

FORGET AND REMEMBER, GOOD AND EVIL (continued)

A lecture given on 19 October 1953

1st ACC – 27

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[Based on the clearsound version only.]

Continuing this morning lecture of October the 19th.

He could be a good businessman if a fellow only knew what a business-man was.

It's very easy for somebody to come around and tell you bluntly, "Well, you're not a good manager."

And what's a good manager? Well, a good manager would be the one who had a successful business, by our present definition, and that would be about all the definition there was to it: He has a successful business.

But do you know that it isn't necessarily true that a successful business is desirable? You get how adrift... This society says it's desirable. But look what a successful business does to a person in terms of this universe. Boy, it just hangs him around and garlands him with MEST until he can't bail himself out in any direction. He keeps acquiring this and acquiring that and getting his communications set up this way and that way and the harder he works at it, the more pinned he is, until he's no place else but a desk and so forth.

Well, is it desirable? This guy all of a sudden can't understand what's happening to him, because being pinned to the desk he's lost the affection of his family because he never can go anyplace. They forget who's providing the daily bread and he says that's important. And the next thing you know, his family busts up or something of the sort or he's getting old and decrepit and worrying himself stiff or the wife takes to gambling or drinking. This thing called a "successful business" does not wind up in the right bin; it just doesn't do it.

But he says, "Look, I'm helping people. I'm doing this and that. I'm getting forward things and so forth, and then they do all these terrible things to me."

Well, he's on the hidden standard. The obvious standard is that if one tends to his job and does his knitting and so forth, he will come out correct in the long run. He will be all right. Oh, yeah? What's "all right"? Does that mean without pain and without randomness? See, that's just about as desirable as the little girl in the plastic polka-dot dress that is a little statue

in the middle of the living room. That's not a desirable thing; and yet a completely successful business is complete automaticity.

Well, what's this – you know, the guy says, "Well then, if I hell around and date all the secretaries and blow all my dough and obtain my advantages over my competitors by false pretenses and if I'm just a perfect rotter to everybody in the community and so forth, why, naturally everybody would hate me and I would not be a successful businessman."

Well what do you know. A survey of business demonstrates that the latter character wins. That's a hell of a note, come to think about it.

It's higher Tone Scale than what is being considered a successful business in this community, but it's still awful low Tone Scale. It has just moved up into the level of cruelty and action. The guy has more motion.

So, when we come down to an analysis of the thing, the only unethical thing a person can do is to deny himself because that leads to no responsibility. He says, "I can't do that." One day to produce some randomness he says, "I'm unable to do this." After that he's done; he's denied himself. That's no responsibility, then no force, and he's on his way down.

He also, in the course of going down, becomes an increasingly destructive, aberrated person; winds up at last without anything. So does your successful businessman who is conducting a successful, routine, highly automatic sort of a business. That fellow winds up at the bottom of the slot too, because it's motion.

What, then, is your gradient scale all the way down the line? It's motion, isn't it? So the less motion a person has, the less life he has in him, right? – in this universe. And yet theta itself at optimum contains no motion. So we have the MEST universe introducing a factor that the thetan doesn't require and yet the thetan is as able as he can use this factor called motion in this universe. And if he has a high-motion tolerance, he will be able to carry on for a long time on his self-determinism. If he has a low-motion tolerance, he doesn't carry on his self-determinism worth a nickel. What's the end-all of ethics? This is for the standpoint of you as an auditor processing somebody. What's the end-all of it? It's just motion; it's being able to maintain motion.

Now, this happens to work out beautifully because we've got a maintained motion level. When a fellow has a high-maintained motion level, high enough, everything around him will survive. But when he starts to drop it off things around him, one by one, start to fall away and die. And this is the increasing individuation. People become more and more separate from each other, they become less and less co-operative in what they're doing and they finally become the "only one" and out through the bottom of the spout. All right.

You'll get some astonishing things in the processes we're going to run. But I'm giving you this to somewhat inhibit your looking for the reason – because there isn't any reason – or to – and to realize that your preclear – what he's doing. He's going through a haystack looking for the hidden standard. And it's scarcer than any needle in any haystack, because you could use a magnet to find that.

Male voice: There are two more points on this hidden standard deal.

Male voice: One of them is that there are different hidden standards for different areas. For example, being a good businessman, being a good family man, it may not necessarily be mutually compatible. That gets the guy into trouble trying to find both of them at the same time when you can't find both of them. at the same time.

Male voice: The other one is that this hidden standard changes in different situations even for one particular hidden standard.

You're missing me, Burke. The hidden standard never exists.

Male voice: Yeah, I know, but the thing...

It might change as why it didn't exist but your successful family man, your successful businessman would only be separate individuals very, very low on the Tone Scale.

Actually, the people who would back off from a person who make and maintain a high creative level of motion are very few. And they only back off from him when his creative motions – drifts down a little bit and then everything starts going to pieces, because that's individuation – everything starts falling apart into units – the business starts falling apart into units and so on. Do you see that?

This is a little hard to see at this level in this society, because if we were to take this society as an example – a uniform example of what was optimum – we would find ourselves in a terrible situation, because it is nowhere optimum, because it is tremendously individuated. It is full of reasons in all directions; therefore, there appears to be – appears to be far too much randomness for anybody to tolerate.

There was far too much randomness for the field of psychology ever to make any forward progress. They'd look at every person and find out that every person had a different quirk than every other person and they didn't have a common denominator for all people. Therefore, the problem was unsolvable as long as you tried to solve it in its own strata.

Well, that's what I'm asking you not to do, is to try to solve – don't try to solve your preclear as an individual case. (Now that's a hell of a note, isn't it.) In Dianetics, yes, solve your preclear as an individual case; Scientology, no. That's your main – probably your main trouble.

Now, I'll give you the end-all of this in Acceptance Level Processing. What is the acceptance level of a person? Well, you'd find out that which had kicked in his force screens he now desired. Only the society tells him he can't desire that anymore. So you just have to find out what it is.

Well, you take the Expanded GITA list and in brackets, you just have him start tossing these things up. Well, you'll find out that most of the things he tosses up, nothing happens to them. You have him toss up women and he puts up women that are dressed, in good health, good condition and so forth; he just mocks up a woman, see? The mock-up just stays there. Perfectly all right; there's no real charge on women if he gets the mock-up up. Till we start to take their clothes off in the mock-up and all of a sudden every naked woman he puts up there might flop back in – right straight against the screens! You know – slurp-slurp-slurp! That's

because women are dressed all the time and there's become a scarcity of women who have no clothes on. All right.

This would be a real healthy guy; this would be up there on a motion range of top jet-pilot rating. That's about the way that would behave. You won't find preclears lower down behaving that way, but very often the conservatism in a person will permit him – that is his ability to tolerate this cultural level – will permit him to put up this kind of a thing. And nothing happens till you take her clothes off and still nothing happens. And then you take her clothes off and give her a different social standing – give her no social standing, make her into a prostitute – the mock-up. Well, if at – if at this moment you were to get a collapse of that mock-up into the fellow's bank – pang! why, you'd have a pretty healthy American male.

All right. Now we say that we did all these things and nothing happened to the mock-up particularly. There was no action or activity on the part of the mock-up until we started to add blemishes, disease and then terrible intentions toward him. Blemishes, disease, no beauty, horribleness, you see, and bad intentions toward him and all of a sudden every mock-up he puts up like that goes into the bank – just slurp-slurp-slurp! Boy, is he hungry for this mock-up. And you start – just start feeding them in quantity. That is to say, he mocks them up in quantity. He can't even control this mock-up. This mock-up is just into the bank – flash! And you have to feed him this character for a half an hour or so forth, until all of a sudden he changes his attitude toward women in general. And what do you know, he will – he'll change his attitude toward women in general. This is the fastest way I know of to change people's attitudes.

You'll find a lot of cases in Expanded GITA where just really nothing much happens as you try to handle women, but they won't move either. He can't move them out or move them in. Well, you just lower them to the level of automatic move out or move in. What is he really revolting against? Well, he has to waste that before he can have it.

These fellows really start on down the line. You have to find out at what level. You just take the standard commodities with which existence is made.

Just take a weapon. What's his acceptance levels on weapons? All right, we mock – have him mock up a pistol. Nah! We mock up a pistol with a silencer. It's getting more covert, you see. It twitches toward him slightly. And as we go on down the line we finally find that his acceptance level of a pistol is something that would shoot a jet of venom, would make absolutely no noise, that was invisible and which wasn't really against the law if it were found. You get that level of coyness as you go down the line. That's his level of acceptance.

All right. We take and find the fellow's level of acceptance of ground. We get a clean sidewalk; nothing happens. We get a sidewalk that's got mud on it; no, it's still stable. We get a sidewalk that has mud and excreta all over it, all of a sudden-slurp! Then if you ask him, a very funny thing must be happening. The sidewalk stayed there. It wasn't collapsing on the bank at all. It was only the excreta which collapsed in on the bank. This becomes scarcity, you see, of excreta. We really had to mess that sidewalk up and – we finally find out by messing up the sidewalk, by making the sidewalk completely no traction so that you would fall down anytime you hit it, and that if you fell down you would go through and wind up in a sewer – we'll find out that sidewalk will collapse into the bank. You get the levels?

What the devil does this have to do with behavior? What does it have to do with nervous tension, strain? What's it have to do with motion? It has a lot to do with it.

People walking down here on the street are under a terrific tension of trying to keep on accepting at the society's acceptance level, which is not their acceptance level at all. And they're trying madly to keep up this tension of being careful to accept and careful to reject just as they were taught and so on. And they're under this terrific tension because the stuff they're accepting isn't acceptable to them, so that it's all under duress. They're under continual duress and they have an idea they're putting other people under continual duress; but they think – they think that everything they do practically is an overt act.

For instance, their acceptance level is not a clean, white sheet of paper; and yet they sit in an office and shuffle clean white sheets of paper. Every once in a while it gets too much for them and they spill a bottle of ink. Every once in a while they have to clean up their typewriter – the typewriter gets real dirty somehow or another, so they get their hands all over with ribbon and grease and everything else and then they handle two or three business letters with that. That's a little bit better. And you'd think they would feel real embarrassed by some accident or other. No, they don't; they just act embarrassed. Their acceptance level is way under what they're instructed to have. And as a person's acceptance level sinks and as the society acceptance level remains the same, he's under more and more duress. The society is putting him under continual duress. Why not? Why? He's got to pretend all the time that he can't have what he's got to have.

You take the extreme case of this, is the second dynamic – the homo. He's in terrible condition all the time. He can't have what he's supposed to have, according to him; because he wouldn't let himself have it, because something or other. He just gets all balled up all the time. Actually, a homo is nothing very curious. Any thetan who has a man's body is obtaining his sexual sensation as a thetan from a man's body. That's all there is to it. The man – the GE, of course, is instructed to obtain his sensation from a woman's body. But a fellow starts in on the level of sexual sensation and he will back out toward the realization the scarcest thing there is, is sensation from men. And if he has this terrific scarcity of sensation from men, after a while men will sort of cease to exist and his own body will start to cease to exist, and there you get all the troubles with the endocrine system. His own body, sexually, has ceased to exist merely because he can't have anything to do sexually with men.

Nobody's advocating here that one should suddenly rearrange all the (quote) moral values (unquote) of this society in order to straighten out people's sanity. But this homo comes in and he's trembling like mad. He's trying desperately to hide the fact that he's in real trouble according to himself. The society is about to come down on him like a pack of wolves. He doesn't quite know what's happening. What do you do?

Well, supposing it was a girl – lesbian. What would you do? You wouldn't have to treat the individual case. You'd just start on – if you want to do something to patch this up quickly and so on – one of the fastest ways to do it would be find out what the acceptance level of girls is for her. And just feed that. Have her mock up these girls of this type and you'll find after a while that these mock-ups don't collapse. This is the mystery of the disappearing mock-up.

Well now, this person's whole activity and entire motivation is operating from an arbitrary hidden standard which actually is a real hidden standard. It's a real standard but it's hidden. See, it started out with a pretended standard, but after it gets down this – to this seamy level of life, it's actual but it's very hidden.

What is the hidden standard of any human being toward which he's trying to argue other human beings? It's a very simple problem. The hidden standard is the acceptance level of the being. And Mama, when she's standing there saying, "I want you to be a good little girl," means exactly this: "I want you to be my acceptance level of little girls."

Now, you can shudder over this one if you'd like, because the better the little girl got – the nicer she got according to her storybooks, as a "good little girl," the more hated she would become by Mama, because she is under duress, continual – Mama's under duress continually. Mama's acceptance level of a little girl might very well be a lascivious, wicked, foul-mouthed, filthy, evil little brat that was homely as hell. And Mama's unexplained motives and so forth start to reveal themselves with Acceptance Level Processing.

What kind of a person would your parents accept? Everybody's taught that one's acceptance level – acceptance level of the parents, the hidden standard of the parents – was far superior in terms of cleanliness, motion and performance. And it shows up directly on this processing because there's a vacuum in the preclear's bank for what the parents desired.

There's a vacuum there and it'll operate mechanistically this way: You can actually have the preclear start mocking up all the things which he was when he was a little boy and find out who accepted them. How does he know who accepted them? Mechanically. He mocks up a sick little boy and he mocks up a sick little boy and he mocks up a sick little boy and a sick little boy and a sick little boy and a sick little boy. And he keeps doing this and he's got a lot of them, and all of a sudden – slurp! Something out in front of him somewhere in this occlusion or into the darkness or some person on a – on a wide-open case, just right into the plain daylight, this thing disappears. Well, it disappears and disappears and disappears and disappears and disappears and disappears and all of a sudden, there stands Mama.

You never explain it to him what's going on; you just tell him to start. What kind of a little boy was he? Well, he's – "I was sick a lot of the time." Mock up a sick little boy. You say, "Who wanted a sick little boy in your family?" And he may titter a little bit and say, "My Aunt Cusie," or something like that. But don't pay any attention to that, just have him mock up a sick little boy, sick little boy, sick little boy, sick little boy – slurp – Mama. "Why, goddamn her! She used to try to make me sick all the time!" Now, it's always revealed to him, see? This is what he couldn't admit to himself.

And you will find uniformly in your preclear that his main quarrel and problem with this existence is trying to be acceptable and particularly trying to be acceptable to his parents. And if he's trying to be acceptable to his parents, he is taking the storybook value of what acceptable children are, not what is acceptable as a child.

Furthermore, as a young thetan trying to get someplace in the world, he's actually, too much, at that age – he's too good at that age for anything around him. And yet everything

around him seems to infer that he is too bad, merely because they don't accept him. And he has this as the topsy-turvy computation on his case.

He thinks that good things are acceptable things. That's not true. Bad things, very often, are more acceptable than good things.

So, we'll find his basic problem is his acceptability to his parents. He's never been able to understand why his parents didn't accept him. You'll find most of these – most people have this computation. Why didn't they completely accept him? Why not? Now, why was he sick? And why was this and why was that? And he can ask why for a long time.

Well, you just run this process on him. You mock him up as a little boy and all of a sudden, he's – actually these mock-ups will start to fly into the distance. And as they fly into the distance Mama will get fat. Mama really wanted a sick little boy; Mama really wanted a bad little boy. It was "What did Mama accept?" – whatever Mama was pretending she accepted. What she actually accepted actually shows up in the mock-ups, at once, because the communication lines have scarcities on them, and the evaluation is totally a problem of what has been scarce. It isn't a problem of bad or good; it's only a problem of what has been scarce.

So, you can solve the preclear's present time life with Acceptance Level Processing simply by mocking up all the various things he was and who – what was acceptable to him in terms of parents. And, well, good parents and nice parents, and all of a sudden you'll get some parent that just beat him all the time. And that was acceptable. And a little thin page begins to show up out of his own psyche is that pain is desirable – pain can be desirable.

His mama and papa were as nice as could be, as mild as rainwater. They provided no security as far as he was concerned at all, because they weren't tough enough. You know, he saw society pushing them around and shoving them around and able to do anything with them. No security. They were never tough with him; they were just always good to him. And he saw in this, as a little child, dangerousness. He saw that he was – he was not protected in that family. Everything was entirely too mild.

And you'll actually find this turning up. You'll find a child with perfectly wonderful parents – according to the society's definition where "wonderful people" are those people who are in apathy – you'll find that this child was terrorized in his early life by nightmares and everything else. He knew his parents couldn't protect him and so he couldn't accept his parents.

He wouldn't have cared if Papa was nine feet tall and has hair all over if Papa was a nice Joe. This follows through on an – on a – I mean, as far as the environment was concerned – if the environment respected Papa, why, the kid felt real secure.

You'll find this on ships. You'll very often find a sweetness-and-light skipper. And oh, he'll just be babying the crew along and tying up everybody's big toe and everybody's stumbles and so forth, has no sadistic attitude toward anything. He's never mean, he's never tough. People come up to mast; he never passes sentence on them. He never thinks up anything vicious. He smiles every morning. He – you'd say, "Gee, this is an ideal captain." The hell it is, the ship's a shambles.

And you go aboard some other ship and this guy's just meaner than a gut-shot bear. Sailor's chipping a little bit of rust. The captain walks by in the passageway. The sailor didn't knock off- a little flake of rust falls on the captain's sleeve or something like that. He'll find within a half an hour adequate reason to retain this boy aboard ship for ten days. No shore liberty. He'll find all sorts of odds and ends. He'll go around looking for trouble.

Why, you'd say he's completely unreliable; he favors several fellows in the crew; he hands out all kinds of passes where he shouldn't hand them out; and he makes ratings where he shouldn't make them, and holy Christ, this fellow is terrible. This is just a terrible captain indeed, and you'll find the men happy, content, cheerful and so on. The skipper's tough, that's all.

I know one of the toughest deck officers – toughest first lieutenant I ever ran into – you would've thought was the meanest one you ever heard of – he – that he'd be completely unsuccessful with his men because he was sadistic. You're taught by the movies that this is not acceptable, you see? So we're going on a fictional standard all the time which doesn't compare to reality.

I knew this fellow; he was working and one of the – then the guy who had the next division, the officer who had the next division was a nice guy who helped his sailors get their ratings, who helped them study, who taught them, who didn't permit any victimizing to go on in his division and so forth, but he was very nice and kind and polite and mild and so forth. And his division was a shambles. It was ruined! Everybody walked all over him. They gave him so on and so on. As a matter of fact, they hated him.

He never went to the captain to protest against indignities or injustices or anything else. He never stood up for his own division. He was just nice to everybody, including his superiors.

This guy who had the other division used to go in occasionally and he just could be heard half the length of the ship tearing up the executive officer about what was going on with his division. He was fighting topside and bottomside too. It wasn't just force all by itself these men were afraid of. What they felt was that there was some justice going on. There was no real reason behind it; they just were secure, that's all. They felt if one of them was suddenly given a bad – I mean, a general court martial for nothing, that at least their lieutenant would've gone up there on the bridge and just torn the god damn bridge up. They would have fully expected him to come back and blacken the eye and broken the nose of the guy that had caused him this much trouble. They felt secure with such a man.

Well, this all goes down to the level of motion. What's motion tolerance? Here we've got acceptance level. What's a person's acceptance level of motion? That's the most important acceptance level there is. How much motion could your parents tolerate in you? Whatever way you'd tackle the problem, it all winds up in this same one.

You find out what is the goal of everybody's motion. You start mocking it up and you'll find out it's either stretched out dead or sitting dead still. That's in this society their goal of motion. What's their tolerance of motion? They get a little bit agitated when people get up

and start walking around, that's all. So, you have a problem there immediately with your preclear.

Your preclear is surrounded all the time with motion. He wants no motion so he starts resisting everything that has motion. The only things that have motion are things that are alive, so your preclear is resisting life. That's the way it winds up. It's both simple and elementary.

Now, as we look over this whole scene, we find out, then, the rehabilitation of motion in a preclear as directly as possible wipes out the significance of the hidden standard, acceptance level, and so on. We don't have to think. We can look. So, therefore what we need is a technique which immediately hands out these various factors of motion. And it will remedy – in remedying motion, it remedies identification, beingness, scarcity, all these other things. But it must be objective motion. It can't be a subjective technique. Got to be an objective technique.

Well, the technique to be desirable would have to include in it, to be very desirable, all the eight dynamics and their inversion. Isn't that right? So, we'd have to run the technique with regard to the dynamics.

Now, I gave you a little bit of a forward parade on this and you ran Washington Monument, Empire State Building and various planets and so forth. You probably saw some increase of action and motion in cases, didn't you? You saw people bettering on this, didn't you?

Well, if you're going to be selective about all this and if you're going to include every case in and give every case benefit, then you'll have to take each case as its level of inversion – take it at its level of inversion and do the same technique at its level of inversion. How would you do that?

Then you'd also take into consideration certainty. You wouldn't give him too much uncertainty in the process.

So, let's take two present time spaces with which the preclear is familiar and have him be in one and then be in the other and then be in one and then be in the other and then be in one and be in the other. Two present time spaces, like this classroom or hotel. See? One to the other, one to the other, one to the other, one to the other, one to the other, one to the other. As fast as he could take it. This is exteriorized or interiorized. The technique we're looking for is the one that won't let the boy come back here. You understand?

Two rooms, two spaces with which he's familiar. Now, let's take two people near present time with whom he's familiar, people he's seen recently, preferably familial line: Papa or child, Mama or child, or one side or the other of it. He has a pretty good idea where these people are. He's not far off on where these people are. You got that? He knows where they are, he hasn't any doubt about it.

Now, remember if Papa is dead, there's a lot more certainty about running dead Papa than Mama who is alive and might be moving around. So, you have him be back of his body and then be back of Mama's body and then back of his body and back of Mama's body, if Mama's moving around. If you want to get real good certainty on it, however, if Papa's been

buried for sometime and he knows where the cemetery is, just have him be just back of Papa's body and back of his own body and back of Papa's body and back of his own body and back of... Papa isn't going to move. All right, that takes care of familial line. And if he suddenly starts having a strange idea toward his own body right about that minute, you've just started in getting someplace.

Now, as you do these techniques, you'll find that roads and pictures of them begin to show up in facsimile form. So, of course, it necessarily would follow that the next thing you do is to get rid of motion itself in this universe as a particle, and so you would work on this.

And what would you do? You'd take a familiar stretch of road as one place to be and then another familiar stretch of road as another place to be. Not the same road by the way. They should be roads between two different towns. And just get him over one road and then over the other road and over one road and over the other road, until he can take that real fast.

You'll find out that an awful lot of cars and an awful lot of stress and strain on travel will show up and an awful lot of space will start showing up because he's been traveling through space for a long time on mapped roads.

When you've done this road one, you're solving to a large degree the factor of implosion. Particles are racing back toward his windshield all the time when he's driving a car, in this society. When he's riding in trains, and so forth, things are always flying in on him and the only direction he's looking is forwards, so he thinks he's in an implosion. Got that? So we do roads.

Next thing we do, preferably... There are two places with which he's familiar and knows are still in existence – remember, get certainty on this, see. Where this technique breaks down – the only place this technique breaks down is when your preclear starts to use a level – I mean, starts to use, or you start to use, as an auditor, a level of uncertainty. The technique starts to break down right about there. You know, he isn't sure whether Papa is in Detroit or Chicago this week and yet you're saying, "Papa, your own body, your papa's body, your own body, your papa's body..." He isn't sure of it, see. And he keeps asking himself this question – he's too worried about it, so his processing will drop off.

If you find out that he isn't sure about Papa this week, well, have him use somebody that he can be sure of: the cop down on the corner – he can look out the window and see the cop down on the corner. Then have him sit back in his chair again and be back of his body and back of the cop's body and back of his body and back of the cop's body and back of his body and back of the cop's body and all of a sudden he'll exteriorize. Why? He's certain the cop's down there.

If he were to look out a couple of minutes later and find out that he'd been going back of a facsimile of a cop – the cop had departed a few minutes later – his tone would drop markedly.

This fellow is taking – is doing this: You're pulling him out of the past – Geographical Processing – you're pulling him out of the past and the past facsimiles begin to fly off like mad. So you're eventually going to have to run him all over the universe on this basis. But you do various things. You have churches: You have him be in this church and then be in that

church and then be in this church and then be in that church – two churches with which he's familiar.

And then you have him be in some government place or other and then in some other government place or other.

Now, I leave it largely to your imagination how you get the eighth dynamic. How do you get the eighth dynamic in this society? Huh?

Male voice: God and the devil?

Male voice: Heaven and hell?

Yeah, how do you do it? How do you get off that eighth dynamic?

Oh, don't do this to me.

Maybe you're not familiar with Christian religion. See, we're not breaking down to Scientology and maybe it's just a breakdown on Christian religion. God is supposed to inhabit all of space in this universe; it's all his space. So what do you do? You just have the pc chasing around space – fairly definite locations within space, that's all – without any contact with Earth. MEST universe space, that's all, and that solves the eighth dynamic.

Now, what's the matter? Aren't you familiar with the Christian religion? Don't you know God is omniscient, omnipresent?

Well, we've got a process there which takes into account these dynamics. It takes into account certainty. It takes into account motion. And it takes into account exteriorization. The subjective material will peel off. This technique does not end with the MEST universe – I give you that little word of warning – but you solve it with your preclear with regard to the MEST universe and you're all very much on the high road. You've taken a human being further than it was ever possible to take a human being before, in Scientology. It would just be idiotic to say "than he's ever taken before by psychotherapy" because the only place he's ever taken by psychotherapy, as near as I can figure out, was hell.

Well, you got this one down? What's it solve?

Male voice: Motion.

It solves motion. That's right. It'll solve any scarcity by putting the guy in back of what's scarce. Have him put him in something that's scarce, that's all. And put him into something else that's scarce. And have him put between this place and that place and this place and that place so it solves everything that Acceptance Level Processing will solve and that Expanded GITA will solve. We got that?

Therefore, it's a very handy-jim-dandy little process. The only place you'd go wrong with this process is by making it uncertain for the preclear.

Now, does this process qualify as to grade of case? Where would you start with a psycho? You'd start with a psycho by having him sit in one chair and then move over to the other chair. That's all you'd do with a psycho – one chair, another chair, one chair, another chair. And then all of a sudden get up to the point where they can get, "what wall," "what

room," if you do this. Just two different places. You've gotten him into motion and given him the idea of motion.

Now, is there any liability to this technique? Yes.

Remember this: that the basic thing about evaluation is change in space. Change in space is basic evaluation. We'll go into that later much more arduously. But that thing which has changed the preclear in space a great deal can evaluate for the preclear. You follow that?

So, when you halt at the quarter point or eighth point on the process, the auditor is in a good situation to tell the preclear that pink is green. And the preclear'll really have to believe him. He would! But fortunately you carry it up above a certain level and all evaluation blows.

Now what's wrong with your case? Has everybody been evaluating for the case and invalidating the case? Well, "invalidation" is fear of force and "evaluation" is fear of change in space. Got that? "Evaluation" is fear of force and – I mean "invalidation" is fear of force and "evaluation" is change in space. Evaluation is change in space, that's all, and you can work this down.

A guy doesn't want to go back. He doesn't want to return down his time track. He can't recall, in other words, get back – it's just your geographical location and where Mama really fixed up the kid was, "Well, when you were a little boy and we lived over on Katzenjammer Avenue..."

"Mama, we didn't live on Katzenjammer Avenue."

"Oh, yes, we did."

If he'll just admit then that he is wrong on this, he's a sunk duck, see, because she's evaluating spaces they've occupied. This boils down to space, evaluation and space – these two things – we've got to go into that later, but I really don't have to because it's the subject of a PAB, which I think you have. It's a very long and involved PAB, I think – what is it, PAB 8?

Male voice: Eight.

Male voice: Mm-hm.

Eight carries it all down to the reductio ad nauseam on the subject of change in space for evaluation. So remember that your auditor, with this process, has a lot of power on evaluation.

So just move the guy around. Don't start commenting or evaluating. You can evaluate, see, like, "I think you're in pretty good condition," after you've moved a guy all around and he's still real groggy. This really has an impact – his doubtfulness about his own condition and other things and so forth; anything is liable to key in. I mean, the guy is in a perilous state at a very early stage of this process. After a couple of hours of it, this isn't true, but during the first half-hour it has a real interesting effect.

This, by the way, can be reverse vectored and used as hypnosis the like of which you never heard of and is, by the way, a dramatization for some preclears on being moved from here to there. And all of a sudden they will get that dramatization in mind, they'll try to go

back to Mars or someplace. In fact, as the process is used, I'd say every few preclears, every few hundred preclears certainly, you're just going to have someone do a bunk. That's British for "beat it" – "do a bunk" – technical phrase over in Great Britain. "He did a bunk." That means he pulled out of his head and kept on going past Arcturus.

No, he'll be – he'll go home. He'll go home to Mars for a new body or something of the sort, because this is just – this is exactly what's been happening to him 74 trillion years. Somebody comes along to him in Arslycus, and they say, "Now, what you do is, when you go out that way, you move back here again and they put you in another body and then you go out there and they put you in another body, then you back there..." and goes on right in this civilization now according to para-Scientology. Of course, I wouldn't take any responsibility or ownership for that, except that it's true.

Male voice: How about getting this fellow to move behind one auditor of whom he's certain, another auditor of whom he's certain. That would knock out quite a few locks, I should think.

Um-hm. That's a very bottom level – between the two.

If you were to put one person to one side of the room and one person at the other side of the room and have him shift from behind one person to behind the other person, you have a process.

Remember now, don't – don't get your imagination bogged down with this just because it's a real hot process. It has variations because of the inverted dynamics. This process is matched to the inverted dynamics and when matched to the inverted dynamics produces fabulous results.

You find out this fellow was inverted at seven and you're going to move him between two family members. He's not that well off; that's all. What would you do with him, inverted at seven? Well, look out the window or something and find a couple of church crosses or do something or other. Make two black crosses on a white piece of paper and put a cross on one piece of paper on one side of the room and a cross on the other side of the room or get a couple of crucifixes or – at the dime store – I think that's where they sell them, isn't it? And look out the window and find if; anywhere around the place, there's a couple of churches where they have spires and crosses. Just don't get off of that seven because he isn't going to get off of it.

You'll find somebody else that's bad off on the second dynamic and, boy, you try to move him around with adults or something like that and yet he has some connection with children. Well, move him behind a child and behind another child and so on.

You'd say, well if he's bad off – a homo – the second dynamic, he's a homosexual or something like that – moving him back of a couple of children certainly wouldn't solve... Oh yes, it would! Because the second dynamic is the second dynamic. It has to do with sex and children. You just take it at its outer perimeter which is children. And you'll find all sorts of things will happen in the case.

Now, you're not asked to compute very much beyond where is this fellow sitting on the inverted dynamics. And then let's be original enough in order to adapt two-place

processing – change of place processing – to this case and let's make sure we run all dynamics, that's all. So simple.

But it leaves you with the use of enough imagination, really, to what you're going to put him behind and your imagination on it is monitored only by this, is make sure it's awful damn certain to him. Because the more certain it is that the stuff is there, the more certain he will be that something is happening. So don't plunge him into a well of uncertainty and expect him to get better; he won't.

Male voice: Do you restrict this to working with pairs or do you work in little circles?

No sir. You can work exactly this way with groups with this class, but you wouldn't be able to do that...

Male voice: No, what I mean is pairs of places like just back and forth, back and forth or a triangle...

Oh, you can go into a triangle of places and you will be all right, but the funny part of it is that two-place processing is motion. That's why I called it "two-place processing" rather than "many-place processing."

This is a motion process which – well, you want to get technical, okay – it is a process which is run in space which is already determined to exist. And three-place and on up Change Processing is run when you're trying to get drills to create space. And that's another process and is an advance of this process. But this is just to solve motion, that's all.

And please, don't forget the vehicles. "Let's find one train and let's find the other train. Let's find the other – first train, let's find the second train. Let's find the first train. Oh, you've got them both on the same track. Well, to hell with that. Get over there on the Union Pacific for that second train. You got one on the Union Pacific? Okay, one train and then the other train, then one train and then the other train and then one train and the other train."

He says, "My God, I used to hate trains!"

One car and then another car and one car and then another car, and both the cars are sitting still, but every time he gets the two cars, my God, he gets this horrible sensation that he's always gotten and associated with being bored. It's motion, motion in a car. It starts running off.

Do you run anything off? Do you double terminal anything? Do you pay any attention to sudden convulsions and nip-ups on the part of the case? No! You can expect very thoroughly these things to happen. You'll only get the case in trouble by switching off onto some other process, because you started in with a powerful process. Now, don't think it can patch itself up suddenly with a very weak, flimsy little process, because it won't.

You can fully expect your preclear to get into states of revulsion against his own body, to not want anything to do with his own body, to feel very mystified about it, to become disconnected with his body, to be unable to move the hands of his body and so forth. Therefore, it's not a technique to be used by amateurs.

I don't think anything terribly dramatic will happen in this class, but let me assure you that if you used a process of this magnitude on preclears walking in off the street, that about every fifth or sixth preclear would stand your hair on end for a couple of minutes. They'd say, "I'm in the grave. I can't get out."

And you'd say, "That's all right, just be behind your body."

"That's just it, this is my body. It's right here."

And you say, 'And where is it lying right now?'"

"Well, in a coffin, of course. It's – I can taste the face powder." Little things like that.

And he might just go out of communication and be completely silent and you'd say, "Well, I guess we buried him in Keokuk. Well, next preclear."

Leave the body there. Don't let anybody bury the body because as long as it stays warm another thetan will come along and pick it up.

Okay. It's all yours. That's the end of the lecture.

[End of tape.]