotional attitude towards the incident would gradually improve. It would go from no hope and no future towards a gradually more optimistic attitude towards life and what the future would bring. A sequence of emotions that seemed to follow each other in a set pattern was isolated as this change took place. This sequence is what we call The Emotional Tone Scale or The Affinity Scale.

The Basic Tone Scale

The scale, first researched in incident running, applies to all walks of life and human behavior. It tells something important about the person's state of mind. Here is first the scale and then a further discussion of it:

- 4.0 Enthusiasm**
- 3.3 Strong Interest**
- 3.0 Conservatism, Contentedness**
- 2.5 Indifference, Boredom**
- 2.0 Antagonism**
- 1.8 Pain**
- 1.5 Anger**
- 1.2 No Sympathy (No Compassion)**
- 1.1 Unexpressed Resentment (Covert Hostility)**
- 1.0 Fear**
- 0.8 Sympathy (Feeling Sorry For)**
- 0.5 Grief**
- 0.05 Apathy**
- 0.0 Deepest Apathy (Death)**

Examples of Tones on the Scale



As you can see, the emotions listed here are all well known and directly observable in individuals. Each line has been assigned a numerical value. The number expresses a degree of vitality and life-force expressed and felt by the individual. During a normal day, you may find a person going through many different emotional tones, depending on who the person meets and what situations he/she faces. Good news and positive events will bring the person up the tone scale. Bad news or negative events will bring the individual down the scale. The individual will have a different emotional reaction to different spheres of life. Good friends, favorite interests and hobbies will put the person in a good mood. Detested jobs and chores and detested people will probably put the person at a much lower level.

You will, however, also find that any given individual will have a more **chronic tone**. That is the tone that is characteristic for his/her general outlook on life. An individual with a low chronic tone is less capable of coping with adversities in life, will be less forward looking and optimistic about the future. The circles and interests that comprise this person's world will usually be smaller and less open to growth. If you compare the chronic tone levels with the four temperaments, you will see the two schools of thought are looking at the same thing. They may not have come to the exact same conclusions. But if you try to plot the four temperaments, you will have sanguine near the top, expressing enthusiasm and strong interest in life. Choleric would be found from contentedness through antagonism and anger to no sympathy. The melancholic temper seems to correspond to a band around fear, feeling sorry for, and especially grief. The phlegmatic temperament apparently expresses the emotion of apathy. But here we seem to have a misfit. What Hippocrates is describing, is a person that is cool, calm and collected, like a wise man, not necessarily a beaten down person.

The good news coming out of this research, is that the emotional tone of an individual is not something that is genetically determined. The idea that we are born with a certain chronic tone that puts us in a certain category of individuals, or personality type, is false. It has clearly been demonstrated that the chronic tone of an individual can be changed. This can be done through processing as this activity is designed to raise a person's immediate and chronic tone level.

That the emotional tone of an individual isn't a permanent thing is actually easy to observe. It gradually changes throughout a person's life. It can be observed that children and young people usually are full of life and enthusiasm. If they are given a good education they want and live in a safe setting their chronic tone will usually stay high. Eventually, as "life takes its toll" their tone will gradually go down. At some point they are settled in between 3.0 (contentedness) and 2.5 (boredom). This is still high. But as life goes on and bad things happen they will eventually slide down the scale, step by step. As they get older they will gradually slide towards the bottom of the scale. When they die of old age you will see them "go out" at 0.0 (deepest apathy, death) of the scale.

In chapter one we described a life as a cycle of action; the tone scale describes some important characteristics of this cycle. The apparent cycle of action was described as Create-Survive-Destroy. You will see the top of the tone scale, enthusiasm and strong interest, are typical for Create. Conservatism and Boredom are typical for Survive. "Life is good as usual; let's not rock the boat." Antagonism and Anger are clearly the emotions of Counter-create.

As we go down, we see the individual losing out to the forces facing him or her, to the Counter-create of the environment and life. The loss of loved ones, worsening health, losing a job, an accident, etc. all comprise setbacks resulting in lowered tone. We get temporary or permanent setbacks resulting in emotions like fear, grief and apathy.

You may object and say that you feel much better now than you felt a few years ago. Let us use that objection to explain a point. Obviously life consists of many cycles of action. But let us look at one example. We have a job we have come to dislike. This is a slippery slope towards antagonism, anger, resentment, maybe insecurity (fear), and eventually the total lack of Create or apathy. You probably caught it in time and made a career move. You gave



yourself a new start at the top of the scale. You found your dream job and life was, again, interesting and full of creative challenges. The same happens in friendships and all other relationships of life. Unless we constantly create, we will eventually slide down the tone scale in relation to each sphere of our existence. A new job or hobby, new friends, a new home or possessions will all give us a renewed interest in life and to that degree a new start near the top of the scale. Getting

over a disease will have the same positive effect. Falling in love is the classical boost from feeling miserable to living on cloud nine. We can, in other words, go up and down the scale considerably over time. We can actually do something about our chronic position. The things we do that are most dear and important to us, can usually be understood as an attempt to get ourselves moved up this scale. It is good survival, if you will. A new start near the top of the scale certainly works in the direction of a longer and happier life.

The Expanded Tone Scale

A number of versions of the tone scale were worked out and published over the years. The basic scale we have shown above is still valid. It's the tone scale that can be directly observed as facial expressions and body language. There are, however, tones above and below that band. These speak more to how the person subjectively experiences life and his role in it. They speak to his condition as a spiritual Being. The most elaborate scale goes from +40.0 through 0 and to -40.0. At the top we have: 40.0 Serenity of Beingness; 30.0 Postulates; 22.0 Games; 20.0 Action; and 8.0 Exhilaration. Just below 0.0 we have: -0.2 Shame; -1.0 Blame; -1.3 Regret. At the very bottom we have -40.0 Total Failure.

"40.0 Serenity of Beingness" is a condition where we feel outside space and time. It may just be glimpses in a person's life where the person feels bigger than life and on top of the world and universe. "30.0 Postulates" are similarly ecstatic moments where we in a short span of time are capable of conceiving long range plans of utter importance. You may have discussed the bright future with your spouse-to-be and experienced this. What we decide in this state of mind just seems to happen. In "22.0 Games" the individual is utterly happy, competent and sure of self. Everything goes as planned; nothing can ever go wrong. Any danger is easily overcome or avoided. Life is truly a game we are sure of winning. "20.0

Action" is total dedication to a purpose, pulling all stops and overcoming all counter-intentions in the environment with determination and apparent ease. "8.0 Exhilaration" is typically experienced after great accomplishments. In such cases it's the ultimate reward for work well done, for a major cycle of action completed. It's enthusiasm (4.0) times two. When a ball club wins the championship the fans will feel enthusiasm. They go out and celebrate all night. The coach, that worked so hard and had to overcome so many shortfalls to make it happen, will feel exhilaration. It's the ultimate emotional reward for success; it's the emotion of genuine happiness.

Below "0.0 Deepest Apathy (Death)" we have "-0.2 Shame". We wish we were dead; we are so embarrassed and exposed it's worse to be alive than dead. "-1.0 Blame": one can blame self or others for an act. This happens after something went utterly wrong. It doesn't fix anything; it really rubs the failure in and makes it into a terrible burden. It is, of course, an attempt to assign responsibility, usually intentionally picking the wrong guy as a scapegoat. It usually adds to the damage rather than fixing it. "-1.3 Regret" is an attempt to undo an action that is already done. The time is "out of order", forming a time-loop, regarding the incident we feel regret about. In severe cases, regret causes flash-backs that can plague a person for years. The incident is constantly being replayed.

The original work does not offer a full explanation of the sub-zero tones. We have given our interpretation in the grey box at the end of the chapter. The full scale can be found in Appendix B. A short description is at its lower levels, it's a state below feeling any emotion, any responsibility or guilt about matters of importance. The person has become a zombie or robot of sorts. At some levels, a puppet in the grip of powers or passions stronger than self. Examples would be types of jealousy, revenge, being hysterical, or being fanatic. In other words, the person has ceased operating based on reason or analytical thought. These tone levels are below sanity. The Reactive Mind, usually temporarily, has seized control. This is usually only found in selected parts of a person's life and when the person is under extreme pressure. It is found in the best of us to a varying degree. We have all experienced these tones and passions in hard pressed situations.

Affinity and Emotion

As mentioned earlier, the basic scale is also called the Affinity Scale. The difference between emotion and affinity requires an explanation. Emotion clearly has volume. A person can be a little angry or angry to a point of screaming the lungs out, face turning purple. There is a difference in intensity or volume. Emotion is expressed as facial expression and in body language. It is also felt in the body. That is no accident as it has a physiological function. When the person mentally experiences or generates a strong emotion it starts a biochemical process. It's a signal to the endocrine and nervous systems to go into action. Anger and antagonism are the emotions of physically attacking. Fear is the emotion of physically fleeing. Any such physical reaction is preceded by extra production of certain hormones, including adrenalin, called the fight and flight hormone. This hormonal production is ultimately triggered by the emotional state of the mind. Strong sexual interest activates sexual hormones. A hungry man seeing food will be very interested and soon experience his

digestive system being alerted and ready. This is ultimately triggered by the mind as well. The yogis of India have demonstrated that such functions can be controlled by the conscious mind. Although these functions to most people appear to be automatic, there is a clear influence caused by the mind. After all, the stimuli in the first place were usually only visual impressions or spoken words that had to be interpreted and understood by the person, before any reaction took place. Emotion is thus related to the body and its physiology. Severe emotional upsets can cause heart attacks and other serious health problems. Losing a spouse to death can cause the survivor so much grief so he or she soon catches serious disease and dies. On the other hand, good news and healthy heartfelt laughter is sometimes the best medicine; not only for depression but for physical illness as well. The person feels it is worth living again and the physiology of the body responds.



Affinity, on the other hand, is a consideration. It is defined as "a consideration of distance" or "the willingness to occupy the same space as". People you love dearly you want close to you. You embrace them physically. People you hate you want far away from you. If you are in apathy you don't care one way or the other. It is, however, worth noticing that we can have more complex considerations about distance. We may want to be ready to move in or move out as a situation develops. Some relationships improve once

more distance is introduced. Some people "love to hate" their enemies. They want them at hand as having opponents, as in a game, is valuable to them. Considering "the right distance" to an individual or object in question is thus not as simple as 'closer' means higher affinity. Also, at the very top of the scale distance is no longer seen as a barrier. In stellar moments the person can reach out and embrace the whole world. The best definition, we find, is thus the open-ended "consideration of distance." A good workable understanding of affinity is, however, "willingness to occupy the same space as" where closer expresses higher affinity.

If we take a second look at the quoted description of the phlegmatic temperament it mentions 'reliable and compassionate', 'dependable friend'; yet 'calm and unemotional'. Makes 'good administrators and diplomats'. But also 'shy personality', 'inhibits enthusiasm in others' and 'lazy and resistant to change'. This is impossible to plot as one state on the tone scale. It appears that several states, that look very much alike, have been grouped in one category. Serenity of beingness can to some look like mild interest, contentedness, boredom or apathy. These are harmonic affinity tones. They look alike but the amount of life-force present is very different. If you take a practitioner with a solid background of doing the training drills (TRs) to perfect her communication skills, you will find she is capable of being perfectly calm under the most trying circumstances. She has to be reliable, compassionate, dependable. Yet, she has to be capable of very high affinity in terms of being totally willing to let the client be himself in her immediate space and let him freely express any emotions, including enthusiasm. She has to be at strong interest or above, and never apathetic, to be effective. When we talk affinity it is not always what it looks like. You can't necessarily see

the amount of life-force present. You can usually feel it and it sure reveals itself when observed and experienced over time. Affinity at its highest level is space ("consideration of distance"). High affinity is pure beingness ("occupying space").

Tone Scale and Behavior

To determine a person's position on the emotional tone scale, going from 4.0-0.0, is relatively simple. It is explained in a section below. The question here is, what does the tone level tell us about a person? How can it help us deal with people? As said in the beginning, the higher a person is on the scale, the more life-force or mental energy the person has available. That also means the person is more his/her own good self. The individual is closer to his/her optimum condition.

The optimum condition of a Being is: to feel happy; care about others (be ethical); be willing to see others' points of view; be friendly and likable; be capable of expressing feelings and points of view; and interestedly listen to others expressing themselves; be persistent on worthwhile goals; inclined to tell the truth; wanting to take good care of possessions and own hygiene; be in good health; seem to be in control of their life; be a good friend to have, etc.



Such an optimum condition may appear super-human and beyond what you can find in one individual. Yet, you see much of this expressed in young children. They may lack the language, the experience and skills, but they certainly, as a rule, do not lack the good intentions, the willingness to learn from mistakes, and the energy. Later in life you may find the same individuals, now in advanced age, having gone down towards the bottom of the scale. At the bottom of the scale, then, the individuals will be all engrossed in their own problems, present and past, and have little energy left over to deal with the world at large. They may still function quite well, but mainly due to the skills, values and ideals they adopted early in life. If you ask a number of persons when they felt "themselves", they will usually pick happy moments and times where they did something they could be proud of. When you compare such moments with the characteristics above, you will see a near match. The optimum characteristics, then, is the person's true self when he or she has her natural endowment of life-force, of attention units, available to him or her. The proof of this is not a matter of logical argument. It can be observed directly in processing, the laboratory and proving ground for all statements and teachings of this book. Each person can have his/her "good old self" rehabilitated through processing. By resolving the issues he/she is engrossed in, past and present, known and subconscious ones, he/she will have his/her life-force rehabilitated and move up the scale.

It's not just a matter of age. You can find old people "young at heart and mind" as well as children that apparently think and act like old people. You will feel it is usually easier and less tasking to be together with people well up the scale. People do, however, tend to choose friends and relationships that seem to match their own chronic tone, their own temperament. They have more in common and think alike in many matters.

Ron Hubbard has written extensively about the subject. He worked out different charts giving scales for many character traits and abilities. Above we outlined briefly the top of these scales as "the optimum condition of a Being". One chart (with many scales) is called Chart of Human Evaluation and was published with his book "Science of Survival" (1952), a book of nearly 1,000 pages. Another, and similar chart, is called Chart of Attitudes; it was published in the book "Self-Analysis" (1952), an easy to read book. Another excellent book on the subject is "How to Choose Your People" by Ruth Minshull.

A good use of the tone scale on this introductory level, is simply to realize that people are different, yet basically have a good heart. With people lower on the scale, momentarily or more permanently, it may take a little more work and persistence to really get through to them. Realize that their state of mind isn't necessarily a reaction to you or what you are saying but more likely due to their own problems, prejudices, and unresolved issues. A person that at first is sad may suddenly get angry at you. Realize that anger (1.5) is much higher than grief (0.5); that means you have done progress; you are going in the right direction. Keep trying with a light heart and your communication will eventually get through. Also, when you yourself experience a mood low on the scale, take a quick look at what has gone on lately and see if you can spot why you suddenly are down. In processing, recent and more serious issues are found and processed in a systematic manner in order to free trapped attention units and restore the individual's natural potential of life-force. As a result, the person will move up the scales of the Chart of Attitudes, feel more like his/her "good old self" and have renewed energy and vigor needed for succeeding in daily life.

There is another use of the tone scale at this introductory level. If you have to choose between two equally qualified candidates, take their tone level into consideration to break a tie. This can be used in hiring people, finding a plumber or carpenter, a lawyer or accountant. You may need day care for your child and should take the tone level of the people responsible into account. Usually, you may prefer the higher toned person. Some professions, however, require a certain tone level to be done right. Accountants, money collectors, sports coaches, private investigators, defense lawyers, and foremen are not necessarily better when enthusiastic. Different professions take different temperaments. If you can recognize where any given individual "is coming from" and make the best use of their abilities and inclinations, you have mastered the maybe most important lesson from studying the tone scale. You will be comfortable in dealing with all kinds of people.

How to Find a Person's Tone Level

The following little exercise is also called "The Two Minutes Psychometric Test". It is a simple method to quickly and accurately determine a person's tone level in daily life. You simply test messages with different emotional content and see which one appeals to the person you are testing. In a normal conversation, you first drop great news and see how your partner reacts. "Did you hear that our team won last night?" Then you can talk about a cause most people are against (feel antagonistic about). "The new

taxes are terrible."

Go on to talk about something scary (fear). "Did you read about the murder?"

You talk about something sad or dreadful (grief, apathy). "Did you hear that the school teacher died?"

You should use subjects that are equally real and relevant to the test person to get a good comparison.

You can, of course, use tones in between and explore each tone with a number of subjects.

You simply notice the partner's response to each. Where his/her reaction is most significant, that is where the person is on the scale. The person will usually start commenting on it while the other subjects seem of no interest.

Raising Somebody's Tone

Once you have established a person's tone you can, if needed, raise his/her tone by simple means. You use a 'gradient scale' approach. This means you take one little step at the time in the direction that adds up to an overall improvement. This is a very effective tool in daily life. It ought to be called a professional process. On the other hand it ought not to because it is in the very fabric of human relationships. Once you have found a person's tone, you should address the person using a tone 0.5-1.0 higher on the scale. This is called 'matching tone'. If you learn how to use this technique smoothly, it will help you understand and handle all kinds of impossible situations. By using it knowingly in your daily life you will see your willingness to talk to and deal with all kinds of people improve. You can use it simply as a part of normal conversation, such as discussing the news. You will see angry people, impossible to get through to, suddenly crack up and laugh if you address them using an antagonistic tone. You don't have to attack the person; you can attack the government if that is appropriate.

Example: Let's say you find your friend, Sue, at the tone of grief (0.5) on the scale. Sue's dog, Fido, has run away. You can raise her tone by 'matching tone'. You stay on a tone level 0.5-1.0 higher on the scale. That would be Sympathy (0.8) and Fear (1.0) up to Anger (1.5). You could express sympathy for her troubles "Oh, that is terrible. You must feel awfully worried, Sue. It almost makes me cry too."

Then you can smoothly express fear about it, "I hope Fido keeps out of traffic..." This will get the person's attention. It is already starting to wake Sue up. You wouldn't stop there, of course. Then you could express anger towards something relevant, "Those drivers drive like maniacs around here. The other day....". This is the way you get the person's attention and raise her from the original grief. She may be worried, upset, or angry about what you just said. But that is progress - going up the scale. So you have to keep up the process until the person is more cheerful, more ready to act. At some point: "Maybe we should go and look to see if he ran into the park on his own." Looking for Fido would at least be at 3.3, interest. She may not fully have made it up the scale yet, but doing something about it helps. The situation will usually give you the script and the things to address as a logical conversation.

Trying just to be 'enthusiastic' about things to cheer Sue up wouldn't work at all; such

as, "I am sure Fido is OK, why don't we go and see this great new movie..." It is too much of a jump for the person to consider and does not fit the situation at all. Doing the Raising Tone Routine is the ARC triangle at work. Tone=A. Subject matter=R. Conversation=C (this triangle is fully explained in chapter 6).

The Tone Scale and Processing

The tone scale was first discovered in research sessions. It was found that the client's tone towards one particular incident would improve gradually in processing to a point where he/she could laugh the whole bad experience off. It was also found that a person's chronic tone, as a rule, consisted of the sum total of burdening experiences the client had been through. Different clients would, however, start out with different ability to overcome the sum total of bad experiences life had dealt them. Also, apparently same severity of an incident could knock one person out completely while another person would simply shrug it off. Our ability to confront and overcome traumatic experiences in one area may be high; in another area very low. To fully understand the reasons for these differences a further study of the technology is recommended. We can, however, point out two principally different types of processing dealing with these problems. They both result in a raise of the client's tone.

We have repeatedly used incident running in examples. The practitioner works with the client to find traumatic incidents. Once located, they are discharged for emotional content and sometimes physical pain. As a result there is a direct easing of the load of "old luggage" and bad experiences. There may be more or less unknown earlier similar experiences that will come into view and these incidents will, in turn, have to be run as well. As a result of this work the person will feel much better about that part of life and in general go up the tone scale.

Another approach that has proven very successful is principally different. Here the practitioner works directly with the ability of the client as an Awareness Unit. By raising the client's ability to deal with adversities, problems and issues the client is capable of processing a lot of past experience very efficiently without getting into all the small details. As a result the client can now discard a series of bad experiences and shortcomings in a short span of time. The client grows bigger and stronger, you could say. Some experiences still have to be dealt with "the old-fashioned way" by running them. A combination of these two methods in the course of a processing program is therefore the strongest approach.

Summary

Emotions are three things:

- 1) Irrational reactions rooted in traumatic (engramic) experiences. This is the source of irrational fears, inexplicable outbursts of anger, etc. The incidents can be found and discharged for negative emotional content by running them repeatedly.

2) Endocrine alerting and activation of the body to meet situations on an analytical level. To get the adrenalin pumping is an endocrine phenomenon. The glands pump the adrenalin into the blood stream to make the body alert and ready to fight or flee. Fear is a quick withdrawal from danger and can, of course, be quite rational. The body is given additional endocrine or biochemical commands to bring that about.

3) The inhibition or the furtherance of life force. The higher on the tone scale the more life force is present.

Any individual will have an immediate emotional tone as a reaction to the current situation. Likewise, the individual will have a chronic tone that usually is seen as an important part of the person's character and disposition. The chronic tone of an individual can be raised through processing. When the tone of an individual is raised, the person will better be able to deal with adversities in life; the person will feel more energetic and invigorated. The person will feel more him- or herself and more capable of doing the right thing as he/she sees it.

Sub-zero Tones

Students often ask: "what does it mean that you can have a tone below death?" The applied philosophy has very little explanation on this.

What should be understood, however, is that the band between "0.0 Death" and "4.0 Enthusiasm" has to do directly with the physiology of the body. These tones directly influence or control the body through the endocrine and nervous systems. They help direct the organism to avoid dangers and conquer pro-survival elements, such as food, shelter and companionship. Above and below that band we have the "passions" of the Being; from the darkest to the most elated moments of life. Add to the "passions" the less dramatic robotic states which are only found below 0.0. These states of being are well described in literature and drama; from Shakespeare to romantic novels and crime stories. They include sickly jealousy, murderous rage and hate, extreme degradation, shame, blame, regret, etc. The upper band above 4.0 include exhilaration and serenity of being. The expanded tone scale, above and below the physiological band of 0-4, thus maps such "passions" and robotic states of the Being. They do not have clear bodily expressions or physiological characteristics. Any such state will, of course, have a projection in the physiological band. "Controlling bodies" at -1.5 will thus project as "anger" that can be observed in the 0.0 to 4.0 band. One could call the band below 0.0 for "subjective negative tones" and the band above 4.0 for "subjective elated tones".

Chapter 5:

Reality

When something can be proven to exist it is said to be real. The ultimate proof of reality is what science concerns itself with. The natural sciences examine nature and the universe. It's not an easy process to arrive at scientific facts. The natural sciences use stringent scientific methods to establish what is and what isn't. The scientific methods used may vary from science to science; but according to "Encyclopedia of Science & Technology" they must have this in common:

"Every scientific hypothesis or rule must be supported by evidence obtained by observations. Those observations must be repeatable by any scientist and must be observable by a large number of persons. Any scientific hypothesis can be changed if new observations, using different methods, give different results."

A common concern of any science is to eliminate any subjectivity introduced by a single observer. Many qualified observers have to agree on what they observe before anything can be considered for upgrading to scientific fact. Such discoveries and observations have to pass a peer review where qualified scientists discuss the pro and cons of its validity. Much scientific philosophy has been written on the subject of the observer and how to eliminate any risk of errors and subjectivity. Observing things via instruments and translating observations into numbers and formulas have been used with great success.



Any discovery in science has to pass a peer review where qualified scientists discuss the pro and cons of its validity. Only after a consensus is reached and additional tests have confirmed the findings, can it be upgraded to scientific fact.

The impulse that moves science forward, however, comes always from single individuals. No science would be performed unless we have somebody with an inquiring mind, one individual with a tremendous curiosity and an insatiable appetite for looking at things anew and firsthand. Such a person is usually at first considered a "mad scientist" until a time when he can get a sufficient number of colleagues to look at his discovery and have them confirm, or agree to, that they can make the same observation. They have to be able to duplicate the experiment and duplicate the observation in order to consider that there could be any reality to it.

In the applied philosophy we are not primarily interested in doing physical universe research. Our prime interest is the scientist, the observer of things. We see our mission as being "observing the observer". We want to look into how the individual experiences the world and the realities of the environment out there. How does a normal lay person come to the conclusion that something is real? It is less sophisticated than one may suspect. Yet, at its core, it is contained in the scientific principles quoted above. At the core it's based on agreement and/or duplication. Let's look at some daily life examples.

When a traffic accident happens the police will find witnesses and essentially ask: what happened? Officers will usually get as many different accounts of the accident as the number of witnesses interviewed. One witness saw a green Ford hitting a yellow Datsun car; another a blue Toyota hitting a white Chevy car. The witnesses will have different accounts regarding speed, maneuvers, the second by second timing of the accident, etc. The bystanders, of course, saw the accident from different vantage points; maybe they only saw part of it. The police will add up all these testimonies and find out where these agree and disagree.

The officer in charge establishes a few points that all the witnesses agree on as facts. He then compares the rest of the testimonies until he comes to a point where he will conclude what probably happened, moment for moment, and finally state in his report: "This is what



happened..." But it is clearly a process of thought and "negotiation" before the police gets to that point. This tells us, in terms of human experience, arriving at what is real includes a process of thought and interpretation leading to some level of agreement.

Let's examine the drivers for a moment. The driver that caused the accident momentarily didn't "agree to" the fact that there was a stop sign; nor to the fact that another motorist was approaching. The accident and the collision "convinced him" of the reality of the other car. The judge in court convinced him about the reality of the stop sign. The guilty part had to pay a \$500 fine plus damages to the injured part. The judge enforced a number of agreements the guilty part had overlooked or set aside in the accident. Apparently, these realities have a lot to do with agreement as well. If we don't agree, the physical universe and the courts see to that these agreements are enforced!



When you buy or sell a house there is a lot of paperwork to fill in, after the parties have settled the price, to make the deal official. Experts will inspect the house for structural soundness and write reports; a broker will inspect the official records at the courthouse; a banker will inspect existing loans in the property and the credit worthiness of the buyer. Finally, a lawyer will draw up the title deed for the property and call a meeting. He will have the parties sign the papers and have several witnesses at hand attesting to that they saw the signing take place. Finally, all official papers are filed at the court house. Lots of paperwork, lots of signing; but all required by the law and the many parties involved. Without the paperwork and all the agreements it represents, the "deal didn't take place" in the eyes of the law. The law, in other words, here defines reality as agreement.

If you bump your head against a low door in an old house it will probably hurt. You will take a step back, rub your forehead and look at the door frame you ran into. In the future, you will be more careful and more aware of that door and others like it. The door frame has become painfully real to you because you experienced the solid impact. The physical universe "punished you" for disagreeing with its laws. Two objects cannot occupy the same space according to physics. Once you agree to that law, you will fare better in the future.

The examples above illustrate that our experience of reality is based on different types of agreement. In human affairs we negotiate, share or join agreements; sometimes they are enforced upon us. In relation to the physical universe we accept things as they are. "Agree or else..." seems to be the message. Physical universe realities are realized through perception, observation and duplication. If we repeatedly observe the same thing, it is real. If many scientists repeatedly observe the same phenomena under controlled conditions we have a scientific fact.

These types of agreements are routinely enforced when we momentarily seem careless or ignorant about them. They are enforced through disciplinary action when we talk about a

social reality. In human affairs, we still feel we could change things around if we worked real hard at it. We could appeal to the authority and have him show leniency towards us. He would ease the rules so we didn't get punished. On a bigger scale we could get the rules changed. We could become a leader or politician ourselves and change the rules and laws.

When we talk physical universe realities, we are up against tougher laws. The natural laws of physics are enforced through physical pain and unpleasant sensations when we bluntly disagree on their reality and break them. "Agree or perish" is the sinister message. There is no room for negotiation.

Actuality

Something can be factual or exist for one person alone without having been agreed to. It can exist for you but not for others. We call this an Actuality. Our private thoughts are actualities. A scientist making a new discovery will at first be alone with this knowledge. That's an actuality. His next task, as mentioned above, is to convince his colleagues about the truth of this discovery. He invites them to look for themselves and responds to any criticism by scientific arguments. Once he has won a few over to agree with him he has a beginning new reality. The history of science and discovery are full of examples of how slow and difficult a process it can be to establish a new "objective" reality. The Earth was considered flat and the center of the universe for centuries, going back into prehistoric times.

When Galeo Galileo claimed the Sun was at the center of the universe he was summoned by the Pope and nearly banned by the inquisition; he got off with a milder sentence of lifelong house arrest. The Italian monk Giordano Bruno was, however, burnt as a heretic in year 1600 for saying the Sun was at the center (although the sentence included other disagreements with Rome).

When the British doctor, William Harvey (1578-1657), discovered the function of the heart as the pump in the circulatory system, he waited 13 years to publish his findings. His findings challenged the prevailing teachings of Claudius Galen, the Greek-Roman medical authority from the 2nd century. Harvey was afraid his discovery would discredit him professionally. Dr. Harvey was the King's physician and feared to lose this high position. The findings, when finally published, caused decades of academic uproar and weren't accepted as fact until after Harvey's death. There are countless other examples of how slow a process it can be to have new scientific facts accepted as realities.



William Harvey

Even today, when you look at scientific literature, you will understand that new discoveries are delicate matters. When scientists write about their discoveries, they usually take great care in quoting works of their peers and the accepted authorities of their field. They know they have to do a very thorough job in showing how their work fits into the accepted tenets of their science for it to be well received. They know their findings have to pass a peer review in order to be considered valid and factual. This is unlikely to be successful unless they are willing to give credit to the authorities in their field and submit to any pecking order that may exist. We here see an intersection between objective and social

realities. That's the politics of science, discovery, acceptance, scientific reputation and fame.

Some people can "perceive things" while no one else is aware of them. These things can be factual and based on psychic ability and extrasensory perceptions; but If the rest of the world is convinced what a person insists "is real" is not there, it is labeled as obsessive thought, "ideas" or insanity. A person can claim she hears voices, that the Martians are chasing her, etc. This is so "out reality" with the rest of us so we say the person is insane. It is said that genius is a type of insanity. What the genius and the insane have in common, for sure, is an "attitude" towards the agreed upon reality of society and the universe, or a part of it. They can see things that no one else can.

Realities

We like to talk about a person's or group's reality. A person's reality is how that individual sees the world. This is based on his/her upbringing, education, values, own observations, etc. Sometimes we find it is based on traumatic incidents, such as Engrams and Secondary Engrams. Whatever factors formed it, each person has a unique view on the world and some very personal values that color it.

Each organization or group, large or small, has a certain reality unique to that group. They have written and unwritten laws and rules. Besides the written rules there are agreements expressed as: "That's how things are around here" or "the new order of things", "the politically correct attitude", "the 'in', 'hip' or 'cool' behavior" in a sub-culture or youth group. You will often find that any social reality can be traced back to the founder or to opinion leaders of the group and their personal likes and dislikes. Likewise, you will find values based on traumas and Engrams that threatened the group-survival. This is what is behind irrational aversions and attitudes of hate between groups. In 1942, during World War Two, Japanese-Americans mainly in Western USA were rounded up and kept under guard in camps till the end of the war. These were American citizens for a large part. But since USA was at war with Japan, starting with the bombardment of Pearl Harbor, no person of Japanese descent could be trusted.

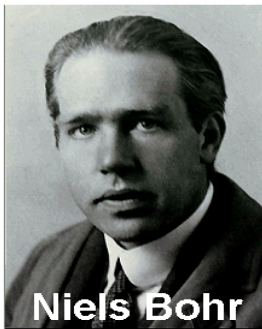
History is full of examples of wars based on deeply held conflicting realities by the combatants. The victor succeeds because he can inflict more pain on the enemy and thus "prove" that his values are more "real" than the opposing ones. He is, in other words, enforcing the agreement he wants.

Mores, moral values, customs, rules, policies, and laws are all examples of group realities. They are values held by members of a certain group. If a member breaks them, the first action of the group is to discipline the member. This can be done by inflicting physical pain or symbolic pain. A thief that is being whipped would, of course, be an example of physical punishment. A child that is being scolded for bad behavior and told next time he will get a spanking is threatened with pain. A group member that continuously breaks the laws and customs of a certain group will eventually become so "unreal" to the rest of its members so the perpetrator will become a non-member. The group will shun the member that now loses

all privileges and contacts. In society, law breakers are eventually put in jail; in business, employees are simply fired.

Physical Universe and Agreement

When you are tired and see a chair you will probably welcome the sight and sit down. You won't give it a second thought. A theoretical physicist can, however, tell you that things aren't exactly what they look like. The solid surface of the chair is formed by molecules and atoms. Each atom is viewed as a microscopic "solar system". We have a nucleus ('the sun' in the atom) and the electrons ('planets') that are orbiting around it. There is mainly open space in this system comparable to the vast emptiness of our own solar system. When the electrons are being closely researched in a laboratory, it is still discussed if they are solid or simply energy; if they have a known single position or just a probable position. Niels Bohr (Danish physicist, Nobel Prize winner 1922), and other leading theoretical physicists of the 20th century, furthermore discovered that the observer could change the outcome of an experiment simply by his presence and by the act of observing. Max Planck (German



physicist, Nobel Prize winner 1918) raised the question in his Nobel Prize thank-you speech if there in fact was "anything there" when you looked at matter on an atomic level. The implication was that maybe the observer had an active role in putting it there. The observation was that matter, energy, space and time are not what we are so sure they are. Cutting edge physics of the last 30 years or so has even more intriguing theories. In the so-called String Theory, 22 dimensions are used to describe the composition and behavior of the electrons, protons and neutrons, the tiny sub-particles that make up one atom.

The actuality of the physical universe seems to be shaky and fluctuating when studied by the brightest of minds in science. The reality of the same universe is, however, so agreed upon by the rest of us so we don't give it a second thought when we sit down on a chair but utterly rely upon its predictability and natural laws.

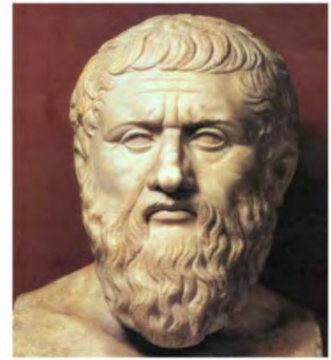
The physical universe and all its natural phenomena can well be understood and explained as a set of agreements that are so broadly held that we totally take them for granted. If we disagree in any radical manner, we will very soon be injured or killed as a result of transgressing its laws. Try to fly off a cliff by waving your arms, walk on water, eat fire, drive through a brick wall, etc. and you will end up in the hospital or graveyard very quickly. You have, it could be speculated, been excommunicated from the physical universe due to lack of agreement and duplication.

Through history philosophers like Plato, Spinoza, Leibniz, Immanuel Kant, and many others have discussed if the physical universe simply was an illusion. Maybe it is. In a practical sense it's very real and very agreed upon. The laws of the country we live in could be argued to be an illusion. They have, after all, no physical presence except as written text which are only symbols and meanings. If you decide the laws do not apply to you you will,

however, soon discover their reality. You will end up in court and possibly in jail.

Nothing can be viewed or understood unless we take a point of view to consider it from. Modern science, although it is the best thing the human race has going for it, clearly has its limited point of view. Nothing "outside the box" is considered to exist.

Routinely, things and phenomena that don't fit into scientific thinking are bluntly disregarded. This is true in medicine where medical doctors usually reject any treatments, cures or therapies not originated, researched and endorsed by other medical doctors. It is true in many other fields as well.



Plato 428-348 B.C.

Confusion and the Stable Datum

Here is a simple illustration of how point of view helps taking a confusion of particles apart: Tear up a piece of paper until you have dozens of small pieces. Throw this confetti up in the air and watch it fall as snow. Rather confusing as far as motion is concerned. Now, take one piece of the confetti and color it red. Throw all the bits and pieces up in the air once more, only this time follow the red piece of paper. Suddenly the confetti snow seems less confusing and easier to confront. That is a demonstration of the Doctrine of the Confusion and the Stable Datum. When you choose one particle in a confusion as stable and view the rest from there, you can suddenly confront the whole mess and start to bring in some order and control; the confusion seems to fall apart. When it comes to data and problems the same doctrine can be applied. Pick one likely datum as true and evaluate the rest from that point of view. You can even pick a wrong datum and it will still help you some of the way. You can find a greater truth from there and adopt that as your new stable datum. In this fashion almost any confusion will fall apart.

A point of view is assumed in any subject or science. "We will only consider what can be physically sensed, measured and experienced" is expressing the most basic view of natural science. This view has cut through an endless morass of superstition and confusion. Yet, many phenomena of nature and living organisms are not registered or bluntly overlooked by science. Maybe the state of our senses and scientific instruments don't catch it all. Also, down the road a little sentence was added to the scientific viewpoint: "Nothing else exists!" This is a lot less than science should limit itself to. With this little sentence added, it has become a religion of sorts. It's a solid agreement among peers rather than a quest for knowledge. There is comfort in this, however, as the world seems orderly and predictable. No unaccounted motion or confusion at the fringes is taken seriously but simply ignored.

That leaves plenty of room for the inquiring minds of philosophy and religion. The very nature of man has been ignored! In the applied philosophy we have chosen the Being, the Awareness Unit, as our fundamental stable datum. We didn't start out with this; it simply showed up as the greater truth after years of research. It has worked very well as the stable

datum to use when sorting out existence with its problems and riddles. The reason it seems so hidden, is because it's from where we view things. Natural science looks from it-not at it. The obvious question natural science hasn't answered is: "**Who** does the perceiving, measuring and experiencing?" Since our goal is to "observe the observer" this omission becomes glaringly clear.

The reality of the Being has borne out in processing as the stable datum for therapy, self-improvement and advanced abilities to the highest levels. There is no scientific reason to deny the true nature of man and his consciousness.

Processing and Reality

We talked about that there exists many realities around us. Basically each person or group has his, her or its own reality. Part of what processing is about, is to enable the client to open up to new realities and gain the ability to view other realities. When you gain the ability to view other people's points of view, social interaction and communication become very positive and rewarding. Life becomes, once again, interesting and a continued discovery.

As described earlier in this chapter, experiencing physical realities is closely related to perception and duplication. We explained in chapter 3 that the communication-formula consists of Cause-Distance-Effect leading to a Duplication at Effect of what emanated from Cause. Reality could be defined as this duplication in the communication formula. Reality is typically duplication in the observer of what exists 'out there'. This duplication is the dominating activity in natural science and naturalistic art.

'Duplication' can, however, also be reproducing a copy of another person's opinions and ideas. Having such a duplicate in our own mind makes a degree of agreement with a new point of view possible. It doesn't necessarily mean agreement to a point where we now only can see it from that viewpoint. It simply means to get all the facts pertinent to the situation. It enables us to also see it from that point of view. We are building a higher reality, step by step, by adding points of view in addition to our own original viewpoint. This is how we increase our reality. We can suddenly see a situation or scene from all kinds of added "camera angles". It becomes realities and understandings.



In processing, duplication of the physical reality of the environment is the first thing taken up. At a later stage the practitioner works more directly with points of view and the client's ability to perceive and understand other viewpoints. But when we talk about duplication as an entry point, we talk about perception and contact with the physical universe. It can be very therapeutic simply to touch and perceive things as they exist around us.

There is a whole class of processes, called Objective Processes, devoted to processing objective reality. They are easy to learn and are used both by professionals and amateur practitioners as they can be learned in evening courses. They have proven very effective with children. Our school systems have had their battles with 'hyper-active' kids and 'attention deficit disorder' kids. Both these conditions respond very well to Objective Processes. Children that have gone through such processing, either with a professional or a parent, tend

to calm down and relax and get their attention and activity under their own control. They can concentrate better on the task at hand and simply have enough composure to sit still, when the situation requires it, and direct their attention onto an assignment in class. The same processes have, oddly enough, proven so powerful that some people, children as well as adults, suddenly become aware of their true spiritual nature. The processes have routinely "exteriorized" clients so they clearly can perceive the physical universe directly without the use of the body's perception channels. 'Exteriorize' is defined as the act of the Being moving out of the body to a position outside the head, usually within a few feet and in full control.

Chapter 6:

Anatomy of Understanding

There is a triangle of great importance in the applied philosophy. It consists of three phenomena that are closely inter-related. They are present at any awake moment in a person as vital signs. The three phenomena are Affinity, Reality and Communication. Together they form the A-R-C Triangle. This triangle is at the core of human relationships; it uncovers the anatomy of understanding; and it helps us understand the nature of the human spirit itself.



In the three previous chapters we covered each of these elements separately. In this chapter, then, we are putting them together to show how closely they interact and how they are different sides of the same thing. Let us quickly review what A, R and C are:

Affinity: is most commonly seen as emotional response. It is affection or the lack of it. It's the whole emotional tone scale. It is defined as: willingness to occupy the same space as; and as: consideration of distance.

Reality: there is a definite relationship between reality and agreement. Things are real to the degree we agree they are real. On those things upon which we disagree we have very little reality. In personal relationships, agreement and reaching an agreement is prevalent. In experiencing objective reality 'agreement' is reached through perception and duplication. Any person of sound mind agrees on the reality of physical things because the person can perceive them.

Communication: is the interchange of messages and ideas between two people or terminals. The simple formula for communication is: Cause - Distance - Effect. The originator ('Cause') sends a message over a distance to a recipient ('Effect') with the purpose of having Effect duplicate and understand the message. Human communication is usually two-ways.

The parties take turns, exchanging messages and ideas back and forth.

Communication is Key

Communication is, by far, the most important aspect of the ARC-triangle. The reason is because, we can directly control our own communication. We can control what



communications we send and, usually, we have pretty good control over what communications we receive. Also, the two other aspects (A and R) can be understood as being qualities of the communication, although they can also be understood by themselves. But if we look at 'reality' in terms of communication, we showed how it could be explained and defined in terms of duplication; and duplication is part of the communication formula. Any communication can be said to have the purpose to relay a reality.

We had a definition of 'affinity' saying "Affinity is a consideration of distance". Again, distance is part of the communication formula. Any communication also clearly expresses an emotion and is the usual way to relay emotions. In other words, live communication will contain all the three elements of: communication, reality, and affinity.

Human Relationships

A good study and a practical understanding of the ARC triangle goes a long way in understanding, building and repairing relationships. Why? Because human relations, how complicated they may at times seem, can all be explained and understood as manifestations of ARC. People we have a good relationship with, we want to be close to (affinity). We have much in common with them and find it easy to exchange viewpoints (reality). We can talk to them for hours without getting tired of it (communication). A good relationship, in other words, consists of high ARC in our terminology.

A bad relationship, on the other hand, is quite different. We can't really stand to be in the same room (out affinity). We seem to disagree on just about anything of importance (out reality). The communication breaks down all the time (out communication). A bad relationship, in our terminology, consists of low ARC.

A person you never met you wouldn't have a relationship to. You wouldn't have a level of ARC, high or low, either. There would simply be a void that, at some point, could be filled with low or high ARC.

Building Relationships: How to build relationships has long been an art known to "people persons", to professional salesmen, diplomats and public relations personnel. Knowing and using the ARC triangle now removes it from being merely an intuitive art. Using the ARC triangle adds the missing knowledge to make it a method that can be taught and further expanded into a technology. Here are some examples on the basic principles.



Example: Let's say you want to make initial contact with a stranger. You start talking (communication). You compliment him (that expresses affinity). You pick a subject you can agree upon (reality). Some mutual respect and affinity will develop rather easily.

Talking about the weather is the classical neutral subject people easily can agree on. To build ARC, it is however a good idea to find something soon after, you can compliment the person for. It can be anything from appearance, remarks, and possessions to accomplishments. If you know the person a little bit, this step will have some obvious subjects.

The above small talk just ensures a positive first impression; but a positive contact is established and you can go on to discussing the things you wanted to discuss in the first place.

Your ability to build a positive relationship to any specific person would have a lot to do with your emotional response to that person. It is clear, if you didn't care about a person (low affinity) it would be very difficult to talk to the person. The way to talk to somebody is, then, to find something you like about him or her and to discuss something you can agree on. Things you agree on are more real. Reality and agreement, in terms of ARC, are closely connected as we have discussed.

In a group of three persons, the one that didn't agree with what was being said would soon become unreal to the other two and her affinity would be seen to drop. This is an example of the ARC going the other way. If one of the elements drops (reality), the two others will also drop (A and C).

By disagreeing with the group, a member will usually see her status lowered. The other members will suddenly have difficulties understanding "what she is talking about". They will be less inclined to be seen with her as she is "strange"; it would, in turn, lower their status. This phenomenon could be described as a falling out of ARC.

You will often find that the "born salesman" instinctively knows how to use ARC. A good salesman that also knows the ARC triangle will make an excellent sales trainer. He knows how and why to build a relationship to the customer (initial ARC) and how to make the product real and wanted (R and A) by the potential buyer. He can analytically explain this to other sales persons. He can explain why skilled salesmen will talk about themselves; they do this just enough to appear more real, likable and trustworthy to the buyer. He will know why and how to get the customer excited and interested, even before trying to make a sale by, for instance, sharing good news not related to the sales situation. This is to get the client up the

tone scale and more receptive. He will know to explain how to make the product more real and attractive to the costumer. He does this through information and hands-on experience and demonstrations. The "born salesman" does not necessarily know why his approach works and is therefore not a good teacher as he can't explain it analytically. The person that is unable to sell anything can learn how to do that by studying the ARC triangle.

A public relation person will know to formulate her message so it is real to the audience; also, the tone she uses should match the tone level of the audience. She would use the "Raising Somebody's Tone" drill explained in chapter 4. She also knows she has to establish



ARC even before she delivers the real message. She will have a feeling of how strong the communication line is and work on making it stronger. At some point she will assess if it is strong enough to carry the message she wants to deliver. She will do any needed adjustments of how to deliver the message according to the situation.

She knows very well she is not speaking in a vacuum but has to use live communication. If the ARC should break down at any point, she can quickly assess what has gone wrong and repair the affinity, reality or communication according to what she finds.

Repairing Relationships: Ability to quickly repair relationships is another obvious benefit from knowing the theory. Usually it consists of repairing the communication. In a one-on-one situation, upsets usually happens due to out communication cycle. If you experience someone becoming upset with you, chances are you didn't pay attention to what she said, ignored it, didn't acknowledge, or misunderstood it or bluntly told her she was wrong. Maybe you were trying to push your own agenda one-sidedly. To clear up the situation you can simply ask: What didn't I get? Was there something you said I didn't acknowledge? Was there something I misunderstood? and the like. You then listen carefully and acknowledge without being argumentative, give excuses, invalidate her points of view, etc. You simply listen, understand and acknowledge with nothing added. This can clear up even serious upsets in short order. There are more sophisticated methods that can be used in session. They are briefly outlined later in the chapter.

Below is another example of repairing close relationships gone bad. This method, and variations thereof, is often used by practitioners to help clients with personal relationships issues. This is done as coaching and consulting and is not a session procedure.

"Good Roads Fair Weather"

This is an example of how this triangle is at work at all times in human relationships. This is a true story. A young girl had run away from home as the relationship with her parents had become so bad so the parents wouldn't talk to her. The girl had taken a job in an office. She seemed quite unhappy and depressed and she wasn't doing well at her job.

A practitioner was asked by the office manager to see if she could help the situation. The practitioner gave the young girl an interview and found out that the parents were very angry with her and refused any communication with their daughter. They were upset with her

because she had refused to follow the career as a concert pianist that they had envisioned for her. In fact, such a career was beyond her ability. They had spent a lot of money on her studies that had come to nothing. So they "washed their hands" of her and this unhappy situation had forced her to run away from home to live in another city.

Since the break they hadn't communicated with their daughter at all, but from people in her home neighborhood she knew they were disappointed and felt bitter about her. Since the girl had been closely attached to her parents, the break and separation had a deep effect upon her. She couldn't do her work properly. Her failure at work was jamming the communication lines of the office and the office manager was concerned. He liked the girl, but her poor performance had to change or the office manager had to fire her. Usually the girl would simply have been fired, but help was hard to find and the office manager had a better idea. He asked the practitioner to help.

The practitioner knew her A-R-C Triangle well and she knew exactly what to do. It seems very simple, but it had a magical effect. She simply told the girl she had to write her parents - whether she would get a reply or not. And so the girl did.

Naturally she didn't get a reply. Why didn't the parents reply? It is simple. The girl had disobeyed them and had refused their advice and control and they had cut off all contact. To the parents she wasn't very real at this point. They more or less denied her existence as far as they were concerned. They had actually tried to 'forget their daughter' and erase her from their lives due to their big disappointment. Therefore, their emotions had come to a point of apathy towards her. They had been unable to control her and this failure made them apathetic in regards to her. It had also made her unreal to them.



Actually, as they had started their girl on a career she didn't have the talent for, she couldn't have been that real to them to begin with. The practitioner had the girl write a letter. This letter was "good roads and fair weather". Just simple, good news about herself. The girl said she was working in another city, that the weather was fine there and she was doing all right; she hoped they were both well and sent them her love. The practitioner had instructed her carefully not to mention any of the events before leaving home or anything else that could open old wounds. The affinity, the A, of the letter was quite high. The C was of course there. What the practitioner really wanted to accomplish at this point was to establish the R, the reality. She wanted the parents to get used to the idea that their girl actually existed; that she lived in another city and took care of her own life. The daughter wrote several letters like that without getting an answer. The practitioner instructed her to just stay with the "good roads and fair weather" subjects and tone. The practitioner was simply trying to establish the R. Since the daughter in her earlier life had depended so much on her parents, the present situation had caused her to see her whole existence as unreal and flimsy. After about four letters along these lines, each letter carefully written in an optimistic and positive tone with

little attention to not getting any reply, there suddenly was a letter back from her mother. The mother expressed anger, not against her daughter but against one of the girl's old friends. The practitioner instructed her carefully not to express anger in her reply, but instead write in pleasant surprise how happy she was to hear from her mother.

After this letter from the daughter two replies came; one from her father and one from her mother. This time they were both affectionate and expressed that they hoped the daughter was doing well. The girl naturally wanted to reply to these positive letters. The practitioner, of course, let her do so. Without her intervention the daughter's replies would however have been very propitiative, full of excuses and self invalidations. The practitioner instructed the girl to send two happy letters, one to each of her parents, and just be lighthearted and positive. In this way the practitioner kept repairing the break between the daughter and her parents. She was using communication and the ARC triangle. When this relationship was well repaired the girl felt a lot better about herself and doing her job. The parents had now understood that she had chosen a job she could manage; and having their blessing (reality) meant that she could take pride in doing it (affinity). As a result her willingness to communicate with her colleagues and her tasks rose markedly and she started to become a real asset to the office.

Here we see the ARC triangle and the tone scale in action. It happens in just about any situation in life. What we saw the practitioner do, in this example, was to control the daughter's communication to her parents, knowing well that she had to pay close attention to the two other points of the ARC triangle to make it successful.

In the example, the girl at some point received an angry letter from the mother. This is an example of the tone scale in action in rebuilding ARC. If the person starts out in apathy about you, she will have to come through fear (being afraid of you) and anger (being angry at you) to make progress. Especially the expression of anger can be puzzling to the untrained person. You just have to realize that you have done tremendous progress towards establishing a better relationship. It will still have to go through antagonism and boredom as well before you can expect real interest to surface.

Learning

Besides being the live principle behind building relationships, the ARC triangle is at work when we want to learn things and acquire new skills. The student has to read books, listen to lectures, and observe the elements in action of a new subject he wants to learn. These are all ways of communication. The student has to be willing to be around the subject and be interested enough to spend considerable time in that environment. This is affinity related. Finally, the student has to come to some state of agreement and duplication of the data taught. This is reality.



Faster rates of learning, practical ability to apply what has been learned, and ability to help students that are in trouble, are all made possible with a full understanding of how to use ARC in study.

To increase reality and ability to apply, the student should get in physical contact with the elements and do practical exercises within the new subject he is trying to learn. This is sometimes called hands-on education, sometimes practical. The hands-on is the best way to build up the necessary reality to become competent.

Any time the ARC breaks down in education, one should back-step and see how it broke down. There are three principal barriers:

1. The student didn't understand the words used, resulting in a breakdown of communication between teacher/textbook and student. This is remedied by the correct and frequent use of the English dictionary and specialized dictionaries. One should seek out and clear all misunderstood words in a subject that is hard to understand. Sometimes a brush-up course in basic grammar is what's needed. How to clear words is a whole subject by itself.
2. There was a "lack of mass" or low reality. This is repaired by hands-on exercises and by having the student demonstrate things physically.
3. The student was rushed forward beyond his practical skill level. We call this "too steep a gradient". In application, skills related to a more basic area weren't mastered before going on to the next and more complex level. This causes the student to become confused and disoriented. We compare it here with affinity, although that is not the usual description. The fact is, however, once affinity is established one can have and tolerate the activity in one's personal space. Also, affinity for a skill area is necessary in order to control it. To remedy this, one has to go back and work through the earlier skill level, step by step, and then carefully go forward.

Let us explain in another way how affinity fits into study: A student that progresses through a study, should gain more and more certainty about what he learns and therefore become more relaxed and cheerful about it. We here assume the subject studied is free of falsehoods, is useful, and worthwhile. As the student advances through a longer study, he should be able to learn related data faster and faster and often grasp new concepts even without having to read or hear it all. This indicates a heightened affinity and an increased ability to occupy the teacher's or textbook writer's point of view. No drawn-out or tedious communication is needed. No need to look at it this way and that way until finally the whole thing can be partially understood. No! It's one glance at the data and he has got it. Let's illustrate the subject with some examples:

Example 1: A green student is trying to learn to become a mechanic. When he is first thrown into it, the teacher uses a lot of new words. The communication is completely cut. The communication formula states: Cause, distance, effect, with intention, attention, duplication and understanding. The student has no duplication nor understanding as he doesn't know what the teacher is talking about. He hasn't been around motors and can't agree or disagree with anything shown. He is completely incapable of "thinking like a motor", meaning mentally occupying the same space as the motor, and thus having a feel for what he is being taught. His ARC is at the bottom. If the teacher knows his business, he will let the student look at different motor parts and name them for him. Then have him touch them and lift them. This gives the student some reality. The teacher will tell him the function of each part. That makes duplication and understanding possible. Actual communication is being established. By holding onto, lifting, fitting together these parts, the student will little

by little loose his back-off and fear of these motor parts and feel relaxed and quite cheerful about the whole thing. His affinity will come up.

Example 2: A master mechanic, who has repaired motors for years, can just by listening to a motor tell exactly what is wrong or exactly what three things to look for. Through reading about it (communication) and repairing a lot of cars he has gotten experience (reality) and is completely capable of "being the motor" (affinity). He can feel any bad performance of the motor as a physical sensation as if it was happening to his own body. When he hears the motor going 'clank, clank' it is painful to him. When it purrs like a cat it is a great pleasure to him. Obviously, he has high affinity for motors and high ARC = Understanding for motors.

The above gives the reader an idea of how ARC fits into education. The subject far exceeds what we can fully explain here. Our book "Study and Application" is a book in study technology derived from the applied philosophy. It covers in great detail how these principles apply to study; and the precise steps to take in order to build, repair and preserve high levels of understanding and practical application.

Culture, Civilization and ARC

Any culture or sub-culture can be described in terms of its special ARC. This could be called customs and values. It is, however, the whole social fabric of a group. This can be separated into its components of Affinity, Reality and Communication. The spoken and written words are the communication components. This includes special terminology of a profession, lingo, slang, etc. It includes its media and other ways of community communication.



A sub-culture, like bikers, has: its own technology (bikes) and its group codes (R); its special expressions, lingo, and magazines (C); its own art and entertainment the members find 'cool' (A).

Reality of a culture has two separate parts: there are 1. technology and science and 2. social mores. Technology and science, obviously, impact our ways of thinking over time and is a more progressive factor. The social mores is the conservative element but closer to how a culture defines itself. Social values of a country or culture are solidified through the moral values and laws of the land. Any progress in science and technology could change the reality of the culture to a marked extent; yet, that is a slow process as discussed in chapter 5,

"Reality".

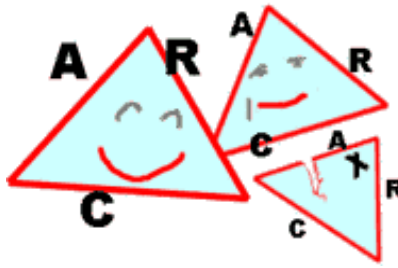
The affinity part of the culture is the likes and dislikes. There may not be any rational reason for not liking people with brown hair or see blond people as beautiful; yet, it may be engrained in a certain culture. The art world and entertainment industry of a culture will in many ways be the best expression of the affinity aspect of that culture or civilization. Art and entertainment is not "real". The reason they attract us is, for a large part, due to the emotional content.

Understanding a culture as the collective ARC of its people or members, gives us a new theoretical basis from where to describe it and explain changes and developments; determine relative importances of phenomena, and it even gives us an inroad to change undesirable traits and values.

Any group, company or sub-group will be characterized by a certain set of values that defines their special ARC: their culture, or esprit de corps, etc. They have accomplishments and capabilities they take pride in and acts they find horrible. Corporations, professions, interest groups, government organizations, etc. will all have their own special brand of ARC; their own special language or terminology (C); their own science and technology (R); their own special values and moral codes (also R). their own favorite aesthetics and entertainment (mainly A but also C).

The ability of Beings to emit and share ARC is thus a very strong factor in all dealings of life. ARC is on our minds in all we are, do and strive after. ARC is always present, although it can take as many forms as human behavior can. It can be a progressive and uplifting factor as well as a confinement, even a jail, we are held to due to affiliations. ARC can be an aberrative factor as it can hold a group and its members on a non-survival course in order to at least keep the group together. The desire for ARC and community can be so strong it will overpower rational behavior and progress.

The above has a strong effect on any single individual. As a member of a group, as a person with a certain professional background, sets of interests, and community background, the person will have his or her own personal brand of ARC. The new in this is not that all these different phenomena exist; they have been described since the beginning of history and existed since the beginning of time. The new thing is how they inter-relate. It gives us an opening in controlling the development of these phenomena, at least to a degree. Since they are "a force of nature", the degree of control is comparable to controlling a river or a natural event. We have some level of control if we keep at it without giving up too easily. One basic rule in making a difference successfully, is to take small steps, one step at the time. We call this "a gradient scale" approach. The person or group we seek to change, can conceive of things being a little different or better if we promise not to upset their world. To bring about a major change, then, consists of taking many small steps in the same direction and allow each step to be experienced before taking the next. The principle of 'Gradient Scale' approach is important in all applications of ARC, be it in relationships, in education, or in processing.



ARC in Processing

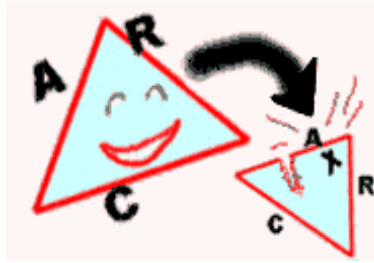
When we talk ARC and processing the task is easier and more straight-forward. Our objective is usually not to change the person's "brand of ARC". It is to repair and increase the ARC as it exists. This is also a broad way to express what we are doing in processing and why the client came to us in the first place. He wants to improve his existing relationships, have more energy in doing what he loves to do, be able to better understand the viewpoints that surround him and determine his daily life and success in life. He typically wants more of what he already has going for him; but also to overcome some serious downfalls that work against his brand of ARC. The downfalls are 'inabilities' that ruin the client's life. It is out of ARC reactions and segments. Inabilities to cope with certain situations and people can be processed and repaired. General level of ARC can be improved. That is what the practitioner and client have as their common objective for processing.

To the practitioner who knows her theory, this is a straight forward task. She sees the Being in front of her, the client, as potentially pure ARC, as pure capability. At his or her highest level the Being is pure ARC; in perfect communication with people and things around him/her, having a great ability to simply be there and occupy the same space as. At some stage the Being can simply be the space and anything in it by pervading the area. The Being, potentially, has as well the ability to see all points of view while still maintaining his or her own point of view. In the applied philosophy it is expressed this way: "[The Being] has the capability of total knowingness. Total knowingness would consist of total ARC" (Axiom 23).

In processing we seek to advance the Being towards this high state of ARC, one part of his life at the time. In all processing the 'gradient scale' approach is inherent. By taking many small steps the client will always be 'in ARC' with what is going on.

Actual processing is done by many advanced techniques. One thing they all have in common is using a positive approach. This is called 'in-ARC processing'. The practitioner is asking positive questions, or instructing the client to find positive things about some (often negative) situation. "Tell me something you like about that person", "tell me something else you like about that person", would be valid processing instructions. "Tell me something you hate about that person", "and something you find disgusting about that person", would take the client in the wrong direction. Such negative questions can occasionally be part of a process but only when balanced in favor of positive ones. What we seek to accomplish in processing, is to find and eliminate high-powered incidents and considerations that have lowered the client's general level of ARC over the years, one gradient step at the time. This

is done in numerous ways; too numerous to cover them all here. There is, however, one action that directly uses the knowledge of the ARC triangle that we will explain and use as an example.



ARC breaks: When a person suddenly becomes upset, angry, offended, disgusted, very reserved, tearful, etc., etc. we see this as a sudden drop in ARC. This drop we call an ARC break. A woman, let's say, was talking to a girlfriend. The girlfriend suddenly came with what was perceived as a hurtful remark: "what do you call that color of the sweater you are wearing?"

Our woman is somehow offended by the remark, turns around and leaves. The woman goes to the ladies room to compose herself. She doesn't like that girlfriend much after that. The ARC between them has been damaged. It isn't really the point if the girlfriend intended it as a hurtful remark or not. Maybe she did and maybe she didn't. The point is how it was received by the woman. She was deeply offended. The remark triggered something in her mind. The triggering, rather than the girlfriend's action, was the ARC break.

The practitioner, running into this upset, can take it apart and restore the natural ARC that existed before the incident. First, the practitioner will establish if it was a break in affinity, reality, communication or understanding. Usually one of these stands out as the dominant aspect of the upset and establishing which one, gives the client a handle on the situation and some little instant relief. By further investigation the practitioner can establish, very quickly, exactly what was triggered. Usually it will lead to an earlier similar ARC break that to a stranger can look completely disrelated. This is, however, not for the practitioner to really be interested in. She uses technical indicators to determine if she is on the right track and in hot pursuit of the original ARC break on this chain. In minutes the practitioner can find the earliest ARC break and exactly how things went wrong. Use of this technique will result in that the whole upset clears up; the original ARC restored. By finding many such ARC breaks, small and large, the client's whole outlook on life will change and she will be in possession of more of her natural potential of ARC as a result.

Chapter 7:

Be - Do - Have

Modes of Existence

There are three sides or modes of existence of considerable interest to us. Those are Beingness, Doingness and Havingness. Together they form a cycle of action of any job or task. It is necessary to assume a certain beingness in order to perform a task. It is necessary to do the task in order to get the result or product desired. The outcome or product of one's efforts is the havingness. This havingness gives one a new platform from where to operate. These three modes form, in other words, a closely knit trio and together they make up the operating mode of existence as we see it in action in one individual or in larger entities, such as groups.

Be-Do-Have



Be: assuming
identity



Do: action,
production



Have: ownership,
product

By 'Being' we basically mean the assumption of an identity and the role one plays in a game.

'Identity' can include physical appearance, one's character and personal values. 'Role' includes the position one holds, whether it is one's professional job or the function one holds within a group or family unit.

By 'Doing' we mean action, performance, production.

Other descriptions include: striving to accomplish a purpose or goal through action; accomplishment. It is expenditure of energy in order to bring about a certain effect or end result.

By 'Having' we mean: owning, possessing, having under one's control, product. It is further described as: able to control and freely use and take charge of. We also mean the ability to permeate something. If a person is totally capable of permeating an automobile and all its mechanical parts that person will be in total control and mastery of that car. You see such ability in racecar drivers and mechanics at the top of their professions. 'Having' includes legal ownership, but is not limited to that. More important to living, and to processing, is the ability to permeate, master and control an object. The bottom line of Havingness is: it's "out there" and you interact or have a relationship with it.

As mentioned, these three conditions form a close knit trio, a cycle of action. We start with Being: taking on a role or title with its attributes. Having occupied a beingness, we can now go into action and attack the physical environment with action. By means of activity, we get familiar with the environment we operate in; or we can create something new: a physical product.

Thus, the game of life demands that we assume a beingness in order to carry out a doingness in the direction of havingness. That is the cycle of existence. This is also the sequence of their importance to living. Ability to BE is more important than the ability to do. Ability to DO is more important than the ability to have. These three conditions, however, get easily confused and their real importance upset. In our culture it seems so much more important to have than to be. We systematically get indoctrinated, through advertising and commercials, that all we need to feel well and happy is one extra thing; a bigger house, a newer and faster car, a new gadget or pill, etc. If we have a newer and better car than the neighbor, we feel superior. It is, in society, typically considered more important to have than to do.

These statements can be illustrated by looking at multi-generation company. The founder of such a company usually had it right. He started with nothing but a big dream and a great understanding of who he had to be in order to succeed; this is the BE. He also had boundless energy and was working on his dream day and night; this is the DO. He ended up with a very successful company and a great fortune; this is the HAVE. Then second generation comes along; this is when it becomes interesting in our context. You will have heirs that are totally consumed by being idle rich. They define their beingness as being Mr. and Mrs. Rich, Junior. Their whole existences are lived in the HAVE of the founder. Usually, their lives are not any better due to all the money. They have no renewal of the vision, the BE, of the founder. They see no good reason to DO anything except living up the HAVE of the founder.

In successful second generation companies you will typically see the founder instill healthy values in his heir. He makes sure his son/daughter has great respect and interest in



the company and gets the proper education to become a responsible leader. Most important is the practical education obtained by working directly under the founder. The heir adopts the necessary personal and moral values; this is in the realm of BE. The founder teaches his heir to work hard and tirelessly and how to work it all in order to be successful. He sees to that the heir actually does it and the father uses harsh discipline to make it happen; this is DO. Finally he will teach his heir "the value of the dollar" or that it takes hard work

and continued stewardship to maintain and improve the company and its net value; this is HAVE. The very successful heir will see the whole company and all its parts as a transparent organism. He permeates the company. Although this was an important definition of Havingness it here becomes a new level of Beingness as well. The heir can BE the company and all its parts. To that degree he has conquered a part of the physical universe and is in a position to conquer more. Indeed, this is the game of conquest in life; so important and basic so you see it in all successful living in one shape or another.

When we look at beingness, we will find some people have a great ability to grant beingness in others. They nurture, teach and support others rather than try to take center stage. Granting of beingness is one of the noblest traits and highest abilities of human character. You see it in mothers, teachers and, we may add, in Clearing Technology practitioners. Mothers, teachers, and practitioners, you could say, are in the business of growing beingness. This is best done by giving their children, students, or clients a great sense of freedom within certain borders.

When you are around people capable of truly granting beingness, you will see their associates be happy, active and flourishing. This can be found in all walks of life. Often these people don't get the credit they deserve; yet, they are so important to the health of families, institutions and companies so their absence would cause a collapse.

In the opposite end of the spectrum, we have people that completely refuse to grant beingness to selected persons or to any and all of humankind. In other words, they seem obsessed with the idea of erasing the other person from the surface of the earth. This can be done by overt or covert means. They will protest, object to, make nothing of, covertly criticize, etc. anything the person is, does or has. Such a suppressive or antagonistic person, if it is part of the person's character rather than a temporary reaction, is obsessed with the idea that anyone that is strong around him or her, is a direct threat to the suppressive person's wellbeing and survival. Such people can, indeed, be very hard to be around and they account for a lot of human failure and misery. Usually we can shrug them off or avoid them. But if our physical wellbeing or livelihood depends on them, the situation is different. They will, so to speak, get under our skin. Dealing effectively with such situations and individuals is an important subject within the technology. Dealing correctly with suppressive and antagonistic persons have repeatedly been seen as the difference between success and failure; between happiness and misery; between health and illness.

Be-Do-Have in Organizing

The principle of Be-do-have, in all its simplicity, can be used in making any group or organization more vibrant, effective and prosperous.

The first thing to realize is that for anything to thrive, it has to have certain products that can be exchanged for other needed products. In a commercial organization this is self-evident. The employee has to produce what he/she is being paid to produce or he/she gets fired. The company has to have services or products they exchange with their customers or they will soon be out of business. The same is, however, true for any group, be it a government organization, an interest group, or a family. The exchange factor may be less obvious, the "products" less tangible or sellable in the open market place; yet, they are there. The traditional mom has to cook dinner, give birth to children, take care of the laundry for the marriage to work. The traditional husband, on the other hand, has to provide for his family, provide a house to live in, fix up things, etc. to keep his end of the bargain. They have to be capable of offering each other company, affection, and sexual pleasure to consider the marriage in the first place. Any children have to grow and develop in order to eventually be able to take care of themselves and, directly or indirectly, take care of their parents in their old age. As toddlers they at least deliver joy, hope and activity and a lot of children's drawings that keep the family united and happy. Also, children is an important "product" in their own right of any marriage.

Production, of one kind or the other, is the basis for the morale of a group, the basis for its wellbeing and viability. When this production is along the lines inherent to or adding up to the main purpose of the group we have a vibrant, effective, and prosperous group.

The basic Be-do-have in a group is the production cycle. The Be defines the role, the job description, or hat. The Do defines performing one's duties with an end-product in mind. The Have is the actual completion and exchange of such a product. By first realizing what product one is supposed to deliver, one can go backwards and determine what one has to do in order to make that possible. Then one can make a job-description to determine what one's hat in the group is. When each member goes through this re-organizing cycle the result will be higher morale and viability of the whole group.

The leader of the group can, of course, do this on the behalf of its members and clearly state what is expected. In doing this, the leader will first take the puzzle apart and determine what products are being produced. This can be a wide variety of tangible and intangible products. Then the leader has to determine how these products dovetail into each other and add up to strengthening the basic purpose and survival of the group. The leader can then re-enforce the vital products and weed out those that don't add up to anything or to very little.

It is outside the scope of this book to go too deep into applications of these principles, and other related ones, to organizing. Let us just mention that Ron Hubbard has written a great number of essays and policies that with benefit can be applied to any group or organization when adapted to the situation. Many management consultants have specialized in delivering as a service the application and implementation of these principles to companies in order to make them more vibrant, effective and prosperous.



Beingness in Processing

In Shakespeare's play, Hamlet, the young Danish prince exclaims, "To be or not to be, that is the question!" and indeed, that is where everything begins in life. At birth we start with the beingness of a baby and take it from there. At every turn, early in life, our beingness is changed as we grow, learn, and get familiar with life and how to deal with people and things. We incorporate experiences, learn how to deal with all types of people and situations and it all gets reflected in our character and beingness.

Different identities are routinely adapted "because they work better". We dress to the occasion, so to speak, whether this is to appear and act tough, always meet adversity with a smile, always make a scene when things don't go our way, or prefer to "stay invisible". This can both be a rational and irrational mechanism of life. But at some point this whole evolution of beingnesses and identities can become so complex so we get lost or "lose our true identity". We experience an "identity crisis", have a "need to find ourselves" or we are simply awfully confused and clumsy in certain situations. This can be sorted out in processing.



An important aspect of 'identity' is to be capable of attracting attention. An identity that attracts more positive attention than another is to prefer. A secondary quality of 'identity' is its capability to attract respect or being reckoned with.

There is a phenomenon known as Valences. A valence is an artificial beingness the person has become. The person has become "somebody else" to a degree. You see children 'being a parent' in manners and ways of thinking. This is not simply a genetic phenomenon. They copy the parents knowingly and unknowingly. It usually begins with a knowing copying. After all, the parents are their primary teachers in life. The child builds up this beingness as a role it can choose. At some point it can, however, 'click' and the child has become that valence, temporarily or permanently. It can be found that a girl is in her mother's valence in order to attract more attention from the father. She has seen her mother get all this attention and her solution to get some as well, is to copy the mother. If it at some point 'clicks' it is not a matter of choice anymore. The girl has become her mother's identity. Valences may 'click' as a result of stress. Once the stressful situation is over, the person will usually again be herself.



Another mechanism of valences is choosing the winning valence in a conflict. You see defeated nations adopt the habits and manners of the victor. A person can be so overwhelmed by another person so the person becomes the other. This phenomenon, again, can start as a knowing copying but at some point it may click and become permanent or automatic. A person, as a matter of fact, can also have a large collection of these valences and click from one to another depending of the situation and the danger it represents. When

this happens, obviously, the person feels less than him- or herself. In criminology and pathology this helps us understand certain aberrated behavior. The person is "someone else" for a period of time; then can become another valence for another period of time. While the criminal commits the crime, he may act out a valence that at some point overwhelmed him with violent crime. It may even be the explanation behind schizophrenia (bi-polar disorder). The person clicks from one valence to another and thus has multiple personalities. The suppressive personality, described earlier in this chapter, is seen to be so 'out of valence' so he/she can only experience other people as their enemies.

Processing requires a high level of client participation and addressing valences may not be possible in severe cases, such as violent criminals, bi-polar patients and truly suppressive persons. There are other techniques that can be applied with success; but it requires a clinical setting. Since Clearing Technology is practiced mainly by individual professionals, only few of them are equipped to handle this level of severity.

Valences are typically addressed with communication and help processes (there are other types of processes that have been seen to resolve this without addressing it as their main objective). Let us explain how a communication process typically can resolve this. The basic communication formula, once again, is Cause-Distance-Effect. Adopting a valence can be seen as the Cause (the person the valence is modeled after) imposed itself so forcefully on Effect (the one that adopted the valence) so Cause and Effect now exist with no distance between them. Effect has obsessively become a carbon copy of Cause. By having the client, in the session, establish a fictive communication to Cause, he will be capable of again imposing a distance between Cause and Effect. In other words, he will be able to peel that valence off as if it were a carnival mask; take it off and inspect it closely. This may not lead to a stable result with just one process; but there exists dozens of processes that bit by bit will chip off this phenomena of being another unknowingly. The benefits and gains from this are numerous. Usually, the valence the person adopted was, in the first place, a caricature of Cause. It is not the Cause-person on good and bad but only selected characteristics.

This, by the way, is an example of that the definition of Affinity as "consideration of distance" is a little more complex than closer is better. Grown children moving away from their parents will often experience that a tense relationship transforms once this distance is established. They can now be "themselves" and establish a more self-determined and honest communication to their parents and a better relationship. Once the valence phenomenon is handled, the person will regain his own viewpoint and be capable of freely choosing his own Be-do-have to overcome future challenges. The person will have his own ARC restored. Routinely, as explained, it leads to a better relationship with the Cause person.

Help processes are designed to straighten out a person's ability to more freely give and accept help. Since help is such an important factor in wellbeing and success, as well as in relationships, this is an important point to address. The reason it often affects and blows artificial valences apart, is due to the nature of help. When you help another person, you align your efforts completely according to the other person's intentions and needs. In other words, for the duration of the task you in a sense give up your own interests and 'become' the other person and add your power to his or hers. Thus there is an element of identification, of going into the other person's valence, if you will. In close relationships this can become so

much of a routine so the giving person eventually goes into the valence of the person receiving the help. By processing the help factor this reactive mis-identification can, again, be straightened out and things will be seen in the right perspective.

Doingness in Processing

The way Doingness is rehabilitated in processing is best understood when we define

Doingness as 'striving to accomplish a purpose or goal through action'. Doingness is that



middle section of the cycle, where energy is applied to get the job done. If this forward motion is interrupted for some reason, the person will feel unfulfilled. The energy, and the intention propelling it, will still be at work to some extent. Only now it becomes a burden; a distraction; a negative energy or charge, if you will. It is in the limbo of No-creation, the step 4 of the actual cycle of action (chapter 1). The person's Attention Units are still tied up in a passive way.

A client may come in with a complaint that he can't perform satisfactorily in a certain part of his life. His performance was fine at some point but now he is failing. The causes for this can be found and eradicated through processing unless they are purely physical. Even when they are found to have a physical or medical explanation the performance can usually be improved considerably through processing.

General techniques: There are many techniques that can rehabilitate doingness. What they have in common, is locating and cleaning up previous incomplete cycles of action. The practitioner, of course, will concentrate on the field of the complaint. By 'cleaning up' we mean to get the negative energy and charge removed from each instance of failure and in this way, piece by piece, from the whole area. Each instance of an incomplete or failed action will present a certain set of indicators or symptoms. The reason for the abandonment could be an upset, or two or more purposes or interests in conflict with each other. The halted action could be sitting on top of the client's earlier failures in the area. Depending of what the practitioner finds, she will use different techniques.

We described above how persons antagonistic to the client can mean the difference between success and failure. Locating such persons in the client's past and present, clean off the charge this relationship has built up, and work out a practical plan on how to deal with such attacks in the future, can have a magical effect. In extreme cases, it can appear as the practitioner pulls off a veil from the client's vision and perceptions. The client will first timidly look around as if he waits for a new attack at any instance. When he realizes he is "free at last" all parts of his life and activities are prone to improve. For this processing to be effective, it will have to be followed by a consultation where client and practitioner work out a plan of action to reduce the frequency of such incidents in the future and how to deal with them should they occur. Often it comes down to how to deal with one or two persons in the client's life.

Confessional Techniques: There is another technique that has proven to be very effective, clinically speaking. It has, however, drawn considerable criticism from media over the years.

The point is, it has to be performed by a well qualified practitioner and the client has to be up to the task for it to work smoothly. The technique is to have the client reveal secrets and misdeeds in the area where he cannot perform very well. The practitioner will have a list of prepared questions that asks for worst case scenario actions: crimes, horrendous actions, deadly sins, unthinkable misdeeds, and so on. Gradually the client will have to cough up with all the real instances of secrets and misdeeds. Furthermore, the client is sent to earlier times to find similar misdeeds long forgotten. Once it has all been brought up to the surface and been aired out, the client will realize that "maybe after all, I wasn't that bad of a guy". By asking for worst case scenario, the client was prompted or provoked to come clean. That was the only reason for the harsh questions in the first place. On the practitioner's part it is important that she gets all the material in detail, that she gets the earlier similar misdeeds and that she is non-judgmental, understands, acknowledges and quickly forgets all that was said. Any processing is covered by a pledge of confidentiality. The truth is that all she is after, is all the reasons and decisions the client made over the years along the lines of "maybe it is better to do nothing and thus not run the risk of hurting anybody." The workability of this confessional technique is squarely based on the basic goodness of the Being. Once he realizes that his inactivity is based on fear to do harm he will, once again, have enough courage and energy to seek to do the right thing and be active in the field; now with more experience and caution to ensure success.

Word Clearing Intensive: There is another technique that boosts action level. This is more in the realm of education. Let's say the client studied engineering but chose never to practice. This may be a mystery to himself as well as his parents and teachers. Obviously, the engineer never felt confident or competent in his field. Any of the above mentioned actions can play a role in rehabilitating this failed education. There is, however, a technique that directly takes aim at this particular case. The action consists of finding misunderstood words and symbols in the subject of engineering and clear these words and symbols to full understanding. This may lead back to earlier subjects in grammar school, etc. that were never fully understood due to misunderstood words. The practitioner's expertise consists in finding the right misunderstood words and quickly and precisely clear them up to full understanding.

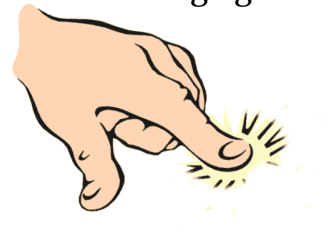
Describing the technique like this does not give it justice. Maybe that is why nobody else considered it an answer to failed learning and education. But the fact is that misunderstood words can cause a student to give up a study or cease completely to be interested in a subject. Once a student fully understands the words, he can for the first time study the subject with full understanding. The understanding has to be to a level where he can transform it into action. Clearing up all the misunderstood words opens the door. It will release a fountain of damned up understanding and enthusiasm for the subject, providing he had such enthusiasm in the first place. He may have to re-study large sections of the subject again to get fully up to speed. This is usually quickly done once the enthusiasm is back. It consists of putting blocks and pieces of understandings together. All the practitioner is capable of accomplishing, is to open the door and restore the original enthusiasm and get the engineer to realize how and why he lost his zeal.

Word Clearing processing, done as a precision activity, has broad applications in study.

With school children suffering from 'attention deficit disorder' and 'hyper activity' it is an important tool that sometimes magically resolves the situation. Usually it should be combined with Objective Processes to resolve these conditions completely. An array of other techniques is available to get the job fully done. Use of drugs, such as Ritalin, is the wrong way to go as it doesn't make anybody brighter or more capable as a student. A practitioner, with all the tools available to her, can easily resolve the situation in a much more constructive manner.

Havingness

Havingness will increase as a general benefit from most processing. The Objective Processing, we described in the chapter on Reality, is an entry level process for bringing about an increase. Usually, havingness is not the direct subject of processing. A havingness process is sometimes used as a remedy after running incidents and other processes that tend to take a lot of energy out of the client. If the client after a process or near the end of a session seems to be 'out of present time', a little bit groggy, or hungry from all the excitement, the practitioner will usually run a brief process that orients the client back to the present environment. She will typically point out different objects in the room for the client to look at or touch. This quickly gets him back into present time and to being fully alert to the environment.



Chapter 8:

Spirit-Mind-Body

When we look at a breathing human Being and want to understand the full anatomy of his composition, we will find that there are three main components: 1) there is **the spirit** or Awareness Unit; 2) there is **the mind**, which is different from the spirit and the body; 3) and finally, there is the best known and best understood component: **the body**.

The Spirit

In 1951 Ron Hubbard conducted a series of experiments related to the nature of a human Being. This took place in Phoenix, Arizona. Through these experiments he managed to isolate the human spirit as a distinct unit of being aware of being aware as separate from the body; separate from the individual's memories and training; separate from the person's experiences and hidden memories of the unconscious part of his mind. It is not what in spiritualism is called the astral body nor the aura. These are energy phenomena mainly produced by the human spirit but they are much more complex entities. At the very core, the human spirit is a very simple and happy Being, capable of perception and considerations. What he isolated was the most important and permanent part of a human Being, the spirit. What we mean by 'Spirit' is the person or personality as it persists through life for each individual; you refer to the same "I" or "me" at any stage of your life. It's the core personality of an individual. The spirit is your basic self, a very powerful and capable fellow that over time has been trapped and burdened with all kinds of painful experiences, losses, false ideas, confusions, and relationships gone bad. It is not in as good a condition as could be, by far. It can, however, be rehabilitated.



The idea that you have a soul is incorrect. The correct concept is that you are a soul. The soul, spirit, or Awareness Unit is the very core of your beingness. It's who you are. The real you.

The mission of processing is to restore this core individual to his or her 'own good self'. It is to free the person of all the chains and burdens that hold him/her down. The power and abilities native to a person are very impressive. In the course of processing the core personality is who we want to contact and work with. We are not trying to teach or relay new information to a client through processing. Once the client has understood a few basic definitions and concepts of the technology, he has to find his own answers. What then happens, is that the processing enables the client to strip off layers of added false ideas, confusions, and burdens of life.

A spirit or Awareness Unit, in its purest form, has no mass, no wavelength, no position in space. It has however abilities. It has the abilities to make decisions and set goals, to make and hold considerations. It also has the ability to perceive. "The purest form", you could say, is a theoretical state since it is impossible to measure. It can only be recognized through intuition. In practice you will find the Awareness Unit has decided to have a location in space, does have a recognizable wavelength, does surround itself with a tiny but measurable mass.

The Awareness Unit of a human Being is usually located nearby or in the head. Some of the first considerations he operates under as a human Being is to communicate, feel affinity and experience reality of the environment. At his highest recognizable level the Awareness Unit is total ARC.

He normally occupies a position in or near a body throughout life. At death the spirit leaves the body. The origin of the word spirit is 'breath', meaning 'breath of life'. When the spirit leaves the body at death, the eyes of the body become glassy and dull; the body collapses; the 'breath of life' apparently stops. The spirit, however, lives on as an Awareness Unit capable of animating a newborn body at a later time.

Medical experiments have shown that at the exact moment of death a patient actually loses about 3/4 ounce, or 22 grams, in weight. This is comparable to the weight of a hummingbird. This weight stems from mental image pictures the Awareness Unit has made and keeps and takes with him at death. That such a mass exists around the Awareness Unit of a breathing human Being can be confirmed by the use of various electronic instruments as well. In chapter 12 "What is processing?" this is explained further. What happens after death is in the realm of religion and each person is entitled to his or her own faith and opinion.

The Mind

The mind is a communication and control system between the Being and the environment. The first post of control is the Being's most intimate possession, the body and its brain. The

mind is not the brain. The brain is in the original work described as a telephone switchboard between the spirit and the body. In modern language the mind, with its recordings and data, can be understood as the needed software while the brain is the hardware normally needed to run it. The Being is the 'computer operator' as well as the 'programmer'. It 'writes programs' knowingly, such as in learning; and unknowingly, such as during overwhelming and traumatic incidents. Later on, the Being depends on these 'programs' when he has to respond to situations and emergencies.



A computer system consists of hardware and software. You can't see the software except as a disc or CD; yet, without it nothing much happens. The operator is the uncontested boss. He is exterior to the system, responsible for the input and for reading and understanding output.

According to the applied philosophy, the mind is a network of communications and pictures, energies and masses, brought into being by the activities of the spirit versus the physical universe or other Beings. The Awareness Unit establishes various systems of control so it can continue to operate a body. It operates the body in order to control and conquer the physical universe. As will be further explained in chapter 9 "The Dynamics of Life", life seems to have as its motivation to survive and thrive; each unit as its own organism. Once raw survival is accomplished by a person or organism it strives for higher levels of thriving or success. The person seeks gradually to "improve his lot in life". He seeks to extend his influence and control to additional, and ideally all, parts of life. At any given moment the mind helps the Being compute all the factors involved in this quest. From minute details of how to find lunch to major goals and ambitious plans with all the many factors involved in their planning and execution. The mind is thus a service mechanism that is owned, operated and maintained by the Being. It takes care of the practical planning, calculations, and executions of actions and initiatives related to the organism's survival and success. The Being, in other words, is the boss possessing free will. The mind is the trusted but "hired help" whose job description is to help the boss succeed in whatever he decides to do.

The easiest recognizable part of the mind is Mental Image Pictures. There are three main types. First, we have recordings, 'photos/ film clips' of the physical universe. If you ask different persons to close their eyes and think of this morning, most will be able to recall details in picture form. It's an actual recording of an event. The recording includes many perceptions, such as sight, sound, smell, motion, body position, awareness of own body, etc.

Not all people can do this type of recall at first try; that does not mean the recordings aren't there. They may have to learn how to recall. Some can recall some perceptions but not others.

The second type of mental pictures is called Mock-ups. These are made up knowingly by the Being using its imagination. When trying to figure out a solution to a situation, a combination of past experience pictures, present perceptions, and possible future scenarios is used. The Mock-ups can simulate the future events. Artists and writers also Mock-ups when they create art and literature-as does anyone else who knowingly imagines things.

Thirdly, we call a mental image picture a "hallucination", or more properly an automaticity (something uncontrolled), when it is created unknowingly and yet seen as being real. The person does not know he/she is imagining it.

The Awareness Unit is an intimate part of any mental activity as nothing happens in the absence of a boss or an operator. The Being is close to a total knowingness. He can conceive things about the past and future which are independent of any present stimuli. The mind is not entirely a stimulus-response mechanism as some schools of psychology want us to believe. There obviously is such things as stimulus-response mechanisms in the mind. There is, however, also the x-factor of human behavior, free will, human error, pure idiocy as well as genius.

The Mind and its Parts

We use the model explained below to better understand the functions of the mind. In the research of this, the functional principles rather than structure were examined. Thus it is an operational model.

Some will ask: "Where is the mind located?" The only answer we can give for sure is: 'between the spirit and body'. Activity in the mind is not the same as brain activity although an active mind leads to an active brain. In our model, the analogy of the brain being the hardware and the mind being the software works very well.

The mind's activity by itself can easily be measured. This is used in research as well as in processing. We can also conclude from experiments that there is a clear hierarchy in a healthy person with a well-functioning mind of: spirit-mind-body. The proving ground used for any model or theory in the applied philosophy is processing: can the model be used to improve the lives of clients? does it unquestionably benefit the client in terms of improved tone-level, alertness, and ability to repair and build healthier relationships? Using this model the answer is a clear YES to all of the above. Therefore, it's a viable model even though more research is called for.

We see the mind as having three main divisions. The first of these could be called the Analytical Mind; the second the Reactive Mind; and the third the Somatic Mind.

The Analytical Mind

The Analytical Mind has to do with rational thought. It works like a well-functioning computer program. This mind is used when we solve problems and come up with accurate predictions and estimations. The capabilities of the Analytical Mind are impressive. This

mind is hard at work when we resolve a multitude of very different problems of any imaginable kind: in daily life, in education, in science and research, in unfamiliar situations. When a motorist drives a car without problems, she uses her Analytical Mind all the time



when she observes traffic and responds. She has to estimate the condition of the road, speeds, directions, other cars' condition and capabilities-even other drivers' condition. She does this almost automatically. Examples of the Analytical Mind's functionality can be given from all parts of a person's life where things go well.

The way the Analytical Mind operates, is through combining: perceptions of the immediate environment; with data about the past (in picture form); and estimations of the future (in Mock-up form) into conclusions that are based upon the realities of each situation. The Analytical Mind combines the potential knowingness of the Awareness Unit with the conditions of its surroundings and brings about independent conclusions. It consists of data, mainly in the form of mental image pictures.

Intelligence can be defined as the ability to recognize differences, similarities and identities. In other words, when we clearly can determine when: things are different from each other; when and how some things are similar; and when two or more things are identical with each other, we demonstrate intelligence. A well-functioning Analytical Mind includes a data system where all data and facts are filed in a way to make this process easy and accurate. Yet, it's the Being that possesses intelligence just as it is the programmer and user that possess the intelligence when using a computer, not the computer itself.

It is important to realize that all the data and programs of the Analytical Mind are monitored by, and presided over, by the knowingness of an Awareness Unit. Without the Awareness Unit we just have a sophisticated filing system and software programs that are ready for use.

The Reactive Mind

The Reactive Mind is that portion of a person's mind that works on a total stimulus-response basis. It is not under the person's volitional control; it has the capability to exert force and power of command over the person's awareness, purposes, thoughts, the body, and actions. Many health issues have a component caused by the Reactive Mind as it can cause severe body symptoms and malfunction. The Reactive Mind has special interest to practitioners and clients. A main goal of processing is to overcome its influences completely and eventually eradicate it piece by piece.

Engrams: The Reactive Mind (also called 'Reactive Bank' or 'Bank') is a build-up of traumatic incidents. It's actually a collection of recordings of such incidents. The incidents can be moments where the person was completely confused or overwhelmed. The Bank



includes recordings of physical trauma, called Engrams. These recordings are very detailed but hidden. The process of recording of such incidents goes on even when the person is unconscious. The accuracy of these recordings has been proven time and again where client's detailed recall of operations and severe accidents were retrieved. When compared to eyewitness accounts, they were found to match. Often the accounts retrieved were more accurate than the testimony of one single eye witness. They revealed tiny

details it took all the witnesses present to confirm. The recordings include spoken words and conversations that took place while the person, apparently, was unconscious. Such conversations could be retrieved word by word. These hidden recordings were unknown to science until discovered by Ron Hubbard in the 1940s. His book "Dianetics", from 1950, contains a detailed account of the discovery of Engrams and the effects they have on a person.

Secondaries: There are similar recordings of moments of severe loss or danger of loss, including the accompanying grief and other heavy emotions. These are called Secondary Engrams or simply Secondaries. This is due to the fact that their force and impact depend on underlying Engrams.

Accidents containing heavy physical pain and unconsciousness are the real threats to survival. Those are the life and death situations that can wipe out a person. The Secondaries, including the loss of loved ones, are reminders of that we all are mortal as human Beings. To completely overcome the effects of a severe loss, you would first retrieve and run out the Secondary. This alone can bring about great relief. For the client to fully recover, the underlying Engram or Engrams need to be found as well and the content of pain, unconsciousness, etc. should be run out.

Due to the physical and mental pain Engrams and Secondaries inflict upon the person, the Reactive Mind remains an area of heavy occlusion and confusion. It remains hidden to the individual-as it remained unknown to science until 1950. Yet, it has a profound effect upon our wellbeing and behavior, even health. This hidden compartment of our mind can be understood as being a 'black box' that contains pre-programmed emergency routines. They kick in in certain situations, especially when we are in danger, exhausted or distressed. In other words, they kick in when we, apparently, are in poor control of our situation and our Analytical Mind is partly or completely shut off. The problem is, these emergency routines don't work very well. As a matter of fact, they make things worse and usually cause a disaster of their own!

Under normal circumstances the incidents remain in place unknown to the individual. The person may remember 'falling off a ladder' five years ago, but he has "forgotten" all the details of the incident. Yet, the accident exists as a detailed recording in his mind and it has a profound effect upon him each time he sees a ladder.

Reactive "Logic"

The reason the Reactive Mind is such a negative force is due to the "logic" it uses. Above we defined 'Intelligence' as the ability to recognize differences, similarities and identities. This ability does not extend to the Reactive Mind. The Bank is "stupid"! It works as a stimulus-response mechanism and leaves no room for intelligent thought. The "think" it operates on is to identify things with each other indiscriminately. Each little reminder of the content of an incident can become a trigger for the whole reactive incident with its content of heavy emotion, pain and irrational behavior. It is a conditioned reflex of sorts where new triggers are added and become 'live' as time goes on. The person sees a police car and "short circuits" and runs his own car into a tree. The police car was the trigger. It was equated with a speeding ticket, that was equated with an earlier car accident, that was equated with loss of control, that was equated with... just about anything else, including health conditions caused by a number of earlier accidents. The irrational equation, the conditioned reflex, or 'software routine' kicked in and caused the panic, the loss of control, the accident, and new health problems on top of the existing ones. A number of new triggers were added to the already existing ones.



The Reactive Mind, an accumulation of trauma, loss and our "worst nightmares"

Here is another example, again, with a car accident: A woman is in an accident and hurts her back. It happened driving near City Hall. A green car, an old man walking a dog, loud music from a band were all present at the time of the accident. After the back has healed the woman passes the spot; a band is playing. She feels the stinging pain in the back once more and the fear that was a natural reaction when the accident occurred. Later she feels a similar pain and fear whenever she hears a band or sees an old man walking a dog. The Reactive Mind has equated the various elements present in the accident with each other, including the back ache

and fear. This irrational equation can develop so she feels pain and fear each time she sees City Hall on TV! In engramic incidents, we say, everything=everything else=everything else there, or $A=A=A$. All the elements and perceptions in the hidden recording have become short circuited until we have a completely irrational stimulus-response mechanism that repeatedly is going off for no good reason.

The stimulus-response mechanisms of the Bank can lie dormant and never become activated. It takes a number of trigger elements that match up with the recording of the original incident for it to be "woken up". Such an awakening is called a Key-in. Once that has happened, it is very likely that any such mechanism remains in existence and gets triggered from time to time. A radical change of situation or environment may, again, put it to sleep; this is called a Key-out.

While a person has a high tone level (see chapter 4) the person is less likely to experience key-ins. He or she can remain analytical throughout adversities. The most typical circumstances for key-ins are when the person is physically and mentally worn down; is tired, overworked, and not taking care of health issues. It all adds up to less resiliency. These conditions also approach the general content of the Bank of moments where the person was more or less knocked out or overwhelmed by circumstances.

Activities that simply raise the tone level of a person is therefore a workable approach to key out many of the negative effects from the Bank. This includes taking care of one's health, getting plenty of sleep, doing things one loves, having fun. From a processing perspective it includes processes that raise the tone level of the client without addressing the actual Engrams. Only contacting the actual recordings and make them analytically known will completely overcome the potential threat and dismantle the stimulus-response mechanisms for good. Doing this is called "erasing the incident". What gets erased are the recordings with their negative emotional content. The person can still recall what happened perfectly well.

"Earlier Similar"

We have explained how the equation of $A=A=A$ is at work within one incident. In the example with the car accident near City Hall any reminder, such as seeing City Hall on TV, eventually got powered up and would trigger the Engram; its content of pain, fear and discomfort inflicted itself on the woman.

The illogic equation of $A=A=A$ is also heavily at work connecting similar incidents, going back in time. We already explained how Secondaries derive their force from earlier Engrams. The earlier Engrams are the real hidden culprits despite they happened maybe 20 years ago. The later incidents trigger the earlier, and even more hidden and unsuspected, incidents.

Often, a complaint the client presents to the practitioner apparently is rooted in a recent incident. If the running of that incident doesn't resolve the situation completely, the practitioner will ask for an earlier similar incident. She knows it will be there. She can track a whole chain of incidents going back in time.

Example: Let's say, a client is having troubles with operating machinery. He brings up a

feeling of panic when he is operating his lawnmower tractor. A recent accident with the tractor is found, the details retrieved. The earlier incident it is sitting on, is a break-down the client had with his car 5 years ago. The incident is contacted and run. An incident from childhood is contacted and run next. It is an accident he had with his bicycle at the age of 12. Earlier to that, there was an accident involving a tricycle at the age of 5. Finally, in our example, an incident at the age of 3 is found where the client as a little boy stepped on a toy car and fell and got hurt badly. The car got ruined and his father blamed him heavily on top of that. We have an A=A=A of: Lawnmowers= Cars= Bicycles= Tricycles= Toy cars plus hundreds of other elements and details. These incidents were all rolled up in a ball, working in unison in making it painful and confusing to deal with machinery of any kind.

Sometimes the process will take the client earlier than his birth and into what appears to be earlier lives of the Being. This is not a new discovery, even in more officially recognized therapies. C. G. Jung, a personal student of Sigmund Freud and world renown psychoanalyst, talks about it as well. This observation is, however, a well guarded secret in official psychology. The datum just doesn't fit the model of the brain being the mind and personality.

Another type of incidents contained in the Reactive Mind, are incidents leading to guilt. These incidents consist of bad deeds the client has committed and secrets that the client seeks to hold onto or forget. Thus they get repressed and distorted and fall out of sight, only to react on the client from "the hidden deep". They can be run in a similar fashion and traced to earlier similar bad deeds. To use these techniques successfully, the client's responsibility level has to be sufficiently high so he can recognize his own causation rather than feeling accused and being defensive about his involvement. Therefore, these techniques are reserved for more experienced clients. The types of chains this processing reveals can go way back as well.

Formation of the Bank

There are two elements that explain why the Reactive Mind is formed and stay in place; they both work in the same direction:

1. As a warning: the recordings of the dangerous incidents seem to be held in place as a warning system. The pain and emotional content is activated when the person approaches a situation similar to the original dangerous incident. The slight pain and emotional content is a red light that tells the person to steer clear of danger that hurt him in the past. It's a conditioned reflex mechanism that is triggered.

2. Emotional pain: Another reason is that the recordings contain pain and heavy emotional content. It spans from unpleasant to horrifying. When restimulated by similarities in the environment, the recordings tend to force pain and disturbing emotion upon the client. The client consequently shies away from viewing the recordings themselves. They remain occluded and hidden. This is a "fear of the dark" phenomenon. It's safer not to look.

If Engrams and the Reactive Mind came about as a design by nature, the lesson seems to be that they teach us about dangers through physical punishment. This may work in animal training. Small conditioned reflexes, or 'warning programs', are installed that make a red lamp light up before any accident or breach of rules happen. In a very limited sense it works in child rearing as well. A mother slaps the fingers of her 3 year old son when he reaches out to touch a hot stove. Next time the boy sees the hot stove, his fingers hurt a little

bit before he touches and he stops the motion.

The problem, however, is the A=A=A way of "thinking" the Reactive Mind practices. As the Reactive Mind builds up more and more, warning signals will go off for no rational reason. Finally, the only way the person can avoid the pain and heavy emotional content from the Bank is to remain locked up and inactive; and that doesn't work either! When you add to that that verbal content in traumatic incidents is part of what the person reacts to you are headed for chaos. Certain words and phrases can trigger irrational behavior. Especially this language factor makes the Bank totally unworkable as an emergency system. Sentences embedded in painful incidents can become imperative commands. "The stove!" yelled as a warning can lead to an obsession with stoves. What may work for animals does not work for human Beings.

A person can be seen to 'dramatize' incidents. If a man was brutally beaten and yelled at as a child, he will carry that pattern of behavior in his Reactive Mind. Say, his father repeatedly beat him and yelled in anger at the same time, "This will teach you!" Later on, the son will feel sore in his behind and angry when he tries to learn things in school. Teach=pain=anger is what the beatings taught him. When he in turn becomes a father, he is prone to act out or dramatize the same pattern on his own son. The young father is convinced of the value of a "good beating". He yells "This will teach you!" while punishing his son. He is passing on the curse of the family. This goes a long way in explaining how brutality and certain irrational behaviors seem to run in families. It explains, for a large part, why the world at large seems to be a violent and chaotic place regardless of that all mankind seems to wish for peace.



Let us return to the individual and give some examples of the Reactive Mind at work: somebody is hearing bad news meant for a stranger but the person has a violent and inexplicable reaction to it; somebody is having a little accident or mishap but becomes very upset. Loosing one's temper; panic; phobia; having repeated accidents in a certain area; shyness and irrational fears can all be traced back to this mind. You see these phenomena every day if you look for them. Besides causing occasional over-reaction, the Reactive Mind can also take permanent control of a smaller or greater part of a person's life. An example of this could be sadness and depression, including regular thoughts of suicide; avoiding all crowds or certain places. Some clients have strong fears and dislikes for certain types of people, animals, or sites; be it the opposite sex, salesmen, dentists, doctors, snakes, spiders, heights, speaking in public, etc., etc. If the dislikes and reactions have no rational explanation, it's a sure sign of the Reactive Mind at work.

There is a rational way to respond in trigger situations. A person should be able to stay in control of self and confront dangers and surprises in the environment. Caution and fear can be a rational reaction or an irrational one. To get to an analytical state of mind in critical situations, the client may need processing. The incidents in the Bank have to be inspected analytically.

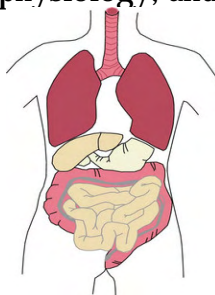
The Somatic Mind

The third portion of the mind is the Somatic Mind. This is an even heavier type of mind than the Reactive Mind since it contains no thought activity; it only regulates action, including the physiology of the body: nerves, glands, muscles, etc. It regulates the involuntary systems (heartbeat, digestion, etc.) and executes the mind's commands to the voluntary systems (movement, willed use of body perceptions, etc.) The Being can also on occasion bypass other control systems and directly affect the Somatic Mind.

The Somatic Mind, unfortunately, responds to the Reactive Mind as much as to the Analytical Mind and the spirit. The Reactive Mind can cause psychosomatic conditions, where the client holds on to an old injury or develops an illness due to 'stress'. The content of the Reactive Mind can impinge itself on the Somatic Mind that complies by developing ailments in the body similar to what was found in an engramic incident. To relieve that, the client will need medical attention but more important to the practitioner, she can help by relieving the reactive components of the ailment and thus ensure better and faster recovery. Sometimes permanent recovery is only possible when this reactive component is contacted and processed out. There is in the technology a number of techniques aimed at relieving 'stress' in sick and ailing people. They include finding stress factors in the client's environment and work out a plan for how to deal with them. Especially close troubled relationships can have a profound effect. Antagonism, fear, overt or covert hostility among family members or in the workplace are the most common sources of stress. This was covered, in part, in the previous chapter under [Antagonistic and Suppressive Persons \(1\)](#). Once a plan of how to deal with it is established and working, finding and processing Secondaries and Engrams can be done successfully. These techniques have routinely resulted in that body conditions with no medical explanation, "medical mysteries", have disappeared as mysteriously as they took hold in the first place.

The Body

The human body is probably the best researched subject in all of science. Anatomy, physiology, and all the branches of medicine are studied every day in countless hospitals, universities and laboratories. The body has been examined and studied since the beginning of time. What Clearing Technology can contribute, is to shed light on 'stress related' conditions and psychosomatic conditions. By handling factors of in the patient's environment (such as troubled close relationships) and the Reactive Mind, swifter and more stable recovery from medical treatment is possible. Most medical doctors are very aware of the importance of the stress factor in treating the ill; but unfortunately medical schools seem to be focused on the use of drugs and surgery only. There has in the last several decades been a strong demand for alternative treatments of many origins and orientations. From acupuncture to chiropractics; from homeopathy to nutrition and countless over-the-counter home remedies, etc. All this activity reflects that the body and our health are some of



the most pressing problems of life. It also reflects that all the answers haven't been found, since traditional medicine and all these alternative practices by many patients are consulted, one after the other.

The stress factor in illness is routinely estimated to be a factor for as many as 75-85% of patients. The technology offers, maybe for the first time, a fully researched approach to the problem of relieving stress and psychosomatic conditions. What we mean by "clearing of the body", then, is to clear it from reactive influences. This is usually done while a medical doctor is the primary caregiver. If the ailment is less serious and doesn't need medical attention, any complaint of a client can be taken up and checked for thought components. It is, however, important to point out that the technology is not designed to diagnose or treat illness, be it medical or psychiatric. The subject is primarily intended for spiritual gains. We do, however, encourage medical professionals to look into the subject and, where appropriate, work together with a practitioner in getting the 'stress element' fully inspected and eliminated.

Belief and Results

You may ask: do I have to believe in this model and other data in this book to benefit from processing? The answer is NO!

You don't have to understand electricity to benefit from electric light. You don't have to understand the inside of a computer to use one and benefit from its capabilities, either. You may, like the author, be totally ignorant about the inner workings of computers, programs, etc. It will still work for you. The same could be said about processing. We are telling you the theory that led to modern processing. You may have an issue about man as a spirit, earlier existences, the model used to explain the mind, etc. All a practitioner will need from you is that you work honestly with her, follow her instructions and answer the questions.

Regarding earlier existences, should it come up: any incident can be run as a fictive incident with benefits. The practitioner would ask something like, "can you imagine an earlier similar incident?" If 'yes', the client can tell what could have happened. Our mission is not primarily to convince people about the ideas. It is to make people well. That happens in present time, not in the distant past.

1. See also 'Antagonistic Terminal' and 'Suppressive Person' in glossary. Also, our "Guided Tour to Standard Technology" has a comprehensive section on this technology.

Chapter 9:

The Dynamics of Life

What Makes Man Tick?

Philosophers have for centuries tried to understand and unlock the riddles of man. They have naturally discussed what basically motivates human Beings. If it could be determined what destination man ultimately is seeking, things would look much simpler. Activities, behaviors and desires could be better understood. Right and wrong would follow naturally when we know where we are headed. If we travel, a wrong turn would lead away from the destination; a right turn would lead us closer to the destination. Defining good and bad can be based on a similar rationale. 'Good' is what helps us achieve a goal. 'Bad' is what hinders it.

What makes man tick? What motivates his actions and behavior? Is it power? Is it sexual gratification? Is it money? Is man dominated by self-interest? Is he only seeking pleasure? Is it greed and desire? Is it fame and fortune? Is it happiness? Is it freedom? Is it doing good in life? Is he trying to get united with God? Is it something else, or is there at least a common denominator for all of the above?

There is a common denominator!



In all what man does there is always this one impulse present. The impulse is to Survive! This urge or impulse is, by the individual, applied to different spheres of interest. Thus it can manifest itself in many different actions and forms. When we say 'Survival' we are thus only talking about a lowest common impulse; the vital element if you will.

No one can sustain life being all alone. No couple or family can stay alive by itself locked up in a room. Even all of the human race could not stay alive for a single week without having an environment and a multitude of other life forms around it. Thus, we need

the help the environment and other life-forms offer and we need to ensure these stay around as long as possible. We have to be active in many spheres, both by giving and taking, to be successful in surviving. This seems all to be taken care of, more or less, by "mother nature" or a higher power. This is actually how all the multitude of life forms, humans, animals and plants alike, have operated since the beginning of time.

Survival activities are, by nature, rewarded with pleasure and joy. Non-survival activities are punished with pain and agony. Life can be compared to a game where the ultimate victory is infinite survival. The ultimate defeat is death. To play the game we have to engage in defense and offense. The command to us and to all of life is, and has been since the beginning of time: **Survive!**

Defining Survival

To fully explain the dynamic principle of existence we first have to discuss the definition of the word 'Survival' in its common use. Normally it is used as meaning 'barely making it' as in: "she can survive on bread and water." It is also used as: 'being in grave danger of not staying alive', 'a matter of life or death'. Example: "When the car broke down in the wilderness it became a matter of survival." In other words, 'Survival' by itself means having a bare minimum or defending one's life from extinction. It's **Defense**.



When we talk about the dynamic principle of existence, we see the urge in different forms and we have different words for these forms. Yet, as an arrow or vector it points constantly in the same direction. In execution of this impulse there is, however, Defense and there is **Offence**.

In the applied philosophy it is seen as a graded scale similar to the tone-scale. At the bottom of this scale we have 'Death', the ultimate defeat. Just above that is 'Dying'. Above that is 'Struggling to Stay Alive'. Above that we have 'Surviving as usual'. Life is fairly easy if we do what we are supposed to do. Above that come various degrees of thriving and success. Things are going real well. The idea of

death is very remote. We say we are happy. It's more about expansion, exploration, getting ahead in life; we are building up a cushion to ensure continued thriving and wellbeing. This is the Offense band. Near the top we have ultimate success and victory: fame, fortune, great health, a happy family life, many friends, and a thriving environment to live in. Above that, in theory, we have immortality, living forever.

All the steps on this scale have, however, as their common denominator the same urge or impulse, the same vector. This impulse Ron Hubbard calls Survival. Studying the descriptions he gives of this impulse (and comparing it with the real world: nature and life) we find the expression "to Survive, Thrive and Succeed" captures it better. There just isn't a single word in English that would express Defense as well as Offence. We could call it "to Survive and Succeed" or "to Survive and Thrive" and those would be accurate descriptions as well. Since this basic common denominator and urge is present in all life forms and situations we have decided to use them as synonyms as feasible.

Other synonyms would be 'to improve one's lot in life', 'to succeed', 'keep staying around', 'making it' and 'making it big', 'showing staying power', 'carrying on', 'hanging in there', 'demonstrate viability', 'showing tenacity', 'to persist'.

The expression 'the human spirit' is usually used in instances where it describes a person or a peoples in their tenacity to simply making it regardless of the odds against them. If there is a way of making it, or making it big, 'the human spirit' will find it. The same is true for all other life forms.

The Dynamics

To better understand the multitude of existence and life-forms, and the many conflicts of interest we see all around us, we can classify things into spheres of interest. This classification is not the only possible; it's simply a way to bring order into the apparent chaos of life. It's a map that shows the playing field for the urge to survive, thrive and succeed. We start with the single individual and his/her point of view. We start with what is typically most real to that person, his own wellbeing. We go on to the next sphere an individual gets interested in, etc. As you will see, the spheres of interest can vary in importance from individual to individual. But the Dynamics, as we call these spheres, give us a way to describe the urge in action. They describe the channels along which this urge flows. We talk about eight Dynamics. They are:

First Dynamic: Urge to survive, thrive and succeed for self. This includes the body and one's personal belongings. Here we have self-interest and self-preservation. We have the "Survival-instinct" in life and death situations where the individual is backed up in a corner. We have the fundamental battle for existence, food and shelter, to keep our body alive and well. We have self-interest and - as things improve - we have ensuring our good health, self-image and reputation, and a constant upgrade of personal belongings and building up reserves.

Second Dynamic: Urge to survive, thrive and succeed through sex and family. This includes the sexual act and caring for spouse and children, the family and its belongings. We want to survive and succeed through our children and we want our children to survive and be successful in life. We have sex-life as part A and family-life as part B. This Dynamic is a strong force to most people. It can be complicated and fragmented where sex-drive and family-life are in conflict. Ideally, when the one follows the other, we have a strong and happy family unit.



The family unit is universally recognized as essential and vital to surviving and thriving.

Third Dynamic: Urge to survive, thrive and succeed as a group member; and, as well,

survival and success for one's group or groups. This would cover everything from work place, circle of friends, associations, clubs, congregations, political party, to Flag and Country. If we do well in our group we gain support and a cushion of survival. If our group or groups furthermore do well, we will do well over a long time.

Fourth Dynamic: Urge to survive, thrive and succeed for mankind. This covers care for other nations and races. Activities, such as United Nations, humanitarian efforts and peace movements, are all motivated by the urge for survival for the human race.



Fifth Dynamic: Urge to survive, thrive and succeed for animals and plants. We don't only need them for food, we want and care for them as our pets or gardens; we take care of nature and wildlife, are environmentalists, etc. We realize down deep that we are part of nature and without nature, with its plants and animals, our survival would sooner or later be seriously threatened.

Sixth Dynamic: Urge to ensure the survival and good condition of the physical universe. We want to ensure the continued existence of the physical universe as it is our home. We enjoy it and depend on it in many ways. This urge tells us to take care of material objects, large and small, and makes us continue to care for and wonder about and explore the vast physical universe. Survival itself is defined in terms of the physical universe: persisting as a physical identity (body) through the passing of time despite obstacles and oppositions. Man is proudest when he through exploration, science and technology can demonstrate that he can conquer a hostile physical environment. He is continuously, as a species, engaged in the conquest of the physical universe.

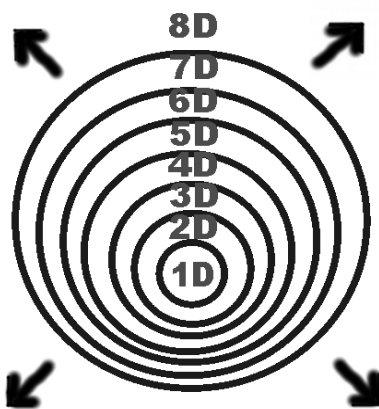
Seventh Dynamic: Urge to survive, thrive and succeed as a spirit. We seek to extend and expand our lives and existence as spirits through spiritual activities, like the arts, philosophy, beliefs in life after death, etc. Also, integrity, or sticking to one's values, seems a way we seek to persist, exert and extend ourselves and our spiritual identity. Leaving a legacy or "seeking a place in history" can also be classified on this Dynamic although it could be seen an extension of the first Dynamic as well.

Eighth Dynamic: We seek eternal survival and bliss as part of a Supreme Being and His world. We worship our God, or Gods, and the religion surrounding the Deity as being a higher meaning and reality of life that is for eternity. We seek to be part of Infinity. The eighth Dynamic is also called the infinity Dynamic as it covers any interest and fascination with "eternity" and supernatural phenomena. Different cultures have had very different religious explanations for the human condition and the universe. Any such explanation or religion would be classified as eighth Dynamic activity.

All human activity and any creation that can be perceived can be classified in one or more of these Dynamics. Interestingly enough, we can directly observe the first four Dynamics at work in other life forms too, be it animals or plants. They, too, care for their offspring, their herd, pack or group as well as their own kind - let alone their own survival. With the understanding of the Dynamics we gain a much clearer understanding of what makes man tick, what good and bad is, what right and wrong is.

You will see many individual differences from one human to the next. The criminal is totally consumed by the first Dynamic, shortsighted self-interest. The environmentalist is focused on the fifth Dynamic, nature. You can find plenty of examples of men and women consumed by their interest in sex; one part of the second Dynamic. To others family life is everything. A scientist may consider the physical universe as the only thing that is real and thus become consumed by the sixth Dynamic, while failing in other parts of life. Nuns and monks of any religion have dedicated their lives to God or higher powers, the eighth Dynamic; nothing else really matters. Each individual, profession or lifestyle can thus be described in terms of the Dynamics he, she or it favors and opposes. Out of short-term interest, lack of resources, or in order to have a game, we routinely choose not to do the "absolute right thing", which would be an all out effort to help all well-intended creatures to survive. In a game situation, for instance, you need opponents to play against. If you in a ballgame hand the ball to the opposing team because "it's their ball as they bought it in the first place" the game is over. You are ruining the contest and the fun.

You can observe people being "bad boys and girls" for the excitement it offers. They find social conduct is only for nerds. They want to "explore life", they want a game and the excitement a life on the edge offers. What Dynamics we prefer to emphasize is to a large extent a matter of choice, although upbringing, education and culture plays a big part in it. But we do see even hardened criminals turn their lives around on occasion, when they realize the non-survival character of the path they have been following and all the harm they have caused.



It should also be pointed out that the basic nature of a Being includes the ability to expand his urge to survive, thrive and succeed to reach across the Dynamics. The Dynamics are well illustrated as concentric circles with first Dynamic being the smallest one around the center. As a Being grows, he is capable of embracing more sides of life and cover and responsibly operate on more Dynamics. When the Seventh Dynamic is reached in its entirety one will only then discover the true first Dynamic, the spiritual reality of self.

A baby at birth is not perceptive beyond the first Dynamic; but as the child grows and discovers the world around it, other Dynamics are gradually embraced. As a further example, a person who is incapable of operating on the third

Dynamic is incapable of being a part of a team and could be said to be incapable of social existence.

The first Dynamic, one's body and wellbeing, is universally seen as the first and last line of defense for surviving, thriving and succeeding. If a person's interest stops there, we have a very selfish person. A person, to ensure any survival and success beyond the day, needs to engage in the other Dynamics. None of the other Dynamics is inherently more important than any other one in terms of orienting the individual. But as an individual organizes his life in a certain environment, a priority is established. While the Dynamics are not of equal importance, one to the next, the ability of an individual to assume the beingness, doingness and havingness of each Dynamic is an index of his sanity and ability to live and succeed.

Man is Basically Good

The bottom-line is, there is a common denominator for all activities of life, for all life-impulses, and that is THE URGE TO SURVIVE, THRIVE AND SUCCEED. We know WHAT life does; we do not know WHY. "Why" is part of religious beliefs and beyond our scope. Man basically seeks to help surviving and thriving along all these Dynamics. That, after all, is the only course that will ensure long-range survival and success for self and the species. If any of these Dynamics suddenly should disappear, along with all things it represents, we would see a decay setting in leading to the collapse of the human race and life as we know it. Man is basically good, seeking survival and thriving for all. You may see history as a zigzag course from one extreme to the other; but ever so often the "**basically good**" rationale kicks in. It may take decades of war or deadly conflict of interests, among humans or among the Dynamics, before we realize that we are on the wrong course. But eventually we, as a species, remember and head back in the right direction: on a course towards an unknown destination of "infinite survival".

At any given moment the un-aberrated impulse of the Being is surviving, thriving and success along ALL of the eight Dynamics. External threats and internal aberrations can, however, quickly suppress it and make it impossible to consider. In the moment, we do what we have to do to ensure our own survival first. There is a shortness of resources in the real world and endless fights and games are played out in order to provide for self, family or group first. Responsibility beyond the lower Dynamics takes a degree of strength and greatness.

Still, when a Being inflicts pain or death on the other Dynamics, he hurts himself as well. A Being that causes continued damage to a certain Dynamic will be less and less able to be part of that Dynamic. Eventually, he will reduce and restrain his own power in order to prevent self from doing harm. This mechanism can easily be observed by a practitioner in session where a client reveals his difficulties and his life's story. The mechanism can be understood as a self-administered **Karma (1)** phenomenon. The person will experience bad luck, misfortune and inability to act in an area he has previously been mean or violent to. One way, in processing, to undo this "bad Karma" is to have the client look at what he has done

in the past to the Dynamic he has trouble with and gradually enable him to confront and take more responsibility for his misdeeds. These misdeeds will be found as part of the content of his Reactive Mind and will run as incidents where the client was cause.

As we said in the beginning, good and bad, right and wrong can be defined within the framework of survival and the Dynamics. This gives us an opening into the age-old subject of ethics. We can now define ethics as rationality towards surviving and thriving; or simply as reason. Ethics and ethical values seem to be built into us simply as sound judgment and



common sense. We may have to step back and cool off for a while before we are capable of healthy ethical choices. We may have to study long range consequences of one choice compared to another. But given we have all the correct data, the correct ethical choice is based on "common sense", a quality found in the Awareness Unit, in YOU!

In terms of the Dynamics, ethics could be defined as choosing the option producing "the greatest good for the greatest number of Dynamics"; or "the option that does the least harm to a majority of Dynamics." This is not that different from the 19th century formulation (Utilitarian, Jeremy Bentham) of ethics as: what benefits the greatest number or does the greatest good. It does, however, clearly take into consideration that it takes more than our own kind to survive, thrive and succeed over time. It takes considering all the multitude of life and resources and choose a course that benefits the most Dynamics and harms the fewest. We need all the Dynamics and we need all the devoted religious people, the artists, scientists and engineers, environmentalists, humanitarian groups, commercial companies, families and many children, the strong ego's, and so on, we can get, as long as they are capable of seeing a bigger picture than their own little world. Ethics will never be an exact science as there will always be points of view at odds with each other; conflicts of legitimate interests. But thinking of it in terms of surviving-thriving-success and the Dynamics gives us a model that can dispel a lot of confusion and conflict.

1. Karma: (Buddhism and Hinduism) the sum total of the acts done in one stage of a person's life (or in a previous life) which determines his fate in the next stage. Bad deeds will have a negative, good deeds a positive effect. It is seen as a divine justice system administered by a Divinity.

Chapter 10:

Is Life Just a Game?

When we look at a game, such as professional soccer (football), we see players expend a lot of physical energy in an attempt to conquer and control the ball. The players demonstrate great skill in holding on to the ball as a team and forward it towards the opposing team's goal. They execute all kinds of tactics in order to get an edge and score. Once they have succeeded in scoring, they have to prevent the opponent from scoring a goal on them. On a professional level no efforts are spared in getting one's team to the top. Tough practice sessions with grueling physical fitness training, agility training, and ball handling; team routines, consisting of practicing designed plays to get around the opponents and score. The opponent's goal keeper is the last line of defense in preventing the unthinkable, the ultimate humiliation, the other team scoring. Fans will cheer or cry, when a goal is scored, according to whom they side with. A referee will, with a hawk's eye and a couple of helpers, watch every move on the field. At the smallest infraction of the rules, he will blow his whistle and determine the penalty to the infracting team; usually he gives the ball to the opposing team for a foul kick.



When we analyze the game of soccer and compare it with dozens of other popular games, be it a ball game, a game of chess, horse racing, or card games, we find they have certain things in common. There is a certain set of rules that has to be followed. There are opponents one competes against. There is an overall goal for each team that defines winning and losing. There is the freedom for each side or team to excel within the rules in order to win. Games are played to provide excitement and entertainment and to capture the interest of players and fans alike. They fascinate us because they generate interest, contest, activity and joy of possession.

The Elements of a Game

The three dominant elements in this general analysis are: purposes, barriers and freedoms. Those are the things to consider if we were to design a game.

By Purposes we mean the overall dynamics of the game. All games have as a senior purpose to compete and to win. In soccer it is specifically to have scored more goals than the opponent at the end of the game. To accomplish that, a series of contributing purposes can be defined. Each player will have a role with a stated purpose. We have offensive players and defenders with the goal keeper as the ultimate gate keeper of the defense.

Barriers in a game consist first and foremost of the rules; but they also consist of what is possible physically and what is simply difficult to master. Barriers can be something to stay within (as rules) or things to overcome (score despite the goal keeper). In soccer, only the goal keeper is allowed to touch the ball with the hands. That's a rule. Although any player on each team could be tempted to simply catch the ball and run, it is instantly assessed as an infraction of rules. The referee stops the game and gives the ball to the opposing team. Using the hands is "cheating"; it would be a rational way to score to anyone that didn't know the rules. It is physically the easiest way to score. It just isn't allowed. Thus we have how English football is different from other games.

The freedoms of the game of soccer are the freedom to invent plays within the rules, to excel in executing passes, in shots on goal, and numerous tactics. It is also the freedom of choice a player has before he does his move. He tries to outsmart the opponent and the opponent, on his side, tries to outguess what the player is going to do with the ball.

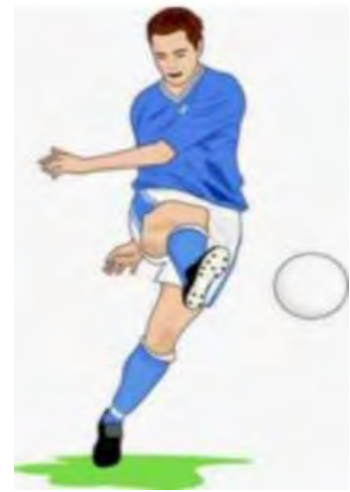
There exists a specific tension or potential between freedoms and barriers. It's like two poles of a battery. The fact is that freedoms of the game only exist between barriers. If there is a total freedom to do whatever one pleases on the soccer field there will be no game. More likely a fight will break out. Therefore "total freedom" is a no-games condition. It is a myth that we can dream about as the ideal; but when it comes around it means anarchy, confusion or inactivity. It becomes unbearable quickly and it's not there to stay. Someone else will invent a new game; maybe fist fighting, maybe handball, where touching the ball with the feet results in penalty. Having a new clear-cut game, the players are, again, happy and the place bustling with activity and joy. There is, again, a clear purpose and barriers imposed to channel it.

Elements of Life

When we consider that games are regarded as entertainment and amusement, it can sometimes be baffling to see what hardships, including utter exhaustion, injury and even death, players and participants are willing to subject themselves to in order to play and possibly win. Some sports, such as car racing, mountain climbing, boxing and downhill skiing, are extremely dangerous sports. Apparently games, and their elements of purposes, barriers and freedoms, have such a profound appeal to us humans that we will do just about

anything to experience the excitement they generate.

Games are usually considered something we do after work. We get home, we change our clothes and now we can have some fun. The playing of a game is a short cycle of action. It clearly has a beginning, an action phase and an end. Once the game is over it's over; we soon forget about it as children forget about their playing in the sand. Due to the short time span they last, it is easy to become unattached afterwards and analyze what went on. To analyze games is a favorite pastime for players, spectators, and sports commentators alike.



Some people have no time for games. Life is too serious and the stakes of living are too high. They go out there in the real world every day and do what has to be done. They regard 'mere games' as only suited for children and irresponsible adults.

When we analyze the activities of this 'the real world', something strange gradually becomes clear. The elements of games are not reserved for or confined to leisure time games. We find the same elements of contest, purposes, barriers and freedoms are what we live and breathe every day at work, in relationships, in all the activities of real life.

If we take a responsible provider and family man, Mr. Jones, who goes to work every day to provide for his family, do a good job and work on his promotion, he is subject to rules and regulations imposed on him from family, work place and society. Mr. Jones may have a dream of putting his kids through university, being able to afford a bigger home, taking the family on vacation every year and be so good at his job so he ends up in a senior executive position. To achieve all that are his purposes and goals in life. These goals are pretty much what is called "the American dream"; a perfectly legitimate and socially acceptable set of goals for a man and his family. Our society depends on dreams like that.

Mr. Jones, in terms of rules, has to follow several sets. At work he has to follow company policy and produce what he is supposed to. He has to please his bosses enough to keep his job. If he is diligent in following and enforcing the rules, it may give him an edge when it becomes time to consider his promotion. He also has to follow the rules and laws of society to stay out of trouble. At home he may be the King of the Castle. Yet, he has to play by certain rules to keep everybody happy. He may be wise in suppressing outbursts of frustration and bachelor behavior and instead do what is expected of him. He may be, to a large extent, the one who sets the rules in the first place. To keep the 'game' of happy family life going, he now has to abide by these rules. When he married Mrs. Jones they came to some sort of agreement on what 'game of life' they wanted to play together (depending on the character of their marriage, Mrs. Jones, of course, could be the real Queen and Mr. Jones her Prince Charming).

In terms of freedoms, Mr. Jones has many choices he can make in each sphere of his life. At work he can come up with brilliant solutions to problems, beyond what is expected of him. He is setting new standards; expanding the game rather than breaking the rules. His

superiors realize Jones can play a bigger game and more in accordance with the executive rules of the company and may promote him to that level. This results in a bigger pay check and more freedoms to do whatever he wants to, without breaking the rules of the games he is playing in life. In society Mr. Jones has the freedom to participate to a higher degree. He can volunteer for projects with his expertise; he can go into organizational work or into politics if he is so inclined and capable. Each time his spheres of interest change the rules and barriers



change with them, the freedoms and privileges change as well. Hopefully, home is where Mr. Jones feel most relaxed and free. The freedoms within the family are of course to do things out of the ordinary, to recharge the batteries and have a good time. Mr. Jones will probably take his wife and kids to ball games. The game generates all sorts of excitements and emotional outbursts and release. It releases tensions from the serious games of life.

There Must Be a Game!

Life is a battle, a contest, a struggle; sometimes a rat-race. At times we have clear opponents. Very often it is rather a contest against the environment or against economical pressures and hardships.

By simply being alive we have entered the field of contest. The overall game on planet earth for all life-forms, is to survive and succeed as defined under "The Dynamics of Life". This apparent command "Survive!", that we follow, can take many forms and unexpected turns. By itself it is very broad; it could be compared to telling a large group of children to "Play ball!" without defining what kind of ball game it refers to. Only a series of practical circumstances, agreements and choices will narrow it down to an actual playable game. When we talk human lives and look at all the games we engage in, it's also clear there is a great latitude for freedom of choice. All the choices possible account for the randomness and variety we see in careers, luck in life, personal fortune, etc. We see this clearly among siblings or one class of graduates from a high school. High school reunions 5, 10 and 20 years after graduation are always revelations of how different "the game of life" turns out for graduates starting at a relatively even playing field.

In leisure games opponents are matched equally, in strength and competing under the same rules. In life this is rarely the case. Rules and opponents are not clearly defined. Sometimes an apparent enemy can become an ally. More often an apparent ally turns out to play against us. Yet, any single human Being will soon find his or her niche and define the game (or games) to play. Games in life are defined by goals and purposes and the beingness attached to them. "Become a leading rocket scientist", "Being a farmer", "being a nurse", "pursue a career as a classical violinist", "being a mother and house wife", "Being a good father and husband", etc. each defines a whole package of freedoms and barriers: a game!

To have a game, any game, seems to be a basic human need. It seems we need a game at all

costs. If we can't have the game of being the pampered celebrity living in luxury, we can at least have the game of doing a regular job or perhaps being a patient or victim of a disaster. Even a bank robber plays a fairly well-defined game. We are all writers of at least one novel: our life's story; and we want it to be as interesting, exciting and as unique as possible. You will find any human Being has a number of games going on at any moment. Mr. Jones is engaged in being a father, being a corporate man, a driver, not to speak of his ambitions to become the mayor of his city. Each of these games have its own set of purposes, barriers, and freedoms. We play these games because they generate interest, contest, activity and joy of possession.



No-games Condition

There are scenarios we describe as no-games conditions. Such scenarios only have very short endurance. Often such a scenario is set up as the goal we strive after, oddly enough. They are seen as the ultimate prize of victory for the game we are engaged in. When we have gotten to there we have won! Once it is obtained for real, however, it soon becomes clear it is unbearable. A busy executive may dream about the day he retires. He wants to sit on the beach with his wife and just relax; a drink in his hand while the family dog chases the seagulls and ducks. Much of what he does is to make this dream possible. When he finally gets there it may kill him. If he had no thought of what he wanted to do on the beach, besides relaxing, or with his retirement in general, it is certainly a complete vacuum, a complete no-games condition where life becomes utterly uninteresting and boring to a point that it ruins the person's health and happiness. There are no barriers, no real purpose, nothing to focus on or be interested in. Freedom is all around him; but freedom alone is a no-games condition. You see time and again that persons retiring from all consuming jobs die shortly after they retire and apparently for no good reason. It's not because they retired due to bad health. It is that this dream, this image with no action in it, was so utterly a no-games condition so the person died from boredom and lack of interest in life in his new environment.



We strive after a life in luxury and in peace and quiet.
Once we attain it, we realize we miss the game.

The lesson to learn is: there must be a game! Achievement of goals can only briefly be celebrated; the joy they generate is short-lived. If our retiree in time had prepared a second career, or at least an activity that could interest him seriously, chances are that he could have a long and enjoyable retirement. He would have had a new game to keep him active and interested in life and this would have resulted in improved health and happiness.

Freedom and Barriers: Freedom can only exist for an extended time when defined by barriers. Clear-cut rules that are enforced create a game. If there are no rules there is no game, no contest is possible. If the rules aren't made known but enforced, we have a strange cut-throat environment similar to the one described in Orwell's novel "1984". On the surface it may look like "the best of all worlds"; it soon becomes clear, this is just the sugar coating of a police state where citizens mysteriously disappear never to be seen again.

Barriers in general consist of inhibiting ideas, as expressed in rules or simply in mores and traditional thinking. Barriers are also space, energy, masses and time one has to overcome in order to succeed. Freedom, as an abstract idea, is the total absence of these barriers.

Unfortunately, this is also a condition without thought or action, an unhappy condition of total emptiness. Fixed on too many barriers, we humans long for freedom. But once we arrive into the utopia of total freedom we find ourselves purposeless and miserable. There is only tolerable freedom when contained amongst barriers. If the barriers are known and the freedoms are known there can be life, living, happiness: a game!

If you have access to a group of pre-school children, you can easily set up an experiment to see these principles in action.

The first scenario would be that you allow the kids to do whatever they want to do. They can go to bed as late as they want; you never wake them up early. They have all the toys and indoors and outdoors space they would ever want. Each kid has its own TV, video player, library of children's books, etc. They are free to fight with each other and they know you will never scold or punish any of them. You see your only role as to satisfy their



smallest needs and provide the things they seem to want. In other words, they have total freedom, or as close to it as possible in the real world. Soon, you will see a group of kids that are constantly fighting, constantly misbehaving and unhappy most of the time. They will suffer from 'attention deficit disorder', 'hyper activity', be bored and constantly be misbehaving, including fighting each other, destroy property, give you the hardest time they can dream up etc.

The second scenario is with a similar group of pre-school children. You may use the same facilities, only this time there are a clear set of rules and numerous do's and don'ts that are enforced fairly. The children have a clear schedule, including bed time, mealtimes, periods set aside for different activities. They have clearly defined indoors and outdoors activities

and schedule. The resources given to each kid are sufficient but limited. Children that do well in the group are rewarded. Children that misbehave or do poorly are punished fairly. The rules are transparent, quite simple and evenly enforced. You expect the children to behave and perform. If they don't, they get punished in form of reduced privileges, less treats, lowered status. You will see these kids be much better behaved, much happier, better capable of sharing and show other social behavior. They may protest bedtime but once they know it is fairly enforced it will give them a sense of security and predictability. The night, when they for some unusual reason are allowed to stay up late, will stand out as a very special night in their memories.

Choosing of Games

To have a game you need players, team mates, allies and opponents. You need a purpose and a prize. In the game of life you see the formation of all kinds of games with strange alliances, rules and playing fields. The previous chapter about the Dynamics gives us the overall scope of the games of life, or rather a map of the possible scenarios. The Dynamics offer the possibilities of combining all kinds of teams. Two group Dynamics can engage in contest. This is a given in sports. In commercial life we see it as competition within an industry. The relative success is expressed in the market share one company gains compared to the others. In the military we see friendly competition among regiments and, of course, the hostile competition of war against an enemy army.



The first Dynamic (self) can team up with the fifth Dynamic (animals and plants) against, let's say, the sixth Dynamic (physical universe) and here we have a game. We can have a man and his horse conquering the vast space of the Wild West.

Any single individual is at any given time engaged in a number of games with its objectives and alliances. By examining the Dynamics of this person, one can map and clarify to him the various teams he is playing on and those he is playing against. If an individual is only playing on the self Dynamic, and belonging to no other team, it is certain that this individual will lose. He has too much potential opposition before him in the seven remaining Dynamics. This condition is known as "the only one". The individual may look like the hero and live in that illusion. We will, however, find an individual who is overwhelmed by the rest of life and incapable of getting anything done. The person is selfish to a degree that he can't form any needed alliances or he is made the target of countless opponents across the Dynamics. To enjoy life and succeed, one must be willing to be part of life across the Dynamics.

Levels of Engagement

We talk about three levels of engagement. The initial level is called **Self-determinism**. The person is in control of self and his or her side of the game. This is what we see in sports. There is a healthy level of competitive spirit, good energy, good control in tactics and

execution. This is the state of mind of players of any game who enjoy the game and continue to do so. Clearly, we have a "them and us" situation; but none of the parties has declared victory or defeat. A person who is generally self-determined in what he/she does is in a healthy state of mind. The person can be combative or easy going as the case may be. The determining factor is if the person is in control of his/her life and is capable of overcoming obstacles in good spirits. The person can freely move around and 'play offense or defense' according to what the situation requires.



Below self-determinism is the level of **Other-determinism**. The other-determined person is beaten down or losing. Something else than self has taken control. The opponent can be another person or team. It can even be the person's own Reactive Mind or Bank that has taken over. An other-determined person has to a degree become a slave of something else. We see slave masters in the form of drug pushers, oppressive regimes, despotic

organizations or victorious armies. But it happens on many levels. Even mental illnesses, where the person has lost him or herself to forces outside the individual's control, is said to be other-determined. This deplorable condition comes about when the person has lost or completely lost interest in a game-yet, continues to be the unwilling or unknowing participant. It's a state of No-creation; a limbo where the person is dragged along; the person hasn't simply disengaged from the game.

Pan-determinism is a state where a person is in control of both sides of a game. It is above self-determinism. A referee is pan-determined in relation to the two competing teams. An executive is pan-determined to any conflict taking place among employees under his supervision. A chairman of the board of a large corporation is pan-determined to any conflict between departments and even different companies owned by that corporation. You could say a pan-determined person has graduated from a smaller game; the executive rose above it through being promoted. The chairman of the board rose even higher than that. This is obviously a much better way to disengage from a game. The player is coming out on top! In relation to the game played, the pan-determined person is in a no-games condition.



At any given time any Being is engaged in a large number of games, knowingly and unknowingly, in the overall game of life. In many matters decisions are made elsewhere that may affect our lives radically; yet, often there is nothing we can do about it. In some games we are moved like pawns in a chess game. We are other-determined in relation to such games. There are the games we engage in openly and those are the games we mainly have been speaking about here. Those are the games that engage us by generating interest, contest, activity and joy of possession. Finally, there are a considerable number of

other games we are pan-determined about. Teachers are, or should be, pan-determined to any games among their students. If you are an executive in some capacity you are pan-determined to the skirmishes taking place on lower organizational levels. You are called upon to sort out conflicts and make decisions over the heads of the parties in the conflict. All these games are "old hat" or "kids games" and we can play them in our sleep if we have to. We know them so well so they no more offer the contest, challenge and surprise elements we want from a good game.

Games and problems

There is another way to look at this games theory that may be more real to some. That is to look at the problems in a person's life. A problem is defined as an intention versus a counter-intention; a purpose versus a counter-purpose; even a confusion held in place by another opposed confusion. Problems align very well with levels of engagement. A self-determined



person will operate on a set of purposes which each is typically opposed by an opponent's counter-purposes. The truly pan-determined person will have no or minimal problems of the type that makes up every day life on the ground in the areas he is in charge of. The farmers may struggle and starve; the king who is way above them, may not even have heard about their problems.

The other-determined person, on the other hand, will have undesirable problems all over the place. The counter-intentions in various areas seem so formidable so this person is in a complete overwhelm.

There is also another lesson to learn from this comparison; that is the fact that a person without problems seems to be unhappy. It has been proven time and again that if you come in and solve all the problems of a person, he will waste no time in engaging in other very similar situations with its problems. The person wants the purposes and barriers, the game, these problems are an expression of. As it works out in processing, it has been established that problems is a commodity the person wants. The problems are attributes of the games the person is engaged in. You can successfully work with a person's ability to at will create problems, bigger and bigger, and the client will as a result be able to create more desirable problems at will. He becomes more self-determined and capable of playing a bigger game.

Games and Processing

Processing is in the direction of better control with pan-determinism as its ultimate goal. Games and problems are intimately connected; when you process the person's ability to have or not have problems you are directly working on the person's ability to play a game. The practitioner will find games going on across the client's Dynamics and help him sort them out. Total pan-determinism across all the Dynamics would be a super-human level of awareness, control and understanding. It is a theoretical level worth striving after knowing well should we attain it, it would be a no-games condition. Since the number of games at any given time is almost unlimited, what we seek to accomplish in processing, is to make the client become aware of other-determined games and roles and bring them up to a level where

the client can be an active participant in them or let them go; in other words, become self-determined about playing or deciding not to play at all by disengaging. Many games, long forgotten and now unknown, will surface in the course of processing.

One particular condition is of interest beyond what is already discussed. There is a scenario often called an obsessive games condition. The participants have engaged in a game only partially known and understood. You have rivalries, in-fights and personality clashes where the objective is to defeat the other side although this is highly irrational in terms of survival. Such games are routinely found to be dictated by the Reactive Mind. There may be a mis-identification of who or what the opponent is or what the opponent is seeking to do. By sorting out the true nature of such an irrational games condition and the true interests of the client, the client will be in a position to let it go, or at least get the objectives right.

Also, you will routinely see people engaged in "unadvertised games". They are supposed to perform a certain function but have long since constructed their own game to replace that. They have other fish to fry. A person could, for example, be an investment advisor but now he overcharges people when he knowingly is giving bad advice. A woman could be in charge of hiring people for her company but she is really looking for a boyfriend rather than good workers. To really look at and understand the games around you and the actual games you participate in can be mind-blowing. In terms of games, it could be said that processing as its overall goal has to enable the client to arrive at a better understanding of the games he is part of and enable him to become a better player in the game of life.

Processes in general are designed along the lines to offer a game to the client; never a no-games condition. In Eastern philosophy, such as meditation, the students are made to contemplate the highest virtues and the Divine Being for long periods of time. This may cleanse mind and spirit for many. It does, however, limit the percentage of people capable of benefiting from these practices. It is also a very slow process.



For these reasons meditation is not part of Clearing Technology. Instead the client is guided into the bustling activity and confusion of his life in order to sort out the games he is playing and the levels of engagement that exist. Obsessive games conditions and "unadvertised games" will surface. Other-determined games the client has long forgotten about will as well. Severe losses in some important games-of-life will have impressed themselves deeply on the client as emotional traumas. All this can be viewed through the "Life-is-a-game theory" and each game sorted out so the client can disengage from many unwanted games; become more self-determined about others; and pan-determined about most old games.

A process cycle is a short and well defined cycle. The practitioner locates an issue to process, the client confronts it and looks at it from many angles; it's resolved and the client experiences joy and relief as a result. The goal is not for the client to disengage from all games in life but make him more aware of the games he is engaged in and enable him to overall "play a better game of life!"

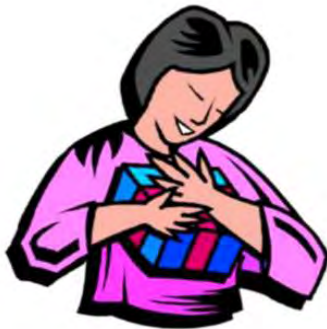
Chapter 11:

Interest and Happiness

"Happiness is the meaning and the purpose of life, the whole aim and objective of human existence."

Aristotle

If we were to conduct a survey on a large group of individuals and ask what they wanted to get out of life, we would find "I want to be happy" as the most common answer. If we were to ask the same individuals what happiness meant to them, we would, however, get a wide variety of answers to that question.



Obviously "Happiness" can mean very different things to different people. You will routinely hear, 'if I just had this or that I would be happy'; or 'if this or that were no longer part of my life I would be happy'. These are all individual answers based on individual values and present situations. Since Happiness plays such a large part in our lives and thinking, it would be a worthwhile task to examine the subject and find some features and ideas that seem to be agreed upon or can be demonstrated to be true.

One way to get a handle on the subject is to have a large group of individuals describe moments when they felt really happy and then examine what these events have in common. Although we have not conducted such a formal survey, we have processed a large number of individuals and interviewed them as a preparation to such processing. Here is what we found were the prevailing circumstances, although there were other situations, when using the technology described in this book.

Happy moments seem to be closely associated with engagement of interest and of accomplishments. If you ask for happy periods of a person's life the person will typically bring up a period where he was engaged in a subject with a certain accomplishment in mind. There would be great optimism and strong interest present. Once this goal was accomplished there would be a peak moment of happiness. This could be seeking and getting a promotion, completing an interesting project, or winning a golf tournament.

Obtaining great wealth or security would not necessarily lead to happiness except these happened to be the actual goals the person was engaged in achieving. If they happened 'by accident' the amount of happiness they generated was much less significant. If you examine the class of the 'idle rich', even through newspaper clippings, you will soon realize that wealth is not the same as happiness. Often, heirs of great fortunes feel lost and without real purpose in life. They feel envied by most people but unhappy and possibly lonesome because no one can see any reason for their unhappiness. You would, of course, see a person who had played the lottery for years be extremely happy should she win some day. But after all, she was engaged in a subject with interest and with a certain accomplishment in mind.

Happy periods in a person's life typically occur when the person or persons were following a program with a certain accomplishment in mind. When all indicators were pointing in the direction of success and any obstacles were surmountable, you would have very happy campers. A typical example of this can be found in educational programs. It's not necessarily easy, sometimes it's hard, but it is overall going in the right direction. If you want to find a whole group that is happy, a graduating class is a sure candidate!

As you can see, each example can also be described as a game. There are freedoms, barriers and purposes.



Interest

Philosophers and writers have said this many times through history; the only happiness we will ever find lies within us. Alexander Solzhenitsyn, the Russian writer that went through Siberia's prison camps, put it this way: "A man is happy so long as he chooses to be happy." The German opera composer, Richard Wagner said: "Joy is not in things; it is in us." Success and happiness may to some seem to be the same thing but they are not. Happiness seems related to being able to generate interest in life. This seems to be an ability we lose as we grow older. Yet, at any time we can generate interest. If you look around the room where you are at this moment and look for things you are not interested in, you will, in a short time, find that there is nothing in the room in which you are not interested. You can generate interest in anything and everything.



It is, however, an observable fact that children and young people have a natural talent for being interested. As we grow older, we have to work on it. In an essay, "Is it possible to be happy?", Ron Hubbard has this description of the phenomenon:

"Actually a little child derives all of his pleasure in life from the grace he puts upon life. He goes out in the morning and looks at the day. And it is a very, very beautiful day. He looks at the flowers and they are very beautiful. He waves a magic hand and brings all manner of interesting

things into being in the environment. Do you see the magic of the morning and the beauty of the flowers? Too often when we have become adult the flowers are wilted, if we even see them, and the beauty of the morning is obscured by a cloud. Our attitude toward life makes every possible difference to our living. It is not necessary to study a thousand ancient books to discover this fact; but sometimes it needs to be pointed out again. Life does not change so much as our attitude towards it."

Our ability to generate interest gets hampered over time due to the fact that it takes free Attention Units to show genuine interest. Attention and Interest were discussed in chapter 2. Over time so many of our Attention Units get tied up in failures, etc.-all the content we carry in our Reactive Minds.

In order to improve our ability to generate interest the most direct way is simply to work at it. Make a habit of showing interest in the environment, the people you are with, your work, your leisure time activities. Describe things you observe to somebody else or to yourself by keeping a diary. Another way is to receive processing. Processing is designed to free Attention Units from the Reactive Mind and make them available in present time. Our attention, as we grow older, has piece by piece been tied up in failures, etc. across the Dynamics. By having all these old cycles of failure concluded, or disengaged from, we again have free attention and interest to spend!



Journey and Destination

The joy of travel, it is said, is as much in the journey as in reaching the destination. Travel for pleasure is, in the first place, usually motivated by wanting to see new things that naturally will generate interest. This is a picture on how we can generate interest and happiness.

The way happiness is brought about is much like the game theory of the previous chapter. It's the playing of the game and the brief enjoyment of victory that counts. Once the victory is briefly celebrated it's time to set new goals and engage in new games in life. All this is beautifully added up in this quote from Ron Hubbard's work:

"It is found that when the Dynamics are freed, the amount of "free feeling" available for the enjoyment of life is enormously increased. The advance toward survival is pleasure, the reduction toward death is pain. Happiness can be defined as the overcoming of not unknowable obstacles toward a known goal or the contemplation-for a brief space-of attained or envisioned goals. "

Generating Happiness

This chapter is not an attempt to exhaust the subject of happiness; we have not found one definition that seems to totally satisfy all.



Happiness, it appears to us, is a simple extroverted state of mind where all desired possibilities seem to be open and within reach. How to achieve this state is the divisive question. Here different authorities and ordinary people each have their own recipe.

We find that the Interest factor is the best entry point. Working the interest factor, we have uncovered an aspects that can be brought under our control. A job we love, good health, a happy marriage, giving and receiving love, money, security, and many other factors people routinely name when defining happiness, are not always within reach. There are things we wish for and strive after; and there are our actual situation and environment. To be able to actually **generate** happiness, rather than depend on luck or circumstance, we have to work at it-unless we are very gifted individuals. You will find that building a happier life can be achieved if you follow a certain modus operandi. It has its own Be-do-have.

Using this method, we have to find things we can be interested in and then work on keeping them around. As a starting point we can convert our daily chores into interesting games and journeys of discovery; find out new things, make new discoveries, accomplish new skills when doing "the same old routines". If you play golf, you will know what we mean. It's one of the simplest games in the world. You can treat your golf game as a boring chore. "Yah, I hit the ball, it moves and eventually falls into the hole." Or you can do as the champions do and pay utter attention and interest to every little detail. Not only will your golf score improve. You will be much happier, regardless whether you win or loose. The interest factor is the difference.

You have to dream dreams and set new goals for yourself. Dream some big dreams, then break your favorite dream up into smaller accomplishments, goals and targets. Work on targets you can accomplish in a short span of time. Work on acquiring quality relationships, conditions and things you want to keep around. You should set goals for yourself you can accomplish for the day, maybe the hour. "The advance towards survival is pleasure" can be translated into action. Set yourself survival goals and work diligently on achieving them. Once things are going well, pleasure will follow. If they don't go well, regroup and try again. Eventually you will get there and pleasure and increased survival are your rewards.

Life is a never ending quest any way you live it. Why not live "happily ever after" by engaging in it? This is self-determinism and pan-determinism in action. Live your life as a never ending quest for reaching out and reaching up. Your potential is virtually above the sky. The relationships, conditions and things you acquire on your journey need to be

continuously created; some may need to be weeded out down the line. Well, weed them out with determinism; don't do it half heartedly.

The things you keep continuously need to be created. A marriage, a home, a job, etc., any of them will last as long as you create-create-create. Only by keep creating our chores as well as our prized relationships and possessions, will they sparkle in the sun and continue to be the objects of our interest, desires or dreams.

A student of the applied philosophy, Ken Ogger, defines art this way: "we might even define art as something which can sustain interest after repeated examination. As such, these would be things that one would continue to mock up (create) by choice even after one had mastered the As-is-ness of things and could vanish them at will."

This definition reflects the attitude and modus operandi that we repeatedly have seen is capable of generating happiness. We have to keep being interested in life and keep those people and things around that attract our interest. We will have to continuously create these relationships and objects to maintain interest. The Be-do-have we find will generate a happy life, then, is: being interested in what one does, chores as well as new projects. Setting survival goals and breaking them down into realistic short term accomplishments; create-create-create survival relationships and things that capture our interest; keep them around and keep creating them. Weed out non-survival relationships and things from our lives with determinism. Return with renewed energy to set new survival goals while maintaining active relationships with the people and things that make up our current happy situation in life.

Let us finally point out: happiness, pleasure and success are three different things, although they often overlap. When following the modus operandi above, the one usually leads to the next. They look like a Be-do-have. Happiness is a state of mind. Pleasure is a feeling that accompanies survival and thriving activities. Success is characterized by accomplishments and something to show for it. We can, however, give many examples of that the one doesn't follow the other so take it with a grain of salt. Just consider it the author's comment that you, the reader, can contemplate, accept or reject.

Chapter 12:

What is Processing?

We have throughout the book explained many aspects of processing. Let us in this chapter begin with an important aspect we haven't covered: the practitioner's use of the Meter. The Meter is an instrument used to monitor what is going on in the client's mind. It basically measures electrical resistance of the skin and especially minute rapid changes of this resistance. Countless experiments have shown that these changes are not caused by the client's sweating and "unsweating", as claimed by critics. The resistance can rise from 5,000 ohms to about 20,000 ohms without any measurable drying out of skin. The resistance can fall from 20,000 to 5,000 ohms in a matter of seconds without the client's hands becoming



wet and sweaty. The client will subjectively feel a pressure on his head and body lift accompanying this reduced resistance. He will experience a shift of mental activity and outlook. The conclusion is that thoughts are real; they have physical mass and resistance to electricity. The changes in resistance are caused by a shift of **mental masses**, produced by thought, in and around the body. These **mental masses** are produced by the client, knowingly and unknowingly, usually in the form of mental image pictures. Heavy experiences and trauma, such as

Engrams and Secondary Engrams, will have mental mass. Contacting these mental recordings will cause a considerable reaction on the Meter. Recent upsets, problems, scares and minute pains will react instantly as well but less dramatically. The interesting thing is that conscious thoughts and ideas will react with a slight delay; about 1/4-1 of a second after the question is asked. Recordings with different types of reactive charge, negative emotion, pain, etc., will react instantly. Those are the mental masses created unknowingly. The instant reaction is due to the fact that the reactions bypass analytical thought. They are the instantaneous stimulus-response circuits of the Reactive Mind. Thus, a trained practitioner can easily sort out the things that need attention from those that are only stray or undisturbing thoughts. The practitioner, by asking the right questions while watching the

Meter, will rapidly be able to assess what should be pursued in order to be relieved in the client's mind and what should be left alone as pursuing it wouldn't lead to any relief or improvement. She will, on purpose, seek to restimulate a small section of these reactive thought circuits as that gives the client and her something to work with, without overwhelming the client.

The instrument itself is a finely tuned Whetstone Bridge. It has been used in various therapies with different levels of understanding since 1906, when the famous founding psycho-analyst, C. G. Jung, used it in a series of experiments and wrote several scientific papers about it. The electronic circuit has been redesigned numerous times since then; mainly to make the Meter more sensitive to thought and less sensitive to "noise", such as body motion, breathing, heartbeat, etc. The practitioner (also called the auditor) places the Meter in front of her while the client (also called the preclear or PC) holds two electrodes in his hands. The two cans, next to the instrument on picture, are the electrodes. When the practitioner (auditor) asks a hot question, she will see an instant reaction on the Needle, called a Read or Fall. Once a charged question or subject is found, her next action is to run a process that will discharge the issue. The Meter also helps the auditor determine when a process has been discharged and should be ended off. She will see a slow and smooth back-and-forth swing of the Needle, called a Floating Needle. That indicates that the client is in a relaxed and happy state about the subject processed. It indicates that the issue has been dealt with and the harmful energy it contained has been discharged.



The picture below shows a session in progress and how the Meter is fitted in. Small changes in mental masses are seen on the Needle. Bigger changes in electrical resistance are also seen on the Tone Arm (TA), that has to be adjusted manually. Processing instructions and questions are designed to restimulate targeted mental masses in the preclear's Reactive Mind (Bank). It is important not to reactivate or restimulate more charge than the client can currently handle. A gradient scale approach is taken. The rule is, however, if an issue gives a large reaction it is ready to be taken up. It will discharge effectively. Issues that are hot in



theory but not ready to be taken up, will not give any instant reaction. This convenient fact is due to how close to the line of consciousness the issue is. If the issue is hidden or thoroughly repressed it will not react. If the preclear only needs a targeted reminder to become aware of it, the subject will react on the Meter in response to the auditor's questioning. Once a hot issue is found, the preclear is made to talk about it and the mental mass connected with it will go through a series of changes. The Needle and the Tone Arm will move up and down. This shows that the mass is discharging and becoming less

solid and disturbing. The mass (which is actually a mental recording) will eventually disappear and the preclear will feel great relief. What happens, is that live communication is capable of discharging the harmful energy held in these masses. With Einstein we can say, 'masses get transformed to energy'. The energy is easily discharged through live communication by a skilled auditor. Processing, then, consists of: the auditor asks a charged, a hot, question. This causes a targeted restimulation in the preclear's Bank. The preclear looks for an answer to the question in his Bank and finds it. The preclear tells the auditor the answer to the question. This causes a little discharge (destimulation) of his Bank. The auditor acknowledges the answer. The same process is continued until such a time where all the charge it restimulates has been discharged. At that point the auditor will see a relieved and happy client. The preclear will usually express a new realization, called a cognition. A Floating Needle will show on the Meter dial. The significance of the Floating Needle is that it tells the auditor that the process, most likely, is a completed cycle of action. The practitioner does not, however, end off until she has ensured that the preclear is happy and relieved as well. When this happens, she knows it's time to stop and find another hot issue to process.

Basic Auditing Skills

There are three basic skills the practitioner must master to perfection in order for processing to work: 1. Session presence and communication; 2. use of Auditor's Code, and; 3. metering.

The first and most fundamental skill is actually session communication; it includes a professional presence. This is what we explained in chapter 3, "Live Communication" under Training Routines (TRs). The TRs are the auditor's primary tools in controlling the session in a professional and competent manner. The auditor is in control. Yet, she must give the preclear center stage completely and abstain from any remarks containing distractions, judgments, approval or disapproval, negative reactions, etc. All such remarks are called either evaluations, invalidations, or distractions. The whole idea of processing, is that the practitioner lends the client additional analytical mind power in order for client and practitioner, now working together seamlessly as a team, to become greater than the client's Bank. The wild content of the preclear's Bank will discharge against an auditor who is exterior to its content and can demonstrate unflinching presence and control over it. When this is established, processing will work. If the client would try to sort out things on his own, he does not have sufficient distance nor analytical powers to penetrate these occluded and repressed memories, and other mechanisms, of his own mind. When the practitioner, with her level of expertise and level of professional discipline, adds her analytical powers to the client's, the Bank does not stand a chance. It will continuously discharge until such a day when it is completely gone.

A process is a set of questions or instructions the auditor uses. It could be two questions asked alternately. It may be counter-intuitive to some, just reading about it, that a session is scripted and the script is that simple. The questions used to resolve an issue are, however, very carefully chosen and have been worked on and tested for decades. Also, the auditor has over 1,000 processes to choose from. The issues are, in the first place, the subjects the preclear wants handled in his life. The auditor composes a program of processes to use.

Sometimes, this is done by a case supervisor (technical director) who also ensures the quality of the delivery. The case supervisor, if available, is a behind-the-scenes technical expert that does his work from reading session reports.

Any issue has to be tackled using the gradient scale approach. The client should at any point feel comfortable enough to stay the course. The auditor never tries to overpower a client's protest or unwillingness as that works against the overall purpose of enlightening and empowering him. Use of the Meter helps the auditor (and case supervisor) establish the right gradient of processes for the situation. The use of a scripted process helps the auditor to avoid steering up more charge than the preclear is ready for. It ensures that one particular process is completely discharged before it's left behind. Any process is run to its specific End Phenomena. For any major process this consists of 1. Very Good Indicators visible on the client. He is happy and relived. 2. He expresses a realization or cognition. 3. A Floating Needle is showing on the Meter. When all 3 are present it signifies a considerable release of charge and end of cycle for that process. Going beyond that point detracts from the benefits. A major issue may be taken up in a dozen different processes and in this manner be perforated like a Swiss cheese before it finally falls completely apart as a negative force.

The approach with scripted processes, use of the Meter, and very non-distractive, but competent, behavior on the part of the auditor, makes auditing a game that ends in "victory as usual". It is very predictable to the preclear in terms of what is going to happen. The only wild variable is what experiences and fixed ideas he will find in his own mind and memory and how it suddenly can explain a dozen things gone haywire in his current life.

The overall goal of processing is to enable the preclear to eradicate the Reactive Mind, piece by piece. Once the Reactive Mind is completely gone, the preclear is said to have achieved the State of Clear. He is no longer a pre-clear (meaning: before Clear); he is Clear! Clear is a stable state of being where the person can live life to its fullest and easily deal with new problems in life. This state can usually be reached in about two hundred to a few hundred hours of processing.

Auditor's Code

The Practitioner's Code, or "Auditor's Code" as it is usually called, is a professional code that guides the practitioner's professional conduct in and around sessions. The complete code can be found in the appendix. The principle the code is designed around, is to make the



session as safe as possible for the client and to empower him to completely concentrate on the issues at hand. There should be no second thoughts of repercussions, moral judgments, fear of secrets being leaked, or any fear of not having enough time to deal with the issue. In many types of practices sessions are run by the clock. When the hour is up the client is told "sorry, your time is up" regardless of what difficulties the client momentarily

is in. Not so in Clearing Technology. An important principle is to run each process to its conclusion (End Phenomena) before ending a session. You don't contact an incident where the client is being run over by a truck just to tell him "sorry, your time is up. See you next

Thursday." Once a process is started and working, you take it to its conclusion of: client happy and relieved and a Floating Needle showing on the Meter. If that takes three hours, that's how long the session will be. The emphasis is on completing cycles of action successfully. Incomplete cycles, after all, is a common denominator of what got the preclear in trouble in the first place.

The Meter Again

We have already explained some aspects of metering. We can add that a trained practitioner gets intense training in using such an instrument and can determine a number of things from the type of reaction of the Needle a certain question produces.

There are various ways the auditor can demonstrate the Meter's workability to a new person. One common demonstration is called the pinch test. The practitioner has the person hold the electrodes (cans). Then she pinches the person's arm so it produces a pain. She asks the test person to recall the pinch he just received. It will produce a small Fall of the Needle. Usually the test person will re-experience the pain of the pinch as well. A few seconds later, she asks the person to again recall the pinch. Again, the Needle will react. This is repeated a few more times and it will gradually be seen that the reaction becomes smaller and then disappears. The re-experiencing of the pain ceases.

A variation of this, is to tell the person to recall the pain after waiting a moment without saying when he does this. The practitioner will be able to recognize the same type of reaction on the Needle and indicate exactly when the client recalled the pinch.

Another demonstration is to have the test person "recall the events of today" but remain silent. The test person will look over what happened and run into small irritations and upsets; maybe some confusing situation. The auditor is observing the Meter in the meantime. At some point she will see a characteristic Needle reaction or pattern. She will say "that!" and ask the person not to reveal what it was but remain silent. She directs the person to think of other things and after a while, again, think of the incident, unknown to her, that produced the reaction. When she sees the same pattern she says, "that was the same event!" The person will, to his amazement, realize that it was.

This experiment illustrates that the Meter will reveal recent incidents that is on the preclear's mind; but maybe not the kind that is ruining his life. These types of incidents are, however, routinely taken up in the beginning of a session and discharged to a Floating Needle. The only difference is that the auditor will be looking for an instant Read to a question. Discharging a concern or distractive event may only take a few minutes. The reason they are of interest, is to enable the preclear to have all his analytical power available to him when the bigger issues, the ones he is there to resolve, are being tackled. If the preclear comes in and is upset or confused about recent events, those should be addressed first and resolved before turning to the main course of the session.

Another illustrative demonstration is to have a test person hold the electrodes while being

asked simple daily life questions; like how old he is, where he lives, his name, etc. The demonstrator is, however, going to interrupt and upset the test person in various ways. She will interrupt his answer, forget to acknowledge; ask a second question before the test person has had a chance to answer the first one, etc. Soon the test person will feel charged up, somewhat upset, and certainly in no mood to continue the conversation. The demonstrator will show the test person that the Needle now has a ragged irregular pattern of small ticks and jerks. It is said to be a "Dirty Needle". She will now change the demonstration and use perfect session communication. She will ask the test person what considerations he has on the drill and acknowledge each answer he gives. She can pursue persistent Needle patterns to get all his thoughts and incomplete answers. At some point the test person will brighten up and, again, feel comfortable and listened to. The parties are now said to be in good two way communication. All the small ticks and jerks of the Needle have disappeared and the demonstrator shows the test person that the Needle is now "clean". This demonstrates also that the Meter first reacts on the smoothness of the session and only secondly on a preclear's issues. The formality of the TRs is not only to be polite but necessary to make metering smooth and auditing occur. If the preclear has to cope with the auditor's social or rude manners, attempts to be entertaining and interesting, and has to adopt a social polished attitude himself, the effectiveness of the session is reduced to a fraction of what is desirable and possible. The preclear should be allowed to completely concentrate on his issues and the auditor's primary functions are to make it safe to do so and to be a competent guide into the Terra Incognita of the preclear's mind.



The Meter is, in other words, a very useful instrument. The simple language of the Meter is that a read on a question means "Yes"; a no-read means "No". "Are you upset about something?" followed by an instant Fall; means, "yes, I am upset." The auditor's task is now to have the preclear find the exact upset and help him clear it up. If there is no read on 'are you upset about something?' it means that nothing is brought to mind of the preclear. The Meter is simply a compass that points the auditor in the right direction. The real skill of the auditor is to ask the preclear the right questions, smoothly keep him going deeper into the Terra Incognita of his mind, and know when an issue, large or small, is resolved and end off there. All this put together, is what makes auditing fast, effective, and a joyful experience.

Level of Participation

Processing is best described as a discipline of self-improvement. The objectives are to empower the client to better "know thyself" and to experience greater freedom because "the truth will set you free", to quote some old sayings. It is distinctly different from a medical cure. It is not something that is done to a preclear. In medicine we typically have a doctor who administers drugs or surgery to a patient. The patient is the passive recipient of a cure for his ailment.

This model is not used in Clearing Technology as active client participation is required.

The goals are removal of reactive charge in the Bank. This removal results in higher awareness, higher ARC or understanding; greater vitality and outreach, and courage in taking on new and bigger games across the Dynamics. One determining experience is for the preclear to recognize his true spiritual nature, which is a very empowering occurrence. A



preclear can have such a realization at any time. Some clients will experience "exteriorization" in processing. They are capable, as a result of having mental burdens removed from them, to move out of the body as a sentient Being and perceive the world around them without the use of the body's senses. Such experiences are described repeatedly in literature under "Near death experiences" or "Out of body experiences"; the difference is, in processing no threatening death or danger is necessary, no use of drugs is ever suggested. To exteriorize a preclear is, however, not a goal the auditor works on

directly. The goal is to remove charge and enable the preclear to play a better game of life. Exteriorization in auditing only happens if the preclear is ready and willing.

For the preclear to get the optimum gains from the processing, it is important to understand that this comes about as a result of the client's self-determined efforts in response to the processes. The auditor is a facilitator, not an administrator of a cure. She can "do everything right" without bringing about the desired result if she doesn't educate the client properly in what is expected of him or doesn't have his active participation.

The preclear has to adopt a healthy life-style while being audited. He should eat healthy foods, get enough sleep, not get himself into too much trouble in life and refrain from taking mind altering drugs and medications. In case he cannot follow such a regiment right away, the best thing to do is to put him on a life-style program in order to bring some order in his daily life. Once this is established, the preclear can receive auditing with great benefit. This is not a moral statement but a practical precaution that ensures that the preclear actually gets the gains he hopes for. In this world, where advertising will promise him anything in order to make a sale, it may be the surprise of his life that these gains actually are obtainable in a field that doesn't have many successes to brag about.

Outline of the Grades

In processing there is a sequence of Grades the preclear is taken through. You could compare it to a curriculum in education. A number of basic abilities all Beings have, to a greater or lesser degree, are rehabilitated fully. The sequence of these Grades is established as a workable gradient scale approach to increasing ability. The Grades consist of about 300 main processes available for use.

Where applicable, any process or issue is taken up from different points of causation, called the 4 Flows. When looking at an issue (say, "being late for important appointments"), we are interested in situations: 1. where it happened to the preclear; 2. he was causing it to happen to another; 3. he witnessed a similar occurrence among others; 4. he clearly caused it to himself. This is run as 4 different sub-processes, each to its End Phenomena. Add to this that each process can be run on a number of issues, tailored to the preclear's case. This makes the total number of processes available end up in the thousands. In other words, the practitioner

has all the firepower she will ever need in her arsenal. Which processes are actually needed vary. It is determined from interviews and session data as auditing progresses. Since the Socratic Method is used, it is an "education" in one's own true capabilities and hidden wisdoms rather than transmission of data from a teacher to a student. The preclear will "find the truths he has always known" and will realize many truths he had long forgotten. This will come to him, one cognition at the time, at the end of each process.

Before the Grades are embarked upon, the preclear's current difficulties in life are taken up and "cleaned up". The first action is called Life Repair. It is designed to take care of the stress and difficulties currently on the client's mind and in his life. This, by itself, can be a life changing experience. Issues and situations the preclear was convinced were permanent can suddenly give in and be cleared away. Relationships, new and old, are routinely repaired by removing the charge left behind from upsets, misunderstandings, conflicts of interest, accumulated secrets and problems. Here is a short list of the major Grades actions.



Life Repair: as described above. It cleans up the preclear's current relationships, upsets, situations and life.

Once the Life Repair is completed the objective is to enable the preclear to cover new ground and release his hidden potential of abilities in different areas. The Grades form a natural sequence to bring this about.

Recall Grade: Processes the preclear's ability to recall. Improves memory and is an important preparation to the following actions.

Grade 0, Communications Release: Processes the preclear to become more outgoing and easier in his communication. Ability attained: Ability to communicate freely to anyone on any subject.

Grade 1, Problems Release: By auditing problems the preclear's ability to "play a better game" improves (chapter 10). The goal is to make the preclear cause over his problems rather than conclusively 'solve' them all. Ability attained is expressed as: Able to see source of problems and capable of making them vanish.

Grade 2, Relief Release: As discussed under "Confessional Techniques" in chapter 7, bad deeds and secrets tend to be major blocks to action. It is also what is behind guilt and shame. It is a major factor in poisoning relationships. This whole subject of bad deeds and secrets is taken up on this Grade and thoroughly reviewed. Upon completion of this level, the preclear will feel: relief from hostilities and sufferings of life. It's about taking enough responsibly to be able to "forgive and forget"; both of things done by the preclear, but also things done to the preclear.

Grade 3, Freedoms Release: This grade concentrates on two subjects; the preclear's ability to cope with sudden changes in life and with upsets. These are oftentimes closely related.

Some of the techniques were described in chapter 6 under the heading ARC in processing. The ability attained is stated as: free of upsets of the past; ability to confront the future.

Grade 4, Ability Release: Operating on fixed ideas and prejudice, rather than using fresh observations and data, is a sure way to get oneself into trouble. Grade 4 concentrates on inspecting various types of such fixed ideas. There are types of pre-conceived thought and justifications a person routinely uses in order to prove others wrong and confirm his own rightness. If and when a person uses this type of thought to replace sound judgment it may lead to disaster. In processing, any such fixed ideas the client uses are uncovered and all related charge is handled. When this is done, the preclear will be able to confront and handle tight situations better. Ability attained from Grade 4 is: moving out of fixed conditions. Ability to do new things.

Grade 5, Engram Clearing: Finally there is Engram Clearing, the handling of effects of physical and emotional trauma. Engrams and Secondary Engrams have probably already been taken up in other contexts to address specific issues. On this Grade we use, among other things, inexplicable pains, negative emotions, attitudes, and disabilities as the clues to uncover past events. Any and all of these discomforts that can be made to read on the Meter, and has preclear's interest, are systematically taken up. We use a high powered technique that typically will take the preclear back to earlier existences and unbelievable incidents. This is metered processing and neither the preclear nor the auditor has to "believe in it". The auditor simply uses her Meter as a compass and goes where it takes them. On this level preclears routinely go Clear. If it doesn't happen, there are other techniques to accomplish it. There are two possible outcomes from Engram Clearing: 1. a well and happy Being (but not Clear). The inexplicable pains, unwanted emotions and certain disabilities were traced back to their roots and erased from the Reactive Mind; or 2. the State of Clear. The State of Clear is defined as: A Being, who no longer has his own Reactive Mind.

There are other actions a preclear will typically receive early on and along the way. Usually, if the preclear has had any history of drug use, this subject will be taken up early on. Since the detailed actions of processing are covered extensively in other of our publications, such as "The Guided Tour to Standard Technology" and "The Road to Clear" series, we will have



to refer the readers to these books for the detailed information.

Besides this 'curriculum' of Grades, many other processes and so-called rundowns (procedures) exist to handle different parts of a person's life. These make up a 'menu' of special actions that are very helpful to some preclears but unnecessary for others. There are rundowns to help people become better and brighter students; better executives; get over the trauma of pregnancy and delivery;

recover completely from recent injuries or operations, etc., etc. These are all special applications of the basic principles set forth in this book. The issues the preclear brings to the table may be all he needs and wants to take up. Since auditing is a client-driven program he can stop there. The Grades, however, is a journey or bridge to a higher level of beingness, doingness and havingness in all parts of life.

There is a whole echelon of advanced procedures that a Clear person can embark upon. Here, the goals are clearly spiritual. The ultimate goal, in our terminology, could be said to be full pan-determinism along all Dynamics. It could tentatively be compared to goals described in Eastern practices. Many of these advanced levels can be administered long-distance once the client is educated. The client, first of all, needs to receive training in Solo-auditing. This is done person to person. He will learn special skills, including how to use a Meter on himself. When the auditing starts, he will be in session by himself running special solo processes. He will be under the supervision of a case supervisor, who reads his session reports and gives very specific written instructions; this part can be done long-distance. Solo-auditing is only possible with the proper training and after the person has gone Clear. The client has to be capable of holding his ground when contacting advanced spiritual issues. Also, it takes the supervision of a sharp case supervisor (comparable to a mentor) in order to work.

Besides receiving processing, many clients take shorter courses in the applied philosophy and technology. The most popular course is the Communication Course that is built around the Training Routines. It increases a person's ability to confront and communicate across the boards. Another popular course teaches the Objective Processes to lay people. These and other courses, give clients a hands-on experience that enables them to help friends and family with many simple but powerful data and processes. It gives a practical understanding of relationships and the mind they can apply to their lives. Taking such training will widen and stabilize the gains possible through processing and is a strongly recommended.

13. Postscript:

On Holistic Therapies

The expression "body-mind-spirit-connection" is an expression used extensively in holistic medicine. Holistic medicine, as a whole, has the ambition of taking all the parts of a patient's beingness and life into consideration. Holistic healers don't want to treat the body only but see as their mission to influence spirit, mind, and body in order to make the patient well. By and large, this is a noble and often a successful approach.

Holistic medicine, however, exists under the umbrella of "alternative therapies". To some the two are identical. It is, to say the least, not a very well regulated field. According to Suzan Walter, President of the American Holistic Health Association, there are over 250 therapies and systems that qualify as Holistic Medicine or Holistic Therapies. This includes Faith Healing, Reflexology, Hakomi, Psycho-therapeutic Reiki, various systems of Yoga, Iridology, etc., etc. Suzan Walter explains the [Holistic concept this way \(1\)](#):

"Are you confused about the meaning of holistic? Have you ever been discussing holistic health and discovered that the other person was defining holistic in a totally different way than you? This is not surprising, since there are no accepted standard definitions for holistic, holistic health, or holistic medicine. Most usage falls within two common definitions:

1. Holistic as a whole made up of interdependent parts. You are most likely to hear these parts referred to as the mind/ body connection; mind/ body/ spirit, or physical/ mental/ emotional/ spiritual aspects. When this meaning is applied to illness, it is called holistic medicine and includes a number of factors, such as dealing with the root cause of an illness; increasing patient involvement; and considering both conventional (allopathic) and complementary (alternative) therapies.

2. Holistic as a synonym for alternative therapies. By this definition, "going holistic" means turning away from any conventional medical options and using alternative treatment exclusively. This meaning mainly relates to illness situations, and sometimes is used for controversial therapies.

The expanded perspective of holistic as considering the whole person and the whole situation allows us to apply holistic as an adjective to anything. For example, we can develop a new project at work or reorganize our life holistically. When illness is involved, the broad definition of holistic allows us to integrate both conventional and complementary therapies."

The reason we bring this subject up, is that we suspect that many of our readers have some experience with one or more of the Holistic disciplines. We originally chose our subtitle



"Clearing of Spirit-Mind-Body" based on the classic Greek use of Spirit-Mind-Body. The Greek view seems close to what we find is the truth. In the many disciplines of Holistic Therapies you will, however, find any variation of meanings possible of these three concepts.

What, then, makes this applied philosophy unique and more credible than many of these systems?

First, we want to point out that the work is based on using the scientific method. Ron Hubbard, assisted by an army of trained practitioners, would do extensive testing of theories and processes.

The work, in the final analysis, is an applied philosophy and not a science. It lacks peer reviewing and independent testing. It goes outside the range of "acceptable natural causes"; acceptable to academic science, that is. Yet, he has demonstrated a clear cause and effect relationship and inter-relationship between spirit, mind and body. Whether acceptable to official science or not, the evidence is overwhelming that these relationships are described fairly correctly. Mr. Hubbard applied an engineer's point of view. Once he had demonstrated a principle's or a process' workability he moved on to use that principle or process to produce beneficial results to people's lives. He had a clear vision of where he wanted to go with the subject and rushed forward in order to conquer more Terra Incognita rather than consolidate small areas through endless scientific testing and quarrels with a hostile academic world.

This practical engineering type approach can be almost choking to people used to talk about these concepts endlessly in an either poetic mystical, a religious, or speculative philosophic manner. When Ron Hubbard launched his subjects of Dianetics and Scientology onto the scene it created little or no enthusiasm in academia. Scholars could easily point out lack of thoroughness in the scientific method and use that as a justification to reject any results as anecdotal evidence, hear-say, and "unscientific". At this date, the subjects have been around for over 50 years. Tens of thousands of people have benefited from processing. An almost similar number of people have received some training in using the technology and have been in the position to observe the beneficial results firsthand.

This is the message, then, that we want to convey here: approach the subject with an open mind. Look at the data on their own merits and check them out through applying them to your own and other people's lives. We hope we in this book have contributed to the understanding of spirit-mind-body and the connection there exists between them. We have, indeed, seen many examples of that the spirit can heal the body; or more specifically: psychosomatic conditions and conditions caused by stress can be cleared up "miraculously" by addressing thought and mind. The Clearing Technology is not a branch of medicine, holistic or allopathic, however. It is a self-improvement system designed to bring about greater ability, a better game in life, increased awareness, and personal freedom.

1. From website: www.heall.com/body/altmed/definitions/holistic.html . Shows a list of 250-300 holistic disciplines.

Appendices

- A. Assists
- B. Tone Scale in Full
- C. Auditor's Code
- D. What is the Freezone?
- E. Glossary
- F. About the Author
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Assists



The simple techniques of the two Assists, that are covered in this appendix, can serve a student or reader well in explaining what processing is about. The Assists do not use a Meter or the formal setting of a professional session. The Assists are, however, very effective in their own right. It also provides a beginning practitioner with a simple procedure that will get her familiar with handling a volunteer client.

The Assists are meant as a mental first aid when the client is in a state of chock or pain after an accident happened (Contact Assist) or has psychosomatic tension (Touch Assist). They reduce the unconsciousness produced by the chock of the accident and they help to undo the non-survival decisions and postulates made during it. They work extremely well on children. The child is made aware of what happened and made to confront the accident and pain and will usually cheer up very quickly without developing a pattern of misbehavior. The Assist will quickly clear up the mishap and children will gradually become more responsible if Assists are applied to them on a regular basis. A good communication cycle (TRs) and exerting good control over the volunteer client are the primary skills required. The TRs are described in the chapter on Communication.

Touch Assist

Is used to relieve chronic or acute aches and pains, like headaches, bumps and bruises. It also relieves body stress and mental stress related to illnesses, like colds and fevers, etc. It does, of course, not replace medical attention or medical first aid but helps the patient deal with the condition and recover from it faster. Any Assist is only administered after a medical first aid is given, if needed.

Commands: "Feel my finger." "Thank you."

The communication cycle is not as important in the touch Assist as in regular processing but it must be present. You do give the command, get an answer from the patient and acknowledge each time. If the patient has something to say, about the accident or otherwise, listen carefully and acknowledge and return to the Assist.

The touches are done alternating from one side of the body to the other, one command and answer and acknowledgement for each touch. The practitioner works her way up and

down the body from toes, all the way up to fingers and to the top of the head and back down. In case the Assist is for an injury you would work around that area during the Assist. But as described below, you want to 'loosen up' locked up energy and will thus have to work the whole body. It's important to cover the area further away from the head than the injury. If the knee is injured you should give the lower leg and feet special attention.

Description: One of the factors of an Assist is a balance of the nerve energy of the body. There are 12 nerve channels going up and down along the spine. The energy from a shock will make a standing wave in the body along these channels.

The brain can be viewed as a shock cushion. It absorbs the shock from a large amount of energy. The connection between two single nerve cells is a 'fuse'. It blocks or disconnects under stress. A wave one way will have a wave reacting the other way. The shock wave from the injury locks up on both sides of the body in the sympathetic nervous system. So you need to do the Assist thoroughly on both sides of the body. Work over both sides and unlock the standing nerve-energy wave. The purpose of a Touch Assist is to unlock the standing waves that are small electronic ridges of nerve energy that are not flowing as they should.

At first, you might just get an awareness of the area. Then maybe, after the third or fourth Assist (third or fourth day or many more days with one done each day), there is a large jolt that will go through. The impulse tends to lock up in the spine so you have to do the spine, too.

End Point: Pain gone, realization. It may take several Assists to achieve this.

Cautions: Both sides of the body must be worked and balanced. If you touch the right elbow, it is followed by touching the left elbow in the same (symmetric) place, etc. You must go to the extremities (feet and toes, hands and fingertips) beyond the area of injury. Avoid setting up a rhythm as you don't want to mesmerize the person. Also, depending of the character of the injury, you may have to do one Assist each day for many days before you reach the full End Point of the Assist. End off each session at a good point until full End Point is reached.

Contact Assist

Description: The contact Assist is remarkable when it can be done. The patient is taken to the area where the injury originally occurred. The practitioner makes the patient's injured member (as hand, foot, head) gently contact the object that injured it in the first place. This contact is repeated several times. A sudden pain will fly off and the injury, if minor, lessens or vanishes. This is a physical communication factor. The body member seems to have withdrawn from the exact spot in the physical universe. Thus the communication factor in the body is restored. The restoration of awareness is often necessary before healing can occur. A prolongation of a chronic injury occurs in the absence of physical communication with the location where the injury took place in the physical universe.

Commands: There are no set commands. Take the person to the exact spot where the

accident occurred. Then have him duplicate exactly what happened at the time of the accident. For instance, if he hit his head on a pipe, have him go through the action of putting his head against the exact spot on the pipe, having the pipe also touch the exact spot on his head. He should be duplicating the whole thing. That is, the rest of his body should be in the position it was in at the time of the accident. If the object is hot, you let it cool first, if current was on, you turn it off before doing the Assist. If the person had a tool in his hand, or was using one, he should be going through the same motions with it. Have the person repeat this several times, until the pain and sensation occurs again. They will occur and blow off very quickly when he duplicates it.

End Point: Pain gone, realization.

Cautions: Ensure hot objects are cooled off and moving machines stopped, etc.

Tone Scale In Full

Plus Tone Scale

40.0 Serenity
 30.0 Postulates
 22.0 Games
 20.0 Action
 8.0 Exhilaration
 6.0 Aesthetic
 4.0 Enthusiasm
 3.5 Cheerfulness
 3.3 Strong Interest
 3.0 Conservatism
 2.9 Mild Interest
 2.8 Contented
 2.6 Disinterested
 2.5 Boredom
 2.4 Monotony
 2.0 Antagonism
 1.9 Hostility
 1.8 Pain
 1.5 Anger
 1.4 Hate
 1.3 Resentment
 1.2 No Sympathy
 1.15 Unexpressed Resentment
 1.1 Covert Hostility
 1.02 Anxiety
 1.0 Fear
 0.98 Despair
 0.96 Terror
 0.94 Numb
 0.9 Sympathy
 0.8 Propitiation
 0.5 Grief

0.375 Making Amends

0.3 Undeserving

0.2 Self-abasement

0.1 Victim

0.07 Hopeless

0.05 Apathy

0.03 Useless

0.01 Dying

0.0 Body Death

0.0 Failure

Minus Tone Scale

-0.1 Pity

-0.2 Shame, (being other bodies)

-0.7 Accountable

-1.0 Blame, (punishing other bodies)

-1.3 Regret, (responsibility as blame)

-1.5 Controlling Bodies

-2.2 Protecting Bodies

-3.0 Owning Bodies

-3.5 Approval from Bodies

-4.0 Needing Bodies

-5.0 Worshipping Bodies

-6.0 Sacrifice

-8.0 Hiding

-10.0 Being Objects

-20.0 Being Nothing

-30.0 Can't Hide

-40.0 Total Failure

The Auditor's Code

for Clearing Technology Practitioners

Note: The 'Practitioner' of Clearing Technology (CT) is also called 'Auditor' (one who listens and computes). The client is also called a preclear (a person on his way to the State of Clear).

(1) Never evaluate for the preclear or tell him what he should think about his case in session.

Comment: The auditor (practitioner) never tells the preclear (client) what to think about his problems; she never tries to solve the preclear's problems for him. She lets the preclear figure them out and helps him do so by using the technology and processes. To break this rule in processing is bad. It's called evaluation.

Also, she does not tell preclear what written materials mean, but helps preclear understand them by clearing up the words and having him do demonstrations and give examples.

(2) Never invalidate the preclear's case or gains in or out of session.

Comment: The auditor never tells the preclear what she thinks is wrong with him - or worse, tells him he is wrong about something. Again, the whole purpose of processing is to help the preclear become capable of figuring these things out for himself. To make wrong or contradict the preclear is called invalidation. The basic equation of auditing is: Auditor plus pc is greater than the pc's Bank. Invalidation is counter-productive to that.

(3) Use only the standard application of CT to a preclear in the standard way.

(4) Always keep all auditing appointments once made.

Comment: Helps building confidence and trust in the auditor/preclear relationship.

(5) Do not process a preclear who has not had sufficient rest and who is physically tired.

(6) Do not process a preclear that is improperly fed or hungry.

Comment: A tired or hungry preclear is not up to his best when it comes to confronting his Bank. Extreme tiredness and hunger can lead to nervous breakdowns all by themselves. It's important to take care of these factors beforehand. The auditor checks that the preclear is well fed and rested before each session.

(7) Do not permit a frequent change of auditors.

Comment: Helps in building confidence and trust in the auditor/preclear relationship.

(8) Do not sympathize with a preclear, but be effective.

Comment: Compassion and sympathy are two different things. To sympathize is to feel sorry for the preclear and apparently agree with the pc's difficulties. The auditor's role is to help pc find the causes and bring pc up the tone scale.

(9) Never let the preclear end session on his own determinism, but finish off those cycles you have begun.

Comment: The preclear can occasionally become scared and want to run away from his Bank. The auditor is there to make sure preclear gets through temporary difficulties and reaches the End Phenomena of the process. There is a basic rule of processing: "The way out is the way through".

Only if the auditor runs into a situation she feels she needs the case supervisor's help to resolve would she end off before completely done. She would get new instructions and take preclear into session again as soon as possible to complete the action.

(10) Never walk off from a preclear in session.

Comment: Helps in building confidence and trust in the auditor/preclear relationship.

(11) Never get angry with a preclear in session.

Comment: This would be a form of invalidation. The basic equation of auditing is: auditor plus the preclear is greater than the pc's Bank. The preclear must feel safe enough to close his eyes when looking into his Bank. An angry auditor would make this impossible.

(12) Always run a major case action to its end phenomenon.

Comment: This is related to (9), but there is more to it. The auditor has to ensure that the preclear gets the full benefits available from a process, or set of processes, by not ending off too soon.

(13) Do not run any one action beyond its end phenomenon.

Comment: A process can be overrun, meaning beyond a point where it has culminated (EP'ed). A set of processes may also be overrun. The auditor has to stay alert and know the exact point when the End Phenomena are reached.

(14) Always grant beingness to the preclear in session.

Comment: In (8) we said 'don't sympathize'. To 'Grant Beingness' is a lot different. The ability to grant (give, allow) beingness to others is probably the highest of human virtues. It is even more important to be able to permit other people to have beingness than to be able oneself to assume it.

(15) Do not to mix the processes of CT with other practices except when the preclear is physically ill and only medical means will serve.

Comment: If the preclear currently is involved with other practices, he should tell the auditor. If he thinks he needs medical assistance, he should discuss it with the auditor as well.

(16) Always maintain good Communication with the preclear and do not cut his communication or let him overrun in session.

Comment: A mechanical or frozen approach won't do the trick. Only live communication will actually be able to make the processes work.

(17) Never enter comments, expressions or enturbulence into a session that distracts a preclear from his case.

Comment: Be sure to maintain a safe environment such as telephones off, etc. and stick to doing the process.

(18) Always continue to give the preclear the process or auditing command when needed in the session.

Comment: "What turns it on will turn it off". Sometimes it looks like the process is going nowhere or things are getting worse. If the auditor keeps going with skill and ARC, it will

soon be clear that there is another side of the process and a real result will be obtained.

(19) Do not let a preclear run a wrongly understood command.

Comment: Part of every process is clearing the commands using dictionaries.

(20) Do not try to explain, justify, or make excuses in session for any auditor mistakes whether real or imagined.

Comment: If auditor starts to do the above, she breaks down the preclear's confidence in her and it may start arguments.

(21) Always estimate the current case state of a preclear only by Standard Case Supervision data and do not diverge because of some imagined difference in the case.

Comment: There is a known remedy for any preclear situation. A case supervisor will between sessions look over the reports to ensure that everything is done right and ensure the best course is taken. This is Standard Case Supervision.

(22) Never use the secrets of a preclear divulged in session for punishment or personal gain.

Comment: There is a client/practitioner privilege. The auditor is sworn to secrecy and confidentiality in a similar manner as lawyers, doctors and priests.

(23) Do not advocate CT only to cure illness or only to treat the insane, as it is intended for spiritual gain.

Comment: Processing has been known to have a positive effect on people's health and even psychiatric conditions. The auditor cannot, and should not, make any promises. She is pursuing spiritual goals and the spirit or Being can suddenly and unpredictably change things around that make medical conditions disappear.

What is the Freezone?

By **Michael Moore**, President
International Freezone Association

Many people may not be aware of this but there is a massive grass roots Scientology movement growing outside the Church of Scientology. This grass roots movement is called the Freezone. It consists of people who have either been ousted from the church or left of their own accord as well as many people who have never even set foot inside a Scientology Church.

The late Bill Robertson in Frankfurt am Main originally coined the term Freezone in 1983, and the concept has spread throughout the world with thousands of people using and practicing the technology of Lafayette Ron Hubbard. The biggest groups are in Europe, Russia and the US but there are many hundreds of small groups and individuals using and practicing the technology of Lafayette Ron Hubbard around the world. Such groups as Rons Orgs in Europe and Russia, numbering perhaps 20 or so organizations. ICAUSE, another group with centers scattered around the globe and the International Freezone Association, a collection of individuals and groups around the planet, are all exercising their right to practice their chosen philosophy which, in this case, happens to be the researched and developed working philosophy of Ron Hubbard.

Now one might ask why this is. Is there some dissatisfaction with the Church perhaps?

Since the death of Ron Hubbard, Founder of Scientology, the Church has undergone a radical change by the incumbent management. Deep philosophical changes in the workable philosophy, different to what Hubbard set out, have been made. Important texts have been altered and some even omitted. Many of the Scientologists in the Freezone find it more beneficial to subscribe to the original philosophy rather than the 'new wave' now emanating from the Church.

It is interesting to note that many of the original Scientologists who worked with Ron Hubbard and assisted in his research were banned from the Church upon his demise and now form a significant part of the Freezone.

The Freezone, by definition is less rigid and not bound as is the 'official' Church of Scientology.

Many Freezoners practice their philosophy very successfully and achieve outstanding results with the methods and practices as originally researched and developed.

In addition, many advocates in the Freezone claim everyone has the right to freely practice

the teachings of Ron Hubbard, whether sanctioned by the Church or not. In support of their thinking, they cite Mr. Hubbard himself:

"Dianetics is not in any way covered by legislation anywhere, for no law can prevent one man sitting down and telling another man his troubles, and if anyone wants a monopoly on Dianetics, be assured that he wants it for reasons which have to do not with Dianetics but with profit."

—L. Ron Hubbard, Dianetics: The Modern Science of Mental Health

Others point out the basic human rights people have in order to freely follow their chosen religion.

Some Scientologists who are former or inactive church members consider the Church itself to have deviated from the original teachings in view of the many alterations and believe the Church no longer strictly applies the writings of Ron Hubbard. That job now appears to have been taken over by the Freezone, who are going through a rapid expansion, even as the church appears to be shrinking.

So the Scientology Freezone could be described as the pioneer of truth, in the tradition of the Great Western Pioneers of the US who carved out a place in history, as it is pioneering the returning to the original philosophy researched and developed by Ron Hubbard in his quest for the truth.

The Scientology Freezone is an area in which one is free to pursue one's personal development up the spiritual ladder using the techniques Ron Hubbard designed for such a purpose, without any hindrances, harassment or suppression of the right to practice ones own philosophy or threats to ones spiritual future.

The future of Scientology is going to be very interesting. Indeed, we may very well see the growing movement outside the Church surpass the Church in numbers and expansion as they focus more on the philosophy and the benefits that can be derived from its application.

Ron himself said,

"I will not always be here on guard. The stars twinkle in the Milky Way, and the wind sighs for songs across the empty fields of a planet a Galaxy away. You won't always be here. But before you go, whisper this to your sons and their sons: "THE WORK WAS FREE. KEEP IT SO".

L. RON HUBBARD

For further information go to <http://internationalfreezone.net>

Glossary

Aberration: is a departure from rational thought or behavior. From the Latin, "aberrare", to wander from, Latin "ab", away, "errare", to wander. Odd ideas, behavior and reactions dictated by the Reactive Mind.

Ability Clearing: 1. another name for the applied philosophy of Ron Hubbard. The purpose behind it is to gather wisdom and truth from many sources, refine it and make it into one body of work.

2. that branch of psychology which treats of (embraces) human ability. The true meaning of the word "Psychology" is used here: "The study of the human soul or spirit". In other words, it is the study of the psyche, spirit, or soul with special interest to abilities.

Affinity: Degree of liking or affection (or lack of it). Affinity is a tolerance of distance. A great affinity makes you feel 'close' to somebody or something. It's a tolerance of or liking of closeness or close proximity. A lack of affinity would be an intolerance of or dislike of closeness. Affinity is one of the components of understanding, the other components are reality and communication. One's level of affinity is expressed on the so-called tone scale.

Antagonistic Terminal: A person opposed to the preclear or what pc is doing. This can be due to a number of factors: misunderstandings, cross-purposes, hate, opposite convictions. Sometimes the pc continuously triggers it by provoking the person in some way. Pc's will often have one of their parents as their Antagonistic Terminal. The parent is usually well-intended but the relationship has gone bad. See also Suppressive Person.

ARC: A word made from the initial letters of Affinity, Reality and Communication which together equals understanding. ARC is pronounced as three letters A-R-C.

ARC Break: A sudden drop or cutting of one's affinity, reality or communication with someone or something. In common language known as being upset, shocked, disappointed, surprised, offended, etc. The A-R-C break gives an inside look in the anatomy of what is going on. If one of the components is cut all three are reduced.

As-is; As-is-ness: A person sees something exactly for what it is, 'As it is'. The person sees and understands intuitively the origin and creation of something. If a person As-is-es something, he is capable of recreating or destroying it at will. Unwanted mental phenomena will go "poof" and disappear when they are As-is-ed. The opposite of Not-is.

Attention Unit: It could be considered a thought energy unit of awareness existing in the mind. They exist in varying numbers from person to person. The more Attention Units a person has the better off and alive he is. Attention Units are what we enjoy life with, think with, and work with.

Auditing: see 'processing'

Auditor: A person trained and qualified in applying CT processes and procedures to

individuals for their betterment; called an auditor because auditor means "one who listens and computes." Same as a CT practitioner.

Awareness Unit: The Being or spirit. The part of the person who is aware of being aware. Originally called "the awareness of awareness unit"; this description is more accurate but we have shortened it down.

Bank: Reactive Bank; Reactive Mind; Engram Bank. The mental image picture collection of the preclear. It comes from computer technology where all data are in a "Bank"; portion of the mind which contains Engrams, Secondaries, etc.

Being: the spirit or Awareness Unit. The individual himself. It's the non-physical part of man; the personality or the "I".

Case: The sum of aberrated conduct or behavior resulting from the influences of the Reactive Mind.

Case Supervisor: technical expert that inspects and directs processing, working from the auditor's session reports. His job is to ensure the high quality of the practitioner's work in order to deliver maximum gains for the preclear.

Charge: The stored quantities of energy on the experiential track (Time Track). The electrical impulse on the case that activates the Meter. Harmful energy or force accumulated and generated in the Reactive Mind, resulting from the conflicts and unpleasant experiences that a person has had.

Charge could be said to depend on incomplete, failed cycles of action. Once these cycles are completed or disengaged from the Charge disappears.

Clear: 1) A person (Being) who can be at cause knowingly and at will over mental matter, energy, space and time as regards the first Dynamic (survival for self). The state of Clear is above the release Grades (Grade 0-4) of CT (all of which have to be done before you get to Clear).

2) A Being, who no longer has his own Reactive Mind.

Clearing Technology (CT): a spiritual or mental technology, mainly defined and developed by Ron Hubbard. It's applied by an auditor (practitioner) to a preclear (client) in a formal session. The goal is the spiritual betterment of the preclear. The application of processes will bring about this change and a change in the preclear's conditions and life.

Client: The same as Preclear in this book.

Cognition: This means a realization about something, usually of subjective nature. "Yeh, that's why we never got along!", "That's why I was afraid of dogs!", etc. It's an insight, a cognitive shift, an "aha moment" where the client realizes something about himself and his situation. It's part of the End Phenomena of any major process and could be described as a unit of truth or knowingness.

Communication: The interchange of ideas or objects between two people or terminals. More precisely the definition of communication is the consideration and action of impelling an impulse or particle from source point across a distance to receipt point, with the intention of bringing into being at the receipt point a duplication of that which emanated from the source point. The formula of communication is: cause, distance, effect, with intention, attention, duplication and understanding. Communication by definition does not need to be two-way. Communication is one of the component parts of understanding.

Confessional Technique: The technique is to have the client reveal secrets and misdeeds in

the area where he cannot perform very well. The practitioner will have a list of prepared questions that ask for worst case scenario actions: crimes, horrendous actions, deadly sins, unthinkable misdeeds, and so on. Gradually the client will have to cough up with all the instances of secrets and misdeeds and furthermore be sent earlier in time to find earlier similar misdeeds long forgotten. Once it has all been gotten up to the surface and been aired out, the client will realize that "maybe after all, I wasn't that bad of a guy". By asking for worst case scenario the client was prompted or provoked to come clean. That is the only reason for the harsh questions in the first place. On the practitioner's part it is important that she gets all the material and details, that she gets the earlier similar misdeeds and that she is non-judgmental, understands, acknowledges and quickly forgets all that was said.

CT: Clearing Technology

Cycle of Action: see chapter 1

Dianetics™: Subject developed by Ron Hubbard. "Man's most advanced school of the mind". From the Greek "dia", through, and "noos", soul, thus "through soul" or "through thought." In this book it is called Engram Clearing.

End Phenomena (EP): Each process is run to its End Phenomena. For a major process it is defined as Very Good Indicators visible on the client. He is happy and relived. He expresses a realization or cognition. In metered processing a Floating Needle is showing on the Meter. It signifies a release of charge and the end of a process.

Engram: is a mental image picture or recording of an experience containing pain, unconsciousness, and a real or fancied threat to survival. It is a recording in the Reactive Mind of something which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image picture sequence called an Engram. It must, by definition, have impact or injury as part of its content. An Engram is a complete recording, down to the last accurate detail, of every perception present in a moment of partial or full unconsciousness.

Engram Running: Techniques that specialize in running incidents (Engrams and Secondary Engrams) and traumas. These are run as moment by moment recordings; the negative emotion and content is discharged as a result. Engram Running is a technique. Engram Clearing is a Grade where all available Engrams and Secondaries are run to their End Phenomena.

Floating Needle: is a harmonic motion sweep of the needle on a Meter at a slow, even pace. A valid floating needle is always accompanied by very good indicators in the preclear. It can occur after a cognition (new realization). The preclear may or may not voice the cognition. It is one of the signs the auditor uses to determine when to end a process.

Flow: Direction of action or energy. Many processes are audited on 4 flows: Flow one: another doing something to self. Flow two: doing something to another. Flow three: others doing things to others. Flow zero: person doing something to self. Items, such as "fear of doctors", "trouble with spouse", etc. can be run on these 4 Flows with additional benefits. When looking at an issue, say "being late for important appointments", we are interested in situations where F1: it happened to the preclear; F2: he was causing it to happen to another; F3: he witnessed a similar occurrence among others; F0: he clearly caused it to himself. This is 4 different Flows of a process. Each Flow is taken to its End Phenomena.

Freezone: The terms "Freezone" and "Freezoners" have been in use since 1983 to describe

the groups and individuals that practice Ron Hubbard's teachings independently of Church of Scientology.

Gradient Scale Approach: A step-by-step approach used in changing things for the better. To bring about a major change many small steps in the same direction are taken. This allows each step to be experienced and understood/accepted before taking the next. The principle of 'Gradient Scale' approach is important in all applications of ARC, be it in relationships, in education, or in processing.

Hubbard, Ron: see introduction for biographical data.

Karma: (Buddhism and Hinduism) the sum total of the acts done in one stage of a person's life (or in a previous life) which determines his fate in the next stage. Bad deeds will have a negative, good deeds a positive effect. It is seen as a divine justice system administered by a Divinity.

Meter: An electronic instrument for measuring the mental state and change of state in individuals as an aid to precision and speed in auditing. Its purpose is to assist the auditor to locate, in a preclear, areas of mental charge. The charge can then be addressed and relieved. The Meter is not intended or used for medical or physical treatment or the diagnosis of any disease. It does not produce a physical effect on the preclear.

Mock-up: (noun) something created by our imagination; a dream; a piece of art; an ideal or goal. (Verb) the act of creating a mock-up.

Not-is; Not-is-ness: A word made from Not and Is. It expresses the person's attitude and intention of undoing or crushing something with force by saying 'It is not!'. Synonyms are suppress, repress, make nothing of, crush. The opposite of As-is.

Other Determinism: Below self-determinism is the level of Other-determinism. The other-determined person is beaten down or losing. Something else than self has taken control.

Pan Determinism: Pan-determinism is a state where a person is in control of both sides of a game. It is above self-determinism. A referee is pan-determined in relation to the two competing teams.

Practitioner: The same as CT Practitioner and Auditor in this book. See also 'auditor.'

Preclear: From pre-Clear, a person not yet Clear; generally a person being audited, who is thus on the road to Clear; a person who, through CT processing, is finding out more about himself and life. In this book mainly called the client.

Process: A specific technique used in auditing (processing). There are many processes. They consist of carefully worded questions and commands. They are used by an auditor in a formal session to help the preclear find answers.

Processing: the application of CT processes and procedures to a person by a trained auditor. The exact definition of processing is: the action of asking a preclear a question (which he can understand and answer), getting an answer to that question and acknowledging him for that answer. The same as Auditing.

Reactive Mind: The portion of the mind which works on a stimulus-response basis: given a certain stimulus it will automatically react in a certain way. This hidden portion of the mind is not under a person's volitional control; but it exerts force and power over a person's awareness, purposes, thoughts, body and actions. The Reactive Mind never stops operating. It is formed around Engrams and Secondary Engrams.

Reality: Has to do with agreement (or lack thereof). It is the agreed upon apparency of

existence. A reality is any data that agrees with the person's perceptions, way of thinking and education. Reality is one of the components of understanding. Reality is what is.

Release: A preclear whose Reactive Mind, or some major portion of it, is keyed out and is not influencing him. In CT processing there are five major Grades of Release. They are, from the lowest to the highest: Grade 0, Communications Release, Grade 1, Problems Release, Grade 2, Relief Release, Grade 3, Freedom Release, Grade 4, Ability Release.

Scientology™: is a trademarked word owned by a commercial enterprise, called CST. Since wisdom, commerce and trademarks are inconsistent with each other, we prefer to use "Clearing Technology" or "the applied philosophy."

Secondary Engram: A Secondary is a mental image picture sequence of a moment of severe and shocking loss or threat of loss. It contains misemotions such as anger, fear, grief, apathy or "deathfulness." It is a mental image picture recording of a time of severe mental stress. It may contain unconsciousness.

Self Determinism: We talk about three levels of engagement. The initial level is called Self-determinism. The person is in control of self and his or her side of the game. This is what we see in sports. There is a healthy level of competitive spirit, good energy, good control in tactics and execution.

Spirit: "Spirit" comes from Latin "breath". The classical idea is it's "the breath of life". It is indivisible from being alive. It's the non-material part of man that is in charge of his life, his decisions, goals and purposes. It's what we feel with and view life from; it is the unit that is aware of the surroundings and self.

Suppressive Person: A destructive personality type; sociopath or psychopath. Such a person considers that own survival depends on destroying others overtly or covertly. Such a person, if found to be antagonistic to pc, can be very destructive to pc's wellbeing, ability to succeed and health. See also Antagonistic Terminal and chapter 7.

Terra Incognita: (Latin) Unknown land. On old maps unknown continents and territories would be marked as 'Terra Incognita'.

Thetan: The same as Being, Spirit, Awareness Unit.

Valence: Is the assumption, at a reactive level, by one individual of the characteristics of another person. An individual may have a number of valences which he puts on and off as he might hats. Often these changes are so marked that an observant person can notice him dropping one valence and putting on another. The shift from valence to valence is usually completely outside the awareness and control of the individual doing so. In other cases an individual has one valence, not his own, in which he is thoroughly stuck.

Word Clearing Intensive: this is a metered action done in session. A full Assessment of many, many subjects is done. The auditor then takes each reading subject and clears the chain of misunderstood words back to earlier words and/or words in earlier subjects to its End Phenomena. The assessment is repeated until all possible misunderstood words are cleared up. Each word found is cleared to a Floating Needle.

About the Author

C. Bird is the author of 14 books on Ron Hubbard's applied philosophy. The author became interested in the human spirit, mind and body over 30 years ago. Bird found that Ron Hubbard's applied philosophy was the best approach to the subjects as the workability of theories could be demonstrated as beneficial results to clients. Bird then took extensive training in the subject and has continued to do so over the years. Today the author is a highly trained and experienced practitioner. Bird has worked as an auditor-practitioner within the Scientology Organizations at a Class 4 organization and at several advanced organizations, both in Europe, USA, and Africa. The author is a trained and experienced ethics consultant, a course supervisor/instructor and has served in several executive positions. Bird has also had an independent practice for a number of years. The author's most prolific work is the series of textbooks on the technology. The series is called "The Road to Clear".

In an interview Bird recently stated: "I have seen it as my mission to make Clearing Technology, and the philosophy behind it, available to a wider audience than currently envisioned by the Scientology Organizations. In my youth I promised Ron Hubbard to "help clear the planet". I am still working at it as are many other good people in the Freezone."

The author left the Scientology Organizations over fifteen years ago realizing that the objectives, after Ron Hubbard's death, had been changed from humanitarian goals to corporate dreams and schemes of money and power.

The author is currently working on several additional books and publications on the subject.

The author can be contacted by e-mail at Clearbirds@Yahoo.com

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Road to Clear, Level Two. Grade Two Auditing; Confessional Auditing covers how to increase responsibility in a preclear and help him overcome hostilities and sufferings in life. Besides Grade Two auditing the manual covers Confessional Auditing and Marriage Confessionals. 235 pages; format 8.5x11 inches. Spiral binding; illustrated. **From: \$29.95**

Road to Clear, Level Three. Life Repair. Grade Three Processes. Auditing by Lists Here a student-auditor learns the additional skills so he can call himself a professional. See preview online for details. 258 pages; format 8.5x11; spiral binding. fully illustrated. **From: \$29.95**

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Engram Clearing Level Five of 'Road to Clear' contains all the data needed to do Engram Running by Chains. The entry point in Engram Clearing are aches, pains, and numerous body sensations. Also emotional stress is taken up and the causes found and eradicated. The end result of Engram Clearing is a well and happy human Being and, routinely, the State of Clear. An Engram is a traumatic incident containing pain and a degree of unconsciousness. Format 8.5x11 inches; spiral binding; illustrated; 278 pages. **From: \$29.95**

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Solo Auditor's Course Clear is not the end all of the improvements that can be obtained from auditing. After Clear, new horizons can be seen and new adventures envisioned. To be able to go there one needs a new set of skills and tools to succeed. This book teaches you all the basic skills needed to audit Solo. The book is complete with basic and advanced theory and all the drills necessary to master this activity. Following the instructions you are at the end of this book capable of auditing yourself at home. A number of processes, designed to handle all kinds of situations, are included in the last section of The Solo Auditor's Course. Format 8.5x11 inches; spiral binding; illustrated; 257 pages. **From: \$39.95**

References

Especially on the web there is a wealth of resources.

That includes:

FreezoneEarth.org

General information and web books. Clearbird Publishing has an extensive website here at:
FreezoneEarth.org/clearbird

FreezoneAmerica.com

General information and web books.

InternationalFreezone.net

Association of Freezoners. Has bookstore, membership information and newsgroups. There is also a link page to other sites.

The International Freezone Association (IFA) also has a referral service to practitioners and an auction site.

Also Yahoo has a dozen newsgroups run by Freezoners where topics contained in this book are discussed.

Yahoo.com/groups.

Look in Yahoo's topic list under 'Scientology'.

The author can be contacted by e-mail at Clearbirds@Yahoo.com