

AN ASSUMPTION, LINES, CORDS, HAVINGNESS

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1st ACC – 33

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[Based on the clearsound version only.]

We are going to take up this afternoon something called an Assumption.

And we are also going to take up lines, cords, ridges, havingness, bric-a-brac, brac-a-bric and odds and ends. The end of the lecture we will take up miscellany – she's a very easy preclear. All right.

The auditor should know something about an Assumption. The Assumption is that moment which occurs in the lifetime of nearly all babies when it becomes attacked, feloniously assaulted and stolen and deprived forevermore of its self-determinism, the love of its parents, its wealth its health its longevity, and anything that could have been good, nice, pleasant or desirable for the baby. And, of course, all of this is the fault of; the blame of the thetan. And this is what we're going to take up.

However, this morning – this morning I figured out that the baby was to blame for the whole thing. What was the idea of getting born? What was the idea of having parents? What was the idea of these two parents becoming excited on the second dynamic? What was the idea of laying out such trap bait as that and thereby luring in some perfectly innocent, sweet, impossibly pure spirit and corrupting it and degrading it and tying it down to gravity and to Earth?

And we found out that it was the baby's fault entirely for being aesthetic, for being so beautiful, so – being so covered over with womb wax, for being so, so tasty a morsel. And this we considered was the baby's fault.

The actuality is, is any time you start figuring out fault and blame in any department at all anywhere, for any reason, you immediately can find that any motivator is an overt act, and any overt act is a motivator And if you don't believe this, figure it out sometime.

Now, all you have to do is get a preclear up to a level of certainty on this – now it's like this – it's like this: now, let's just – let's just be certain right now that all the motivators

which you need to completely balance up your case have actually occurred in the last three seconds in plenitude.

Can you be certain of that?

I'll tell you, it's something on this order – something on this order: there is a neglected process which you had better know as it is a tremendously valuable one and which you should not omit from your abilities, and that is making the preclear able to handle time. You could spend a long time on gradient scales with this until you had accomplished it and you would have a preclear in pretty good shape – just this one all by itself. And that is making an anchor point disappear.

Imagine the lot of a poor preclear who could put up anchor points but he can't vanish any. He has agreed with conservation of energy. And conservation of energy is "we must not destroy each other," which is communism. (Now, how did we get over in that bracket? Excuse me.)

"We mustn't destroy each other, and therefore, we have to be very good to each other because particles are indestructible because if you destroyed particles the police drive up in a paddy wagon ..." (How'd we get off on that?)

Don't tell me that this thing about conservation of energy has something vaguely to do with human behavior. Indeed it does. By the time the person has agreed with the MEST universe to the degree that he cannot himself vanquish molecules, atoms, when he can't out-competition fission and all these other various things, when he can no longer do these things, why, then he gets the idea that he cannot destroy.

One – "Life is so precious, and everything is so precious, that we must not destroy anything."

Well, we get a culture hanging together. It's always good sense, you know, to leave something undestroyed around. But it's awfully bad sense to leave everything undestroyed everywhere. This is pretty bad because it fouls up time and time goes out on the preclear.

Now, you'll see as the first entering wedge of a dwindling spiral in a preclear this symptom. You'd do well to take note of this symptom because it is the first thing you may notice about a preclear. He's still in good shape when he's doing this, you understand, but the end is not in sight or anything like that when he starts this – but it's just a little entering wedge. He all of a sudden finds himself short on time. He's just a little bit short of time. Time is a little bit shorter and a little bit shorter and he has less and less time.

Now, eventually he gets to a point where he doesn't have time. He's rushing time. No matter how illogical it may seem, he just doesn't have any time, so he has to sit around all the time because he just doesn't have any time to get anything started, you see? And there is the point which, incidentally, is not too far down on the Tone Scale. Not too far gone.

You'll find people in various climes who are just very much this way. They just don't have any real time to do anything because, you see, they just don't have any time; and so they sit down, you see, and have to be more or less motionless about the whole thing.

Well, you watch that symptom about time – no time – because it'll show up in mock-ups in this fashion: "no destruction."

You want to watch how people put things into yesterday – this is the tool we're talking about – and put things into tomorrow.

Now, you're giving people drills.

Now I'm going to give you, as a unit here, a drill right now on this and give you a demonstration of how this is. All right.

Let's mock up a white ball.

Now let's put it in yesterday.

Now let's mock up a green ball.

Now let's put that in tomorrow.

Now let's mock up an X and put it in yesterday.

Now let's mock up a circle and put it in ten thousand years ago.

Okay. Now, how many – how many here did this one? Moved it geographically?

One, two.

Female voice: You mean put it in one place or another?

Yeah. Put it in another space to put it in the past?

Female voice: I did.

One, two, three, four, five.

Okay. Now, I'm just going to – that's enough so I'll just give a little more drill to the class here and we'll have this thing out of sight right now.

Let's put a white cube up.

Now let's put it in three minutes ago.

Now let's put a green cube up.

Put it in ten seconds ago.

Now put it in a minute ago.

Now in ten minutes ago.

Now, where'd you move it to, to put it in ten minutes ago? You didn't move it anyplace, did you? Is that right? Didn't move it anyplace.

Male voice: On the first one there, why, it just sort of disappeared and then I got it again and I put it in some other time and...

Mm-hm.

All right, now let's put an automobile out in front of you.

Now let's put it in yesterday.

Where'd you put it? Did you move it geographically to put it in yesterday? Well, how did you do it?

Female voice: Popped away and disintegrated just immediately.

Hm?

Female voice: Disintegrated just immediately.

How did you do that?

Female voice: Be gone!

Mm-hm.

Female voice: Even faster than that.

All right, now let's mock up an automobile and put it in twenty seconds ago.

Now, what happened? What did you do with it?

Now let's mock up an automobile and put it in a half an hour ago.

Now let's mock up an automobile and put it in a thousand years ago.

How are you putting it in a thousand years ago? How did you do that?

Female voice: I just sort of heaved it.

You threw it someplace.

Female voice: Mm-hm.

Yeah! That's the symptom... I'm sorry to use you as a horrible example; you'll have some processing this afternoon and you can run it out.

That's the only thing really wrong with a case. She's throwing things to another geographical area in order to vanish them.

Now, please, let's look at this thing very sensibly.

And you see this box here. Now, I say about this box, "It is here." Now, if I say about this box, "It is here," – we'll just take this as present time – and now I have to put it in a thousand years ago. "Okay, I'll put it in a thousand years ago" – has this got anything in it? – and I as a preclear, I say, "Okay." "It's in a thousand years ago." The hell it is! It's on the floor. You get the idea?

All right, now, I say – you say, "All right, here's a box. Put up-mock up a box." There's the box. "All right, let's put it in tomorrow."

"Okay. I'll put it in tomorrow."

Only it isn't – it's over here on the floor. Now, you wonder why this person's bank jams up? Have I made an adequate demonstration of what happens to old facsimiles? It's just a misconception with regard to time.

Time is a moving pattern of particles.

Now, the way – the only way you could vanish this – you could put this here yesterday. But you understand if I put that in yesterday, it might very well be here today, too.

So, if I said, "Well, let's put it all in yesterday and not today," we'd have it. If I put it all in yesterday and not in today, all I would have put there is – right in the same spot that it's in – I would say, "Well, I remember it was there yesterday." And one says that with certainty, "Oh, yes, I remember it was there yesterday."

Now, put it in a thousand years ago. "Oh, yes, I recall about a thousand years ago. Mm-hm, just about the time of the Crusades. Mm-hm, earliest Crusade, and so forth, and it was right there in – hanging in midair in North America, which was unexplored at the time, and it looked very peculiar there, too." But you'll be very – you'll be very surprised.

The next thing a preclear will do is he's – as he's running this – is he will put it into a thousand years ago (proper geographical locale, you see), he put it in a thousand years ago and you want to ask him this: "All right, now," he says, "yes, I remember it was there a thousand years ago and it's not there now; but it was there a thousand years ago. I'm sure of that."

And you say, "Can you still see it?"

And if a case is having any trouble with time, he'll say, "Yes!"

And you say, "Well, where is it?"

"Well, it's in a picture a thousand years ago."

This is only a person who can't part with something. This is just another question of Expanded GITA: can't have, too scarce, can't part with. See that?

So, you ask somebody, you say, "All right. Now, put it in yesterday."

And he says, "All right. I did."

And you say, "Well now, can you still see it?"

"Well, yes," he says, "you kind of have to hold it there."

You get these manifestations?

Now, put it in tomorrow. Now, how do you put something in tomorrow? Well, you remember for yesterday, but tomorrow you say, "Yeah. Well, tomorrow I'll walk in and I'll find that on the desk." Okay. It's in tomorrow.

You don't even have to be that literal – you just, "I'm certain it's in tomorrow. It'll be there tomorrow. It'll be there tomorrow at 10:03." That's all. But that is the only way you put things in yesterday or tomorrow.

Now, if a person is no longer able to vanish something, which is to say handle it in time, he's no longer able to destroy. They're mostly the same thing; the great destroyer is time. So, you simply do this with a preclear as an automatic reaction; and I'll do it with a preclear as often as – actually as often as I am consistently, or even now and then, processing a preclear.

I'll always ask him, "All right, now we've got this and that, so on, and so on, and so on. Mock up this and that." And he's getting all set to have a big explosion. You suddenly say, "Well, put it in yesterday."

"Yes," he'll say, "yes, yes."

Now, you can tell right at that moment what the heck he's doing with this, because if he's getting a big explosion knocked together, he generally will have a little bit of tenseness about it. And then you tell him to put it in yesterday and he's still tense. Of course, that is practically the supreme test: Can he start an explosion going, all ready to go, and then deny himself the explosion? Yes, pretty rough.

You ask him to put it in yesterday; he'll say, "Yes. Yes. What else do you want me to do to it?" Because he's still got hold of it, And he's saying, "Well, that's yesterday."

Now, another way to do it is to just keep on looking at the thing and say, "Well, that's a facsimile of it as I saw it yesterday." You get all sorts of rationalizations. But the point is the preclear has to be able to vanish things like this.

How do you do this? Well, you get that same gradient scale as I just gave you, "Put it in ten seconds ago." "Put up a white cube. Now, put it in twenty seconds ago." That was a moment before, you see, you gave the command. Well, that's easy to do.

You just say, "Well, he – I just put it there before he asked me to, which makes me real smart." Become complimentary.

"Put it in tomorrow." Now, how do you put it in tomorrow? You say, "It will be there." How do you put it in yesterday? "It was there." How do you put it in last week? "It was there. It was in last week."

Does time change a geographical location? No! Anything put in this room yesterday – we consider this room that space which has these MEST anchor points – anything put in this room yesterday is in yesterday of this room. Do you see?

Now, a person's time track will go so far on this that it'll start to jam; and all yesterdays are today and all the tomorrows are today. And he gets into a hell of a mess, and the only thing he can do to it is to shroud the whole thing with blackness and skip it – another thing he can do with occlusion. Or you just get him to part with something.

Well, now, to show you that this is scarcity, you'll handle a preclear, then, this way: you'll say, "All right. Now, let's mock up a box. Let's put it in yesterday," and he throws the box on the floor or something, and he says, "Okay, I've got it in yesterday." The hell he has! He knows he can turn right around here and pick the thing up. That's good and safe, see?

So, what do you do? Here we go with duplication. Put the box here. Now have him put a duplicate of the box here. "Good. Put another duplicate of the box here. Put another duplicate of the box here. Put another duplicate of the box here. Put another duplicate..."

Now he's starting to look kind of bored about the whole thing. You say, "All right, take that last duplicate and put it in yesterday." "Okay," he'll say, "it was there." He'll do that automatically.

So, when you ask him the question, "Now, what did you do with it?" or "Can you still see it?" you are testing him and the answer to this is make enough duplicates of the object you had him mock up until he can put one in yesterday. And you just work with the preclear on this. If you've got that thing solved so he's certain something is in yesterday, you have to give him enough mock-up in present time.

Now, blackness starts to get valuable to people after a while, so you have some people mock up some silence and put it in yesterday; mock up some blackness and put it in yesterday.

You can – sometimes have to have them make up enough blackness so they have enough blackness at the moment in order to be able to afford one piece in yesterday. This is totally a problem of mechanical scarcity and that's all.

It is resolved by making duplicates of the object which you're trying to get him to handle till he's finally willing not to have one now but to have it tomorrow, as well as all the others he has now. And then you just take the rest of those duplicates and one by one you put those whichever direction in time. Get that: direction in time. It's a misnomer in the language, and is the most aberrative part of the English language – is the – its misconceptions about time.

Time is a change of pattern, anchor points with regard to space, and that's all it is.

And you say, "This collection of points, or anchor points, was here yesterday," – pang! should be gone.

You don't disintegrate the object just because it was here yesterday. You don't have to destroy it just because it was here yesterday.

But a person who can't place these things in time is having trouble with what? Facsimiles. And which one in this Earth, at this time, is he having the most trouble with? And that is the Assumption.

Now, why is he having the most trouble with the Assumption? Well, that's very simple. He's having the most trouble with the Assumption because the poor fool has started in using facsimiles for his directive order change to the MEST body. And he started this at birth – and practically everybody did.

Now, let's take a look at the facsimile package which a person accumulates from childhood, from infancy – the Assumption.

He grabs the body and starts giving the body orders; it starts giving him orders; he starts giving it orders. He has to build up enough training patterns and make the body fall down enough and stand up enough and do this enough and get trained enough and so forth, he believes, until he has enough energy deposits kicking around so that he gets a stimulus-response package on his hands. So when he says, "Lift the right foot," he lifts the right foot.

This, in essence, is what "training" and "learning" is supposed to compose of. He learns to run. "Well, he has to learn to walk before he can run. Everybody knows that." There isn't any reason why he can't just tear off down the road. But as a thetan he's so darned weak he can't do that. So he builds up these deposits and you've got automaticity at work.

Then he's got all these training responses. Well, this is just higher and higher certainty on being able to handle a body and as the body ages he feels that this is himself. It is not. The body is not physically capable of doing certain things until certain ages have passed. So, a thetan is actually monitoring himself against the growth of the body, the capacity of the body to do.

So if you want sometime, just try and get a ten-year-old boy, or something like that, with about a ten-pound or fifteen-pound pack on his back to walk up the side of a mountain. He gets about halfway up the mountain and he'll fall on his face. Why? His rate of burning is too fast and his energy storage, as far as a physical mechanism is concerned, is too little. So, everything is arguing against him, but mainly just his age and his bone formation and that sort of thing. He just isn't up there yet.

Now, this is training in terms of physical beingness, and the thetan gets this all mixed up with energy deposits and eventually a thetan starts keying in. And what does he do to give the body any orders? Big joke! He goes through – back through this training communication system. And that is composed – that's composed of every confounded facsimile he's got keyed-in.

Now, you wonder why people act like other people? Well, let's take the package and let's have a whole bunch of lantern slides up here. Let's consider the thetan is able to propel the body by means of a stimulus which is a tiny beam of light.

Now, let's take a facsimile – let's do it by facsimiles; this is real dumb, but we'll – this is the way they start doing it after a while. We throw this beam of light through the slide and it causes a certain image which we will call an action to appear. Now, he eventually gets this way: he finds out that that one image, that isn't so good, so he puts two slides, then he puts three slides and he puts four slides and he puts five slides.

Well, he's going through these old energy deposits.

Now, he says to the body, "Run!" and the body starts running if he's quite young. If he says – thetan says, "Run!" the body may lie down. And that's when he's really keyed-in back down the track. The idea of running brings on an apathy – he knows he can't run or something of the sort.

Well, is this a studied thing? No, it's totally stimulus-response. There is stimulus-response at work.

At the age of about thirty he's already going through dozens of these facsimile ridges in order to get a communication through to the body.

If you want to really see this in operation you should run somebody on old-time Ridge Running. You tell the body, "Walk," and then have the body say, "Can't walk." And you'll actually have the preclear seeing small beams of light in his head. And these little beams of light he can see that they get longer and longer.

"Now, just tell yourself to run as long as you can see a white beam. Oh, you can't see a white beam now? It's all black? All right. Now, tell yourself that you can't run. Okay."

"Yeah, it's turning white again."

First they'll say, "No, no," and "there's nothing white in there."

"Now, 'you can't run.'"

And then it goes a certain distance white and then it goes black again. Now, you start in the other way and you say, "All right. Give the command – body the command to run again."

The body gets the command "run" and it goes through and it's white-white-white-white-white-gray-gray-gray to black.

Now, give the command "Can't run."

What are you doing? You're just running through these old facsimile packages.

Well, everything would go along beautifully; this system would work like mad except for one thing: great big gaps occur in the package and those gaps are known as unconsciousness. After a while he gets the idea there must be somebody in those spots telling him something or other, so he'll fish them up – they're curious – and he'll plug one of those things in by accident. And after that he's in a good – he's in for a real good time, because all the language during the moment of unconsciousness will go into restimulation because it's in the package.

It's all very simple. We're just talking about Dianetics now. But that is the pattern of the stimulus-response mechanism on the part of a thetan. He says to the body – and where the devil does he first connect? What's his first connection? This is why basic-basic was so important.

The first connection the thetan uses, of course, is the Assumption. When he starts this stimulus-response thing he will start filtering all of his commands through the Assumption. Well, it will go into restimulation. And then he finally gets the tonsillectomy in there and it goes into restimulation and he's at length... We wonder why – what's this business about the winning valence?

It's just that the beam of energy put in goes automatically through – is attracted to and goes through all the winning valences in the package because those are the command valences, so that any command agrees with them and the agreement straight through the line of packages winds up with all the winning valences. This is a map of the bank. And you can draw that map just as I've given it to you now, and maybe you should.

Now you just – then you're just practically looking, looking at the – what is laughingly called the "human mind." Nobody would ever believe in such a mechanism as this but it really exists. All the winning valences.

What's a "winning valence?" It's just that thing which had the command value over the preclear at the time it happened.

This, then, could be space, a rock, unconsciousness. I saw a little advertisement this morning in a garbage can down here in the medical building this morning and it said, "the round-the-clock sedative," something about "the answer to a physician's care. It said that on the package. I thought that was very fascinating, "round-the-clock sedative." So that a

sedative has won and everything else has won. Now, you wonder why this thetan worries about being able to control his body. And why you get some of these fellows when you tell them, "Be three feet back of your head" – "Huh-uh!"

The one thing – I could assure you of this – of all other computations, the devil with them, there is this one and you will run into this one on every single case, is they're afraid they can't control the body from any other place than where they're occupying it because they're filtering every darned command they give through package after package after package of stuff. It's going through all these lantern slides. And the picture of every lantern – when a lantern slide – is a moment of force or impact – and this moment of force or impact, of course, is adding... It's a very good system, you see. It's a perfect system. It always works. It just goes through every impact on the whole chain.

Now, you wonder what's an accident-prone? If a fellow were only doing this kind of thinking, why, naturally, every one of those winning valences is potentially destructive.

Now, we say this fellow was well as long as he could (quote) "abreact his hostilities." We made him a sergeant in the army and he could be mean to everybody and after that he would have got in good shape. Well that, unfortunately, is not a gunshot process; that is not a point where you could put every preclear because many of them are so frightened of the winning valence that although the commands may plow through there, the preclear is someplace else to receive them.

So, you have the thetan calling himself up on his own phone lines so that he can put himself into operation.

But he starts out and gives the order as a thetan and then it goes through the phone line and he receives it as a human being who is actually in the valence of a bedpost. So he obeys his own commands in this fashion.

Now, these commands go rocketing back and forth through the bank and he at length gets into apathy about tracing them and he just lets it go through the bank.

"Well, I think I'll go down to the store now. I haven't much to do. But I guess I might as well go down to the store. Yes. Well, here I am going down to the store. Well, I should have taken my car; it's a long walk down to the store. Well, I didn't take my car and here I am walking down to the theater. I wonder what I'm doing walking down here to the theater. I was going to buy something, I am sure. It must have been something for my car." Where did all this start?

And you get psychology. The one great contribution of psychology is to kick everybody who has studied it into being a stimulus-response machine attempting to adapt to his environment.

Psychology is the great preachment of associative reasoning. There is no reasoning that is associative. That is unreason.

It means, "A beer keg is a beer barrel. Bigger. Which means 'my brother' because he's bigger. But now, if brother is bigger I shouldn't drink beer because that makes me smaller, but

it cheers me up and therefore it makes me feel bigger, so therefore I ought to beat up my brother."

So this is actually associative logic. A much better logic than most people use, by the way. It just goes on and on.

And now they've gotten every writer in the American scene today writing on the basis of voices talking to them. The fellow – what they call in literature a "stream of consciousness." And practically everyone has adapted Freudian characterization and stream of consciousness. People don't think like that, that's all, unless they are crazy!

The fellow who goes down and opens the door of his car saying, "Let's see, now I have to get the keys out of my pocket. Well, I think I'll get into the car. I wonder what she was really thinking about when she made that remark." This guy's nuts! This guy is all ready for the spinbin because he's depending on the body or the situation to restimulate some kind of a conversational thought. And the guy is down to a point where he is operating only in symbols. And the symbol is once removed from the actuality or a thousand times removed, in the case of a word.

People don't know what words mean but they sure chuck them around, if they're real nutty, as though they were objects. You can see somebody pick up words sometimes out of his head and express them. You can actually watch this operation as though he were running big derricks in on himself. He's got a word. And that word goes through something or other, and the word is the thing – this guy's nuts if he's doing that.

People who are in good shape just don't think on associative logic. There is no such operation goes on in the mind. The fellow looks, sees what the situation is, and then if he has been taught by education, psychology or something of the sort that he should think about it, he will run in after the fact of operation a stream of logic which justifies his having done it. And the stream of logic very often is much less valid than the looking that he did in the first place.

And then he gets to the point where he has to do this so much that he doesn't dare let himself know that he looked. He looked, then said he didn't look and then justifies it with a big stream of logic and then comes up and puts it into action later on.

All he's done is postulate the action and then this big gap of odds and ends and do-nothingness and to hell with it, and so forth, and "I'm all being so reasonable and this explains it all, even to me," and then he puts the action into action.

You know that nobody can drive an automobile on the basis of stimulus-response, associative logic and training patterns and reasoning? None of that bric-a-brac explains how you drive an automobile. An automobile is going too fast.

You get almost any driver down here on the road and say, "How do you know your wheels are at the distance they are from the edge of the pavement?"

"Well, I don't know. I guess there's a – I line up the fender. It's a matter of training. I've just been at it for a long time."

The guy who is a real bad driver is the fellow who is so short of viewpoints that he can't kick one out there that he doesn't know about that rides along on – alongside of a car and

actually monitors the front wheel of the car to the edge of the pavement. That's the end of it. He just drives the car by looking at it.

The fellow who didn't know he was going to have a wreck before he started on the trip is already a little bit too loopy for you and I to have too much to do with. See, he sees all the patterns and he sees the postulated patterns of action. He looks at them – all the patterns which are poised there for action all the way down the line. He sees his own and a thousand other people's at a glimpse and he just makes a prediction, then, on where all these particles of action are going to happen and he knows that they're going to happen wrong.

Very often some poor guy, because he's been taught he – taught there's nothing to superstition, there's nothing to prediction, there's nothing to this, there's nothing to that and it's all witchcraft and magic and mysticism; this poor guy had – knew he shouldn't have gotten out of bed that morning, but he lay there and he did it, he got out of bed that morning! And he – the next three months he was still regretting it. But he knew he shouldn't have gotten up.

But everybody – no, he couldn't have explained it to anybody. And after a while he's been right a couple of times and everybody has shaken his faith in his own predictability to such a degree that he feels kind of ashamed of it; and then he starts postulating bad things to have happen to him that won't come true; and then he starts postulating good things that have got to come true, then bad things that won't come true and – you see, so often he doesn't know what is going to happen in the future now because he knows he should think about the future. He shouldn't look at it but he should think about it.

Boy, I tell you, it's a complete impossibility for a mind to predict the future. If you just add it up actuarially you will find out there's about a hundred billion factors – just about a hundred billion – involved in you going down to the drugstore and buying a Coca-Cola, drinking the Coca-Cola and returning here. And if you could say with accuracy, "I will be back in sixteen minutes," there's about a hundred billion factors against you being back there in exactly sixteen minutes – for and against it. I mean, it's just one of these terrific computations; you couldn't lay it out on an ENIAC. You – it just staggers.

It's why boys operating in psychology just – well, literally thousands of them – blew their brains out every time they started thinking about the brain. Because it's just too complex if you add up the brain this way. If anybody here is finding any complexity in the problem of the brain, it's just because they've added up this lantern slide thing I'm just telling you about, and they said, "This is thinking" – this impossible number of factors, impossible!

You – there isn't a machine made today – whether it's to calculate astronomy or IBM compressed air computers or ENIACs and UNIVACs – you could mark them all together and hook them all up and they would not recover for you all the data or hold all the data contained in one mile of driving! Just wouldn't do it!

Because it just – it isn't that the mind is wonderful – the way I was buttering up people a year or so ago – that it can do this. The marvel of it is that people are so stupid that they think that they do do it.

If you keep up a consistency of looking and an alertness and a minimum communication time, you just take care of just billions of factors just as fast as they happen.

How do you take care of them? Well, you take care of them by seeing them a few feet before they hit you! And in some cases, if you're real up Tone Scale, you can see them a mile or two before they hit you!

You're driving a car or some guy who's – really thinks he's driving a car – he's down there in back of the wheel of that car and he's in the car and that's all he is driving – watch out! He's a dangerous driver.

A fellow that isn't riding out there to a point where he's driving five, six, ten, fifty cars – like the guy – so you drive with some driver and you come up to a blind turn and this driver is going seventy miles an hour down the road wapity-wapity-wapity-wap, and all of a sudden he takes his foot off the accelerator. There isn't any turn. There's a slight curve in the road, see? He takes his foot off the accelerator, taps the brake a couple of times and brakes her on down to about forty miles an hour. There isn't enough curve there to justify it but just as you get around the curve – he's never been on this road before – there's a turn, you see, and there's a big signboard there and there's a side road, and so he slacks her off again to about thirty and then the truck rolls out of the side road which has been completely hidden by the signboard.

Now he starts to do this consciously. Now he starts to think about "How am I doing this?" And instead of realizing, this stupid idiot, that he did it simply by looking down on the scene and seeing a truck rolling up there in a side road and driving on a map – just driving by the stars, you might say, is just driving on a map. He's just on the map and he is guiding the car on the map and he's doing all these other actions; there's nothing to this.

Instead of realizing this enormous simplicity – how do you trace a particle – he tries to do it by arithmetic, calculus, UNIVACs, ENIVACs, anything, see, and he gets completely screwy. He's saying, "My goodness! This must be very mystic. I wonder how on earth I could have predicted that that truck would be there at that time?"

Generally this happens when somebody retracts his attention by saying, "Gee! How did you know that truck's going to be there?" So, the guy immediately puts this on, see? "I wonder how I did know that that truck was going to be there? Gee. You know, I didn't see that truck!" By which he means "I didn't have my MEST eyes on that truck." Well, look at the difference between just looking at the situation.

Well, it's the same way with handling a body. Any day you start handling a body with beams, beams, beams, you're in for trouble.

One of the first jobs an auditor should have is just start disconnecting these beams the fellow's using to handle the body with. Disconnect and throw them away. Because all a fellow has got to do is just tell the body "Walk."

Now, the funny part of it is, if he's in real good condition, all he's got to do is lean on the window ledge and he sees somebody going by on the street and he just impresses it upon them sufficiently that they ought to turn around and go home for their wallet, and they will, although they got their wallet in their pocket.

Well now, how do you do this? By using super lengths of energy? No, by having a sufficiently high level of potential, and so forth, that just by looking at somebody you just tune them in, that's all. It's again lookingness. It's a postulate that is so potent in energy that it

doesn't require any energy to kick it through, merely because energy is a measurable manifestation and one of these things isn't. It isn't a nothingness he's handling there. It's real power. That is real power. Energy isn't power. Energy is when you kind of quit using real power, see, and you start to help it out with sticks and crutches and ...

An energy beam is a sort of a crutch to a thetan. Yeah, he has to prove it to himself he's doing something to it, see, so he puts a beam on it too.

This is real interesting. And now there is a lower level of all this, you see; way down on the Tone Scale the guy is in this same kind of a boat. He says, "Gee, if I think this thought the other people will do it and then I'll be guilty and be to blame. So therefore, I had better not think this thought."

And you get at the lowest level on the thing – restrained thought. That's right down there. A mystic has to think right thoughts. Restraining thought. That is something on the order of putting fences around air. Restraining thought – you just can't do it. There isn't any sense in this at all because you'd have to make the thought into energy and then put some kind of a barricade screen around it. And this would look a real interesting setup by the time you restrained a thought.

What do you know though? A fellow who's at that level of the Tone Scale has no power in his thinking. There isn't any horsepower in it. Now I don't know why these people worry so much about right thoughts or wrong thoughts. People at that level on the Tone Scale can't hurt each other for the life of them. They're like turning an army loose with soda straws and telling them to bat each other's brains out with these soda straws – these people that worry all the time about this kind of thinking.

The reason why this is taking place and why they are worried about it is because they've got this filter system in operation.

Now, do you see what this facsimile system of handling the mind does? The facsimile system of handling thinking and action is filtering through all these packages of ridges and all that sort of thing and it's very fantastic.

It looks like shooting a beam of light through an enormous number of lantern slides. And believe me, by the time that thing hits the screen it's a mess. And there isn't hardly – there isn't enough light hits the screen to even show an image in most cases. The thought just never gets through.

The thetan, after a while, is so bamboozled and so upset with a thought going through this thinking machine – we're talking about this same thinking machine we were talking about the other day – he's so confused he doesn't know whether he's issuing the commands or somebody else is.

About the time you've bailed him out of the middle of the thinking machine, got him out someplace so he can actually see he is – nobody else thought that thought, he did – he says, "Walk" and the body walks. That's a big moment when he's certain the body is walking because he told it to walk. So you want a control drill there as one of these drills.

Well, the worst part of all of this is that the package starts with the Assumption with this one body. And that's a vicious one because it's a thetan who is immediately out of the between-lives area who is – has a collapsed terminal on a baby.

Now, you get that very clear. A thetan doesn't come down from a between-lives area and traverse a piece of distance in order to be with the baby. No distance is covered.

What happens is the between-lives area collapses the space. And it's just a neat trick like that. And he's there. And this will more or less puzzle a preclear. A preclear can get upset about this on how we collapse space this easily.

Well, there's – shouldn't be very puzzled about it. It's just a collapsed space. That's all.

As far as the thetan's concerned, it's the best little old collapsed space you ever saw in your life.

So, he's getting the between-lives area as an energy deposit, lying on the front face of the body and it means that all of his commands to the body are going through – this is the neatest little facsimile anybody ever figured out. Oh, it's a honey. Just don't miss this one. If you ever set up a universe, don't ever omit this one. This is really just too good.

Every command he gives the body is being filtered by the commands he got in the between-lives area to "Go down; make MEST out of yourself; be a good boy; help everybody; don't ever recover and then come back here when the body's dead if you can make it." And it also, "So you're here again; so you failed again; so you don't have anything more to do; so we've got to send you back again." Yap-yap-yap-yap-yap!

And all of this is sitting where as a command deposit? It's sitting on the front of the body. The thetan had it in full restim at the instant that he hit the baby. Savvy?

How dreadfully, gruesomely simple this is. This is how you keep it in restimulation.

He knows he can't leave the body, if he's really got the Assumption in full, roaring restimulation, until it's dead. So, if he's impatient with life he'll have to start in killing the body and he will.

He'll also try to turn the body into himself. You will see many a man walking around who looks like a Fifth Invader. You just look at them sometime – this fellow, he's kind of ailing, but there's something or other wrong with his physiognomy, or something or other. He's trying – he's a thetan trying to turn the body into meat.

He can't leave the body without disappear – disobeying orders, but nobody told him he couldn't eat it.

[end of tape. This topic is continued in the next lecture.]