

RESTIMULATION OF ENGRAMS, EXPERIENCES

A lecture given on 26 October 1953

1st ACC – 32

Transcript of lecture by L. Ron Hubbard AICL-33 renumbered 17A and again renumbered 32 for the "Exteriorization and the Phenomena of Space" cassette series.

[From the Pilot's tape master list as posted to the net – the following are on the flag master list with no known copies, and are skipped in the cassette series:

27	14A	21 Oct 53	PROCESSING TO STEP I
28	14B	21 Oct 53	SPEED-UP, WASTING
29	15A	22 Oct 53	WASTING EFFECTS, ETC.
30	15B	22 Oct 53	WASTING EFFECTS (continued)., LOOKING
31	16A	23 Oct 53	LOOKING
32	16B	23 Oct 53	CHANGE PROCESSING

We have not been able to locate copies of these – if anyone has them, please post the transcripts to the net.]

[Based on the clearsound version only.]

Okay. This is the 26th of October, morning lecture.

This morning, October 26th, this morning we have some material here which will tell you a lot more than you have so far gotten, exactly what it is that puts a thetan downhill and exactly what you have to do to put him back uphill again.

Now – in view of the fact that this applies to the individual himself, it is as important – I stress this very heavily – it's as important to a Step I as it is to a Step XIX. This is quite important. We start out with the Prelogics. The Prelogics are those five Logics which precede those Logics as written in the Handbook for Preclears. And the five merely concern themselves with this fact: that theta locates objects in space and time and creates space and time in which to locate things.

Objects – well, that first object it locates is an anchor point. Of course, that's space.

In other words, the Prelogics consist of the stress of location, geographical position. It becomes immediately obvious how important this is in this universe when we examine the electric motor and discover that the electrodes are actually, each one, plus and minus simultaneously. But more important than the electrodes is the base – the base of the motor – the base of the motor – because it imposes space upon the electrodes. The electrodes are nothing without imposed space.

Now, as we start tracing this down it becomes very obvious what this means. We find that the space between the electrodes is held there by the base of the motor. And the base of the motor has space imposed upon it by the foundation, you might say, of the building in which the motor reposes.

And the foundation of the building is held into space because Earth is imposing space upon it.

And Earth is held in space by the gravitic activities and so forth – by the imposition of space rather than gravity – of it and the sun. Earth swings around the sun and is held from going further out by its gravity – that is to say its mass interrelationship – and as it spins around the sun, of course, holds itself in by its orbital impulse and speed forward.

And we find out that the sun is – has space imposed upon it by its relationship with other suns in this galaxy, and the galaxies impose space upon galaxies, holding galaxies apart from galaxies and here we go. Here we go where?

Here we go to a datum which exists exterior to this universe. This is the answer to the riddle. Why? Why is it the answer to the riddle of the human mind? Because it tells you that the imposition of space and the ability to hold anchor points apart is the one increasing or deteriorating function of the thetan. Well, what increases it and decreases it?

We've already examined self-determinism in the rest of the Axioms, and we found out that self-determinism holds true.

It holds true this way: if you want to run Black and White Processing, you get the concept of self-determinism with regard to some blackness, "This is my determinism and this is other-determinism." You'll find out that you can keep up a steady flow of white. Every time some black shows up just test it to find out whether or not it's other-determinism or own-determinism and you immediately get a shift into white, unless the case is totally incapable of getting any kind of a shift anyplace; he's just so mired in other-determinism that he cannot overcome it even with a concept.

Well, this is, then, a battle between self-determinism and other-determinism, in accordance to our statement. Determinism of what? Determinism of anchor points, of course! That's all determinism is.

What's determinism? What does it refer to? Determine what? It'll determine anchor points. That's all.

In other words, it's a question of whose anchor points: "Is that my anchor point? Is that your anchor point?"

Well, this is just consideration. And here we go back to the one thing that theta can do above the echelon of this universe that we can locate and establish very easily, and that is consideration. Theta can consider. It can declare something bad or something good on various adjudications and so forth, and it has done this out of a pattern of this universe to a point where all of its communication systems are in terms of this universe. All right.

Now, what's this got to do with aberration? Well, it's got about everything to do with aberration there is to do.

Agreement with this universe leads to using only its modus operandi in terms of a thetan. Of course, a thetan can exist without space. This universe makes him think he has to have space. A thetan can exist without energy. The universe thinks – makes him think he has to exist without energy. All this universe does is match wavelengths and resist one way or the other.

You get a thetan to fighting this universe and he starts matching his wavelength to this universe and he's on his way. Why? Because he then follows all modus operandi of this universe and that modus operandi is motion. Motion is inferior to position.

A thetan can be in many places without ever moving. He simply is in those places. This universe gives him to believe that he has to move to be in these places. But there's something much more important than this – geographical position.

Self-determinism is the ability to establish one's own geographical position. One says where one is. As long as one can say where one is and can establish where one is, one is self-determined. That's very plain, isn't it?

You say, "Well, I'm – I'm right here, therefore I'm self-determined." That's about all it is to it. But one has to say, "I'm right here amongst my own anchor points," in order to self-determine his position, doesn't he?

So one has to say, "Well, these are my anchor points," before one is self-determining his own geographical position. Do you own the MEST universe? Does the MEST universe own you? That's the whole works.

In other words, do these molecules and electrons with which you are surrounded belong to you or belong to somebody else? If they belong to somebody else, then your position is being determined by somebody else. And if they belong to you, then your position is being determined by yourself. And that is all the difference there is between a Case I and a Case VII. A Case I still assumes that all of these molecules are his, and a Case VII assumes that none of these molecules are his. The truth of the matter is any one of you owns the MEST universe.

Well, as we go into this, we then find that the hottest button there is, is ownership, protection, secrecy. And that's why that is the minus Tone Scale in 8008.

Now, for a while you possibly thought we were departing widely from 8008. Well, we haven't departed a hair from 8008. But what we've done with 8008 is recognize this fact: that the highest process that you can process is the process whereby you claim anchor points as your own, either by manufacture or by ownership, and that makes it your own universe.

It isn't that you have to make a detachable, detached universe. You have heard the young man first going forward into life say consistently that it's his world, the world is his oyster and all that sort of thing. Now, as he goes along through life he discovers that it isn't his world because – he discovers this because everybody tells him it isn't his world, that's all; simply because he can't make these things obey his control impulse. And as he is unable to make them obey, the only thing he's being convinced of is "these aren't your anchor points; they belong to somebody else."

Now, as he begins to have these things belong to somebody else and belong to somebody else – more and more of the world around him belongs to somebody else – until at last he is not able to determine his own position. His own position is being determined 100 percent for him. Therefore, you find immediately that the best process for a V [SOP case level V], bar none, is Self Analysis.

You know, I can write people this that are spinny, and I can write people this that are trying to audit people, and I can write people this that are having trouble with their cases, and I can talk to them about this, and I can tell them this, and I can beat my gums, and beat desks, and get down and beg and everything else, and say, "Please use Self Analysis in order to resolve this case." And they say, "Oh no! There must be some much faster method." No, there isn't any faster method! Not for a real case resolution that'll stay up there.

Why? Well, if the guy can't have molecules as his anchor points, for heaven's sakes get him up to a point where he's orienting his own position with regard to the MEST universe, because he can't orient his position in the MEST universe if it doesn't belong to him.

Well, you have to start out on the basis of letting him make anchor points. He will eventually fall into this idea, and it will eventually come to him that these are his anchor points; he's making his anchor points. What is his location? Is it so many light years from Sirius? Is it so many light years from Aldebaran?

That's not any position that he cares about at all! Because he knows he doesn't own Sirius and Aldebaran. The Catholic church, the Protestant church, the Buddhist church, the Confucius church, the "Spooderbook" church, the yak-yak idols of the Pong Pong Islands have all one thing in common: It isn't yours. It belongs to somebody else.

The second that you can convince somebody of the fact that the universe belongs to somebody else, particularly some unreachable, untouchable, undementable being that he can never come into contest with – and it all belongs to this other being, whether his name is God or Yahweh or Christ or Seven-Come-Eleven (it doesn't matter what this character's name is); whether it belongs to General Motors, or any other item – the second that you've got him really convinced, you've got him gone; he's a slave. And there's how you make a slave. You say, "Something else is determining your geographical location, Joe, therefore you are a slave."

Why do people never recover from service in the Army unless they're processed? Everywhere they look it's the property of the US government, or the property of the Hungarian government, or the property of the captain, or the property of the... They're ownership crazy. And the only time an army starts up tone is when it can rush over some

enemy territory and all of a sudden the soldiers can loot and rape and burn a little bit and for a few minutes they're happy. That's the highest tone that they can reach of their great happiness – is to be able to burn a town or grab some old lady's flowerpot and bust it.

Well, that's pretty aberrated; it sure is. Because the truth of the matter is that low on the Tone Scale man is recognizing a mockery of the truth which is quite obvious high on the Tone Scale; and this truth high on the Tone Scale is a very simple thing. It simply says, "We're all in this together. These molecules belong to all of us." And one isn't worrying about ownership.

And then he starts down Tone Scale and he decides to go into a co-operative operation in order to keep somebody else from doing something or other, and he's on his way. And then he goes down to the bottom and somebody begins to bleat around about "brotherly love"; that's all we need – Christ and brotherly love. Let's all be MEST. Because that's where it leads. It doesn't belong to God and it doesn't belong to Christ, it belongs to you. Fellow comes along and says, "Belongs to Christ, belongs to God," and somebody else just disenfranchises you, that's all.

They say, "Believe in. Have faith in." The only being that you can have any faith in is you. And if you have some faith in you, you'll have faith in all mankind.

What do you know! If you got high enough up Tone Scale, mankind couldn't go off the rockers, if just you, all by yourself, got up high enough up Tone Scale. Theoretical, theoretical height.

But when you say, "Have faith in," it's synonymous with the statement: "Use the determinism of Ugballa or Throgmagot to determine your geographical location."

Now, do you understand why a preclear or two that's come to you has spun the moment somebody gave him a guardian angel or talked him into Christian Science or something of the sort? This is not a light problem, it's a dirty trick, real dirty trick. You start it in on little kids like that, they go daffy on you.

Kids – the little kids – the preclear, indoctrinated very early into the Christian church, they're told, "Have faith in. Have faith in. Have faith in. Have faith in. It isn't your town. It isn't your house. It isn't your doll. It isn't your family. It all belongs to God! And God is somebody you can't communicate with. We can prove it because every time you try to communicate with him to ask him to give you a new bicycle, and so forth, why, he just doesn't answer you at all. So you don't exist. You're not even anything with regard to God."

And this is a big, big operation, but look at the magnitude of the operation in one fell swoop. What a magnificently simple operation for every thetan in this condemned universe to go stumbling around and falling over and considering it's rough.

The second he says and admits, "These are not my anchor points, they belong to somebody else," he immediately is lost. You see? Because the only person that can determine where he is is him.

Now, you think you're sitting in this room. You are sitting in this room if the molecules composing this room happen to be yours. Then you're sitting in this room. See what I mean?

But you're not sitting in this room if the molecules of this room belong to God or the landlord or something else. Follow that? You're not sitting in this room; you're just lost with regard to these – these things. Because you've got the idea of ownership, see, already, very thoroughly, and if you've got the idea of ownership then you say, "Somebody must own these molecules." That follows. So the second you've said, "Somebody must own these molecules and it isn't me" and you've made the whole statement on the thing, you're lost and you get occluded.

Well now, a little higher on the Tone Scale – the statement I just made is too limited – because a little bit higher on the Tone Scale, you actually don't have to know or care about these molecules in this room. If you've got a couple of anchor points of your own you're not occluded because you're not lost.

Where are you? Well, you're just that many – that many yup-yups or whatever measurements you care to make between one anchor point and the other anchor point and you're just there. It doesn't matter whether you're in a four-dimensional or six-dimensional or three-dimensional space, you just happen to be – have a couple of anchor points up there and you can orient yourself in relationship to these other two anchor points.

Why does it take two anchor points? That is – that's because one anchor point really doesn't sufficiently orient you, one anchor point doesn't. But if you put up a figure, as called for in Self Analysis, you've got two anchor points immediately, two immediate anchor points, and one is the head and one is the feet. See, although it's the same figure, apparently one anchor point, it has dimension. So, you're – you're oriented then; you know where you are. See, you – then you don't have to worry about these molecules. Things come a little clearer to you? All right.

I fooled around with you earlier in this class and joked to you a little bit. I said, "He isn't anyplace; he isn't in his body," and so forth. Now, you just integrate all those statements.

Where is – where is the V? He isn't in his body. He couldn't be in his body. He isn't anyplace. He – he's eight miles wide or six miles thick. It doesn't matter. See, he can't be anyplace. Well, how can he be anyplace? Just simply by putting up two anchor points – pang! pang! Then he's someplace.

Well, where is he? Well, he's just this many yup-yups and two and a half yup-yups from the other anchor point, you see – there he is. And if you say, "There he is," why he is. And if you don't say, "There he is," then he isn't very much. You see? See how it works? He isn't anybody then; he isn't anybody. He knows he's nobody if he hasn't got a couple of anchor points.

Well, you take somebody who's working at a desk in General Motors. All right, there he is, he's working along and he looks up and there's the clock. Well, that says – he knows that's the property of General Motors. And he looks back to the back of the room and

something else is the property of General Motors, and something else, and all these sheets of paper passing through his hands have General Motors all over them.

Well, now he's okay, when he – when he's very young and ambitious; this is "his company!" See? He's young, enthusiastic. And all of a sudden one day he gets an idea that'll make General Motors about eighteen dozen skillion bucks, and he goes into GM (front office) and he says, "Say, you know, on your production line you're using three and a half drops of solder, and you only have to use one drop if you put it on another part of the can." And he's all very enthused about this, because everybody can make a lot more money, be a lot simpler and so forth. The head office says, "Well, you'll have to... Who are you? Well, you'll have to make a report. Yeah, if you got an idea like that. That goes through Planning, Projects and Objections Section."

And so he goes back to the desk and he still feels pretty good about it and he sits down and he writes out a report and goes through the Projects and Objections Section, and he gets the objection because the report hasn't got something or other on it. And so, he writes it up four or five times and passes it through and he never hears about it; and they go on losing money. And he finally goes in and he says, "This is a hell of a thing," he says, "our company is losing money!" and all of a sudden he begins to learn that it's not "his company." People start making this very plain to him. He loses General Motors.

Today there is an aircraft company in a place called Wichita, Kansas. And I won't mention the name of the aircraft company, because it's the Boeing Aircraft Company. But how airplanes that are built in that company fly is not just a mystery to me; it's a mystery to nearly every workman working in that plant. Because the management of that plant carefully disenfranchises every workman that comes through – carefully. "It's not their company!" And so those anchor points going through their hands, those parts to those airplanes – who cares whether they're inspected! Who cares whether they're bolted in! Who cares whether they're riveted in! They're not their anchor points!

Now, just why the US Army ever accepts any planes from there, I'm sure I don't know. Because that is the one mystery which goes through the entire firm. You can talk to workman after workman and that is his total mystery: "How do those things fly? I know my work's no good. And I know down on the next bench, those guys' work's no good. And I know nobody gives a damn."

That's just because Boeing Aircraft Company belongs exclusively to Boeing. You get that? So does every anchor point, every plane, everything.

It – they give it a sort of a transient atmosphere. The aircraft contract business is such that they hire and fire in large quantities rapidly. You see, the contracts are not awarded.

All right, let's – let's take a look up here in the New England states where they first started this. The New England states most objected to slavery.

Slavery was the process by which a man himself was owned as a part of. Somebody was going to be responsible for that man now. If we're going to have any kind of a limited self-determinism just look at this one. Somebody is responsible for the food, clothing, shelter and health of this slave. The slave has actual value; he has a market value. And these boys go

through life, twelve months of the year, being fed (no matter how indifferently), being clothed (no matter how indifferently); they're being kept alive.

Is this same condition obtained in the New England states at the same time the New England states were calling down everybody for being slaves? Boy, it sure didn't. The New England states had already invented "industrial hiring and firing." When business got poor they had found out that it was far more economical to turn every worker out that you didn't need and let him starve until you got another contract or another boom and then you brought him back on again.

And this uncertainty, all by itself is a far more vicious system than slavery. Your workman has no market value and he owns nothing.

You want to know what accounts for the tremendous lack of responsibility in the part of organizations and so forth, it's "How much does the worker own?" Which is to say, "How much is he a part of the organization?"

Any organization that can get rid of, at will, its personnel is going to have a rough time in the business world – real rough. This is one of the first things a young and enthusiastic fellow learns. He learns that society has been pummeled and hammered around on this basis – through the church, through business and so forth – of "Whose anchor points are they?" to a point where everybody is terribly uncertain of everything, and that's insecurity

Insecurity could be summed up in this definition: "I don't know whose anchor points they are but I don't think they're mine." Now, there's no sadder statement than that, and yet that statement can be made by practically all the American workers, "Why, I don't know whose anchor points they are. They belong to some director or some capitalist, something like that, I don't know. I know, I used to have a pretty nice drill press here, but they changed all that and that's all shifted around." They took his anchor points away from him and put in some other anchor points, and I don't know – pang! boom! They're real sad, these guys.

And you wonder why they have accidents? Well, how the hell can you have – how can you possibly keep from having an accident if everybody in the shop belong – everybody in the shop – nobody owns anything in the shop. Who's going to send it anyplace?

If nobody has any anchor point in the shop, and you've got all this modern machinery flying around in all directions, then how can you control any of the machinery? It's just going to do what the manufacturer of the machinery says it does. And unfortunately machinery doesn't run well that way. So you see where this goes.

Well, now as – as the steps go down, one-two-three-four- five-six-seven, you're just saying as you go down: A I [SOP case level I] says, "I can have anchor points. Not even necessarily in this universe, but I can have anchor points." He knows that. He's still certain.

A II, "Well, I – yeah, I can have some anchor points."

A III, "Well, I can have a few if I looked and so forth; I could have some, I guess."

And a IV, "Well, I don't know. Do I have any anchor points at all?" And of course, you have to waste them so that he can have something. And that's what IV is devoted to. It is just

trying to convince him he can have something. As soon as he gets certain he can have something his case improves. That's all.

And now, we've gotten down to V and we do – this is SOP 8 – we get Exteriorization by Scenery. Now, the way it's written up there, you simply have him pull the scenery under him. But you've seen the proper way to do this drill because that is nothing more nor less than Change Processing, Exteriorization by Scenery, same thing. You keep hauling the scenery under him – pam! pam! back and forth, and they collapse, the terminals collapse and then they go apart after a while and then the first thing you know he gets some real scenery.

We go down, then, to VI, and we have to start working hard because the guy has no anchor points, none in the bank, noplacement, they all belong to somebody else. And the only thing we have to really be sure of is he knows he's making them, and they are his. And we make him change them around until they know that he owns those things he's making. Because when he first starts out, there's so much automaticity in it, that every time he tries to make something, it's something else.

VII: Well, you can at least try to make him take possession of some tiny item someplace. He can't dream one up, he can't do anything with one; let's get him oriented in this universe a little bit.

Of course, the worst way to handle a VII, naturally, would be – typical MEST universe operation – would be to put him in a straitjacket so he can't reach, and put him in a closed space which obviously belongs to somebody else. See, I mean, that – that's a typical (quote) treatment (unquote). That is what is wrong with him. He's in a straitjacket and he's in closed space. These boys have simply done a complete identification. They've tried to make what is wrong with him the treatment, and it doesn't work that way. All right.

You understand now what gets – happens to people? They run fresh out of anchor points. And how do they run out of them? First, they're never concerned with anybody – an anchor point. But the dickens with it, who cares. They'd look at somebody that said he owned a piece of ground and they'd think he was crazy. They'd say, "You know, that – that dope over there, he thinks he owns some ground? Everybody owns this ground. You know that!"

And that goes downhill. By the way, the – one of these low toned mockery operations, the Communist Party, tries to point to this high toned communal situation, way up top, as an example of what communism is. That's something like pointing to the sewer and saying, "That's what food is." All right.

By the way, very significant, Walter Winchell last night... Walter Winchell, by the way, all without any motive or pay or influence or anything else, has been on the side of Dianetics and Scientology pretty well for all of these last three years.

As a matter of fact, it was Walter Winchell who introduced the subject – made the first news release on the subject. And that is Walter Winchell's statement that was put by the publisher into the first part of the first book, that everybody objected to and said that I said. I didn't say that; Walter Winchell said that: 'A greater discovery than the wheel and the arch.' That's Walter Winchell. Of course, the publisher being a communist would have messed it up and did.

As the years have gone on, he's made a few other remarks on it. Not too long ago (a few months ago, wasn't it?) and Walter Winchell chipped through in one of those fast end-of-broadcast remarks and he said, "Well, L. Ron Hubbard – maybe he'll save the world yet."

And last night, without even saying anything about it, solved a big problem for me. I often wondered why the only concerted attack, really, ever made on Dianetics was made in Detroit and what that was all about. Because the police department suddenly erupted up there and suddenly started issuing warrants and so forth for people's arrest. And they got quite embarrassed because they found out a lot of the students were nurses and technicians and engineers and things like that. They left this thing alone; it got hotter and hotter, as far as they were concerned and they let it alone. But they plastered it all over the papers.

Well, people thought Purcell had done it. And people thought the AMA had done it, and so forth, And last night, Walter Winchell just released the statement that the entire Detroit Police Department is being knocked to smithereens and torn up and thrown out the window. It's a hotbed of communism! The only police force in the United States to attack Dianetics. Interesting, isn't it?

They also say that you mustn't complain that there is any organized force against you because this is paranoia; this means you're crazy if you say anybody's agin you. But, listen, that's the communists; they think the whole world's agin them. And that is a typical communist squirrel bait, that anybody who objects to communism tearing them up one way or the other must be a paranoid, or something of this sort, because they say "communism agin them," and of course it is.

Anyway, the reason for this is very simple. The communists say there is only one solution, only one possible solution. They beat this into the heads of workers; they beat this into the heads of peasants, so forth, the world around right now. "There's only one solution for the world and that's communism." Anybody else who comes up and says, "We have a better solution," the Communist Party immediately has to machine-gun it. And they've been doing that for years, for years. And there's no real menace except as the world sinks toward the natural tone level of communism. That's a menace.

You see, the communist isn't a thing. The communist is a position on the Tone Scale where you get the low-toned mockery of "we all own all the anchor points." And the communists going around and saying they are the only solution, of course, means to the idealist, "We are the only high-scale – we operate as the only high-scale solution." You see? "Everybody owns it all and nobody cares who owns it all." You know, that – that's way up scale, see? And so they rush around and make a state monopoly which is the low scale – the state owns it all and you are a slave – and that's the way they actually operate.

Well, the world drifts down toward this and it goes down scale. It doesn't – it isn't a cycle that it operates from that upper one to the lower one, it just keeps dropping in level of civilization. And the world approaches the level of communism. And the more big business, the more terrifically uncertain types of slaveries there are, and the industrial world is – as I just described to you – the Northern mill owner, he didn't care who starved. They found – the Southerner found it was awful expensive to engage in slavery – he was trying to dispense with

it by the time the Civil War came along – because you had to feed these fellows whether you sold the cotton or not. They had a market value.

No workman ever stood on a Northern mill worker's books as a profit or a loss or anything else. He was just a workman; you hired him and fired him. And as that industrial system comes into the world of labor, greater and greater uncertainty begins to attack labor. And one of the horrible things which labor has to face is "We might not be able to work." That terror! It's a – it's a terror!

You could – you could take a workman who has been dependent on big companies all his life and process him and you hit that and you'll just shoot him to pieces. That – it's a terrible button: "I might not be able to work. I might not be able to get work."

And on some guys that are – you seem to think are perfectly normal and so forth, a guy will actually break into a terrific grief charge. He might not be able to get work. That's his anxiety, awful anxiety. He's got to somehow or other work.

Well work, by the way, is just the exertion of effort – is precious. And when people begin to – begin to monopolize it and turn it into other channels, then – you know, they say, "You work for a reward." You are already down scale.

People don't work for the reward. The reward of work is being able to hand out effort. That's high scale, you see?

Gratitude. The parent, for instance, comes along and starts asking for gratitude. Well, you – the parent that comes along and says, "Now, you should be grateful to us..." Mama says, "You should be grateful to us because look at all I went through in the hospital for you, and I almost died. And I had this terrible situation and so forth. And yeah, I've never been well since you were born, and therefore you should be very, very grateful to me.

She's really crazy. You mean, she was unable to accept the buffets and bangs of life, and if there was no pleasure raising the kids, well to hell with them, throw them in a garbage can. Nothing to that.

You see, there isn't any pay such as gratitude. Because the pay after the fact gives you the communication lag. And when you put a communication lag in for creative effort, or for the exertion of effort, pay is a total incidental.

A logger – if he doesn't like to fell trees, he shouldn't be felling trees. The exertion of effort itself is a pleasure.

Now, America gets it all divided these days and they say, "There's work and there's play." Boy, subdividing that itself is – you're just on your way. You mean there's no pleasure in putting out effort? Well, that means the next thing you know everything's going to be automatic, and then where the hell's your workman going to be? He's going to be exactly noplacement!

The lot of a slave of the Roman Empire, or the Greek empire, was superior, really, mentally, to the lot of the industrial worker of 1953 – historical fact, not just a guess on my part.

Well, why is this? It's because if a – if a fellow was a slave, my golly, he at least had hold of a body which had a value. See? The – there's one of the things that a historian – this – we had to wipe out a lot of literature in this country concerning slavery and so forth. It was rather amusing, that history has, in foreign nations and so forth, hasn't bothered to cover this up.

But the insouciance, the cockiness of a slave was something which was horrible to contest with. Why? He was secure. His master and so forth – he'd go out on a mission of some sort or another and he didn't care how he acted, that was his master's responsibility but he'd go ahead and carry it through, but he didn't care who he insulted. You see, it just didn't matter. He wasn't on the same position of the fellow who was working. This fellow who was working might at any moment turn up as the employee of the fellow he's now insulting. You see? So, he had to be careful to everybody.

Not the slave. If he was unlucky enough to get sold to somebody, well, that was just his tough luck. You should never – never fall for the heavy fictionalized idea that character is all the same character for all ages. It's not.

That's one of the things that's wrong with your preclear. He thinks character has to be a fixed thing. If you could have seen the social manners of thirty-five years ago, you – you'd know how different manners can be. Thirty-five years ago, supposing you'd been – been twenty-five or thirty years of age thirty-five years ago, an entirely different atmosphere. Forty-five years ago – entirely different. A hundred years ago – oh my God! You wouldn't know somebody! He's speaking English and you'd say, "My Lord! What did this guy step out of? He – he's running an act. It's a gag. We haven't any idea of what this fellow..."

Similarly there can be many, many character patterns. And if you're looking for an ideal character pattern, why, you're just looking for some method of getting by or something of the sort which is good and workable and so forth. There is no such method in the first place, but there are methods to exert effort.

But more important, there are societies which have been high enough toned to own their own society in common.

Now, let's take this little kid who is moved around from one place to another place, year on year on year on year. Parents have moved all over the place and he's moved all over the place; and every time he gets a set of anchor points figured out, why, he hasn't got any anchor points. He goes to school, he goes here, he goes there, he goes someplace else, and all of a sudden he hasn't got those anchor points anymore; he's got another one. Now he's got another set of anchor points, and his possessions start going by the boards and so forth. The second this starts to happen to a kid, he's in bad shape.

Or supposing he has parents who are very overbearing. One of the main things wrong with the German nation is their parental code by which the head of the house, only, owns; the family does not own. The head of the house owns. Only he really doesn't own the family. You get the idea? Here you've got one of these split "does" and "doesn't" propositions.

A German head of a family would say, "My house." He would say to a – his wife, use the phrase now, "my living room; my sitting room." See, that's a little strange, isn't it? You

didn't quite get it for a minute how he's – so, naturally it's his house. But, you see, what you get as his, is you get an immediate picture of communal family ownership of the home. But he's talking about – immediately is his house, exclusively. It's not – doesn't belong to his wife and it doesn't belong to his children; it's his.

And you get that kind of ownership going around and around and around and they get so upset about ownership that they – somebody sooner or later has to have an anchor point, and nobody's got any anchor point in Germany. You know, they have to go out into France to see if they can swipe one – a cow or something.

I'm making fun of the German excursions down into – I don't think the Germans ever would have burst over their borders though, if the Roman Legion hadn't kept going in there. It's one of those things. The Roman Legions started taking away the German anchor points, so the Germans started taking away the Roman anchor points and it's been going ever since. Exactly how Americans get mixed up in this is still a puzzle to me.

But anything you want to talk about here – that's what I have been giving you a very rapid rundown on – resolves itself to what? The decline of "It doesn't matter who owns it," to "I have to own it," to "I have to protect it," to "I have to hide it," to "I can't own it." See? And that's the dwindling spiral and it's the subzero Tone Scale.

So, what are you working on with preclears? It's all a question of anchor points, possession of.

This is real silly. Your preclear's got this one: "If I – " (he's got this way back on the track): "If I didn't make it, it's not mine." You see that? "If I didn't make it, it's not mine." And that's what he finally gets into in every life; he comes to a point: "If I didn't make these anchor points, they aren't mine, and I didn't make the MEST universe, therefore it's not mine."

And we get to the second Christian operation is that "who made it, owns it." As a matter of fact, you tell this to some preclears and they just don't get it through their heads at all. It's just completely missing.

"Well, it's God's universe because God made it! Therefore, it can't be my universe." Nuts!

You can own a home that was built by a contractor. It can be your anchor point very thoroughly. You can have a mock-up which was designed by a Parisian dress designer; you made it but it was designed by a Parisian dress designer, which is the same thing as duplication.

You can duplicate that chair with a mock-up alongside of the chair. Well, the mock-up is yours. Well, people won't own the mock-up sometimes, when they get way down and bad off, because it's the same design as that chair. You see? Somebody designed it, so – they made it but somebody else designed it, so it's not theirs.

This is a terrific thirst for originality and is necessity for originality. This necessity for originality says, "It must be different," which says at the same time, "I cannot go back," which says, "Nothing can be the same," which says – and this is awfully important to you – which

says, "I can't have the same effect twice," which says, "I can't return into geographical areas where I've been." You get how all that adds up? Just a straight geographical area?

Now – now your preclear says, "Well, I had a terrific effect, I was – I was processed, and – and all of a sudden, why, I felt like my head was blowing off, but we stopped the session, and it's never happened to me again. I thought for a moment there I was going to get out of my body and this is never going to happen to me."

He's just got this terrific thirst for originality. He is unable to accept an anchor point which he himself didn't make! Everything has become too insecure to him; everything has become too insecure to him for him to possibly own anything. And they won't make an anchor point because if they make it somebody else will just take it away from them, and that's that. So, that's – that's where you get this.

And you just should put geographical position together with "won't duplicate," together with "it must not happen again – it won't happen again." All these things go together.

Now, you have to waste – on these cases – you have to waste some of the darnedest things to get some of these cases started. It – some of them are so far gone that they have to get a – get a rocket ship to reach bottom. Because any big, broad concept that you hit, they can't have it. Now do you see why this "wasting so they can have" is important?

Now, you can take one of these cases, and you can work with him very carefully on gradient scales to the point where you can make him have something, till he can own something. He can own his own mock-up. And all of a sudden your case is going to do a zoom! And then you work with him again to where he can actually own something else – zoom!

Ownership is established as a low-level symptom of control "If you own it, then you can control it." That's not necessarily true. He's hung up on the basis if you don't own it, you don't dare control it because the cops will get you, or something.

Just – you'll find a lot of guys around who are good Step Is who won't go near anybody else's body. Why? Because they might make that body move. Well, they don't control it. You see? They don't own it, so therefore they can't control it.

And you'll find cases at the Step I level hung up right at that pin: "I don't dare make something else move which doesn't belong to me." Well, any time you got ownership sneaking in like this, you've got this – this same foul-up.

On your low-tone cases, you've got to waste some of the darnedest things so they can have them. You've got to waste hiding before they can hide anything. You wouldn't ever look that low into a case, but by golly there it is. You got to waste hiding things so that they can eventually have the right to hide something. You've got to waste protecting things so they can eventually own something. And then you've got to waste owning things until they can have an anchor point. And there's a formula.

Now, that is – that's for a good auditor. That's Creative Processing, gradient scale, careful, on the walk, straight through until he can finally get up scale on this level. He can at

least own a mock-up. It's his mock-up. That's all you've got to do, just work with him until you finally get him to own a mock-up.

Well, doggone it, you're not going to get him to own a mock-up unless he can hide one. See, because if he suddenly had a mock-up, everybody'd take it away from him. He knows that, so he doesn't dare bring a mock-up out into the clear. Furthermore, he doesn't know where he is; he has to be told where he is, and – you see.

Now, the closest you'll probably get on one or two cases that you'll run into – the closest you'll be able to get is he can have a couple of hidden anchor points. So he has to waste "hiding things" until he can at length "hide something." And then waste "protecting things," until he can length – at length have something which is masked.

How do people protect and hide things, by the way? They drop black hoods over them. You want to know what occlusion is. That's all it is. You guys – you guys hammering and pounding around on occlusion, very, very remarkable. Because this is – this is something that you know very well what you're doing. You're trying to hide your own body after you've lost something so that nobody else will get it. And some people let their faces stick out, all of their body is occluded but some little part of the face, and it's really interesting.

But, it – you get this with wasting hiding. You get that, "Wasting hiding." "Wasting protecting."

"All right. Now let's protect a General Sherman tank. Let's drop a black hood over a General Sherman tank."

"Now let's protect the sun. Let's drop a black hood over it. Shields-let's put armor plate around it. Let's do various things in order to protect it."

And the conceit – this fellow's conceit of what he's doing will eventually just kid him out of the whole thing. It is really conceited! He – he's trying to protect everything and he kept falling back from it and so on. All right.

Molecules tell you where you are. If you don't own this universe all position is other-determinism; therefore, you're lost. And there's where ownership, of course, ties in immediately to a position.

And therefore, if you own it, it is self-determined. That's self-determinism there. But there's obviously a lot of other people around, so to – real ownership of it is ownership of nothing – way on up scale.

Now, the effort being made by most preclears is to own the universe so they can have some anchor points. And there's where you get the inverted eight.

Now, what's all these inversions? These inversions are efforts that have been made to own something and then one has been driven off of owning them further and further and further, and has to go further and further out until the fellow goes on an inverted eight into space; and he's all set then; he's got to be God. You see, he's got to be somebody else in order to own something. And what do you know, every thetan is in that spot. He's got to be something else in order to own something because he can't own it himself. And we've just

taken in the whole category of the spooks, ghosts and spirits that are – we call thetans here on Earth.

This is very apropos right at this season of the year – Halloween and Theta Clearing.

By the way, there's an awful lot of thetans won't exteriorize just because of that. They don't like the idea of being a ghost. They – they think of themselves as ghosts, and so forth, and they've got that all crossed up.

Well, what's this universe saying to a case that's having a rough time?

What's that wall saying to a preclear who's having a rough time?

Male voice: You don't own me.

That's right. It's saying something much more pertinent. It's saying where he is. This wall is saying to the preclear where the preclear is. Every molecule in this room is saying to the preclear where he is. Every molecule in the universe is saying, "There you are." The molecules say where you are. See?

All right, now in Self Analysis, as he begins to make up mock-ups, what is he doing?

Male voice: He's putting out anchor points.

That's right. And what are these anchor points saying to him?

Male voice: There you are.

That's right.

So, from where – these molecules are saying to somebody, "Where are you?" when he's really bad off. When a guy is not too bad off they're saying, "There you are." And the only really reliable position he's got is where his mock-ups are saying to him, "Well, I'm right here." "There you are" – his own mock-ups are saying to him. See what that is?

Tells you immediately, then, what your problem is. Problem's one of location.

It tells you, also, that the three universes of which we speak give you another process which is a basic process – very, very, very basic process.

And that is you run the preclear on holding two, four, eight anchor points of the MEST universe of the room. Have him on two, four, eight anchor points of his own; and have him in two, four, eight anchor points of somebody else's; and then have him in two, four, eight anchor points of somebody else's who's putting them up for somebody else. He's just caught in the cross-fire. That tears up family life. That's Papa and Mama. Papa and Mama are always putting up anchor points for each other the kid gets caught in.

You get what that pattern is now? That's the basic bracket. Now, you would run that by running – you have the fellow put up – you have the fellow put up anchor points (I don't care how many), anchor points for himself; other people putting up anchor points for him; other people putting up anchor points for other people with the pc in it (as a thetan, of course; just forget about his body); and the thetan contacting the eight points of the room around him one after the other – two, four, eight points of the room – and holding on to them. Each time without thinking!

"Put up four anchor points of your own without thinking." Somebody else puts up four anchor points for him, around him, something of the sort, without thinking. Other people put up four anchor points for other people around him without thinking. No thought connected with any of this. Then he puts up two, four, eight.

Well, you can go right on to the MEST universe and clear him on through the sixth dynamic which is the special track free-up. We can get something else holding on to the corners of the room; other people holding on to the corners of the room for other people. That'll blow the whole bank. So you run the bracket on this surrounding universe. You see?

Very often, one of these cases has hung up. You've asked him to hold the two anchor points, and he's come up, up, up, up, up and then all of a sudden sort of, it doesn't improve too much. Well, it's about time you had him – had him have something else hold on to the two anchor points of the room; produces a rather weird effect.

You can also have him in the middle of other people holding on to two anchor points of the room for other people and it produces, again, a rather weird effect.

He'll have a mass of energy, in front of this fellow, that's really been bothering him. If you'll just pin two corners of it – this is not the same process; this is a freak process I'm giving here – he's had this mass of energy in front of him – you just make him hold two corners of that mass of energy which has been bothering him and put them up to the two corners of the room. Just let them hang there for a while.

And what do you know, overt act-motivator sequences will run off – times when he's hit things and times when things have hit him will run off. Why? They're – they are what's holding that ridge in abeyance. All right – in suspension.

You see, the overt act-motivator sequence holds energy in suspension. We've gone over all that in 8-80, just mechanical. Holds them in suspension, so any big ridge deposit or something like that he's got around him has some overt act-motivator DED-DEDEX significance to it. So the second that you hold – have any one of these ridges hold the two anchor points of the room – he can reach up and pin them up to the corners of the room, or he can tell them to reach up to the corners of the room, and it will – and the overt act-motivator sequences will start to run off the energy.

Of course, it's – you don't care whether it does or not. That's thinking, watching those things roll off; but they'll tell you about it. They'll say, "Gee, there is the time I hit little Johnny. And huh, wait a minute! I've got a somatic in my nose. There's the time little Johnny hit me." The theoretical material we had in 8-80 is proven up by such techniques.

This, by the way, is a rather neat little technique. But it doesn't get you anywhere near the distance on the line you think so, unless you use it on such a thing as the Assumption.

Your preclear's parked someplace on the track. Let's take up Book One. And you have to pay attention to that. Remember that we haven't thrown away Book One.

Now, just going on with this material here. MEST is saying where the preclear is. Also tells him where he isn't. And he isn't looking. It's just saying to him where he is. And if he

puts together his own bank right, then it'll tell him where he is, and he should be telling himself where he is. He shouldn't be letting MEST tell him where he is.

But you have to bring him up through the sixth dynamic so that he gets anyplace. Now, what do we mean by "getting anyplace?" Finding out where he is. Where is he? Well, he's exactly where he says he is.

[Please note: The first portion of this tape ends abruptly as did the original master recording. It continues now with the next segment of this lecture.]

Little bit more on the morning lecture of October the 26th, following the first hour.

I just want to just repeat this, so that you really get this squared around. What – what the hell is a restimulation on an engram? What – what is this thing?

When we said "cellular memory" we weren't kidding. The cells think they're someplace else. That's all. They're being evaluated for by particles they have made which are copies of energy which has been around them.

And the cellular bank and the energy bank surrounding the person keeps telling him, "You're in Hoboken. You're in Hoboken. You're in Hoboken. You're in Hoboken." He isn't in Hoboken; he's in Poughkeepsie. And it's – he ran into an automobile – he ran into an automobile in San Francisco, and so the energy which has impinged itself upon the cells and so on – the whole composite of the – of the reactive bank – is saying, "You're in San Francisco. You're in San Francisco. You're in..." You're not in San Francisco; he's in Nova Scotia or wherever he is.

Well, now when this gets complicated up and there's a bunch of cells saying, "You're in Arslucus. You're in Arslucus," another bunch of cells saying, "You're in Aldebaran. Aldebaran. Aldebaran," and another bunch of cells saying, "You're at 45th and Broadway – 45th and Broadway," and another bunch of cells are saying at the same time, "You're in Los Angeles. You're in Los Angeles," you can see that he becomes confused about where he is.

An occluded case is no longer able to keep his space apart adequately and so he is up against a continual bombardment of confused particles, each one of which properly states that it is in some other place. It isn't in any other place! It's all there!

But where's "there"? The only "there" there is. Now, if you're trying to evaluate this against an ideal "there," we're going again into the hidden standard. The hidden standard is that there is a "there."

The only "there" there really is, is where the preclear says he is. And when he starts letting the body tell him where he is all the time – it of course is convinced that it's in Hoboken, it's in the – it's in the Pliocene Period, it's here, it's there, and it's a here-and-there in time, here and there geographically (which is all the same thing) until he gets into this horrible condition of confused.

When we say somebody is confused, he is confused about where he is. But we say somebody is anxious, he is confused about where he will be. Why is he confused about where he will be? Because he thinks, in the first place, there will be a place to be that he himself does not determine. You see how ridiculously silly this gets.

Now, all you've got to do to process anybody up the line is use any process – anything, including a good looking girl – which tells him where he is. You see? And all of a sudden he sees something. He sees something suddenly, and he all of a sudden is quite certain of it. The second that he becomes certain of an anchor point, he gets certain of this thing called location. The second he's certain of location, he is someplace. And that's the first time he is someplace is where he – when he's convinced he is someplace. That's all.

Now, why does an impact evaluate, and why does a knowledge become impact? Well, that's very simple.

When – when an impact takes place, it is an emphatic statement: "Here you are.

Now, you'll get somebody who has – who has beaten up a lot of guys. Let's take a boxer. He's been evaluating for people – bong! See? Right on the kisser – pam! That means where you are. Where you are. There you are. There you are. There you are. Here you are. Here you are. Right on the end of this glove. And when a fellow's been hit often enough, he becomes convinced that he is knocked out and so assumes a level of unconsciousness which is a reduction of awareness.

Now, this boxer having said, "There you are. There you are. There you are," is still carrying around a bunch of deposits which say exteriorly, "There you are." If this bank ever reverses on him – if he ever gets hit that hard himself by another boxer – he's liable to get identities confused. See?

He said, "There you are. There you are." Well, there's a good certainty out there. Now, he doesn't know where he is, but there's a swell certainty out there – out there about three feet away or two feet away – two and a half feet from him – and boy, it's just got "there you are" written all over it. So he's lost, so the best thing for him to do is to slip around and get into this situation which is – in which he's told where he is and he feels real good about this.

Now, what's the proof of this? Well, you can have your preclear – let's say your preclear has beaten somebody up a lot. Let's say, he's really raised hell with the neighborhood kids, and he's beaten them up and beaten them up. You could just have him put the kids on backwards; that is to say, let's put Johnny out there and have a communication line go between the pc and Johnny and now just reverse the two terminals. Your preclear will very often get a much higher certainty by just switching the terminals. He's now Johnny and Johnny's now him.

You see, it's valuable being told where you are. Don't devalue this terrifically wonderful thing called an impact. I mean, it tells you where you are, and that's good! You know, a mock-up – that's kind of soft and easy; it sits out there and so forth; it doesn't jump on you and kick your teeth in.

That's what a lot of preclears low on the scale just hope these things will do. See, that's why they say, "Well, I didn't get any effect from it." In other words, "It didn't give me a somatic or it didn't knock my head off when I did this." They expect an impact. They hope all of a sudden that the bank – some portion of the bank – will go bang! bang! on them and they'll say, "Gee! Here I am. Isn't it wonderful, here I am."

If you've ever seen a V, who has suddenly run into an effect which has practically taken his skull in half or something of the sort – gee, he's happy! He's real cheerful because something hit him with a hard enough impact.

But the unfortunate part of it is it's a facsimile. And this facsimile says, "There you are" all right, but the question is "Where?" Now, you begin to locate for him where this is on an E-Meter, and he's liable to be real happy if you suddenly find out that this is the Clam, or this is the Weeper, or this is space opera or something of this sort. Why, he knows where he is. He's being hit right in the face with a ray gun or something like that. He really is much happier to be there being hit in the face with a Fac One machine, or a ray gun, or something out of – out of the bank than anyplace else.

We've got to show him he can have some kind of a contact with a fairly reliable, agreed-upon orienting factor.

These little molecules running around here could be called navigators. They tell you where you are. And if you accept this 100 percent of the time – that they tell you where you are – and you accept simultaneously that they aren't yours, you're being otherwise evaluated for. And as soon as you're otherwise evaluated for too much, you're lost.

So, the best way of – to handle one of these guys and get him out of it is at least orient him someplace. He don't care where you orient him. Just have him put up two cannon firing straight at him. Just get him to mock up two cannon firing at him, and say, "There you are," in front of the two cannon. You don't have to tell him this; you shouldn't tell him this. Just have him mock up two cannon firing at him.

That's why motivators are so precious. They're locators. See why these guys get motivator hungry? See, they – they're lost.

Male voice: An overt's just as much of a locator.

Oh, an overt's a good locator too. There he is. See, you've really got somebody real dead there in front of you. And he isn't going to move; that isn't going to be a shifty anchor point, and furthermore, nobody wants it. It's decaying. It's a good safe anchor point to have, a couple of dead bodies out in front.

I saw one preclear one time in one – I – this was very early in this business. I couldn't understand at the time why I never succeeded in running out a pyramid of dead, smashed bodies in front of him.

They had been hit by concentrated cannon fire and they were right there. And I'd try to get this guy out of that engram! Boy, no! He didn't want to get out of the engram, till I finally found out he was happy for the first time in a long time having that thing sitting in front of him. He also had a somatic. I mean, he was – probably ran up against these dead bodies, and was – he was about ready to jump the mound when a bullet took him.

So, as a dead body, he was not valuable and these dead bodies were not valuable, but there was plenty of impacts and lots of locator involved in it. See how this is?

What's wrong with a V? The first thing he'll tell you, "I'm lost." Well, then, if you get the idea of somebody losing something, you just ask somebody to get the idea, to get the

concept "I am – it's – it's gone," and the field will turn black on him. Well, that's just a restimulation of covering up him so he won't disappear too.

But, there's where energy comes from – much simpler than that – there S where energy comes from and so of course the field is black. See, energy comes from terminals, he thinks. He's agreeing with the universe.

Why do all nuclear physicists eventually go into communism? Well, here's Oppenheimer – the other day was suspended by the government for appointing communists to atomic energy posts. I know these boys; I know them rather well. I never cared to follow on the same track, I wasn't that – that concerned with what is it – "What is this molecule?" I was much better concerned with "Who are these men?"

Now, another thing is they fall off in processing – you fall off: This guy will get the idea of "Who is it? Who is it? Who is it? Who is it? Who is it?" And "Who did it? Who did it to me?" He's trying to locate this all the time.

Well, that's just a very aberrated line. "Who is it?" and then there's "What is it? What is it? What is it?" and boy, he'll just run this, "What is it? What is it? What is it?" and so forth.

But actually what he's looking for is "Where is it?" And more important than that, "Where did it put me?" That's what he really wants to know. "If I can find that, then I can find me."

The Indian was a pretty high-toned individual. He used to get lost and some white man would say to him, "Well, gee, you're lost!" And he would say, "No! I'm not lost. Me not lost; wigwam lost." Your white man out in the woods, he becomes lost. The wigwam is not lost, ever. See?

So to bring these guys out of it, to get this visio on, and so forth, they've got to be able to have something and so we get havingness as tying in immediately – ownership, hiding, protection and all these sort of things – they get tied in immediately and instantly into location. He can't be located by something unless he owns it, because it'll be taken away if he doesn't own it. And in this society he counts on the cops to keep things from being stolen, so there's dependency on police.

So, if he's counting heavily on the police and then something gets stolen anyway, or by some legal shenanigan something goes by the boards, he goes into a decline.

You'll find many preclears started down the chute immediately that he was done out of something. You wonder why this business of ethical line comes into that; there is ethics. He's got to have an ethical standard, because if he doesn't have an ethical standard, then there is no agreement on who owns what. Well, he's already down the chute because he thinks somebody has to own anything to be located by it.

You see, you don't have to own that car down there in order to know where you are in relationship to that car. That's real silly to think that you do have to. And yet most people are counting on that. They think if they don't own anything, why, it'll be moved. When a guy's real bad off he has to own everything on a deed, protected by police. Process somebody like

that sometime, you've got a job on your hands, because of course, he knows, really, that he owns nothing. And you'll find out you have to waste hiding on him and so forth.

Well, I've given you two or three processes this morning, but the most important process I have given you is Self Analysis. Let me say that again. That's terribly important.

For any case that's having a rough time, simply make him put out a couple of those mock-ups every time they're called for. That's all. And just keep it up. It's a security. The guy starts to process on it: "Gee, yeah. Yeah. Yeah. Mock-up's real poor Oh, yeah. Nonexistent" – he can get the idea they're there.

"Well, put them outside that zone of occlusion you've got there somewhere. Put them outside that. Just keep putting them there."

And eventually it'll come clear Honest it will. Because the fellow eventually gets the idea that he's there in relationship to his own mock-ups and that's the best place he can be. There isn't any better place.

And there's this other process of brackets of space – brackets of space.

And then there's one engram that I'm going to talk about at length this afternoon: the Assumption, which is the real louse-up of all louse-ups on occlusion.

But when you "waste hiding," "waste protection," and "waste ownership," you'll find out that it gets wasted by capping these things with blackness. So you want to run those few things.

There is also such a thing as "wasting life." And a lot of your pcs are wasting life by being processed. See, they don't have to live during the period they're being processed, and that gives them a swell opportunity to waste living. Waste action – same thing.

Sitting still, you'll find nearly everybody in this society has the ambition to sit still. And that's the big ambition.

What is the level of acceptance of this society? Well, if you just have your guy keep on mocking up lots – hordes of people sitting still you'll find they'll go right into the whole society and shlupp! Hordes and hordes of people doing nothing but sitting still.

Okay.

[End of tape.]