

PSYCHOTICS, CLASSIFICATION OF CASES

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[Clearsound.]

Okay. This morning, which is the 9th of October, we have to take a good solid look at what happens to cases and what cases are all about and what processing is all about.

The only reason... Actually, the most interesting case is the Step I case. This is the most interesting case, immediately. You get the Step I case – pain! – out they go, and the person becomes quite interested in life and it's interesting processing – it's very interesting processing and so forth. It's very razzle-dazzle. You take a Step I, exteriorize him, then you run the rest of the steps.

But the funny part of it is, is – that's – that's interesting but a Step I, actually, has just got a little more life in him. He's a little more closely into life in general and existence in particular, and he has a considerable amount of spare energy. That's what's happening in his case.

Well now, this case is quite interesting in that any process will work on it – any process, it doesn't matter. Even Freudian psychoanalysis occasionally will work on it. Psychology and so forth, when they've gotten any result at all were working on this case. Of course, they didn't differentiate between person and person. They were – there was no breakdown or examination. Nobody had looked. That was essential in the observation of the mind – for somebody to look. And possibly if I've done anything at all, I came along and took a look. And that's about all.

But the biggest piece of work as far as a therapy is concerned that's been done here in the last twenty-five years is a classification of cases. There was a fellow by the name of Craplan – I mean, Kraepelin, excuse me. He was a German. He put into existence the only category of insanities. He just – so you see how low scale this operation was: we put into existence a category of insanities but didn't put into existence a category of human beings.

Well, anyway, this fellow Kraepelin – K-r-a-e-p-e-l-i-n – up and did the most remarkable interlocked classification of cases you ever wanted to see; it's just fabulous. That

thing, it goes on, there's just box after box into which you could slip this category or that category or cross-category. And goes on for page after page of descriptions of what these categories are. And the last category on the thing – the last category on the thing is "other classifications." It's like the secretary who kept an excellent file system – she kept excellent file system – except all the drawers were empty except the one marked "miscellaneous." And that is exactly the state of insanity classification in the world today: all the drawers are empty except "other classifications."

Male voice: Did you read about the latest meeting of the Psychiatric Association where Menninger recommended that they abandon all those classifications and only classify them as to the intensity of the insanity?

Oh, really?

Male voice: Yeah.

Have you read about the one about the stockyards? Have you read about that meeting out in the stockyard? They got a bunch of pigs in from Iowa and they had – they had a fact that they had to be hit over the head faster.

Male voice: Yeah, that's right!

That's about the same deal, isn't it?

Male voice: Yeah. Well, don't – don't misunderstand me, now. Nothing was done; it was tabled.

Wonderful. Wonderful. Well, they wouldn't know an insane person if they saw one, unless they looked in the mirror. But they...

Male voice: Time article – that's Time magazine data.

Yeah. Well, that's their best – that's their official journal: Time magazine. They don't have another one. There's one up in Canada that's published and it says it's the journal of the American Psychiatric Association but it's just up in Canada. It doesn't do anything. It won't print any data. Any article sent to it and so forth kind of gets tabled, too.

Well, regardless of their undoubtedly sincere efforts, they have modified this Kraepelin school of classification and brought it down to a point where the other classification is slightly bigger. And their – this was – this was the way they were looking at human beings.

Now, the other way they were doing it was with IQ; they classified everybody according to IQ. We've made an interesting finding on the subject of IQ. We talk about IQ because out in the public, people know what you mean when you say IQ, they think. They think you mean somebody that's smart. Well, they themselves know when people are smart and know when people are dumb and so when they say high IQ, they're taking the immediate tabulation of the mind with regard to IQ.

But these tests that have to do with IQ are quite fascinating. The highest IQ cases that were discovered – British schools – it was found that they could not mock up anything they hadn't seen. Now, here was – here's something very interesting. We had a high IQ case of a – here was a boy and he could mock up the teacher and he could mock up a glass of beer,

because he'd seen both of those; but he couldn't mock up the teacher drinking a glass of beer because he'd never seen that. This boy's grades were very poor and his IQ was very high. And if you look through American universities you will find this relatively uniform. You'll find continually – you'll find always the dean has these IQ cases on the carpet saying, "You had a very high IQ according to your psychology department tests and so you haven't any good grades and so we know you're not studying." And this is routine.

Now, IQ by their classification has nothing really to do with figuring out a single problem. What it has to do with is eidetic memory. Now, although eidetic memory is the index of intelligence quotient in most cases, you've got a gradient scale of it.

In the tests, by the way, just in passing, if you don't think it is eidetic memory, you know these comparison levels: "Find the square that is the same as the other square"? You know, that's one of their standard questions. The fellow has to carry the image of the square across to the other square. So you have just a momentary eidetic proposition; they're still measuring an eidetic situation.

There is no test anywhere that says, "Look. What is this?" See, "What's this?" There isn't one where you have a pig – picture of a pig or a picture of a psychiatrist or picture of a dog, anything like that – and it says, "What is this?" and you write down "psychiatrist" or "dog" or "pig" or whatever it is. There's no such test. You have to carry from one side of the column to the other side of the column – you have to carry a picture over to the other side and compare it to some other picture. And, of course, this is not necessarily the way people think at all.

Now, psychology, although it uses this as its sole medium – it's whether or not a person can remember what the model they satisfy applies to and all that sort of thing, and you study a chart that gives you the parts of a heart and then they give you another piece of paper and you mark down the parts of the heart on the other piece of paper. This is intelligence – real real rare. And when it's not that, it's arithmetic, which is essentially the same thing: it's how well a person can hold an eidetic picture and re – misidentify it with another one or something.

This gorgeous system is completely cancelled by the statement of psychology itself in its textbooks, and it says in these textbooks that eidetic recall is possible in children and morons. And although they have – they have in two or three books – rare books, hardly ever used in psychology departments – they... And remember that you can find an awful lot of stuff out across the world – you can find a lot of Dianetics, you can find a lot of Scientology in terms of a sentence here and a line there.

What is the main line of action? And you won't find books which contain this sort of thing kicking around in these departments. You can always find a rare book someplace that's got a line in it, but is this the book that's being used? That's something else. Just to prevent this from – sort of thing from getting too confused, by the way, I took the last psychology textbook – University of Illinois – off the press. And it went off the press immediately before Dianetics: The Modern Science of Mental Health. The last book of that issue went pop! pop! through the board machine of the American Book Company and the – immediately, the first book of Dianetics: The Modern Science of Mental Health went through the hardboard

machine. In other words, these two editions -the last textbook on psychology and the first textbook on sanity and reason – followed each other through the printing presses of the American Book Company.

Well, in view of the fact that I knew in a few years psychology would have "known it all, all the time" and would have had it mixed up, I took care to pick up the last textbook that went off the press immediately before *Dianetics: The Modern Science of Mental Health*, then. And I have that textbook today.

Very interesting thing. Said man must adjust himself to his environment – that's the first thing it says. And it goes on and on and on. And they're all slavery tenets: All talent immediately derived from neurosis. Oh, it's just an incredible book. I mean, you wouldn't put a bad book like that in people's hands and yet that was psychology.

Psychology today is getting deluded. So is medicine. I don't care what they're calling *Dianetics* – it's starting to pop up all over the place. You get *Reader's Digest* now, three years after the fact – two and a half years after the fact – carried a medical article on prenatales. You've got – oh, there are numerous, numerous examples; there's no reason to go into it. Well, this just demonstrates how you can poison a whole culture with reason. All right.

Here's eidetic recall, though. Nobody added up eidetic recall or classified eidetic recall beyond saying it was a part of idiots and morons, and somebody had made some tests on eidetic recall and found out people could recall things that they had heard or seen.

Now, they tried to apply something like psychoanalysis – they applied it as a gunshot. They did not classify – they did not classify any case according to manifestation. Now, that's great, isn't it? They classified the case according to – I don't know – cribbage or something of the sort; it was that weird.

They'd give him an examination. He was supposed to write things. There's something known as the "Szondi." It's about as close as it comes to "looking" as an IQ test. The Szondi is terribly interesting because they have a picture of – I don't know how many – it's several sets of insane people. And the patient is supposed to look over these sets of insane people and find out which one he likes best – of course, he doesn't like any of them – out of each set. And then this is classified and marked on a little scale. And then the next day he does the same thing. And the next day he does the same thing. I – it's more complicated than that, of course. I mean, it's which one he likes best and which one he likes least and you take the three that are the intermediate and – I don't know, it's real weird.

He does this day after day, see. And then you know how they adjudicate this at the end? Well, they find out which face he most favored. And this face, of course, is a type of insanity because these pictures were taken in German asylums. And this type of insanity, then, is evidently – you would say immediately that's what he's got. No, that isn't the case. You'd think it would have something to do with that. But it doesn't. It depends upon the sensitivity of the operator.

They spend years training a Szondi operator and then the classification then depends upon his sensitivity. I can't quite find out what the Szondi test has to do with the adjudication on the part of the operator. And I've looked in vain in the textbooks. I've tried to find out what

the pictures had to do with it and I can't find out. I keep asking questions – embarrassing questions like "Well, now, let's see. If he uniformly favored schizophrenic faces, would he then have schizophrenia?"

"No, it would show an index of inclination toward a certain type of introversion manifested by a petrograd over on the other side of the billywomps."

And you say, "No, no, no. No, no, no. We're – I hope we're still talking in English or German or something. Now, let's go over this again slowly." Doesn't matter how many times you go over it slowly. Looking at all these tests is just like talking to a gibbering idiot. Nobody got in and looked at classifications of cases. Because nobody had a process, I guess.

But the idea was – the idea was that you could transfer to a piece of paper – now, get this – you could transfer to a piece of paper certain reactions on the part of a person and then by some other system take the piece of paper and make it tell you. See? You get the unreality of this? In other words, we had to go into symbols before we could look.

The bog-down of psychology, the bog-down of language, communication and everything else, is an emphasis on symbols to make them more important than anything real. The symbol becomes reality. And the symbol then is reality. And you'll go around and find that doctors will very, very – they'll look at you and think they're saying something intelligent. And they will say, "Well, this person has erysipelas."

And you say, "What is erysipelas?"

And they say, "Erysipelas is a disease."

"Well, what does it do?"

Well, they can tell you more or less what erysipelas does.

But you say, "Well, all right. Now that we've got the classification of what the thing – what is the rest of the treatment?"

"Well, he has erysipelas."

You say, "Wait a minute. What are you going to do for him now?"

"Oh, I don't know. Some rest, something of the sort, and so on."

But this fellow was working and these clinics were working and these technicians all down the line with radiographs and everything else were working to find out what was wrong with a human being. And then they finally came up with the fact he had erysipelas and then they forget him.

That tells you a very fascinating manifestation: They want to find out the significance of something and then they've got the significance of it the second they have a name for it. All they got to have is a name for it. If you've got a name for it, that's by labeling.

Now, you very often find this in a case: A person has been given a name and so now he's solved. You've solved something by giving it a symbol. Well, that's really to bog it down madly.

Now, just look at that. Your case that you look at in the auditing chair: the first thing that's wrong with him, of course, is that he's bogged down with symbols. And as he has been bogged down with symbols, in direct ratio to the amount he's been bogged down with symbols – direct ratio – why, the further down the number of steps he is. And so by looking at the manifestations of how they were trying to classify insanity itself and the modus operandi of psychology and medicine, we could come around with that; and looking, we could find on the one hand that we had symbols as the main difficulty. And then we found out that people were buried deeper and deeper into symbolization. And as they are buried deeper and deeper into symbolization, they become less and less alive. That's really about all you can say about it.

Now, your – actually, your Step I case is not very deep into symbolization. But your wide-open case, which is below the occluded case by a long distance – dub-in and so forth – is completely bogged and almost gone on symbolization. In other words, this eidetic quality re-echoes at the bottom of the scale. So don't make a mistake about it. Don't make a mistake.

If this person is giving you all the manifestations of "Well, I don't know," or "I guess you could say that," and they can't work, and they're – they don't work and they operate in various ways low on the Tone Scale, such as a slow communication lag (that's the most reliable index we've got – I'll tell you why in a minute). As we go down the line, why, we find this person is slower and slower, less and less able to move. They're getting down into symbols but in earnest. And a word to a psychotic is like a block of stone. You ask them about a word – poom. Another thing that goes wrong with them is their sense of humor.

We get this person going down scale, and if we could weigh words – wonderful phrase to appear in a bank – if we could weigh words, we would find that the word of a Step I had very close to zero weight – very close to zero, probably one microgram; a word probably was one microgram, maybe less than that. But a Step VII, a word weighs at least two or three hundred pounds. See? Now, just – just notice that as your cases go down the line. Now, that's really the only thing that sanity has in common.

But there is a curve on the track. Of course, there always would be. There is a real curve on the track that has to do with occlusion. And the occluded case is not necessarily a step of a case. Occlusion is a condition. So that you could have a Step I with a broken leg and you could have a Step I with an occlusion. Same – same deal, see.

It doesn't mean that that Step I's words weigh more. Now, we aren't departing from our system. You could restore to an occluded case – you could restore to him his sonic and visio, something like that, and then look around promptly – you know, I mean, you get away with this blackness, you get the blackness out of the road and you all of a sudden find out that he's occupying VI. Or you could all of a sudden find out he was occupying I.

The gradient scale is the gradient scale of the reality of recall. The gradient scale of the reality of recall is the gradient scale of the weight of words. So we start from a Step I and recall is very good and very sharp and very unnecessary; to a Step VII, where recall is so important that it is more important than present time, which puts him in the past.

Now, this is a scale not directed toward – SOP 8 scale is not directed toward classification of cases. We didn't put it together for that. It is a classification of techniques to

resolve cases. And because of this curve on the track, it isn't a perfect comparison. The curve is simply blackness.

The blackness is not – get this very plainly – the blackness is not, no time, an index of the IQ, the recall ability, the operation or the level of motion of a case. It's completely unreliable. Because there are black-field cases that are just high up and raring to go. And there are black-field cases in the insane band. And there are cases which, the second you get rid of that occlusion, they exteriorize – bang! And there are cases which, after you've exteriorized them they operate beautifully, but remain occluded when they're in their head.

So, don't keep falling across occlusion as the monitoring value. I'm just trying to – trying to give you that because the occluded case will impress upon you harder than it's worth, see? This occlusion is taking a greater importance than it has. And if we wish to understand a clear path on the gradient scale of sanity, it isn't occlusion that is part of that track. You understand? Occlusion is a manifestation.

Now, we'll take a Step I and we will take some black tar or black paint and we will paint his face with it. Now, when we've done this, does this alter his IQ? Does it? No, it doesn't alter his IQ.

Well, this occlusion is just a foolish kind of energy and you can find it turning on suddenly on almost any case and turning off suddenly. And what it is, is a manifestation of energy which is not necessarily a absence of anything – it is itself. Get that very plainly. It is itself. It is another perception; it is another kind of energy. And just because we don't see very much black energy traveling down power lines is no reason why energy can't be black. That would be the dirtiest trick of all: to invent a black energy which would make somebody invisible in space. That would be the real slippy one. Or an energy which would blind somebody's mock-up in an awful hurry and he wouldn't even know it was arriving until it hit him. And that energy would be filled full of all sorts of things: occasionally lots of pain, occasionally lots of tiredness. In other words, there are various kinds of blackness. So we're looking at just another piece of energy.

Now, your wide-open case, or your – or your Step I, alike, don't even – the wide-open case often does, but the Step I almost never – they don't wince at a white explosion. But brother, they would certainly be upset at a black one. And that's why it's something you mustn't look at, is because it's a very painful type of energy. And it's just another piece of energy.

Now, white explosions carry the immediate blackness which succeeds them as just simply an after-absence – an after-absence of light. And it looks intensely black. But this would lead one to believe immediately that there was no such thing as a black energy, that it was just an after-absence or burned-out particles. Well, – to explain it to people, I have often said, "Well, that's the case." But I'm telling you, for your edification, that there is such a thing as a black piece of energy which is not a burned-up particle; it's real live and it's real hot.

See, it's not – just because we have the sun around all the time and we're looking at the sun and this particular part of the universe has an awful lot of white glowing energy in it, we overlook this black glowing energy. Oddly enough, you can see almost as well with black

energy as you can with white energy. You get some kind of an idea: if you had a black radar beam which would yet register on a screen, it would still give you the outline of the oncoming ship or plane. It wouldn't matter what color the radar beam was as long as it could go out and reflect.

So what it is, is motion of particles we're interested in in terms of energy, not the color of the particle. Get that very, very, very sharp; we're not interested in the color of the particle. There's red colored particles and green colored particles and blue colored particles and black colored particles and yellow colored particles, and they all alike perform like particles.

The black in this universe becomes frightening because a person gets accustomed to seeing with white. So you move somebody who is accustomed to black energy suddenly into this universe and he becomes reaccustomed to seeing with white, and then all of a sudden he'll realize he's got a lot of blackness around and he gets very puzzled and confused and he doesn't know what to do with it. Because the after-image of white – a white flash ... People say, "What is the significance?" Well, it doesn't follow that a black particle only comes when you have a flash. It doesn't come only after the flash. Now, we'll go into that in a moment.

We've detoured for a moment by talking about this level of case. I'm just trying to show you that a person's recall in black, theoretically, is as much as a person's recall in white energy. You got it? You got a big difference here.

I said to a fellow one time, I said, "Now, get a black in a coal cellar shoveling coal at midnight."

And he said, "You know," he said, "that's the realest thing I ever saw." This case was what you'd call a Fifth Invader, just as a classification of cases. They all respond to this classification, that's the only reason we say that case was a Fifth Invader case. There are Fourth Invader people and Fifth Invader people. This is just E-Meter stuff we're using; we don't care anything about the history of the Fifth Invader Force and its first incursion into the MEST universe, Galaxy 12. That's just history and we're not interested in history; we're interested in conditions and the remedying of conditions – what a big difference.

You don't have to know anything about history to remedy a condition. For instance, you don't have to know anything about the history of the city hall to blow it up. Well, when you're really on the line with a good technique, you don't have to know anything about a preclear to blow his case up. That would be the optimum technique, wouldn't it? You'd blow his case up and leave him with good recall and the ability to handle energy and happy and unfettered. Well, swell. That's the way to go about that if you could just blow it up in some fashion or another so that – see? See, that'd be real, real good. You wouldn't have to know his history, would you?

Well, many people bog down upon Fifth Invader, Fourth Invader, the past lives and so forth because they're more interested in history than they are in condition.

Now, they very often will bog down on these things when their own condition starts to get solved. Now, you'd think, by the way, that a person would be more concerned with the past early in his processing than late. But there is a time as you go forward when a Step I becomes intensely interested in his track. Well, you have to sort of nurse him through that.

The dickens with his track. It's left grief charges and every other doggone thing strewn around on it and it's quite important to him and one shouldn't just sneer at it and negate it, sure. But the same way, you're trying to blow up certain energy manifestations which are antipathetic to the optimum survival of the preclear. All right.

When we get down to the problem of classification of cases, we are going to run square into this: You, and your tendency, will be to say, "He is an occluded case and therefore Step V and therefore his sanity is so-and-so." You're very liable to do that, see. And that's – that's not – not right. His case solves at the fifth level.

Now, SOP 8, then, from I to VIII as it was – I to VII, rather. An additional technique we won't worry about; that's when they're dead – calling the dead back. I've just left it there, you see, waiting for a good, easy technique that might do this. Anyway, I'm – I think in – I wrote a story one time called "The Case of the Friendly Corpse," where a fellow brought a fellow halfway back to life. It was very messy because he kept rotting. Anyway. All right.

Now, don't use, then, for your pure classification of cases – if you must have a classification of cases, do not use SOP 8, Steps I to VII as the classification of cases. It is simply an approximation of techniques at various case levels. See? That's all it is.

Let's instead draw another set of case levels and call them A, B, C, D, E, F, G. And this would be the gradient scale of sanity. And it would be the weight of the word and the communication lag. You – it would be the plot of reaction time.

It would be also the plot of symbols. Because the handling of the symbol is the communication index. How fast does the person handle a symbol? And if the symbol is heavier and heavier and more and more powerful and important to him, he of course handles it slower and slower.

Therefore, I give you two scales. There's SOP 8 – Roman numerals: I, II, III, IV, V, VI, VII. And there's gradient scale of sanity: A, B, C, D, E, F, G. These aren't completely comparison- comparable. You don't go from the SOP 8 over here to this gradient scale.

Well, let's look at the gradient scale. And we've already got this gradient scale and it's in the Tone Scale and that's been out since Science of Survival. And there's your gradient scale of sanity, which is the gradient scale of communication lag, which is the gradient scale of how heavy symbols are, which is the gradient scale of how far we've departed from looking.

Now, let's classify a symbol. A symbol is that thing which exists as a substitute for that thing which is. Now, you could then mess around and say, "Well then everything is a symbol." No, a symbol has this highly specialized classification: It is something which stands for a thing which is real.

A symbol is also a communication substitute for a real object. You cannot send the Empire State Building over a telegraph line. And so you would send the word Em- words Empire State Building – the words Empire State Building. That's real tricky. But don't – don't omit this. The very best way to do it would be to send it over a televisio line And you would send a picture of the Empire State Building.

Ideographs are themselves very sane languages. Ideograph's a tremendously sane language. It's just a symbol which almost is the object, you see. It – they just send a picture of the object as near as they can manage it. Now, as that ideograph begins to decline, it begins to specialize. Now, you can trace in the Chinese language – if you've ever studied Chinese, and some of you may have – you can trace the word man. And the word man began with a picture of a man and then it be – had a dot, a slash, an inverted V at the bottom and a crossbar. And that today is written with just a little more stylization and is still the picture of a man.

This makes the difficulties of something like three hundred thousand characters rather than a working language of – the college student uses in this country of; I think, three to five hundred words. And the college student uses three to five hundred words; a truck driver uses about fifteen hundred words; janitors use about twenty-five hundred. You get it? Anyway, the task of learning three hundred thousand words is a very difficult one.

So, our whole problem in classification of cases is how far the symbol has gotten from the reality. But that's only for classification, it isn't for therapy. The mistake is to process symbols. You start processing symbols and you get further and further and further away from it. Now the very, very lowest you can go – just get this fairly clearly: to get a case to advance rapidly, you can't go into the symbolization of words as a practical measure as a process, if you want fast results. You can on very slow results.

Now, you can get a thought or a postulate. And that is the lowest level of thought – postulate. That would be about as far south as you could go to get fast results.

We're way above Dianetics: The Modern Science of Mental Health which went into the processing of symbolization. Did a good job of it, too; took a long time. And only made, when you got through, Homo Sapiens. And of course, Homo Sapiens kept realizing he could be more, so a person after he'd had Dianetic processing would keep trying to charge up the line higher and higher and higher. And he's in better shape than any other Homo saps around him, but this isn't good enough. And he's just got to get out and get free and be exteriorized and go around and have a good time and not have a lot of the bad things in the society knocking him around that could. In other words, he wanted to get out of the level of – and the swim of agreement.

Well, the number of people who want to get out of the swim of agreement, much fewer than the number of people who want to stay in it. Most of these people walking around down here, they don't know they're in any trouble. They haven't got any idea; you'd have to educate the hell out of them. They know they're going to die and go to hell and this isn't trouble – this is just what you accept. And this is – this is it. And they're trying like mad to agree with their neighbor. They think they're out of agreement with him or something. Of course, the harder – the harder they try to agree with him, the further they're going to get from him. And they're going down a dwindling spiral; it's just going to diminish with very great rapidity.

Well, all right. Let's take, then, as what we have here – rather than wander around on it any further, let's just take a look at the gradient scale of sanity (this is not the gradient scale of processing); and find out that we have in it, as an index of the gradient scale of sanity, the gradient scale of motion – first index. Second index: gradient scale of space. Third index: gradient scale of symbols. Fourth index: the weight of a word, which is to say, the

communication lag in this society of the person. The communication index – the weight of the word.

But that's a little bit different than the lag. If you fool around with many preclears you will find out that some of them get these words out by backing up... They get – they call the van and storage company and they get the truck backed up and they get several movers and each one of them grabs hold of a corner of this word and they get blocks and tackles on the thing and they get it out there one way or the other and knock the stairs to pieces and so forth. And when they get down into the truck, why, they pack it up very, very carefully and get their bills of lading on it and so forth. And then they ship it across the room to you and the back of the truck is opened and they get it out. And it's – it's really wonderful. They actually get down to where they're actually handling the most heavy objects you ever heard of.

Therefore, they specialize in an automaticity. They get some kind of a channel going, which is the moving van setup, you see, and they've really substituted a very, very heavy assembly line in its place – pardon me, an endless – belt system or something – and they've put this endless belt around permanently on people, and these words slide on down. You'll find out the words are just chatter. They're very, very light; they mean very little. And so this chatter serves as conversation.

You go into the insane asylum and you'll find out that they will just go endlessly over and over and over a certain line of chatter. That's because it's endless – belted and can go out to everybody; but they couldn't handle a real word. They've just got a ridge set up there and it just keeps chattering. They dramatize, in other words.

Now, the words they're really getting rid of are not communication. And when we say "communication," we have to have a meaningful interchange which has an understanding on both sides, and that's a communication. A person is out of communication many times even when he is operating with a barrage of words. Have you ever kept on talking sometime and realized that you were completely out of communication with who you were talking to?

Now, the concern over communication deepens as the A, B, C, D, E, F, G level advances – concern over communications. Communications get terribly important. Too – and then they get too important to pass on. They're just getting heavier. You'd think they had real mass.

It gets fascinating what will happen in comm systems where you slide in people at various levels of the Tone Scale. And what do you know, this is an actual operating comm system that has little pieces of paper with words on them going through it. And you put on the various posts – I've made this test – you put on the various posts, people who are measured up against the Tone Scale, and sure enough, the communication system operates at that point just like it says on the Tone Scale.

I made this as not an arbitrary level at all. I just noted how a communication system was operating and then had somebody else classify the people in the communication system without having observed how it was operating, and the two of them merged. One is a carbon copy of the other one. In other words, the behavior of the communication at the various relay points in the communication system depended upon the position on the Tone Scale of the

people who were handling those communications. And both of them were separately assessed and they both made a blanket over each other. They just went together.

People who were 1.5, they just stopped the communication cold. Lots of reasons why they had to. They stopped it for this and stopped it for that.

At 1.1, they would just shoot any communication that came in to them off in the wildest directions. They actually ignored, and would sometimes just let go through without even observing, any routine or good news communication. They'd go right on by or they wouldn't pay any attention, see, to this. This 1.1 wouldn't pay much attention to the communication lines till all of a sudden a communication came by which was from 1.5 down. They paid a lot of attention to 1.5 communications, a little less attention to 2.0 communications. But the second that that came in they would just shoot it wildly, see? It didn't matter if this was going to Poughkeepsie – it was scheduled to go to Poughkeepsie and they would shoot it down to St. Augustine, Florida. It was just a wild shot. Well, there you're looking at a dispersal case.

And the grief communication would just sit there. Communication would come in. Good news communication, bad news communication – no differentiation, but the – except that the good news communications must have something bad about them. This meant that all was lost. Everything that came in meant "All is lost." Well, watching this behavior of communication systems is very revelatory.

We have, then, this other schedule. Now, you have better methods right now – I'm giving them to you right now – as to how to measure where and what your case is doing. A body – GE – is pretty solid and is not necessarily an index of the position of the thetan. We've already gone into that, too.

So our communication scale of the first chart that came out in Science of Survival is a communication of that composite known as Homo Sapiens. But it had this strange double characteristic. And I think everybody in the country interested in Dianetics at that time, who was in – able to write, dropped me a note saying there was – that people double-positioned on the scale. Quite obvious that they double-positioned. They'd be operating at one level and operating at the other level almost simultaneously. Well, this is true: the GE occupies one level and the thetan occupies another level. Furthermore, the thetan occupies the level of the GE when he is thoroughly interiorized and his – he's under the duress of modified conduct because of the GE.

Now, you exteriorize him and he starts operating at his own tone level. And what do you know! It is quite often below the level of the GE. Don't just expect this as the happy thought that everybody goes up Tone Scale the second you bring them out of their heads. No, they don't.

The process that addresses them shoves them, then, over into the classification band – pam! You're over into the A, B, C, D, E, F, G curve. And you'll find out that this thetan is noncommunicative, he's this, he's that and so on. And it's just been the educational pattern that the GE has – the GE itself – which has been holding this thetan up.

This becomes fabulous to some auditors. This – they exteriorize this fellow and pam! This – there are two kinds of cases there: one is "leaving for Arcturus" and the other one is "on the ceiling." They get stuck on the ceiling or they just left for Arcturus.

And you'll find these are the two worst manifestations you will run into and these are the two most frightening ones to the auditor. "He just left for Arcturus" has got to be, in England, a byword for such a case. It doesn't happen often but you tell the guy to be three feet back of his head or three miles or something of the sort, and he just keeps going! This is the first time it has occurred to him – it's occurred to him suddenly he can leave and abandon this body. He can get away from his responsibilities and he's on his way! And he really is going away, right way out into space. He is heading for Arcturus. Not just the planet Arcturus, but he's going that far, that order of magnitude away from his body.

And the other one, the one that gets stuck on the ceiling, is just a little bit higher on the gradient scale than "on his way to Arcturus." And this person will come out and be upside down and get stuck on the ceiling and the room will get big and the room will get small and they will get furious with you the second that you tell them to be right side up, because they will fall to the ceiling. And they've disoriented in the subject of falling and gravity.

Well, that's another manifestation. There are lots of these manifestations but those two are the serious ones from the auditor's standpoint. Now, they're handled over on A, B, C, D, E, F, G. You just reclassify. What do you do there? You shift from SOP 8 over to the scale of classifications and then shift with that back into SOP 8. Now, you've got that? It's a little mechanical trick; save you a lot of trouble and bother.

What do you do? You've got this person, this person exteriorized at III. You say, "Ah, I've got a III on my hands." They exteriorize and pam! You've got an F thetan. Pam! – on his way. Something of that sort, see.

Oh, boy. Now, where do you shift back into SOP 8 with the thetan for theta processing? You just shift back into Step VI, of course. See how simple that is. In other words, we're up against two classifications of case. You just go down SOP 8, singing and strewing the daisies, having a happy time of it. And you get this person down along the line and all of a sudden you got this person to Step V and you ran Step V on them and they exteriorized. After you have them exteriorized – pam! – you had a Step I. That's fine. Process them now with Step I and then go through the rest of the processes as though they were Step I. That's easy, see.

All right. But we go down the line to – on this person, singing away, and we go down to Step level VI and we – he finally exteriorizes on a bunch of Step level VI – Self Analysis "Remember anything real," and so forth.

And all of a sudden he exteriorizes and boy! he's just leaving, that's all. You ordinarily won't find this happening, but we will say this is the test – he's just on his way. When you bring him back in again, you know what he is. You've classified him over to G, see, and you've brought him back into SOP 8 again for a process. Now, what process do you run on this person when you get him back? You run Step level VII.

Now, let's take another example. You exteriorize this person; this person's Step II. He's exteriorized and his demonstrated communications level, as far as you're concerned, he doesn't quite know, he's real cautious about it and he goes on like this. And you get this real slow communication lag and so forth immediately after he has exteriorized. He exteriorized on Process II and all of a sudden you're facing Process V. So you just go over to G – pardon me, you just go over to A, B, C, D, E and – let's see, it's A, B, C, D, E; that's right. You go over on A, B, C, D, E and you get to E and come back into the case on V, and you process him as a V, while he's exteriorized.

This answers the question, "What process do I immediately use – immediately after exteriorization?"

Now, that question will be pressing you one of these days and this is a mechanical way of going about it. You exteriorized him and he suddenly was kind of different. The case behaved differently after exteriorization and how did it behave? Well, just get that good old Tone Scale to work over there and you just figure out how slow is he operating? And just take a shot at it. You don't have to be terribly precise about it, you see. How slow is he operating? How fast is he operating?

All of a sudden he goes into terrific motion. He's real happy about the whole thing and so on and so on and so on. You say, "Well, I've put him out in the manic." No you haven't; you put him into Step I. You just going through now in Step I. He was Step V, you got him out and you just came over into Step I and ran Step I.

Now, what would happen with a Step III that was relatively unchanged after he got out of his body? You would just come back on Step III while he's out of his body; you'd just run lots more of it, wouldn't you? See?

This is a handy index of "What do I do now?" If you get no specific, obvious change after exteriorization, you continue to run, while exteriorized, the step which exteriorized him. If you get an obvious change slower, you go to a lower step than that which exteriorized him and run it on him while he's exteriorized. If you get an obvious change up to a faster speedup after exteriorization, you just clip off into a higher step and run that on him while he's exteriorized.

How much do you have to know, now, in order to adjudicate this? Did his behavior in terms of communication, ability to move, vary up or down or stay still after exteriorization? If it varied up after exteriorization – he'd start communicating faster – go to a little higher step. And if it was a lot faster, just go on up and run Step I on him, all over. It doesn't matter where you exteriorized him, he's all of a sudden traveling at a fast rate of speed and he has good communication and very alert and very interested in existence.

Now you've exteriorized him, and instead of being interested in existence as he was while he was in his body, he is really out of contact. Oh, brother – he's just having a hell of a time for himself and so forth; he gets – his communication gets slower. Well, then you'd go down in SOP 8 to a lower level. Right?

And if there is no marked change, you slide over immediately, when exteriorized, on the same process and you just do more of it. Got it? This will work. There isn't any doubt about it.

Now, I've said quite a bit in here about this business about occlusion. Now, it's not necessarily a condition of sanity nor a classification of sanity. There are many factors enter into it. The GE could be occluded and so forth. Black energy, the presence of in this universe, does not promote the health and well-being of the thetan. It might very well be more handy than white energy in another universe.

Now, some of these people can handle black energy and some can't. You get some preclears who all of a sudden, you say, "We got all that blackness?" (By the way, don't forget this can happen.) "Well, you got blackness all around you, huh? Well, why don't you just roll it all up and put it in a ball and throw it in the fireplace? Well, you got that done? All right, be three feet back of your head."

"All right," the guy says, "I am."

Don't forget that that can happen. Because all it is, is a deposit of black energy; it might as well be a deposit of white energy. In a wide-open case it would be a deposit of pictures, all of them quite solid.

So you see what we're doing.

[End of tape.]