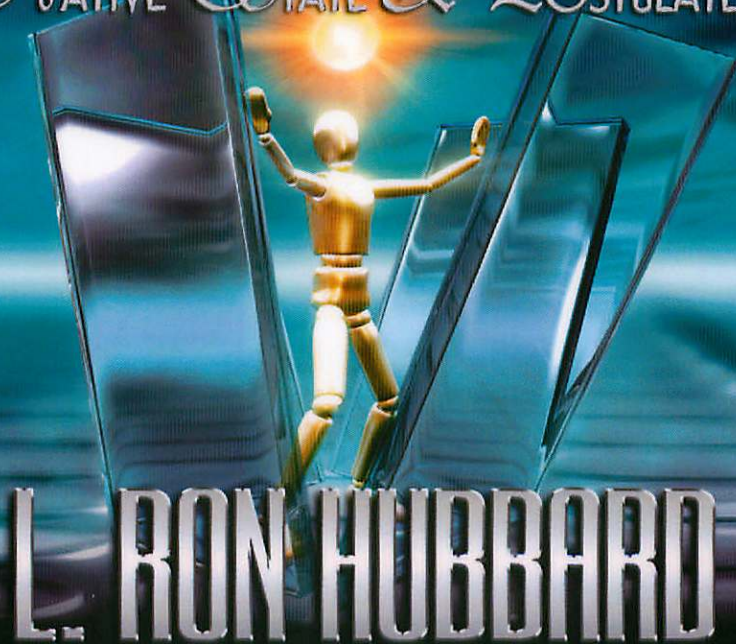


4TH LONDON

ADVANCED CLINICAL COURSE
NATIVE STATE & POSTULATES



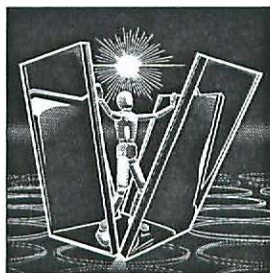
L. RON HUBBARD

LECTURES 1 - 4

4TH LONDON

ADVANCED CLINICAL COURSE
NATIVE STATE & POSTULATES

TRANSCRIPTS, GLOSSARY & INDEX



L. RON HUBBARD

VOLUME ONE • LECTURES 1-4

LONDON, ENGLAND • OCTOBER - NOVEMBER 1955



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IMPORTANT NOTE

In studying these lectures, be very certain you never go past a word you do not fully understand. The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.

The confusion or inability to grasp or learn comes AFTER a word the person did not have defined and understood. It may not only be the new and unusual words you have to look up. Some commonly used words can often be misdefined and so cause confusion.

This datum about not going past an undefined word is the most important fact in the whole subject of study. Every subject you have taken up and abandoned had its words which you failed to get defined.

Therefore, in studying these lectures be very, very certain you never go past a word you do not fully understand. If the material becomes confusing or you can't seem to grasp it, there will be a word just earlier that you have not understood. Don't go any further, but go back to BEFORE you got into trouble, find the misunderstood word and get it defined.

GLOSSARY

To aid comprehension, a glossary has been provided containing definitions of terms and phrases. Words sometimes have several meanings and the glossary only contains definitions of words as they are used in the lectures. Other definitions can be found in standard language or Dianetics and Scientology dictionaries.

If you find any other words you do not know, look them up in a good dictionary.

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The numbers in the margins of the transcripts represent track numbers on the CD, allowing you to rapidly find your place when resuming study.

FUNDAMENTALS OF SCIENTOLOGY AND RUDIMENTS OF AUDITING, PART I

LECTURE 1

A LECTURE GIVEN ON 3 OCTOBER 1955

65 MINUTES

We're going to take up now the most fundamental fundamental that we can take up. 2
The most fundamental fundamental is not *Dianetics: The Modern Science of Mental Health* nor yet *Dianetics: The Evolution of a Science*. The basis of basics happens to have been invented long after these books.

We are now looking, in this Unit, backwards across the whole of Dianetics and Scientology. And you will find that Book One has a place—it has a place—but it's close to the top. We are going to work in this Unit with the most basic fundamentals with which we can work and from these we are going to evolve the remainder of our material. And we will see where each one of these things we have had, fit and this should be very beneficial. I hope it doesn't fill you with regret, because it is running the time track backwards for many of you. And, of course, *regret* is simply running the time track backwards.

Now, the most basic thing for an auditor happens to be on page twenty-three of the *Ability* issue which was called the *HCA Manual*. And it's at the top of the page and it is as follows: "Rudiments: One: Awareness of the auditor, the auditing room, that an auditing session is in progress. Two: Two-way communication on a casual basis. Three: The delivery

of the question. Four: Communication lag. Five: The acknowledgment of the question. Six: The duplication of that exact question,” of course, by the auditor.

For an auditor, that is the most fundamental fundamental there is. That is something you should know even before you worry about the Auditor's Code—certainly before you would have to worry about the Code of a Scientologist. For in order to make any process work, these fundamentals must be observed. And where your processes have not worked in the last five years, we suddenly recognize this very strange fact that we had a fundamental below fundamentals that had to do simply with the conduct of the session.

And where the session was not precisely conducted and where these various points were not immediately and intimately followed, the most magic incantation ever invented in the history of this universe would not have worked as an auditing question. Therefore, our goal at once with the auditor is not to teach him newer, fancier processes; how to switch in midstream; dream it all up; look through the preclear's head; X-ray his chronic somatic and give him the proper pop question that will blow it all. See, that's clever but it doesn't work unless we have followed these fundamentals which you find at the top of page twenty-three of the *Ability* issue of the *HCA Manual*.

3 This material contains sufficient in it—these little steps that I have just given you—contains sufficient in it to explain why an auditor, for instance, does not have a practice—when he doesn't have a practice—completely aside from whether or not he gets results. You know, it's very possible to have a large and remunerative practice and get no results at all for years and years—centuries! The psychiatrist—they have the most remunerative practices you ever heard of and the results are not just zero, they're negative gains.

So it must be—it must be, as far as working in the society is concerned, that a practice is more important than results. It must be, just looking at the experience of the society.

There are many of us making the error of believing that the practice depends entirely upon our ability to audit a preclear. And that's true the moment we know about this paragraph at page twenty-three. At the top of page twenty-three we learn, immediately, that if you can't find the auditor—if the public can't find the auditor—there is no practice. See, isn't that awfully elementary? I'm really scraping bottom there.

Now, why is it that you have difficulty auditing your mother, your father, your wife, your sister? Why is it? It's contained in the first line of basic processes and materials, in the first line there: awareness of the auditor. Is an auditor present? Find the auditor. And let's look at Mama. Mama has a "splitting headache" (they are colloquially called). And though her headache keeps right on splitting, she would not let the most educated, successful auditor/child audit her for three minutes. She might be quite benign about it, you know, and say, "Yes, dear," you know? But as far as executing the question, as far as actually going through with the process, she would not do it unless she were aware of the fact that an auditor was sitting there, not the son or the daughter or the husband or the wife. Do you understand?

Now, you've all had this experience of having somebody who was practically dead, by fatigue or pain—who was close to you and very dear to you—and you have in your hands all the skills necessary to snap them out of it and be unable to do a single thing! But you could do something if you knew where to start the session. Now, it isn't how far south do we go with the preclear. It's where do we have to start to get a session in progress. And we don't start with a process. We start with finding an auditor.

Now, quite in addition to that and almost parallel with it and quite as significant in the practice of Scientology, is finding a preclear. That's quite as significant. But, believe me, if the auditor is discoverable, the preclears exist. And the preclear begins the session,

really, when he has found an auditor. But there's one tiny earlier step for him: he has to find out he's a preclear!

So, for the auditor there's that first basic step of getting the preclear to find the auditor. And there's an earlier step for the preclear, but it isn't earlier than the auditor's step. A preclear has to find out he's a preclear. Fabulous.

4 Why should we talk about these *stupid* simplicities? It's because they are so *stupidly* simple that 80 percent of the auditors in Dianetics and Scientology overlook them grandly because they were not articulated. But now that they are articulated, there's no reason to overlook them. Here are auditors around, scattered amongst auditors with successful practices, who are being successful—not that all auditing is directed toward having a practice—but auditors who are making a successful inroad into the society. And right in their midst will be auditors who aren't even making a successful inroad into their morning cornmeal.

Why? Basically, it's an inability to reach, you can say. Basically, it's an inability to do this or do that. The truth of the matter is that he might be visible as a man, but he is hiding as an auditor. And his hidingness as an auditor reflects instantly on the fact that the public does not find him. A secret of discovering preclears really doesn't lie in reaching, just as such—snapping them by the back of the neck and pulling them on in. That's really not the secret of finding preclears. The secret is getting the preclear to find the auditor.

And if you are visible as an auditor, if you exist as an auditor, you'll have preclears. This is an oddity, but very true. But if you don't exist as an auditor, if an auditor cannot be there to be found—not going to be any preclears. You follow me?

Now, this is quite important, quite important, because it seems so idiotically simple. But it tells you, at once, why student auditing is so poor in its immediate result and why your auditing out in the public is so good. Now, we take some chap who is part of a class and this class is doing “splendidly”—no case advancement anywhere in it! And if we

were to look over these class results, we would say, "God help the public and God help these auditors, because nobody's ever going to get well anywhere." Nowhere will we discover any results because these students were incapable of getting results upon each other. And really, that's what counts, isn't it? Their initial step is what counts. This is the first auditing they did and it wasn't successful, so therefore there aren't going to be any results.

And we take any member of the class and we send him out into an area and the next thing you know somebody with lumbosis and somebody else with tumbosis have miraculously recovered themselves under auditing. But this student wasn't able to get any results on any of the people in the class.

That's because in a class you're not auditors, you're all students. And there's our problem. There are no auditors present! There are only students present! So, naturally, no auditing is ever done.

Now, understand that, because we are crossing this bridge and barrier at this exact instant and moment of this 4th London ACC.

In the first place, if we were the rawest hayfoot, strawfoot recruits, we could still assert ourselves as auditors in auditing sessions and not students and thus obtain results. Do you see that?

Well, it so happens that this Unit contains some of the most successful auditors around. So, it's very, very easy in this Unit, if you think of it, to find an auditor. The number of people who have been made well by those people who are assembled probably numbers in some thousands if we include all the Group Auditing you've done. Say, at least thousands and if we throw me into the works, why, we go upstairs by hundreds of thousands. [laughter] So, there must certainly be an auditor present amongst us, mustn't there?

Now, the next thing is find a preclear and have the preclear realize he's a preclear while he is being a preclear. And let me call this to your attention: this, too, is violated in classes on Dianetics and Scientology because there are no preclears present, there

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are only students! And so, again, no auditing gets done. And this should strike you as very significant because *every* one of you has had some sort of experience with classes and the unalterable, dogged persistence of all the cases therein. And I have given you the magic answer, the simple answer.

This all depends to some degree upon an ability to be. If an individual has some slight ability to be (and you—anyone must have some ability to be or he wouldn't be able to move the body around at all), it means that an individual who occupies the auditing chair during a session should be an auditor. And the one who occupies the preclear's chair should be a preclear—just *be* a preclear, you see? But there is something much more important than that which is going to go on in this 4th London Unit.

We're going to teach you immediately, instantly and right now, how to make a preclear into a preclear with a process. It's an interesting thing, but there is a process that fits right in there, that really doesn't go on the Tone Scale anywhere. And it's a process that can be run with benefit to an end conclusion.

Now, unfortunately, I have to tell you the conclusion in order for you to run the process. And this process will be run on you and you will, of course, instantly and immediately give up the pat conclusion because you have been told what the pat conclusion is. And then, believe me, you will probably come off of it because it can't be bucked that long.

The question is this: "What are you doing?" And you just go on asking this question, "What are you doing?" "What are you doing?" "What are you doing?" And the fellow goes on and on and on and on and on. It's very therapeutic. He tells you all sorts of things he's doing. And the fellow went on telling me that he was sitting there being asked questions and that we were in two-way communication and he told me all kinds of textbook answers and actual answers and so forth. And we had been at it practically an hour, or at least forty-five minutes, before he suddenly turned kind of red and embarrassed and he says, "I'm being audited, that's what I'm doing."

And do you know something? I had been auditing him a half an hour before that—for a whole half an hour—and I wasn't making any gains. And this was an insult! Now, of course, I didn't invent that process just for that reason. This is an old one. This is a sneaky one that's been around for some little time that we've been using.

But it is nevertheless true that I was making no gains. No gains at all. Because here was a young man who was accustomed to teaching Scientology, who was accustomed to observing auditing and who was quite accustomed to observing effects caused by processes, because he was interested in getting results upon preclears. And he had fallen entirely out of the habit of being a preclear.

Not only fallen out of the habit, it had become quite foreign to his nature. So, the last many times he was being audited, he was sitting there in communication with somebody. He obviously wasn't being audited at all.

Now, we had two violations of this thing at the top of page twenty-three. There was no auditor present and there was no preclear present. Otherwise, we were having a wonderful session.

Now, the oddity is, is the student who is working as a preclear or as an auditor is apt to simply assume this matter. And now, because I have told you the trick replies, you will have to probably ask them a lot longer than you would have to, to get the actual answer. Because the first answers you will get, "Well, I'm being audited, of course. (Well, we got over that one. I can go on here sort of itching the back of my neck which is what I've been doing, you know.)" And the fellow knows what he's doing sitting in that chair. He's scratching his neck. He knows what he's doing sitting in that chair. He is looking over his past. He knows what he's doing sitting in that chair. He's just sitting in that chair. He knows what he's doing there. He's talking with somebody.

"Yes. What are you doing?"

"Well, I'm sitting here."

“Well, what are you doing?”

“Well, Uh . . . I’m . . . Uh . . .” and so forth and so on and so forth and so on and so forth and so on until he finally, “[laugh] I’m being audited.” The way you’ll get it as a student is, “I’m being audited,” first now.

And then he’ll go off down the groove and you’ll probably have to work over a little bit, a grave amount of distrust on the subject of the auditor and so forth.

So, you people are really going to have to work this one out. You’re really going to hash this out. And you’ll have to hash it out at the beginning of every session one way or the other—have to talk it over.

Of course, you find remarkable boo-boos in student auditing that you never find the people doing after they get out of class. I don’t know why this is. Maybe it’s just too right around these Units and they have to have a bit of wrongness to overbalance it. But some remarkable things occur in student auditing—very remarkable!

One of those things that happened one day is—I get these, by the way, in weekly reports from various Units all over the world. And there’s some of them that are screamers, but we won’t go into the funnier ones. The more interesting ones, from our viewpoint today, consist of failing to recognize the present time atmosphere of the preclear to be a Scientological auditing atmosphere and failure to recognize that the preclear is doing a lot of auditing and that the auditing might have gotten snarled up one way or the other with his case.

And when you ask what he’s doing or his present time problem or anything like this to start the session, he’s liable to start telling you about *his* preclear. And this one case, for five consecutive days—a student auditor who was being audited—as a preclear tried to unload on his auditor the horrible present time problem of his own preclear who was a thorough *mess*, who was the most discouraging sort of a preclear you ever

ran into. You know, “Nothing’s happening. Well, I suppose we’re going to get a lot more code breaks today.”

And day after day this student, who was being audited, was under this type of duress. And it was a present time problem to him because he was *very* upset about his preclear—far more upset about his preclear than he should have been. And every time he brought this up, his auditor said to him, “Oh, we don’t want to talk about auditing. Let’s get down to business here.” “Oh,” he said, “Oh, the devil with that. Don’t complain to me about your preclears. I’ve got trouble enough of my own. Now, let’s get a session in here.”

And it practically wound this other student up in a spin. He was being utterly dammed on his communication lines. The only present time problem he had was being ignored by the auditor. The only thing he wanted to talk about, the only thing he felt obsessive and compulsive about was just that. So he’d have to dub in the remainder of the session. So, he just sat there and dubbed in a session for the auditor. Now, that did him a lot of good, didn’t it? All right.

Now, if we look this problem over—if we look this problem over, we will discover that the interrelationship of the auditor and the preclear is not basically one of altitude. But it is basically one of ARC. And where there is no certainty as to the identity of the person who is auditing you, there is not likely to be much communication. With the reality missing, the affinity and the communication go down.

I’ll tell you some ways to really “inspire confidences” in someone who knows Scientology. You know, you’re auditing somebody who is an auditor. And this is a good way to “inspire confidence.” Open up a book and look for the process: “Let’s see, what are we supposed to do here today? Where is that, that we heard about in that lecture? Let’s see.” It’s a good way to “inspire confidence.” He practically bursts with “enthusiasm” over something like this.

One time I was audited by a Book Auditor. And one gets abandoned in life, you know, and he says, "Survive, survive, survive—the devil with it!" you know. And, so I got audited by this Book Auditor. And the Book Auditor opened up *Dianetics: The Modern Science of Mental Health* and read to me the canceller. Do you remember the canceller?

Audience: Yes. Yes.

Read it to me out of the book: "Now, nothing I say to you during this session will have any effect on you after the session is over," you know. And then painfully and carefully looked up in *my* book, my *own* words and quoted them back to me. It was a "great" session. Left me *stuck* on the track—most terrible thing I ever saw—right there sitting in front of the typewriter writing the damn thing. And, of course, I had to make out like a stout fellow so, like a fool, I just ignored this and I found out about three hours after the (quote) "session" (unquote) that I was sitting there and had a beautiful facsimile of a typewriter squarely in front of my face. And I couldn't imagine what it was all about, but there I was typing the canceller. It happened it was late at night and I was very tired. And it just went in bang!—just like that. All right.

9 Our problems in delivering processes are today much simplified by the effect that the processes are more effective than the mistakes.

Now, that's quite an announcement if you think about it—it's quite an announcement. There was a time in Dianetics and Scientology when the mistakes were more effective than the processes. Now, you get a good look at that when I say, "You make a bad Auditor Code break and then spend the next half an hour getting rid of it or the next two sessions getting rid of that Auditor Code break." Does that ever happen to any of you? Make an Auditor Code break, according to the preclear, and then you patch it up. It only took you three seconds to make the Auditor Code break and it took you a half an hour or a couple of sessions to patch it up.

You kicked the bed or you dropped the ashtray or you did something, you know. Or you suddenly contradicted him or you evaluated for him unintentionally for a moment, and *bango!* And then you patch, patch, patch, patch.

Doesn't work that way today. Doesn't work that way today. In the first place, two-way communication will readily reestablish an auditing relationship. A very bad error could be made by an auditor in not using processes. And that would be about the first and only error that he could make today.

Let us say he's delivering a process which is much too tough for the preclear. He's delivering a process something on this order: "Think a thought."

And the preclear goes grind, grind, grind, crunch, crunch, crunch, crunch. And finally he says, "[sigh] I'm sitting here."

"All right. That's good. That's good. Now, think another thought." See?

Grind, grind, grind. And he's going on at this fine rate.

And the auditor starts to yawn, feels dopey, isn't too alert, and says, "All right. Think another thought."

And the preclear goes grind, grind, grind, crunch, clatter, tinkle, grind—and all of a sudden flies to pieces. And the auditor isn't very alert, didn't notice the preclear's getting agitated, didn't notice that this process was producing more stress than it should have produced, because he was sort of groggy, you know, wasn't alert. And because the preclear becomes agitated on the process and because the process is leaving the preclear in a comm lag, the auditor then brightly says, "All right. Think another thought."

Of course, one of the solutions to this is shoot the auditor. [laughter] That's what the preclear feels like. He's being delivered some deadly poison which is clogging his entire mental machinery and he is in revolt. He is unable to overcome this problem. And what do we get as a result? We get this thing which should never happen. The preclear blows

the session, which is to say he walks out, he leaves, he quits, he doesn't want to be audited again. How did that come about?

- 10 When the preclear goes under stress and strain on a process (this is the little law about it), you do two things: you drop him a point on processes—you drop him to a lower process instantly and go into two-way communication at the same time. Got it?

Audience: Mm-hm.

He starts to get tense and upset, start talking to him and inviting him to talk to you, and ARC will be reestablished just like that. And if any preclear gets upset, it's because the auditor has not been sufficiently on the *qui vive* to recognize that stress. Follow me?

Audience: Mm-hm.

And that's about the only thing an auditor can do wrong these days. And we don't get these worries about Auditor Code breaks on the part of the preclear because, if you will notice, the preclear brought up the subject of Auditor Code breaks only after two-way communication had been neglected—so that he wanted to shove something back at the auditor, so he practically made an Auditor Code break happen. You see that?

The preclear has a considerable responsibility in creating breaks, particularly with a trained auditor. He will call some of the darnedest things breaks, only he doesn't even know the Auditor's Code. He just knows he has been offended. And you could add it up one way or the other and his complaint is then based upon some fancied wrong or some actual tiny omission. But the only time he ever does it is just before he's beginning to blow the session anyway.

The phenomenon of going out of communication with the auditor has already occurred when the preclear gets into a mood which will cause him to blow the session or say that an Auditor Code break is there or decide, case-wise, that he has experienced an Auditor Code break and stick somewhere. You follow me?

It's just as easy as can be. An Auditor Code break only takes place—and this is another little rule that we've never written down anywhere but is quite obvious and we should know—an Auditor Code break only takes place when the preclear has decided that there is malintention on the part of the auditor. And when the preclear has decided upon bad intentions, breaks can then occur.

But no Auditor Code break—except those that purely relate to mechanical things such as auditing after ten o'clock at night and so forth (and that isn't even harmful if an auditor is really sharp)—a break cannot occur until the preclear is in a frame of mind to consider that breaks can occur. And what is that frame of mind? He is agitated, he is upset, he feels that he is under attack, he feels he is being driven in some direction or not driven in some direction that he needs to be driven in, so that he begins to get irritated with the auditor.

But there's an actual process down the line here called Two-way Communication. But more important than that, right in this paragraph, we have this next step "Two: Two-way communication on a casual basis." Learn how to be very casual on two-way communication and get the preclear to originate communications. Don't be like a Prussian drill sergeant on the subject of two-way communication. It is light, it is airy, it has *life* in it and can be terribly casual and fantastically therapeutic.

So, let us say a preclear was getting more and more irritated and more and more likely to blow. Let's just take a typical case on Opening Procedure by Duplication. Supposing he were just getting irritated and he was getting all ready to blow the session. Already two-way communication would have been neglected. But the first patch-up would be two-way communication. Must have been too little of it, otherwise he wouldn't have gotten into this bad ARC with the auditor. Must have been too little of it, so that's repaired at once. **11**

And the process is not begun again until one is fairly sure that the ARC has been restored. And if that is a long time in being restored, you could drop back to 8-C. You could run him between these two items for a little while, just having him spot them. You could drop that all the way back to Locational Processing, couldn't you? "Where is that book anyway?" you know. "Where is that bottle?"

"All right. Now, let's discuss the location of that bottle."

"To hell with this damn bottle."

See, he's at least talking. You say, "I don't blame you a bit." You know? Yap, yap, yap, yap, yap, yap, yap, yap and he—talk it over and so forth. And you really haven't deserted the process. You get how deathly, however, though—you have dropped right downscale on the processes and you're not running Op Pro by Dup. You may be running *below* two-way communication. You may be running simple Locational Processing, you see?

You know, how many bottles are there in the room anyway? Any old way you wanted to go about it, you know—pick him up a little bit. And now, when he is in good ARC, come back up to that process.

Now, the other thing is that with these rules obeyed, a preclear really never gets into the state of mind of believing stress and strain exists until he has been asked to do something he cannot easily do.

Auditing is a gradient scale. You'd be surprised how fast a gradient scale can be run. Here's a great oddity. There's a tremendous part of the mechanism of firing a rifle—of training people to fire rifles—consists in getting them to properly squeeze the trigger. That is, a gunnery instructor who is being very, very precise and who is a good instructor, puts an awful lot of time on that. He shows them how to line up sights and do a lot of other things. But how to handle that hand around that trigger is very, very important,

because if he squeezes it too rapidly or gives it a convulsive twitch in some direction or another, he can jerk the whole weapon off the target.

And the secret is never quite to know when the gun is going off—never quite know when the gun is going off. Never know at which point of the squeeze the gun will fire. And people interpret this, as necessarily, a slow squeeze. The thumb has to be brought down on the grip as smoothly as the finger is depressed on the trigger and one does not quite know where that gun actually drops its firing pin and fires. And if he does that, he becomes one of these phenomenal marksmen. It's as easy as that. Of course, he couldn't have Saint Vitus' dance and become this. But I've even seen fellows who looked like they had Saint Vitus' dance, but yet who knew how to squeeze that trigger and who did keep blasting them right into the black of the bull's-eye.

Now, why are we bringing this up? It's because of the usual and common supposition that if you must squeeze a trigger and not know what part of the squeeze is going to drop the firing pin, really, you must therefore (the recruit supposes) squeeze the trigger slowly and that it's going to take a little time to fire that weapon.

Let's see how closely we could cut down the not-knowingness interval. Well, we can cut it down, actually, to a very, very low level: five shots a second. Now, that's how fast you could actually squeeze a trigger. Now, this sounds incredible, but this is in pistol work. In order to get these fantastic trick shots, you know, where the fellow takes his hand, holds it out in front of him here, drops a match box, reaches down to his belt, pulls out a gun and puts a slug in it. He wouldn't hit the thing at all if he didn't squeeze the trigger. Did you get that fantastically short interval?

Well, similarly, in Scientology there's no reason why a gradient scale takes a long time—no reason at all. You can do a very, very fast gradient scale which is very fast and very effective. There's no reason why you have to take five hours to get somebody to

remedy havingness by Creative Processing, which includes, of course, throwing things away as well as pulling them in. You very well might be able to do it in six or seven minutes if you know how.

The gradient is sufficiently steep—you don't know exactly at what point he's going to be able to discard mock-ups. And if your gradient is not steep enough, five hours later you're still trying to get him to get rid of a mock-up. But if it is just right and you have him in good two-way communication, it really shouldn't take you more than six or seven minutes.

You get this preclear—Remedy of Havingness, you know, is to remedy the need to have, not just to pull things into the body, the way many people interpret it. So this individual must be able to chuck away objects and have them really go away, not get out there ten feet and stick. And you get somebody who can get some vague sort of mock-up and he finds that whenever he tries to throw one away, that it goes out there two and a half feet and sticks, you know? And then you finally, working on a gradient scale very hard and very arduously, showing you're doing a good job—doing it arduously—you fix him up so that he can get them out there three feet. And an hour later you have him fixed up on gradient scales so he can get them out there four feet. And two hours after that he is actually able to get them out almost to the horizon.

Now, that is a very, very shallow climb. If you're hot you could get the whole thing done in about six, seven minutes.

This person who was never able to throw anything away, you can have him chucking things away all over the place. Then, of course, you can spend an hour practicing on him if you want to. You can get this person completely convinced that he can do this with anything. You can do all sorts of things. But the actual reestablishment of being able to throw things away should not take very much time.

You should add up the preclear, but you should particularly add up what? Is there an auditor? Is there a preclear? Now, here's a trick we're going to pull out and I say—"Ron said, you know, it only took six or seven minutes to do this thing." And you say, "Here we sit after ten hours. It's just some more of his confounded optimism."

But there's a missing ingredient here. You were sitting there for ten hours. You were probably not auditing for ten hours, otherwise you would have gotten something done. So there must have been some fundamental overlooked. Well now, the point I'm making is that you have to be continuously aware of these fundamentals because, at any time, the preclear may slip out of session. An auditor may cease to exist. A preclear may stop being a preclear. And when this occurs, it is signaled by this interesting fact: two-way communication goes to hell!

And you know the best way in the world to reestablish that? It's simply to start the session all over again. Find an auditor. Find a preclear. Find an auditing session. Find the room. You can do these things very unobviously by the way. You can become fantastically clever at doing these things.

Sometimes it's just enough to call his attention to the fact that you are the auditor and that he is the preclear. But you can do this very indirectly and very subtly. Like, "Well, have you felt—have you felt any change by reason of our auditing in this first half-hour?"

And he's starting to skid a little bit. You're not evaluating for him. You're just bringing him back to the fact that we do have an auditing session in progress and some of us really go slow. Get the idea?

Well, that's what you're doing. When two-way communication goes out, the session also has gone out. Now, if a huge fuse box were sitting there and an obvious material item such as a bus bar had gone *vroom!* and thrown a shower of sparks all over the inside of the fuse box, you'd know exactly what to do. You would take the levers, disconnect them and

you'd put another bus bar in there, see? And you'd reconnect the whole thing—clang! And we would now have everything running again, wouldn't we?

But in auditing we deal with very light things, very light and airy things, indeed. And we very often don't discover that the bus bar has gone *voom!* Well, every time it goes in this fashion, you actually have to haul up short without appearing to do so and start the session again because the session just ended.

Far as the preclear is concerned, the session is over. He even says so sometimes. He says, "I don't think this is doing me any good." He may just say that to himself privately. "I'll just play along with this dope."

And, you understand, the session is over. Now, what got finished? What was over? Not this ethereal thing called a session. What was over was the role of the auditor, the role of the preclear. And when those were over, the auditing session was, of course, over. And the symptom of this occurring is the cessation of two-way communication.

And the thing that starts it happening is too little two-way communication. And we get another point: acknowledgment—too little acknowledgment. If this universe had customarily said to you, any of you, or to your preclears or anyone else, "Yes, yes. Okay. Fine!"—if it had said these things, you wouldn't be stuck in any part of it. Do you follow me? So, why stick a preclear in a session to a point where his time track no longer progresses into the remainder of the session? Now, the mechanics of it are very simple.

Lack of acknowledgment, of course, is a specialized lack of two-way communication. And where the preclear gets stuck, the session doesn't progress because he is not progressing along the time track of the session. See, he's stuck at fourteen minutes past the starting point of the session.

There was insufficient acknowledgment and two-way communication at that point, so he's stuck. Now, what little of him is left, perhaps, sticks at twenty-six minutes. And then some of him, he hasn't got, sticks at thirty-nine minutes. And it's awfully

hard to stick something that isn't there, but at this point he very *definitely* considers the session over.

At fourteen minutes past, the session was over. No time track was advancing through the session. So it must have been over, so there can't any longer be an auditor there or a preclear there. The situation is a *past* situation. Lack of acknowledgment has placed the entire auditing session in the past. And there he sits with an auditing session in the past.

And you've got a condition which is like this: a were-auditor (that's different than a werewolf) and a were-preclear and a were-session as far as the preclear is concerned. If you could lift up the top of his thetan and look at him with a thetascopes of some type, you would undoubtedly find him beamed on an exact point fourteen minutes deep into the session. And then what attention he had left beamed into twenty-eight minutes past there. Well, now at twenty-eight minutes he would show every symptom of blowing the session. He won't show them at fourteen minutes.

But when he gets restuck again—he's just kind of lethargic and he isn't working well—and he gets restuck again at twenty-eight and there went the rest of his attention units. And, believe me, it's a were-were auditor and a were-were preclear. The hell with it. You see?

At fourteen minutes past, you should be sharp enough to understand that the session, as far as he's concerned, was over, and you'd better start it all over again. Because you've had a session. The session was fourteen minutes long and ended in disaster. You got it?

Audience: Yes. Mm-hm.

Only, maybe—maybe you're not too much on the *qui vive* and maybe you just bypass it and maybe you say, "Well, it's just this fellow's comm lags. Maybe it's just his comm lags that's making this thing happen. Maybe he's just comm lagging."

He's getting less and less willing to answer questions.

Boy, please do this for me: Learn to differentiate between willingness, drop of, and comm lag, increase of. A comm lag setting in does not connote dropped willingness.

But a preclear too slightly acknowledged by the auditor, with insufficient two-way communication, begins to withdraw his willingness from the session.

And that's the only thing an auditor has to work with—the willingness of the preclear. And where he loses that, he loses the only goal there is in this universe. This is so much the case and is so easily forgotten that governments fail, revolutions take place, worlds end, and they end simply because they forgot that the only thing there was present, in the first place, was willingness to play a game.

That's the only thing was there. That's the only thing you can tax, the only thing you can stop. There's nothing else to tax or stop or turn upside down or throw away but willingness to play the game. It's the only reason a job gets done. A job never gets done because somebody's standing there with a whip. That whip isn't driving anybody into the execution of a job. It is simply extracting the remaining atoms of willingness. And these can be so slight as to turn around the other way and become a willingness to destroy. And so we have a Christian revolution in the Roman Empire.

The willingness to work becomes only a willingness to succumb. The only thing that any nation can tax, that any group can exist on, is the willingness to play the game, to do, to survive, to continue on. Now that, by the way, doesn't just apply to auditing. It's a terrifically, *fantastically* important principle. When this gets forgotten, auditing sessions stop. But also, when it gets forgotten, groups break up. And also, when it gets forgotten, governments come to an end. And they begin to have to pass law after law and punishment after punishment and upset after upset. And they even get out to a point where they will practically slaughter the entire population in an effort to get that one last drop of willingness. There was a little baby that lived over on Palace Court that was still willing to smile when you rattled a rattle at him. Well, they just had to shoot him up, that's all, to get that last item. Get the idea?

You are increasing in the preclear, then, only one thing. You aren't increasing his ability to exteriorize. You aren't increasing his ability to play tricks. You aren't increasing his ability to think faster or forget more quickly. You're simply increasing his willingness to play the game.

And when you decrease his willingness to play the game called auditing, don't think, then, that any process will ever carry you through into increasing his willingness to play the game called life! He must always audit better than he can live. Or he won't live better than he can audit or be audited. Do you follow me?

The increase of willingness to play the game in session is very marked: the person simply looks brighter, is less easily stopped, can outflow better.

Now, quite an interesting thing can occur with a preclear—something that is *fabulously* important to us—is that we can run a session, see the preclear getting brighter and brighter and brighter. It's only important because it's something you can observe directly. We run the session, the preclear is getting brighter and brighter, they are more vivacious, they are talking better, they are acting more alert. And then we stop the session and we watch them sag. **15**

They always sag a little bit. Learn to expect that. They always will. The auditing session must have more life in it than the game called life or it wouldn't ever benefit life. So don't be disappointed when your preclear, who has been doing so marvelously well during this entire intensive, comes back the following week and said they still have a little twinge in their ear. Of course they have! But their ear doesn't feel like it's coming off which is what it did before the session began. You get it?

Audience: Yes.

There will always be this little drop-back—always. And what's very, very interesting is, is that our auditing has to be so much better in terms of life than life itself.

We've got to have a better auditing session than we have life. And we are doing something, according to that, which is utterly fantastic. We're evidently kicking up the potential of life to such a degree that the fellow can run on charged batteries for years! And we've done it consistently and continually. I audit somebody who's dying for a couple of hours in a city close to here, never hear of him again. And the other morning I see him here and he's still alive and, more than that, he's functioning, he's back in the run, he's doing things! What kind of necromancy is this, that we can create enough life in a period of two hours to run a fellow that long?

Two and a half years. That's impossible. Well, of course, it would be impossible if we were dealing with quantity, which we are *not*. We are not dealing with a quantity called time or mass or energy or anything else. We are simply dealing with the consideration of willingness. And that makes it very, very simple. And that's a very fortunate thing for us. But if you're going to get any auditing done, you're going to follow through very closely on what I've told to you about willingness to live, because it first represents itself as willingness to continue the session. It gets that elementary. But if a preclear becomes unwilling to continue the session and sometime during the session we find he's *unwilling* the session—we must have made a terrible auditing blunder somewhere in the past in that session. The session must have stopped a long time ago for the preclear to get up to a point of where he wants to stop the session.

- 16 Where you should pick this up is when he begins to slag off just a little bit in the session, see? He just skids off a little bit. Well, you say, "The session is slowing down. There is less an auditor here and less a preclear here and there's less auditing going on." So *gab-gab walla-walla*, get it in there in two-way communication, smooth it out, make sure that the process which he is running is not itself cutting him down and we've got it, you see? And we do this in various ways, but one of the things that we have to do is to

give him a consistency, to give him a continued willingness to continue that session. But very, very, very important, we must do two things: we must duplicate the exact auditing question, time and time again, without that action killing his willingness to execute it. Boy, that takes some doing sometimes.

And how do we do that? We throw dunnage into that line. Dunnage. We don't vary the auditing question. Auditors that make this mistake continually, they make this mistake in this fashion: they try to get more two-way communication going by varying the auditing question of the process.

And that's not the way to do it. What you do is keep that question there just as it is and you throw dunnage before and after the question. How do we do this? Just casual two-way communication. You could just give him this crudest form: "Well, how are you doing now? Is this killing you?" You know, as-ising the fact that he just thought so. "Well, who knows, you might even live through this. Now, what are you kicking your head back like that for?"

There is the point of origin of communication. Auditors don't realize that these physical motions which a preclear goes into are a highly specialized form of originated communication. Preclear's not able, vocally, to originate communications. He originates communications by going *thik*, you know?

He sits there and all of a sudden he says, "Hm."

He originated a communication and that's about the only communication origin you get from most preclears in the early part of auditing.

It's fantastic. They'd hardly know that they had done it at all. But you consider immediately that they have originated a communication. That's your consideration and you hang them with it. See?

You say, "What did you say? What was that?"

And they do have the sensation that they've spoken or something of the sort. That's a condensed communication taking place in physical action instead of a vocal, expressed level. So we hang him with it. We make him originate communications like mad. And if you know how to do this, then the repetition of the exact auditing question becomes very elementary—very elementary. Because we're always considering they've originated communications and we're talking about them and we go on this way and that way and maybe our conversation drifts far, far afield from auditing. Never does.

We want to know where this guy is going. Only we don't sit there for three-and-a-half hours using this as an excuse. See, there's two sides to this. You can two-way communicate the whole session into nonexistence. You know, you could do that. You're just trying to get over the next auditing question, that's all—you're sitting there like a wolf. You're all ready to spring with that auditing question—but with what relaxed mien! How 1.1 can you get, you know?

You want to ask him again, "Give me something else your mother could say to you."

This is what you're trying to get in there. But remember that it isn't just that that's being effective. It's also the two-way communication that's being effective, see?

But you're waiting to get that question in and you don't drift off of getting that question in and so change processes on him. You may have to talk to him now for three minutes—which would be a long time—about apron strings and how everybody has always insulted him about apron strings and being tied to apron strings and apron strings and apron strings. And he'll finally filter on out of the line and say, if you jab him a little bit with exact, "Well, what could your mother say to you, then?"

And he'll say, "Well, 'You ought to be tied to my apron strings.' Yeah, she could say that to me."

All he's been doing is working up a figure-figure which has been coming forward toward his answer, don't you see? He's running out an actual stop to his willingness to live.

And if you are real clever as an auditor—since we're no longer talking about the elementary yap-yap of processes—if you're real clever as an auditor, you'll actually see this action start.



Note: The recording ends abruptly.

FUNDAMENTALS OF SCIENTOLOGY AND RUDIMENTS OF AUDITING, PART II

LECTURE 2

A LECTURE GIVEN ON 3 OCTOBER 1955

60 MINUTES

You are acquainted with The Factors, which were written here in London over two years ago. Nothing in The Factors has actually been changed, but the direction of the material itself has been changed. An *intention* has, therefore, altered. 2

And I have not decided at this time whether or not I shall ever put this in writing. Because it is so obviously, at first glance and with a superficial inspection, an invalidation of everything Man is doing that it could not be received by him without considerable preparation, experience and practice, without giving him some of the oddest ideas and sending him off on some of the more unworthy ambitions and validating for him all of his more unscrupulous acts. And I think you will agree, when I tell you this, that this would be the case.

I've spent about twenty-five years in research and investigation in the field of the mind and never at one time did I suspect why it had never been solved. And I know now why the field of the human mind was never solved. This is quite a thing to know. Great oddity. 3

The barrier which lay between Man and an understanding of Man consisted of two items only. And item one was "I don't know." And item two was "no idea." And these two things are the clue to a complete understanding of the mind.

And so, naturally, the problems of the mind were never solved, because they depended upon an understanding, completely, of the un-understandable thing, "I don't know" and an entire and complete understanding of "no idea."

This is incredible. We have a bridge here, a barrier—which could have been a bridge which was never crossed. And it was never crossed because the name of the bridge was "I don't know" and "no idea."

To know about something, one had to not know about it. And this was an incomprehensibility sufficient to involve all the philosophers of all ages of which we have any record and why there is no written rendition on the subject of the mind which is entirely articulate anywhere in the race. Because to understand the mind, you had to understand not knowing about the mind. And to understand the source and idea of ideas, you had to understand "no idea." And the moment that you began to research arduously into the field of the mind, you would sooner or later run into "I don't know." And the sooner you started to examine ideas, you would run into "no idea."

Dialectic materialism has run into "no idea." They are now dramatizing the answer to a workable philosophy. But as long as they dramatize it and don't know it, it is entirely unworkable. Dialectic materialism tells us that all new ideas are the resultant of two old forces. This is very cute. It just tells you that there's no slightest possibility of ever getting an original idea. The chap who invented this, not quite a century ago, was evidently trying to protect an idea and the idea he was trying to protect was probably communism.

But let me call to your attention that if all communists believed completely in dialectic materialism, they would never believe the one thing which would eventually destroy them—and that is that no one will ever get an idea better than communism.

They have sought to put out a philosophy which would debar anybody from thinking up anything better than communism. And now we find communism in the silly situation of having so thoroughly invalidated capitalism and capitalism in the silly situation of having so thoroughly invalidated communism, that no one really believes in either one unless he is intimately a capitalist or intimately a communist.

The rest of the world is left as spectators to watch a dogfight which was over some time ago. And there's nothing more uninteresting than yesterday's dogfights.

Business has borrowed the best principles of communism and capitalism alike. And even communism in practice has borrowed the best principles out of economic capitalism and we discover them both without a pure cause because they have dramatized, themselves, dialectic materialism. And they don't know they're over and dead and done. They're yesterday's news.

The most pathetic thing I ever saw in my life was yesterday afternoon in Hyde Park, a communist orator carrying forward grandly and gloriously and being heckled by somebody in the crowd who was talking about a cooperative—as to whether or not this cooperative was a communist thing or capitalist thing. The communist had no answer. There is no pat answer left when we have merged communism and capitalism so thoroughly, taking the best parts of each, but we have destroyed or eaten up both of them.

And now, this new thing asks the question of communism, "What is communism? What is capitalism?" and finds something in each native to itself and so can't fight with either one and can't agree with either one. You get this oddity? You get what could occur? But that is dialectic materialism in practice, which would result in a sort of a dramatization of "no idea."

Look, the communists might have protected communism by saying that no new ideas are possible. Do you realize all of science has picked up this war cry? You start talking

to a nuclear physicist today and he will tell you—the first thing he will tell you—is that it's all been done before.

The worst thing that a writer could possibly do is to hang around a crowd of scientists because the only thing they're sold on, if they're sold on anything, is the constant speed of light (which doesn't happen to be right) and that "nothing is new."

Evidently science itself has bought this thing called dialectic materialism so thoroughly, it is entirely gorged upon it. And because it believes, then, that no new ideas will arise, it, science, and it, communism, will be eventually destroyed. Because they have put up a blind spot to the one point of danger that somebody will come along someday and dash off a new political philosophy which is entirely, completely removed from communism, capitalism and science—all of which are well removed from new ideas. And these cults will simply go down to dust. They will never even know that a new idea has occurred because their first teaching is that no new idea can occur. This is not an ideological slant I am giving you. I'm merely giving you this as a modern example of this thing called "no idea."

The dramatization of this thing called "no idea" has resulted in the involvement of a political philosophy which now governs over one-sixth of the people of Earth—communism—and something to which the remainder has apparently, aside from a few barbaric tribes, entirely dedicated to—science. And this whole view is doing a dramatization of "no idea."

But a preclear can dramatize endlessly a neurosis without recovering. Remember that. He can sometimes simply know about it and recover from it instantly. Do you get that? There is a difference, then, of cognition, between a dramatization and a knowingness.

Now, we look this over carefully and we discover that if somebody dramatizes something, there must have been at one time or another a postulate or consideration to that effect which

then got so solid that it could be dramatized. And that every dramatization somewhere on the track must have been an articulate consideration or postulate.

And we know this inherently. We know that this person who is sick will protest to us that he has never made a decision to be ill. And an examination of his track will demonstrate to us continuous postulates that he should be ill, made when he was well. He is now dramatizing these postulates. They are below his cognition level. We have all some experience with this. Most people will say, "Well, I never made a postulate to be ill." And you say, "How about staying home from school?" And the fellow says, "Ho-ho, golly, ho, ha—I forgot about that."

Now therefore another principle emerges to our view and that is this principle that things begin with a consideration or postulate and end with a solidity. It is not necessarily true that all postulates and considerations become solid, but it is true that postulates and considerations *can* become solid. And when they become solid, they become what we call a dramatization or even a solid reality.

And all solid realities are apparently dramatizations of a consideration or a postulate, if you wish to put it that way. And we see this clearly. Then, top dog and senior man to all of the matter there is, to every condition there is and to everything that there is, was an idea.

Fantastically true—that there was an idea, a consideration—and above the idea we have the thetan in a native state. And when a thetan wishes to return to a native state, he very often bungles it by simply assuming, in the shape he is in, that he is now in his native state.

And we get this complete idiocy, then, that everything which is true—as far as the native state of a thetan—each one of these things *is* the thing which continues most persistently to be dramatized clear to the bottom of a barrel. And that every aberration is a reflection of one of two things: first, native state, and second, the first and second postulate theory.

So, we have the native state of a thetan, before he's made any postulates, to be "no idea." Horrible. His first postulate, then—his very first postulate—is unfortunately, in this instance, his native state. He says he has no idea, so now he says he's going to have an idea and we get Axiom 36: the first postulate and the second postulate, where the second postulate is given power by the existence of the first postulate.

In this particular case, there's the native state of a thetan, "no idea." He doesn't have to have an articulated idea. He just *is*. The truth of the matter is that he doesn't have any idea. And the idea of having no idea will run out ever having had an idea, because the second postulate, which is "that is the idea," depends for its force and power upon the first condition, that he didn't have an idea. But his native state is that he has every idea that ever existed anyplace at any time and to have any game he has to limit this condition. So he makes the first postulate. He says, "I have no idea." And then he says, "Now I have an idea." Hmmm!

6 Let's look this over. Let's be much more articulate now. Native state of thetan: Knows all, sees all, strictly swami. Knows everything that's going to happen, has happened, will happen, could happen, couldn't happen and all of its interrelationships of whatever kind and characteristic. Native state.

He doesn't have any ideas because he has all the ideas there are. And if he has all the ideas there are, in order to get a specific idea, he would now have to say that he didn't have the idea before he gets the idea. And now he can say, "Ahhh! I have an idea." But he has to assume first that he didn't have one. Do you see that clearly?

Audience: Yes. Mm-hm.

And the force of the idea is the statement that he *didn't* have an idea.

The first postulate, then, is giving driving power to the second postulate. The second postulate is a harmonic on the native state, but it is *changed*, so it then *persists* and we get *time*.

An idea is actually a barrier. It's actually a stop on the track. An idea as a thing—it's actually a *stop* on the *track*. It's halt! Whoa! Even the idea, "I am the most brilliant man on Earth," is a stop on the track. And we see this in preclears all the time. We start running out a few of their wins, which is to say, we start tapping some of their more interesting communication postulates.

"Well, I've seen all there is to see, now." And we start auditing this preclear—he's stone-blind! And we go back to this terrific win when he decided—got this idea that he'd seen everything there was to see.

All right. The German, the American, going in for an awful lot of heavy mass these last centuries, awful lot of heavy mass. Machines, masses. The British have somehow come out of it. You would be surprised that in Great Britain, a century ago a man was fired for finding out how to build a brass fitting for a railroad coach which had more strength and less weight. He found out that you could build it hollow and he actually invented, at that time, hollow tubing, hollow brass tubing. Perfectly workable and usable and the stress of it was perfect and he was discharged from his job because it would be dishonest not to make it as heavy as possible! So, we've sort of come upscale to that degree. We're starting to make things a little lighter, a little smaller, a little more compact and usable.

Germany has never entirely learned the lesson and the United States is just on the descent into finding this lesson. They're getting things awful heavy—awful heavy. Takes more mass, you know?

For instance, we have to go to Italy or England to find a tiny, workable portable typewriter. Germany is also beginning to learn this. They're building tinier, lighter, more workable cameras. They started in with the Leica. But that's only one symptom of the entire economy. We've got this idea and it gets solidier and solidier and solidier.

Now, how the devil does it get that solid? Because it is change, change, change—lie, lie, lie! That wall could be simply this postulate: there is a solid wall there. But, by evolution,

it gets there this way—see, there's two ways it could happen. You could just simply say, "Wall" and there's a wall. You could say, "Wall! Joe, do you agree there's a wall there?"

And he says, "Yeah, there's sure a solid wall there."

And, boy, you got a wall, see? Nothing to it.

7 The other way is by evolution. We let it sneak up on us by continuing this idea that there is a *wall there*—with a little disagreement about it and a tremendous (now, let's get over to the other side) amount of knowingness building up about the characteristics of that wall. And it builds up to the point where we even get a nuclear physicist who is a total expert on the characteristics of the matter in that wall. You talk about adding something to something—well, that is it.

What additive characteristics we place on the wall are each one alterations of the character of the wall and so bring about greater persistence and more solidity increasingly, on and on and on.

So we can evolve a wall into existence simply by saying, "I don't know how to get a wall there. I don't know anything about the wall. Looks like there's a wall there. I think I know there's a wall there. Joe, do you see a wall there? Well, I know there's a wall there. I just found it out."

Lie, lie, lie, lie, you see? Native state of a thetan, no solidity. So he's already postulated a lie that a wall can exist and so he eventually gets very convinced about the whole thing.

Now, let's look at the first and second postulate very rapidly, without getting too complicated about this, because it's not a complicated subject, really. It's just kind of idiotic.

And the subject starts with this: native state—know. He knows everything there is to know without any action connected with it or evaluation because of it or having to look to discover it. He just knows it. And now, he says, "I don't know something." He says, "I don't know what's over *there*."

At once, he has made some space and probably put something there and he says, “Ohhh, that’s matter.” Sure is. It’s a lead-pipe cinch that there’s going to be something there and not only that, that it’s going to begin its persistence!

So, he wants to study it further. Now, get this as a lying reaction, see? The lie, “change”—that isn’t the condition, but he’s saying it’s the condition—across the bridge of “I don’t know what the condition is.” Because at any time he could even know that he was going to do this, you see? But he shuts all that off and he investigates this piece of matter.

And he says, “Well, what do you know about that? Isn’t that interesting? Isn’t that fascinating? And you open it up and look at what jumps out of it!”

Well, there couldn’t have been anything jumped out of it unless he put something into it to jump out of it when he opened it up!

Native state—knows it all, has all the ideas there are, but he doesn’t have *an idea*. Knows all there is to know, but he doesn’t have a *specific knowingness about this thing* as a singularity of knowingness. Do you see that? So, he has to say that he has no idea before he gets an idea. And he has to say that he doesn’t know before he invents something to know.

And so we get native state, first postulate and second postulate. Now, we’re going to learn a lot about these things. We’re going to have a lot to do with these things. We’re going to have a lot to do with them, not because I dreamed them up, but because evidence is overwhelmingly in favor that this is the case.

As *incomprehensibly stupid* as this might seem, it is nevertheless the *case* that it goes: total knowingness, first postulate, second postulate; total ideas, no idea, an idea. That’s the way it goes. And if you know that’s the way it goes, you cross the bridge of “I don’t know” and “no idea.” And for the first time in the history of this race, it becomes safe to know something!

And never in the history of Man has it ever been safe to know anything until this moment of Scientology. Of course, somebody else could have known all this technology

and simply as-ised it all and taken off, you see? But then it's not in the history of this race. It was not safe to know a thing because you would stick to it—because every secret or mystery could then pull you into it. And the more you knew about it, the more closely you were enveloped by it. And we have the manifestations of a thetan's blackness, we have all the characteristics of havingness and difficulties with it, and we actually have illnesses.

Give you an example: What man is sicker than that man who knows all about the illness he has?

He knew all about it in the first place and then he had to say, "I don't know about it" in order to know something about it. And on the second postulate basis—which, remember, is solid, it sticks, it persists—he now knows an enormous number of things and those things he knows *are* the thing! And it has no other actuality than the things he knows about it. And if we stop studying nuclear physics tomorrow there would be no more plutonium! But if we studied it hard enough and long enough, we would get some.

That's an interesting fact, a very interesting fact. You could subject this to all kinds of proof. Do you know that the lot of us could put our heads together and start studying money to a point where the street was paved with gold pieces and pound notes? You'd sure bring it into actuality.

Now, here's education at work. You see, we thought the bridge resulted because bridges always were. And then we trained somebody to build bridges because bridges always were and bridges would continue to result. That isn't the case. Bridges came into action because we trained somebody about bridges. That's all. Not even because we built them. We just trained somebody right down to the last rivet. Thing didn't even have any rivets in it till we taught people about rivets.

Every once in a while somebody picks up something (go into Para-Scientology) like a flying saucer and it's got no, no division points in its metal anywhere. Well, just nobody

got around to educating their technicians into a point where they had to have rivets. It's a great curiosity.

Do you see how all this could follow sort of after the fact, hm? Do you understand?

Audience: Yes. Mm-hm.

Scientology has been, by and large, a safe subject. It has been a safe subject because it was always progressing toward a finer simplicity. And because it did not, at any time, totally pretend that it embraced all the knowingness there was anyplace and does not at this moment pretend that it does. 9

But I'll tell you something it does say at this moment—that there is an unlimited amount of knowingness. You couldn't possibly run out of knowingness. But more fortunately for all of us, there is also an unlimited amount of unknowingness. That's what gets scarce and that is the whole trick of processing.

Ideas get scarce? You know what gets scarce? "No ideas" get scarce. Get this carefully. We don't spend any time postulating the "no idea" before we go on to acquiring ideas. We just set it up as automatic. We just say, "I'm stupid." We don't usually bother to say, before we get an idea, "Now, let's see, I have no idea of what is going on in that house. Let me see if I can get an idea of what's going on in the house." See, that would be the exact way to set it up. You would assume native state, then assume not-knowingness, then assume there was something to know and you'd have it. And you'd never get in trouble because you're always supplying yourself with lots of "no idea."

Now, get that "no idea" as a thing, as an object, as a somethingness all by itself, as a trick, as a specialized consideration. We start to run short of this and we keep on getting ideas, ideas, ideas, but not over the bridge of "no idea."

And we keep using old "no ideas" in order to get new ideas and the next thing you know, our new ideas jam into the existing "no idea" which becomes so precious that we interiorize into it.

We've neglected the first postulate. It's the only thing that had any power. It was the powerful thing sitting there. It was the thing that had the punch in it. Horrible, but true. It wasn't the first barrier. It's simply the powerhouse. And we just neglect it. We let it go automatic. And into it we swing and the writer runs out of ideas and communism invents dialectic materialism. Science says it's all been thought of before.

This is all nonsense. Couldn't have all been thought of before, basically and philosophically, because there was no "before." They're dramatizing "no idea," don't you see? They're stuck in a dramatization of this postulate. And being stuck in that dramatization, they, of course, have lost the volitional ability to then postulate an idea into existence. See, they're trying to still make that first postulate, but they're not making the first postulate, so the first postulate is making them and the first postulate is "no idea." And you see this work out.

The most remarkable and fantastic thing in the world is that this thing *can* be understood and embraced by the principles of ARC without liability. It *can* be embraced without liability. Never could before, believe me.

You had to know the exact anatomy of where we were going before we really dared put a foot forward. And we have been very adventurous people, let me assure you. Look where psychology went. It got stuck on the thing called a brain. Got it?

Their entire concentration on this thing called a brain is the most fabulous thing you ever heard of. A brain doesn't think. It couldn't possibly think. That stove doesn't think. And yet everybody in psychology says, "The brain thinks this way and that way . . . [laughs]" How silly can you get? They're simply stuck on this thing, a somethingness called a brain, and they're now going on investigating it. Oh, no! You not only dream the thing up—I'm sure the head was probably filled with air or cabbages before psychology.

To show you these things change, the Greek was absolutely certain that the center of thinkingness was in the stomach. He didn't have any truck with the head, at all. And that

wasn't because he was all interiorized into the GE. He could sit out there someplace and inspect the body and realize that there was an emanation of some kind of thinkingness from the stomach and so he said, "Well, that's where everybody thinks." And he skipped it. It's an idiocy to name studies of the mind, really, after Greek and Latin because we have—we just aren't paying any attention to those at all. We have invented the brain—most gorgeous thing you ever saw in your life.

Now, if you've ever known anybody who was involved in a construction of adding machines or huge, giant electronic computers or if you care to make this experiment, you will discover that it is very hard to drag him away from his work.

The more computer he assigns to that machine, the more he gets sticky on the subject of the machine until he will at last tell you quite frankly that the human brain is too subject to error to even be used. The thing you want to use is that huge computer over there. *That's* what does the thinking and that does accurate thinking. Until a whole society could gather around and share a one-unit thinkingness, which then does all the thinking for everybody.

There *are* such societies in this universe at this time. There have been such societies, you see, where everybody built a big machine, you know? Here's this huge machine and everybody says, "that does all the thinking." And the next thing you know, I guess, they all get stuck in it.

Now, you see how this could work. We know now, fortunately—by theory which was evolved out of my observations on the subject (the theory was evolved out of the observation) and confirmed by the workability of the processes resulting—that we have an arrangement of this character at work, which is evidently the basic and almost final arrangement as far as theory can go, because we have hit the "I don't know" which up to modern times had blocked all actual knowingness about the mind. People went just so far in the direction of a study of the mind and they went know, know, know, know and

they would know more and know more and know more and know more about the whole thing and never really postulate any "I don't knows." And they would have themselves stuck in the most gorgeous barrier you ever saw—the second postulate.

They wouldn't be in a native state. They would be across that bridge of "I don't know" in the second postulate. And when they'd back up off the second postulate, they would go into a blank-out. So when they exteriorize from a life, they have forgotten all about the life. It's gone. Guess where they are now? They're in a *third* postulate!

Now, I'll give you the postulates in order: native state—knows all, total ideas, total potentialities; first postulate—I don't know, I had no idea; second postulate—I know, I had *an* idea (it's "I know *something*," you see?), I have an idea; third postulate, which is a harmonic on the first postulate and, therefore, something that has considerable horsepower, because the horsepower is the first postulate. Of course, it's the thetan in the native state. But it's a thetan in the native state, you see, making a first postulate. And that isn't even a lie. He can make one idea, see, without contradicting himself too much, because that's true, too. It's only when he contradicts that particular idea that he gets a lie and gets persistence.

He says, "I don't know" and then he says, "I know." He says, "I know" sequitur to "I don't know," see, so that's a lie, therefore. Now, now get what he does. The third postulate has got a harmonic of power on the first postulate. It's as though we were running flows and ridges, you see? Later on in mechanics, these things express themselves as alternate flows and ridges.

A first postulate harmonic would be a flow and a second postulate would be a ridge. All right. Third postulate is not-ising the knowingness. He says, "This knowingness which I just achieved I now do not have." Boy, is that a lie! He says, "I've forgotten it. I still have it but I've forgotten it. I have not as-ised it since it would cease entirely, I have

not-ised it. I have said that as far as now, merely succeeding the point when I had it, it does not exist.”

See, he not-ises it and he gets “forget.” And now the next step is “remember,” which is an Alter-issness of a Not-issness. And that’s the fourth postulate. Remembering is alter-ising Not-issness. Now, if you’ve got any idea of the consequences of altering things, you know you get a persistence. If you not-is them you get a persistence. So you’ve got a persistence of a persistence at work here when you’ve got *memory*.

And so, of course, you get mental ridges and facsimiles and chunks of energy flying around on the subject of thought if you’re always forgetting and remembering. Because the use of either one is the use of an alteration of magnitude.

And that’s what’s wrong with minds and what’s wrong with thetans. So, let’s get this now: native state, first postulate, second postulate, third postulate, fourth postulate. Very important to us. It runs in this fashion: native state, knows all; first postulate, I don’t know; second postulate, I know something; third postulate, forget it; fourth postulate, remember it. One, two, three, four. And that is the order of thought, out of which comes any solidity of which we have any cognizance, except that solidity which is simply postulated to exist and persist. You see, we could have that kind of solidity, too.

But most of our solidities are evolved solidities and spaces. Now, you wonder why all this space exists in this universe and why it continues to exist. Boy, that’s an easy thing to do. All we’ve got to do is come downscale to *looking* as a dramatization of *knowing* and we’ll continue to have an automatic space—which, however, sooner or later folds up on people, simply because they’ve set it on automatic. And so we get condensed spaces. So we get figure-figure and all sorts of things.

But that’s just carrying it on down the track into terrific complexities which we’re not interested in looking at right now. We’re looking at this high echelon which is right up

here, right close to the top and a very, very easy thing to understand. And that thing simply is native state, first postulate, second postulate, third postulate and fourth postulate.

11 Now, there's a trick I discovered some time ago and first bird-dogged to it by this oddity that "Something you wouldn't mind forgetting," was tremendously more powerful than "Something you wouldn't mind remembering." You could sit there by the hour with no variation and make a case much, much better if you'd simply ask him, "Something you wouldn't mind forgetting." "Something you wouldn't mind forgetting." "Something you wouldn't mind forgetting." "Something you wouldn't mind forgetting."

But "remembering" bogged somewhere along the line. Sooner or later, remembering techniques bog. I found that out about six, eight months ago—rather thoroughly, explored it and said, "Isn't that a wild datum?" Now, if we'd been studying in the field of psychology, we simply would have thrown it aside as not in agreement with our theories. It's a dirty crack, but it isn't put in there as a crack. I mean, that is actually what we would have done with it.

We would have discarded the random data. And, believe me, we didn't discard that one—we found a wild variable. Why should this occur? And on further studies of persistence evolved from a different quarter—Axiom 36—which has to do with the persistence of the second postulate by reason of the power in the first postulate. So you only have to take out the first postulate in order to remove any effectiveness of the second postulate.

Now, there were two random data, you might say—one theory which evidently was quite true, quite workable. And we looked this picture over and we found very neatly that there was something wrong with knowingness. There was something wrong with knowingness.

Here we were running the science of knowing how to know and with that very science, we had discovered this considerable oddity. Everybody knows that knowingness is good—that is the one thing we all know! We all know that thoroughly!

Well then, why should a person come a cropper at all because of a study of such a thing as mysticism? And yet they would come croppers because they studied mysticism. Every now and then we look around and here was someone who was head over heels after a lifetime of study.

“Well,” we’d say, “Well, the data that he was studying was wrong.” And I’m afraid that wasn’t an accurate statement. You know what was wrong? He was studying! This is a horrible invalidation of Scientology and its studies and researches, isn’t it, to discover that there is something wrong about knowingness? And to suspect, then, something else.

And the first suspicion is mirrored, actually, in the dichotomy “know” and “not know,” as used some years ago. But there wasn’t any observation at that time that “not know” was better than “know.” No observation—we just simply treated it as the positive and negative sides of the pole.

The next observation came out of mystery. We found there was a point on the track called “mystery” and this, later on and just a few months ago, became “secrets.” But this still didn’t express it. The actual expression of it is “don’t know.” Not-knowingness, apparently, at first glance, was the only salvation to prevent interiorization into bodies of knowledge or solid objects. As long as you didn’t know about them, you were safe.

Well, I made a random observation a few months ago which was quite interesting. But I’ll give you an example of it. You realize that over there a mile or two there’s a bus running. Doesn’t affect you, does it? Until you knew there was a bus running over there and then you probably got a picture of it or something.

Do you get the trick? Hm? Now, in the other direction, there is undoubtedly a taxicab running. You got it? You got it?

Audience: Yes.

But before we did that you didn’t have any interest in it at all. Now, there could be another trick (but I have never studied how to work it out exactly) whereby you’d say,

"I don't know what is standing right here." Just say that, "I don't know what's standing right here."

Now, invent something to stand there.

Audience: [various responses]

Got it?

Now, just remember that it was you that said you didn't know it was there and that I suggested it. Unless you're having a lot of difficulty with this, it just should have gone away. Got it? Hm?

Audience: Yes.

It was the "I don't know" which put the real power in there. And so you must be going all the time on an automatic assumption that you don't know about buses and don't know about taxicabs. Because we did not make that statement before we assumed the bus was there and yet we sure got a bus, didn't we? We sure got a taxicab, didn't we? See? So, we must be running on an automatic continuous assumption, to wit: "I don't know." Otherwise the other one wouldn't work. But what's more important is the way this demonstrates itself in actual processing.

The ratio is about two to fifty in terms of hours of effectiveness between running "I don't know" and running "I know." Get that now? We run an "I don't know" process for two hours and we will get—if we run it exactly right—we will get more stable, permanent gain than we would get in fifty hours of "I know."

- 13 In a lower order of magnitude and much less important to us, we will get much more gain in a case on, "Something you wouldn't mind forgetting" than we would on, "Something you wouldn't mind remembering," although we would get some gain on knowing—we would get good gain on knowing.

If we stacked up a couple of hundred hours of "remember," we would have our preclear in bad shape—just doing nothing but remember it and remember it and remember it and

remember it. This tells us, by the way, by experiment—an experiment we can make since all of this is just delineated experimentally, evolved experimentally, empirically tested, looked at and the theory looked at in keeping with the rest of what we know—and we suddenly discover that this is evidently the way the pattern is. And that's all I'm telling you now. This is *evidently* the way the pattern is.

We've got this "remember" telling us one of the most frightening things we ever heard of. "Remember" is telling us a fantastic thing. It's telling us for one reason or another that psychoanalysis never worked in all of its years of existence. That it never produced one single, solitary, isolated result anywhere in its history.

We, as auditors, accidentally come across the sudden resurgences and gains that they get in psychoanalysis and we pass them by because we know them not to be stable. You know, the preclear suddenly says, "Gee, after that session I just feel terrific! I just feel terrific!" And he tells us all about this, you know. We pressed a button and he just now feels wonderful, he feels terrific and so on. We'll say, "Ooohh! Ding, ding, ding! How will he feel three days from now?" And we know how he'll feel. He'll be scraping bottom. We've all had this happen. We've had somebody all of a sudden say, "Gee! Boy, well, that's my case. That's right there. Yes sir, I had never recalled before that my little sister raped my father at the age of two. That's my case. I'm set now. I'm all set."

And you say, "Fine." If you're a wise auditor, you just say, "Fine. Good! Well, I'm glad you're happy about the whole thing." And just hope to God he doesn't go out in the street and spin. It's one of these little resurgencies.

It would only be overlooked if you also overlooked checking up on all the cases you did. And if you never ran a checkup on any of these cases, why, then you would be able to sit in an office and feel like God himself, you know. You'd say, "Just look at that. He recalled his little sister's raping his father and now he is well," and write a book on the subject—not go call him up the next day or send a boy around to find out if he was still alive.

Now, these are hard words, but if anybody had ever bothered to do that, somebody long ago would have discovered that about the most destructive engagement that you could engage upon with a preclear or a patient or a human being would be to sit down and ask him to remember and remember and remember and remember and remember, because, by God, you'd wind up with a solid ridge. And that's what a *ridge* is: the result of continuous remembering.

So, we know the anatomy of this thing called a ridge. We can as-is it in various ways simply by asking the fellow to recall all the times he remembered something and then as-is the session we just gave him and he'll come off without a ridge.

This is experimentally true. A ridge will evaporate, but boy, that's a very arduous process and we don't have to go into that because the horrors of it is, is we're still trying to solve remembering with remembering.

Forgetting would do better and forgetting would dissolve the ridge much faster. We just say, "Do you know anything you wouldn't mind forgetting?" "Is there anything in this room you wouldn't mind forgetting?"

The fellow says, "Oh, yes, yes, yes, yes."

Or, like somebody who's been trained in general semantics for years and years and years, "Well, now, I don't think there's anything that I would like to forget. I've been trained on certain responses and I have a use for all the memories I have." Boy, this guy is strictly "ding-ding-ding, here comes the wagon." How did he get that way? By remembering, of course.

- 14 All right. Let's look it over, then, and discover if there is any experimental demonstration of the validity of the theory I have just propounded to you, which is the theory of postulates. Native state, first postulate, second postulate, third postulate and fourth postulate. Is there any experimental proof of this?

Yes, there is. We take any engram anybody is having any trouble with and see what we can do with it by asking him what he doesn't know about it. And if you have a session in progress—remember that now, if you have a session in progress and *were* auditing—the engram will blow in minutes.

Now, if you make a perfect duplicate of it, you'll reduce the preclear's havingness and upset him. This is evidently the wrong way to go about it—a perfect duplicate—because it upsets the preclear. But this other method doesn't upset the preclear. He'll feel a little foggy if you do it too long and let him self-audit on it. It needs lots of acknowledgment and two-way communication. He's liable to feel a little foggy, but he sure won't have that engram. His fogginess will considerably decrease if we continue the process, but I'm just talking about one engram.

Now let's take the chap who has the chronic picture (maybe you know of such a case). He always has this picture and he goes around and lets auditors audit it. Did you ever run into one of these cases? They exist. Well, we ruin his little red wagon in a hurry. We say, "Tell me something you don't know about that picture." "Well, that's good, that's fine, that's all right." "Now, give me something else you don't know about that picture." "Well, that's fine. That's real clever." "You really don't know about that picture." "All right. Good." "Give me something else you don't know about that picture."

And, then, he'll all of a sudden say to you, "Oh, well, I do know exactly where I . . ."

You say, *zaaaa* "Give me something else you don't know about that picture there." "And now, give me something the picture doesn't know about you." "And something else the picture doesn't know about you." "And something else the picture doesn't know about you."

And he says, "What picture are we talking about?"

"The one that was sitting in front of your face."

"Well, just a minute," he says. "I got it," he says. "I got it."

You could have him mock it up if you wanted to. But it'll blow.

All right. Let's take these recalcitrant chronic somatics that have been giving us trouble in this preclear or that and which, for a long time, we knew better than to process. Processing directly at a chronic somatic was disastrous. This was a random datum.

Here you're supposed to be in the business of healing people and we didn't dare address what was wrong with them! Now, look at that as a random datum. And, of course, I kept all these things racked up and, sooner or later, out the bottom of the slot fell the answer which I'm giving you now.

You ask him what he knows about this, where it came from and sometimes you will as-is or make a duplicate of it and it will disappear. But that will be rare. Most of the time all you're doing is compounding the felony of knowing about it and he becomes more and more expert on the subject and, of course, it has greater and greater actuality. And that's about all there is to it.

So of course, you didn't dare process, with knowingness processes, the chronic somatic. But you can with a not-knowingness process. You can say, "What don't you know about it?" "What don't you know about it?" "What don't you know about it?" "What don't you know about it?" "What doesn't it know about you?" "What doesn't . . ." Boom! Minor thing. Boom! Fantastic. Of course, you get a case that's bad off, you've got to have a session in progress—really have it in progress—and have him being audited smoothly before you can do such a thing to him. But with the average case you can get rid of things rather in a hurry.

Ask somebody what he doesn't know about his glasses and he'll lose them. That's the first time we will have been taking glasses off, isn't it, really, for keeps? All right.

Remember this, however, on this theory. It does not say that not-knowingness is the goal of anyone or Scientology. Remember that. Remember that we got here over an arduous many thousands of years of human speculation and twenty-five years of arduous

research to come up to and come to grips with this little, tiny principle—that the road to beingness and livingness crossed this barrier of not-knowingness.

And therefore we have learned how to know about not-knowingness. And if you don't think that is a trick, try it, because we're really going to use that in our processing. And we're going to get some very, very heavy examples and some reality on how this works and how these postulates fit together. And these will be the first principles which I will be teaching you this week. Thank you.



FIRST AND SECOND POSTULATES IN LIVING

LECTURE 3

A LECTURE GIVEN ON 4 OCTOBER 1955

63 MINUTES

Good morning.

2

Audience: Good morning.

I would very much like to talk to you about a number of technical points this morning which you will run into, one kind or another. And which, more importantly, you will inevitably confront as problems, you will suppose, in research and investigation. And those problems are no longer in research and investigation and it would be an unkindness to leave a blank.

Just as we have now the technology or the theory of native state, first postulate, second postulate, third postulate, fourth postulate, so we have at the same time a great deal of clarification on *negative* processes. It's about the first thing that we ought to take up with regard to this.

Now, of course, in a native state a thetan is doing nothing. But he could do anything—just as he knows everything, but specifically does not know *something*. So, we have the fact that he is not doing anything, but he *could* do anything. This is quite interesting.

Similarly, he is not *being* anything, but he could *be* anything. And the oddity is he has to make the postulate that he is not doing anything and that he's not being anything in order to get into this sphere of doing something and being something.

Similarly, the problem of havingness—we have the individual in this interesting condition: He is owner of everything. There isn't anything in any universe, much less just this one, that he could not own. You see, there's just *nothing* he couldn't own. So, he then has to postulate that he *owns* something, but before he postulates that, he has to postulate that he doesn't own *anything* in order to own *something*. And thus we have the old Be, Do, Have material out of *Scientology 8-8008* which becomes very important to us today—becomes more important to us, certainly, than it has ever been before.

3 Now, we all know—taking up beingness—we all know that if we could ask somebody the question, the auditing question, get it across in a real auditing session, “What could you be?” and get him to change his mind about what he could be, that he would then be able to *do* and *be* and *have* a great many things that he formerly could not. This is an interesting thing.

Take the roles that an actor plays. We are all actors to some degree in the game called life and many of us cannot be the roles to which we are assigned simply because we do not believe we can be these roles or because we do not want to be these roles or some other reason. But, we are not being many of these roles that we can be. Actually, a well-regulated group depends utterly upon the members of that group being capable, without stress or liability, of being a member of the group. That's terribly obvious, isn't it? But the awful obviousness of it has caused it to escape notice.

Let's take an armed service. We have an enormously arduous course of training on the part of the government to make a soldier. It's utterly fantastic the amount of labor invested in the training of one soldier who is as expendable as confetti. The amount of training invested in one pilot results in ten years' worth of pilot for the government.

The cost of training a pilot in these modern times is probably not less than seventy-five thousand pounds—probably not less than that. And if we were to give him a great deal of specialized training, it might even go on up to a quarter of a million pounds. It's an expensive proposition. The government feels that if it trained them less well than this, that they would be a liability. Now, I give you those figures without ever having consulted the Air Force. I just know what a pilot costs in terms of crashed training planes and gray-haired instructors and in little automaton trainers and quarters and pay and all of this sort of thing.

The truth of the matter is, is the expense of making this pilot is not entirely with the Air Force or the government as such. The important thing is that the cost of this pilot is a cost to the whole society and to his father and his mother and his wife or his sweetheart. And there is a considerable item there. It would be all the dollars, if you wanted to be very commercial about it, but much more importantly, all the love and invested affection of all these years up to the time when somebody reaches a long, bony finger out and says, "You're it. You are now in the Air Force."

Now, poundwise, they begin to compute his training costs from there. But that isn't where it starts. Starts in the public schools. It starts earlier than that—starts in the kindergarten. Starts earlier than that—starts with his nurse. The cost is quite a bit. Particularly if this pilot goes by the boards before his time, if he becomes unable or if he crashes or if something happens to him.

And right now, the society, the government, is investing, without any security at all, in a finished product. They do not know, even after they have invested all of this cost of affection and training and all the way up the line, whether or not they're going to have ten years' worth of pilot or not. Of course, the ordinary course of existence is you have ten years' worth of pilot from about twenty to thirty, thereabouts, or twenty-three to thirty-three and then you have seven or eight years' worth of operations officer who

is not doing any further fast, reliable flying. And then you have, in some lamentable cases, thirty years' worth of general or something. I mean, the fellow really degenerates. I mean, he just goes to pieces. He becomes all sorts of interesting things. But he is no longer a pilot and this is what we started out to have. Right?

4 Well, it's interesting that we look at almost any profession, we get this change from one state to another state—each future state unpredicted. We hope that the state will be such and so. We hope it will, but we can't, as a society at this time, even vaguely guarantee that it will be so.

Interesting to note that the reaction time of a human being deteriorates with speed. And it is more interesting to note that modern training and education—and this is where we're arriving right here—brings the reaction time down, that the curve of the declining reaction time and the stress and ardure of his education are the same curve. Now, there must be something wrong here and there is. This type of training is not necessarily the best possible method of making a pilot or a soldier or a citizen or a group member. It just plain might be, one way or the other, that the process of education as being followed in creation of professional roles—filling them—isn't the best in the world. Might be that society could know a great deal more about this. And sure enough, it could. Because the stress of it is continually on making somebody *be* something in order to make him *do* something on his hope that he will eventually *have* something. And that is the normal cycle.

And with native state, first postulate, second postulate, third postulate and fourth postulate, we discover this hideous fact: that he could have been a pilot all the time. But that he got to be a pilot this way: He said, "Now," he said, "I am *not* a pilot. Now I am going to *be* a pilot." Follow me? Hm? He had to say, "I am not a pilot," before he could now postulate that he was just this specialized thing, a pilot.

Now, let's look at the next stage down. He had to say that he couldn't fly before he could perform the action of flight as a specialized thing done in a certain particular way.

This is the maddest thing of all—to tell a thetan that he cannot fly or for a thetan to postulate that he can't fly. He might say, "Well, I can't fly as a thetan in the Air Force because I can't mount big enough cannon." But he can certainly fly. If he can do anything, he can do this.

And now he has to say, "I don't have any money," or "I don't have any property," in order to acquire some property. And look what we've got. We have the Be, Do and Have scale sandwiched with the impossibility or negative or not-postulate prior to Be. And then we have the Be postulate and then the negative postulate of an incapability before we get the postulate of capability, of Do. And then we have the postulate of non-ownership, non-havingness, before we have the postulate of acquisition. And look at this nice scale. Very fascinating thing.

And nobody ever articulates the (quote) "first postulate" (unquote) since those are not first postulates, you see. They are merely the first postulate relating to each condition. They are not *the* first postulate. It's a very interesting thing that nobody ever articulates these first postulates, really—never really stresses them, never really talks about them—but only articulates the second postulate in each case. "I am now a flight officer." "I am now flying." "I now have my pay, quarters, a nice wife." See? Oh, there's something missing on the ladder and every time you find something missing in the actual operation, you can assume that it has gone off into an automatic state.

Now, you know what *automaticity* is. Well, the broadest definition of it would be an uncontrolled function. That would merely be a very broad statement of an automaticity. Something which has become automatic—the individual is depending upon it to go on happening without himself causing its going on happening in any way, shape or form. Everybody, for instance, assumes that this society will just go on running. Well, it's easy. It's running, isn't it? So therefore, we assume that it'll just go on running. The society, therefore, becomes an automaticity to all of its citizenry.

Now, we take some highly categorized welfare state where nobody has any responsibility for anything and all you do is take the corn ration and go down and see the games. And we expect that society will continue. Well, it does for quite a while on a very steep, dwindling spiral—very steep. It goes by the boards. Why? Because the function of the society has become an automaticity and nobody is postulating it, taking responsibility for it and it becomes without causation and so ceases to exist. And so do all automaticities cease to exist and become dead spots. First, they become very active and then they drop out of sight and because they were put on automatic, nobody then knows they ever existed.

You have a dependency on the automaticity of speech. And you yourself never talk. Get the idea? Sooner or later, speech would become very automatic, become very uncontrollable. And after a while you'd stop speaking. Because what is there around to inject any life into anything but life? Nothing is going to come along and inject life into anything but life itself.

So, let's look at this Be, Do, Have scale again. The way it exists is Beingness without causation. Doingness without causation. Havingness without causation.

And it's a very peculiar thing where you discover this causation—very peculiar. The causation is to have these specialized states of Be, Do and Have—the causation is “I am not, I can't do and I don't have.” There is the horsepower behind each of the specializations.

6 So you have a sandwich that looks like this: Automaticity, “I am a pilot.” Automaticity, “I am flying.” Automaticity, “I have a career.” And that's not a very workable sandwich. It's practically inedible because you get the individual, after a while, doubting that he is a pilot. That, you see, is not a dynamic fact. It simply *is*. It's an *Isness*. See, he *is* a pilot.

Well, of course, a thetan can *be* a pilot. He can also *be* anything else. But he has to say, “I am not,” before he can say, “I am a specialized thing or object.” He has to discount his native, instinctive ability before he can learn, by training, a certain pattern of action.

This is a real interesting thing. He has to deny any possible share in existence before he can own a particular part of it.

You see, what you're overlooking is the fact that a thetan has a terrible time trying to suppress his own capabilities and possessions to a point where he can specifically be, have and do things. You see, at any moment you're just liable to fly out, boom! and own the whole world. And boom! own the whole universe. And be playing all sides of all games. And you wouldn't have a game if you did that. See, you wouldn't have any game at all.

The democrat has to continually postulate, "I am a democrat. I am a democrat. I am a democrat. I am a democrat." The royalist has to say, "I am a royalist. I am a royalist." The pilot has to say, "I am a pilot. I am a pilot. I am a pilot," continually in order to postulate himself into that position. Well, now, the funny part of it is he can over-postulate this specialization to a point where he's not. You know why? There's a hidden postulate behind being a pilot. It is hidden. And that's the fact that he's not a pilot. And if he doesn't make that postulate once in a while, he'll cease to be a pilot. Because it is automatic, it will materialize. Let's look over this insidious trick. Because it is automatic, it will materialize and take over and drink up the entirety of existence of beingness as a pilot. It's a hidden thing. It's incredible. And I wouldn't tell you this for one moment if it didn't advance auditing and an understanding of life. It isn't reasonable! Neither is it very workable to hide that first postulate.

But it's the first postulate that gives the second postulate the strength. The first postulate is the truth—by statement. And the second postulate is, therefore, a lie. So he says, "I am not a pilot. I am a pilot." Got this? Which is the lie?

Audience: The second one.

The second one is the lie. So he's never going to be a pilot. Not really. He will have sneaking moments when he feels that his capability in the cockpit of this airplane is

something which goes unquestioned just because of the stupidity of his own general staff—many times. He will land that ship and say to himself, sort of, “If they only knew.”

He goes down the street receiving the salutes of airmen. He’s an officer. He’s a fact. But he knows there’s something just a little bit offbeat about the thing. His buttons are never quite bright enough to convince even him. So, he begins to sort of be apologetic and he, you know, returns the salutes. But that’s only when the second postulate has begun to twist and when the first postulate has become totally automatic. And when this first postulate becomes totally automatic, all the actual force behind his being a flight officer vanishes and he ceases to be one. It’s as though that first postulate was capable of ruining, drinking up, wiping out of existence, in its entirety, that second postulate.

7 Now, you’ll notice this. You’ll say, well—somebody was giving me a very nice example of this. He was saying, “You know, I ran this First Postulate Union Station the other day on myself for about ten minutes. And I said—chap over here—I said, ‘Well, what do I don’t know about him? Don’t know, don’t know—I don’t know where he works. So, he works at the Arcadia Works.’” Well, he looked at this girl over here and he said, “Well, what’s something I don’t know about her? Well, I don’t know her name. Her name’s Mary.”

This is what we call the skid. Now, that’s an inelegant word, but it doesn’t miss describing exactly what’s happening. You slip from the one into the other. And that is an automaticity in itself. You’ll notice this happening. It’s the skid. You make the first postulate and there’s the second postulate. You didn’t intend, you see, to make that second postulate at all. You were just going to make the first postulate. So that we say, “Let’s see. What don’t I know about the body?” And we say, “Well, I don’t know how many bones there are in it. Well, there’s eight thousand, six hundred and sixty-two bones—hey, wait a minute. No, no, I mean, something else I don’t know about the body. Don’t know how many hairs there are in the head. Well, there are *da-ta-da* thousand hairs.” *Brrrrr*. Get the idea? Well, that is a skid.

And when that is occurring on a recognition basis, you can recognize something else about it and that is that at any moment the fellow got the idea that he was not a pilot, that he slammed into being one. And he counted on this automaticity occurring until it became totally automatic. And then he didn't skid anymore, he simply stuck in the second postulate. And in the second postulate you have a ridge, you don't have any action.

Now, how would you restore this fellow's beingness? "Some things you are not," is an interesting process. You just simply have him take over the automatic postulating of not-beingness, am-notness.

Now, the fact that these things occur is the only reason I'm telling you about them. But the funny part of it is—it is fully interesting enough to examine whether it did anything for a case or not. This is one of the more interesting spheres of action of life—that this fellow's identity as a pilot depends *entirely* upon his conception that he is not a pilot. It's the most curious thing anybody ever looked at. Fascinating! Impossible! Now we would know what is wrong with somebody's havingness and his doingness. But let's take them in their order downscale since it's Be, Do and Have.

We find somebody motionless, tired. And once upon a time, he was a painter. He just did lots of painting—tremendous quantities. He was also criticized at all the art shows. And every time somebody says, "Oh, he's really not a painter at all," they made him do a skid, [snap] "I am a painter," see. But he never said so because this is the comment of the opposition. He never stood up in front of the canvas and said, "Well, I'm not a painter." Never did this. If he had, the first thing he would have recovered, probably, was weariness on the subject of painting. But if he'd kept it up for a little while, he would have recovered this: an obsession to paint. Boy, his doingness there is obsessive. And if he kept it up a little while longer saying, "I can't paint," that would be the correct one to produce this phenomena, by the way. "I can't paint."

“Oh, well,” he said, “yes, I can, too.” And he’d paint. And he’d undoubtedly recover what skills he had earlier.

And if he went far enough, he would even run out his education as a painter and become an artist. Because practically the one thing you can’t teach anybody to do is to learn how to paint. We can teach lots of things, but we can’t teach the arts very well as universities learn consistently and continually. I think the best part of university training would be in the condemnation by one and all, including the fellow himself, that he was unable to perform that artistic action. Only trouble is, they don’t do it enough. If they did it just a little bit more than they did it, they would run it out.

9 Now, I attended one time Geller’s Acting School for a short space of time. I was very, very interested in the whole business of acting as it seemed to relate in some fashion to existence itself—learning how to act. I found out that about the one thing that you couldn’t possibly do was learn how to act. I found any little kid on the street was a better actor than any of the actors being trained.

But this particular school was the school to which the big film studios send their fledglings and the kids that are dug up by their talent scouts. And this school has to produce. It just doesn’t sit there and do nothing. Otherwise, Warner Brothers and Universal and so forth would stop sending their starlets over there, so they have to produce. And for three months after enrollment, we have a totality—we have a totality of “can’t act.” The instructors in that school are the most miserable dogs you ever ran into in your life.

They have a kid come up in front of the whole class and do a pantomime. He’s supposed to answer the telephone. Now, you know when you see an actor answer the telephone, you are normally very certain there is somebody on the other end of the line, that he is actually engaged in that conversation. See, you’re convinced of the actuality of this action. And he picks up the telephone and he starts talking.

And the instructor says, "Oh, no!" and goes over and mimics the horribleness of the conversation by just overdrawing the entire picture. "Hello, Joel! Very convincing," he will say, "very, very convincing. I liked the intimate character of the whole thing. May I point out one small fact, however: One, there was no telephone there." They don't even let them hold a live instrument, you see. "Two, there was nobody on the other end of the line at all. And you didn't believe there was. And, three, you'll never learn how to act! Take your seat." Miserable. And the morale of these kids for three months goes down through the floor. They start to dress less spectacularly, see. They get up in the morning and the girls wrap an old bandanna around uncombed hair and don't even put on any make-up and come down and sit in class.

At the end of about three months, they go into revolt. And I have seen one of them stand up and give a perfect mimicry of the speech instructor. "Do you realize you're not playing your role as speech instructor? Chin up! Guts in!" That's brash, you know, since this speech instructor could give them one black mark and it would finish them with the studio and probably a five-hundred-a-week contract.

But after three months they have regained the fact that they could act. But I never knew, before this material arose, why it was that Geller's taught people how to act and nobody else knows and Geller's doesn't know. And one of these fine days they are going to abandon this program because too many stars are going to be dropped at two months deep and there won't be a school that teaches people how to act there. They will be nice, they will try to sell people on the idea that they're great actors and the whole thing will be a flop. They're leaving out that first postulate.

Marines are Marines because of the ardures with which they are convinced in their training camps that they aren't Marines. Day and night, sergeants and instructors work themselves into a voiceless blather to convince these kids that they will *never* make a Marine. "How could you do this thing?" The fellow has a small bit of dust on his bayonet.

They just sit around over this thing. "How can you do this thing to the Corps? You will *never* be a Marine." Well, they found out over the last hundreds of years that you made Marines this way. And believe me, they make Marines. They make Marines so well that once they've made Marines, whether in Great Britain or America, they practically never unbecome Marines. I can see them going down the rest of their lives, generation to generation, picking up Marine babies.

Well, how would you go about making somebody be something? How would you go about making somebody do something? How would you go about making somebody have something?

Now, let's suppose that we had a singer, a singer who had once been. She could sing, very melodious. Hit high G above high C, easily—held it for minutes. Then one fine day she can't sing. Audience falls off, nobody listening to her anymore, voice gone to pot one way or the other. Well, you see, we could explain all this as a deterioration of the vocal chords. And that would be all very well, except I doubt very much that great singers use vocal chords. Vocal chords don't do the things that great singers do. I doubt very much. Another thing we could say, "Well, her beauty went to pieces. She was no longer beautiful." Hah! I have seen some of the ugliest old crocks, who could really sing, just holding an audience in complete trance. So that doesn't hold either.

It must be that the automaticity of the first postulate on doing this thing called singing became so automatic that it became completely absorbent of the ability to sing. Now it has the power. The fact of singing doesn't have the power. A thetan in his native state has the capability of singing, but not of being and doing a bunch of highly specialized motions called singing unless he goes into—according to the plan he operates on . . . You see, there's two things at work here—this is *how* they do it, there are other ways by which this same thing could be accomplished, but this is *how* they are doing it.

He has to say to himself, "Now I am not singing." And then he has to say, "I am now singing." He has to assume or consider that he is not singing before he assumes that he is. Otherwise, time being nonexistent to a thetan, he would be singing all the time or not singing all the time and in order to get regulation and direction to the thing, he has to specify what he is not and what he is doing.

And unfortunately, his first postulate is, "I am not singing." And then he says, "Now I am singing." And having said this, he leaves the other one totally unlooked at so that we get this thing called persistence of action, persistence of energy pattern. We get this thing called the engram. How? The fellow said, "I am not being operated on." Did he? No, he didn't. He said, "Now I'm going in and now I am being operated on." After the operation he very seldom says, "Now I am not being operated on." No, he's just aware of the fact that he has been operated on. Cute, huh? So we get a persistence of the operation because he never decided to end the operation. He left that to somebody else to decide and so forth. We get persistency of energy patterns.

Auditor told me one time, "I do very fine with mock-ups except as I move them around they leave little trails." Well, naturally, they leave little trails, she never said she was not now making a mock-up. See, she makes a mock-up and then decides—that's by some automaticity—she's going to stop making the mock-up. First, she should say, "I'm not making a mock-up." Then she says, "I am making a mock-up." Then she would say, "I'm not making a mock-up." Don't you see? Otherwise, she'll go on making a mock-up and then all of a sudden the automaticity of the first postulate will drink up the mock-ups and one of these fine days, she's not making a mock-up.

And an auditor will come along and he will say, "Make a mock-up."

"*Rrrrr*. Can't." What's this can't? This can't is the automatic response which exactly describes their action. Now, here's the great oddity. It doesn't work exactly and smoothly

this way for various reasons because this is too far downscale. This is the first postulate of the third echelon. Doingness resulting in havingness, see?

You could, however, tell somebody not to make a mock-up. "All right. Decide not to make a mock-up." "Good. Good." "Decide not to make a mock-up." "Decide not to make a mock-up." "Decide not to make a mock-up." "That's fine. That's fine." "Have you decided not to make a mock-up?"

"Yes. Well, I haven't either."

"Well, good. I mean, you made that one stick. You decided not to make one and you didn't make one. That's fine. That's real good." "Decide not to make a mock-up." "Good." "Decide not to make a mock-up."

And the fellow says, "There's a mock-up standing there. Hmmm."

Now we say, "Ah, we've succeeded."

"All I have to do now to make a mock-up," this fellow says to himself, "is to say I'm not making a mock-up and the mock-up appears." And this is a beautiful system. And this works out for mock-up after mock-up until he's made four or five and then he—doesn't work anymore. He's not now—see, he put the other thing on—he put making the mock-up on automatic. And, of course, he's not saying, "Make a mock-up," you see. He's saying, "I'm not making a mock-up," without following with, "Now a mock-up will appear."

And the oddity is, because his own system ceased to work, he's usually stuck with it and feels very depressed about it and doesn't then say, "mock-up." Because if he did, he'd get one. You follow me?

All actions are then preceded by non-action. All beingnesses are preceded by the postulate of not being them. All havingnesses are preceded by the postulate of not owning. And out of these things, beingness, at first exists rather easily, then the not-beingness becomes automatic and drinks up the beingness. Now, if we really worked this over, we'd find out that it probably had many echelons of beingness.

You'd probably get one or the other postulates becoming greater or lesser automatic until, all of a sudden, we would get a null on both postulates. Neither one of them would be made and we'd get the person who walks through life like an automaton. We get the hypnotic subject. Somebody comes along and says to him, "You are now a goat." And he says, "Baaaa." See, he's lost his own ability to postulate—either side. He's apathy.

It's quite interesting that an apathy case, you know, if you move your hand toward their hand, they will not dodge your hand one way or the other. But if you kept on moving your hand, your hand would move through their hand and they would retain the shape and position which resulted because of your motion and would not restore their hand to the position it was in before you touched it. In other words, here you have MEST, here you have putty. Where's this putty come from? On the beingness level, it becomes from the second postulate becoming everything, the first postulate becoming automatic, then the second postulate being drunk up by the first postulate, making an inability. And then the inability being forced into action again by exterior influences, until finally, you had a total automaticity—until you finally, with that total automaticity, had a nothingness. And you've got putty. You see? One postulate becomes automatic, then the other one becomes automatic, then they both, being automatic, die out.

You could get variant degrees in patterns as they did this. You could have one postulate die out—the first postulate, you see, be automatic and then die out—leaving the fellow in this kind of an interesting condition: he is fixedly a bedpost. See that? There's no automatic postulate telling him he's not a bedpost. And we get all these strange beingness patterns of people. We get neurotic and psychotic patterns and so forth. Well, we reduce all these things down, we find that they merely depend upon first postulate, second postulate. First postulate becomes automatic, drinks up the second postulate sometimes, and leaving the fellow in an inability. Or the first postulate becomes entirely automatic

and dies out, leaving the individual in an obsessive state, unable to withdraw from a beingness.

Now, you have preclears who have trouble with bodies and they're being bodies obsessively. Well, the postulate has died out that they're not bodies. That's left them there, you see? They're like a bit of seaweed stranded by the high tide. And then they keep waiting for the tide to come along and take them out to sea again. What tide are they waiting for? "I am not a body," is the tide they are waiting for, only they're waiting for somebody else to say it. Why are they waiting for somebody else to say it? Because it never occurred to them to say it. Complicated as this, you see.

All right. There's beingness. All right, let's take *action*. We find the preclear who is in an inactive state has gotten—well, that's the second postulate has been drunk up by the first postulate, see? He's in an inactive state because that is, "I am not doing anything."

And we find labor, for instance, vacillating between these two things. Do you know the most horrible thing that could happen to labor is for nobody to let them work. That would be a desperate condition—very desperate. The labor, they're committed to a certain line—an economic system—and it just never occurs to government or labor in this day and age that this could occur. And yet the government is taking for granted the role of the entrepreneur and believes that the role of the entrepreneur will continue to exist no matter how hard you tax him. And the entrepreneur, having been put on automatic, now is penalized out of existence and turns into either a criminal or a revolutionary. He can't earn. Who's going to put these laborers to work? This is what somebody ought to be yelling about down in Hyde Park. They ought to be saying, "What, who and where are we going to get jobs tomorrow? Who's going to continue to dream up work?"

We don't have any department in the government that does. If a government department is erected—as in the United States one was—to dream up work, they dream up silliness. Well, let's put a lot of fellows to work and have them lean on their shovels. Let's raise the

devil with them and fire them off the project that they insist on shoveling. You know, but they dreamed up work. They dreamed up work that was not work, which is identified enough for any government.

The dole system in England was almost as bad. That's the government dreaming up work. Well, actually, they were dreaming up not-work. You see, there's practically no work touched on this planet. There's just so many things to do, to anybody who can dream up work. There's just such limitless lists of things to do that one has a hard time—getting down in thinking—by thinking real hard, he can do it, you know, and figuring out exactly how is it that anybody could fail to see that there's a great deal of work to be done.

And so you think this over and you say, "Well, let's suggest a project. Let's suggest the project of traffic handling in London. Let's, for the first time, have traffic handling in London." Well, you can think of a thousand ways to do it. But you could pour traffic into the center of the city and even route it around the center of the city and out into the country—swish, swish, swish, swish—without cluttering up the streets. But it's quite a bit of work to do that, but that's no reason to prevent it. What you're trying to do is *create* work.

See, you'd have to have elevated planes of some sort or you'd have to have undergrounds, tunnels and so forth to handle the traffic to get it off the streets, because it's too much traffic for the streets. London is getting isolated from parts of London right now just because of the traffic problems. You see, the town is liable to segment itself off much more thoroughly than it has. Traffic problems are getting heavier and heavier. Well, let's just look at this. Here's a problem and the problem is already there fully automatic. We could build elevated highways or underground highways in such a degree that we could flip traffic in from the country and to any quarter of London and out again at ninety miles an hour. Wham! Wham! See? You'd have to build an awful lot of roadways.

Of course, the way they will eventually do it, they will decide that the society has gotten apathetic enough so that you can take anybody's dwelling away from them and they will

just bulldoze straight into the center of town, through all the buildings or something, you know. Something like that will occur. That's really what is occurring right now. You know, "Let's remove all of these dwellings . . ." completely forgetting that this is what this town is for, to live in.

- 14 Well now, there is an example of doingness getting on an automaticity, you see. And that's a Third Dynamic example. Everybody counts. Sooner or later, somebody is going to come along and say, "Look at all this work." Well, they're just lucky in that, occasionally, somebody does. But in the United States the entirety of the depression depended upon the fact that there were no entrepreneurs around to dream up any work. And when the government took over the task of dreaming up some work, oh, my God! In spite of that, there were a half a dozen fellows who actually made themselves *non persona grata* with the administration by inventing actual work. Civilian Concentration Corps, for instance, did wonderful work in all directions. Terrific organization. Director after director, shoot them from guns, see. I mean, doing an efficient job, they're too close to those horrible things called entrepreneurs.

Get the tangle you could get anytime you set up activity or inactivity on automatic—the tangle you could get into. But the real problem would be in losing the ability to set up things on automatic and then set them off of automatic, see. That would be the real problem. And that is the real problem with people.

Nothing is wrong with setting up something as an automaticity. But there's everything wrong with not then being able to take this automaticity and put it back into an actuality and take it out of an automaticity class. We should be able to do both of these things. If you start tearing up a preclear's machinery without rehabilitating his ability to make machinery, he gets unhappy.

In mysticism they have breathing exercises. And without being able to build breathing machinery they take over the automaticity of all breathing. Result: Many mystics have asthma. Many mystics have stopped breathing entirely.

I had one sitting in class one day and I was just showing people what an automaticity was, so I asked people to consciously take three breaths. Had a young chap who had had years of practice with breathing exercises and he had asthma, too. And he promptly got up and went home and lay down in his hospital room and was violently ill for three days and required all kinds of injections and so forth. That's all I did. I asked him to take three conscious breaths. Now, there's a case of tearing up somebody's automaticity, his automatic breathing machinery. The machinery must have been hanging by a thread. There must have been just a shadow of it left for three breaths to have torn it up, but this person did not have the ability to put breathing back on automatic again.

So, you see what would happen if you tore up somebody's automaticities, which is the other side of the problem, without rehabilitating them again. And this is why you must know all there is to know about the first and second postulate. Because you could tear up the automaticity of the first postulate without permitting the individual ever to put it back on automatic again and this would cause a considerable disruption in the individual.

So, remember, there are two postulates. There's the first postulate and the second postulate. You've got to give him practice in postulating both of them and exercise in following through after he has postulated them. And he'll find out very readily that he can make these postulates and set them up on automatic and take them off of automatic and put them back on automatic again. Hm? So what?

The way you put the first postulate on automatic is simply to make the second postulate. The way you put the second postulate on automatic is simply to make the first postulate again. And if they both break down or blow up, then just mock the whole thing up again.

Consciously make the first postulate and then consciously make the second postulate. And you can make it and try, too, you know. You can make it and try hard. Oh, that'll really fix you up on a second postulate, you know.

You can say, "You know, I have no artistic talent whatsoever. I just can't paint. Can't paint at all. It's really a regrettable and horrible thing how I can't paint," see? A thetan without artistic talent? You see, this is utterly incredible. You really have to get down and sweat over this one when you're in good shape, you know. Let's see, "I can't paint. *Ubbbbb!* I must have gone blind then. I mean, something must be wrong here if I can't paint. Well, but that's all right. I can't paint. Now, if I tried hard, I can paint. Now, let's see. Let's see. How do you go about painting? You need a brush." See, and we start putting time into it and the next thing you know the fellow can paint. Well, now, if he continues along that line, after a while he will skid on his ability, his learned ability to paint, you see. He'll skid back into "I can't paint."

So just let him skid out of both of them and do it all over again. He'll find out he can do this so readily that he can kid himself and paint at the same time. He can have the postulate sitting there most gorgeously and feel tremendously sincere about being a painter. And the postulates themselves are the frowziest pretense imaginable. He can do this. He can paint with his right hand without his left hand knowing that he's an expert, see? It's quite curious.

A fellow going out and saying, "I can't shoot," is only following through the automaticity that back through the centuries we have, most of us, at one time or another, had to be crack shots, only survival was so dependent upon being a crack shot that we just never said, "I can't shoot." So now, in this generation you pick up most people and you say, "Can you handle weapons?" And the fellow says, "No, I can't handle weapons." He can't handle weapons? What do you mean! This fellow could probably split an apple with a Tower musket a couple—a century or so ago. And he says, "I can't shoot."

All right. Now, let's look at this—what happens with this in lives. Right now you are being *you* in this lifetime, right? Well, to a large degree that depends on your not having lived. And you start to remember your past lives and every one of those skidded into “I am not living” and that is what happens. Now, this doesn't describe death, this *is* death. Death comes about as the postulate that one is not living begins to drink up the postulate that one is living. And eventually, that first postulate entirely swallows the second postulate and we get the phenomenon, death. And every one of your past lives has been swallowed up by the first postulate, “I am not living.”

Now, remember that all things are done in present time. They are never done in past time. So, the postulate is, “I was not living” would not exist, you see? It's “I am not living.” And you live life after life and skid further and further back into these postulates and, of course, you have less and less life that you think you are living, because you are living much more cautiously. 16

For instance, *everybody knows* today that “one only lives one life and that lives are very precious because they are over and done and you will never live again.” See, they *know* this. Therefore, you have to be careful and you have to have slogans up that you mustn't walk in front of traffic and they start to teach little children how to be accident-prones very early. They give them all these signs and so forth that teach them how to be *careful*.

Those children are going to be murderers when they get to be about eighteen. See, on a first and second postulate basis they've taught them to be careful. They've taught them to be careful. What have they put on total automatic? Being careless. And that's on total automatic and they will become careless. They will become quite reckless. But it will be obsessive recklessness.

It's just like people who have had to be careful, who have had to be orderly, who have never dared introduce into the society any chaos of any kind and never dared introduce into the home any disorder such as throwing their shoes in the middle of the living

room—who eventually become *obsessive* in the creation of chaos. Chaos went on automatic. Order is the thing and then chaos drinks up order. Before we can produce order, we have to say there was chaos. Isn't this fascinating? Hm?

You never produced any order out of order. Nobody has ever made orderly things orderly. They've only made chaotic things orderly. Reason can only exist after there has been confusion and no reason. So confusion eventually drinks up reason and we have insanity. You follow this?

Audience: Mm-hm. Yes.

Well now, the doors of the "secrets of life," that many people have advertised and never delivered, are quite wide open to you. And I give unto your imaginations how far these postulates go. And with what wide consequence you could apply them.

First and second postulate is the one fundamental theory and then we get out of that the actual conditions: native state, first postulate (which is *not* condition), and second postulate (which *is* condition), and then we can have artificial conditions which not-is the *is* condition and then we can have the *is* condition. But what's happening here? It's just one or the other postulates going on automatic. And then we get the manifestations of third and fourth postulates, but they really never exist.

You are *always* dealing at *all* times with native state, first postulate, second postulate. And one or the other of them goes on automatic—or both of them go on automatic. And when they're both totally on automatic, you're dead in all ways, really, as a thetan. Because both of them are totally automatic, so therefore, the whole business of living is automatic—and it's not automatic at all, so that in itself becomes a lie.

A thetan is his own native state. And until he muddles with this and meddles around with it and so forth, he doesn't become anything else. But, of course, to have a game, he does meddle with it. But having meddled with it, he then loses the information that he had originally as *how* to meddle with it.

And all we have to do is restore this and we have a very cleared Clear.
Thank you.



THIRD AND FOURTH POSTULATES IN LIVING

LECTURE 4

A LECTURE GIVEN ON 4 OCTOBER 1955

59 MINUTES

Okay. Let's sail into some more data.

It is very, very common for people to suppose after reading the Auditor's Code that evaluation for a preclear is the most destructive thing that can be done.

This is not the most destructive thing that can be done to a preclear. Most destructive thing that could be done to a preclear is refuse to talk to him. So, therefore, there must be some difference between evaluation and talk. When we say *evaluation*, we mean the interjection of an opinion. There's a great oddity involved here. And a great deal of material to be covered here which you wouldn't suspect, really, from the tremendous simplicities which we are gazing upon today with the native state and first and second postulate.

But I've just talked to you about something which actually undoes not just the riddle of life but life. It does! It just undoes it. Takes universes apart if you want to use it that way. But more importantly, it takes life off of an automaticity. There's nothing wrong with living unless you don't want to live. There's nothing wrong with dying unless you don't want to die. So, the expression of desire is a very important point here.

Now, we assume in evaluation that the preclear is about to receive an unwanted opinion. And that's where evaluation is destructive. But number sixteen of the Auditor's Code is much more destructive. We didn't even know that once upon a time. And therefore, we tore a lot of preclears apart without knowing why or how we were tearing them apart. We were being so careful not to evaluate for the preclear that we didn't talk. Do you have that very solidly there? We didn't talk.

Audience: Yes.

Well, now, here is a great oddity. I had in a Clinical Course Unit one time—got darn little auditing and they all came upscale. And all I did was lecture to them and they had psychometric testing before or after the Unit. Well now, if talking was bad and if data was bad, then that whole class should have gone out the bottom because they were lectured two hours every day—talked straight at. And they were talked to about the basic phenomena of which they were composed. Obviously, then, this would be a terribly destructive thing, wouldn't it have? Fantastic, but it should have pushed them out the bottom and it didn't. It pulled several out of the top. They did very little processing that you could have called processing. We were mostly exercising in handling emotions and things like that. Well now, there's some little data here to be resolved, isn't there? Hm?

- 3 Just why is this? Why is this that one could talk or I could talk to a Unit of quite a few people on the subject of data and their cases and so forth and they would experience a tone rise? Why? Well, for one thing, mechanically, very few people had ever talked to these people about themselves. And I definitely was talking to them about themselves in the most basic language conceived to date. Very precise talk about themselves—that's what was going on, wasn't it? Hm? About themselves and their acquaintances and their life and lives around them. These things were being talked about and the communication was being originated, wasn't it? And a very few people had ever talked to them about this sort of thing and it had left a hole as far as communication origin was concerned.

So, if we'd just been filling up this other origin of communication as far as they were concerned, we would have made some sort of a case gain.

Furthermore, I was not doing very much about their opinions. They could have any opinion they chose. They could have any opinion on any of this data that they chose to have. They did not have to become convinced that everything that Ron said was instantly and automatically completely right and not to be combated. Nobody was under that duress. Only when data has been *widely* applied and agreed upon in Scientology do we go to such a tremendous length of saying, "memorize it." And we have yet to memorize any data which has not been *widely* agreed upon.

The six basic steps were originated by poll. I did not dream up the order of the six basic steps. I asked a great many auditors for the very, very best processes they had found, out of all the processes we had. And asked a great many people how their own case had made the greatest gain. And it was uniformly this way: one of what became the Six Basic Processes would be enumerated—we didn't even give them a list of processes, you see. All these people knew processes—one of what became the six basics and then one or two wildcat processes.

In other words, almost every process originated, since Dianetics, was mentioned as having benefited somebody, but only one person here and one person there and nobody else mentioned it. Now, there's a lot of randomness could have come into this, but in every case we had one, two or three of what became the Six Basic Processes as having produced a considerable change of case.

So, you see how these Six Basic Processes got there? Which processes had brought about a change of case for everybody? Quite interesting, isn't it? And that's why we learn the Six Basic Processes. Every other process in the book, as far as I'm concerned, is therefore in contest. It's therefore an argument as to whether it's beneficial or not beneficial. I, myself, have a considerable number of opinions on this sort of thing—on these various

processes. So do we all. But a great many auditors and a great many preclears have agreed that the Six Basic Processes produce change of case.

- 4 Now, as far as the Axioms are concerned, it took years to take the Axioms of Dianetics, really, and boil them down to the Axioms of Dianetics and then years more to boil these Axioms down and rearrange them to the Axioms of Scientology. These Axioms do produce change. Very, very definitely. Just studying the Axioms produces a change of case. But here again, we have something that has been widely agreed upon—not polled to the degree that the processes were. We have something widely enough agreed upon that we find—this is an interesting fact—that the memorization of these things brings about case progress. Memorizing them advances a case. And there isn't one of them there that doesn't click in a forgetter of some kind or another, so that people go *wong* when they start to memorize these things. It keys them in.

These are the basic agreements on the track. And what are we doing? We're doing a broad process there. We're trying to bring these Axioms out of a total automaticity into at least a partial cognition. See how this could be? Memorizing the Axioms is a case treatment. It's not that anybody will ever really need to sit down and parrot them. But we know this: that if somebody can't remember those Axioms, they are on almost total automatic on every important point on the time track. And, wow, they must be in terrible condition. You got it?

It's very funny, but sometimes they can just do fine with forty-nine of them, but somewhere on the line one is just going *zong*, you know, and they go over this thing and over it and they sit there learning it with somebody and he says, "Now, let's go over it again."

And they say, "All right. The second postulate has a . . . hm . . . What does it say?"

And the fellow helping them reads it through again and they say, "[sigh] Fine. All right. Now, the . . . What?"

What's happening here? What's happening here? You have an actual idea which has become so automatic that it dives out of sight. And it *persists* in diving and it *insists* on remaining hidden. And, therefore, some segment of a person's life is on total automatic. Now, if we knew some other points that were as basic as the fifty basics, why, they'd be in the Axiom lineup, too.

But what I'm talking to you about, oddly enough, is Axiom 36 when I'm talking about native state, first postulate and second postulate. Now, that could be stated in such a way as to curve it into a greater embracement of the situation. It could be. You could be much more specific with it. But it was written before we know what we know here, see. In other words, the Axioms are riding as senior theory along the line and Lord knows what's in them. That's from me, too, you know. And there's just no telling where any one of these Axioms will go.

But I knew that out of the original fifty we had certainly amply covered, if not entirely understood, the cornerstones of existence. See, we knew where these were. These were the branches of track. These were the points where things became more complicated than they had been before. These were the agreements out of which we made the complexity called life. And it was my feeling or intuition that not very much would exceed them, but that a great deal could be understood about any of them. And certainly enough, here we have this Axiom 36 coming up and cases going crash as a result thereof, which is quite interesting, isn't it?

Theoretical extrapolation becoming concrete processes months after the codification of the theoretical. It's sort of mystic somehow, isn't it? Of course, it could be, it could be that I simply knew these things in looking around from a vantage point, but didn't know exactly how they applied everywhere, and that's the truth of the matter. That's how they took place.

All right. Now, none of these things are inventions beyond the fact that we have all invented them. And now we happen to be in an entirely different sphere of study—in an entirely different sphere of study. We are studying the inventions on which we have all agreed. We are not studying, then, artificial laws which are subject to many diversifications and interpretations, but that merely applies to the Axioms. The second we step outside the Axioms, we are again in the field of opinion and consideration and are once more tremendously at liberty.

And actually, what do we pin down to in the Axioms? Just the fact that each one of these Axioms evidently has been a branch track affair where things became more complicated. We are evidently working with the pins from which the complexities of life stem. And if we were to pull out all these pins and run them all out thoroughly in all directions, we would then have to get very busy and invent them all over again to have the same kind of a universe.

But to have them all on total automatic lands us up in a considerable confusion, because these Axioms, one after the other, in a conglomerate, automatic, un-understood, not-known state would then, themselves, become a tremendous confusion. And so the very order out of which life is composed would itself be a confusion. And that's sort of an incredible thing to have happen, isn't it? The only things that make life orderly are themselves a confusion. That would be horrible.

- 6 It's something on the order of we lay out a beautiful road, nice military road that goes from here over to Liverpool. Nice road. It's beautifully marked. It has all of the signs that it should have. And then, although the signs are still standing, we run along and we take huge black baskets and we upend these baskets over each and every sign, and then add a tremendous number of black baskets to the sides of the road which don't house signs. And we look at everybody and say, "Well, can't you get to Liverpool? Look how well marked it is."

And they say, "Yes, but there's branch highways going out which are broader and better than the central military road."

"Oh, nonsense. They all have guideposts."

"They do? We're lost."

And it wouldn't matter whether you were in London or Liverpool in the center of the road, to some degree, you'd be lost. Right?

And this is all the more silly because you were the one who stood there and assisted in erecting the signposts. And you were also the one who went out and got the black baskets and dropped them over the signposts. And you were also present when the road was being made. And yet, here you are, a road which you helped make, mark and obfuscate on which you get lost. And we have just described the mind of Man, the thinkingness of Man.

Now, there are very many ways, perhaps, how we could go about getting him unlost. But the best way to go about getting him unlost would be to understand the mechanism of lostness itself. And that would be a good way to go about getting unlost anywhere, wouldn't it? Hm? That would be a nice thing. I mean, all we'd have to have is a mechanism of how you get lost and then we'd get found again, wouldn't we?

I'll tell you about the mechanism of getting lost. The trick of getting lost or getting found depends upon the fact that one is never lost or found. Let's look that over for a moment. One is never lost. One is never found. All one does is says he is. Now, you can actually take somebody and you can get him to concentrate real hard upon how lost he is in life. You can do this in various ways, very covert ways. You can say, "Did it ever occur to you those masses of people streaming by, going nowhere, doing nothing, without any real aim or goal—did it ever occur to you that they influenced your life considerably?" See? Sharpen it up, you know. And the next thing you know this guy would get sort of confused. You'd talk to him about confusions, lostnesses and then associate them with him. And the funny part of it is, he'll go right along with you and play the game and

become thoroughly lost. Why does he do this? Because he knows, really, that he's never lost. It's the only reason he'd ever play this game.

Now we could convince somebody he was found. We could point out to him all these orderly markers and say, "See, you're found."

And the fellow would eventually say, "Wow! Gosh, I'm glad to be located." But he is neither located nor lost, except as he, himself, says he is or is brought to say he is.

Now, let's take an evaluative technique which would convince a person that he was found. Not to dip this lecture into the ridiculous, but let's take the Freudian libido theory of 1894. Now, Freud did say, "If you just accept this fact that everything is based on sex, then to some degree you will be found." Anybody could make that consideration if he wanted to make that consideration unless he was resisting sex itself. But nobody really wanted to make the consideration, but he thought he'd better make the consideration since this is how you got found.

Actually, the rise in attention on the Second Dynamic—homosexuality, sexual practices in general—has been on a steep climb. It looks like a jet plane going for the zenith ever since, because all you have to do to get found is accept the 1894 libido theory and you're partially found right there. Well, of course, to accept this thoroughly you have to experience it thoroughly, of course. So, many people are getting found today simply by becoming perverts. See, that's an easy way to get found. You get this? You get this as a neat operation?

Well, it leads into a very, very bad blind alley because it doesn't contain this datum—this is the only reason it leads into a bad blind alley—the missing datum is, is you can, at any time, consider that you are lost or consider that you are found. And you can say that anything is a guidepost and is the connective point to all other points. You can, at any time, choose a here from which you can get to any there. And if you want to make this lostness and confusion dominant, you would say, "There is no here point from which you

can get to there. You can't get from here to there, ever. There is no connective roadways leading from any here to any there."

Now, if we let everybody get beautifully found on a point that won't find them, such as the libido theory, 1894, and then if we were to convince everybody who had thus found himself that this was a hoax, we would have introduced a brand-new confusion which had not before existed. Do you follow this? Now, that is the way you make confusions, is you let people consider that they are found by a certain guidepost and then chop down the guidepost and you have a new confusion.

Therefore, the anatomy of confusion itself consists of permitting or letting or supposing that a thetan can find himself and then supposing that he can lose himself and then, reversedly, that he can now find himself again and then that he can lose himself. But what do you know? Before a thetan finds himself, a thetan must consider that he is lost. And we get the first postulate of foundness is this incredible thing: lostness. Here's the oddity. Lostness is fluid, motion. It's a dynamic condition. It contains in action: lookingness, findingness, locatingness. It's in motion. And all these things cease the moment one says, "foundness." Hmmm. Interesting, isn't it, that the first postulate to being found is admitting you have been lost. 8

Look how Christianity used this: "Repent ye, repent ye, for the Kingdom of Heaven is at hand. You are about to be saved."

Farmer in the field says, "Huh? Well, let me see. I'm about to be saved. I don't need to be saved!"

"Oh," this fellow says, "you do, too. Look how steeped you are in sin, he-he. Look, do you realize that your soul is in peril and will be lost?"

The fellow says, "My soul can get lost? Hmmm."

And this is a true idea because actually he is only found in the middle of his field because he considers primarily and beforehand the lostness of the field.

The motion postulate is lostness on which one can get the ridge or fixity of foundness—postulates one and two. So, the anatomy of confusion, itself, consists in being lost. And the resolution of confusion, apparently, consists of getting found. Any fallacy in this?

If you really want to get yourself oriented, postulate you're lost. You'll get oriented. You'll get oriented in more places than you've been to in a long time. This is an oddity, isn't it?

Getting found depends on having been lost. Finding anything depends on having lost it. These are sort of kindergarten idiocies. They are too idiotic for grown people to consider. It's obvious that they are and that's why they have remained completely inarticulated all this time. It was necessary to articulate them before one could ever resolve a confusion.

- 9 Now, what are you doing when you ask somebody to locate the walls of the room and the furniture in the room? Why does this work? You're ending the cycle of lostness in each case, aren't you? You're saying to him, "Now, find yourself." "Find yourself." "Find yourself." "Find yourself." "Find yourself." "Find yourself." "Find yourself." "Well, that's fine, you feel better now?"

And he says, "I sure do." Well, how did he feel better? It's because he's postulated that he was lost and the postulate of lostness has, to some degree, gone on automatic. So he doesn't realize that he's continuing to postulate his lostness. And you, out of your beneficence, permit him to get found out of his postulate of being lost.

But if you tried to take him as a case and recover the automaticity of lostness, right there, instantly and immediately, your boy would spin. In the first place, you're dealing with space, energy. It's a low-level process. So that if you ask him to go get himself lost, to get the idea he was lost, get the idea he was unestablished, get the idea of this and get the idea of that, because it's a low-level process, you're liable to spin him before he would get anywhere. Because at one time or another, he could postulate lostness to such

a degree that he felt psychotic. “*Waaaaa*. Look how lost I am.” See? And boy, did that make getting found a happy fact.

See, these postulates, one time or another, could have been made with far more violence. And you find yourself drifting through one of these things. So, the safe way to do it is to let him find himself to the degree that he is lost. And here’s a new stability, a new stability. But remember, you’re creating a stability out of his postulate that he’s lost and this is as much a lie as the fact that he’s been found, really. But because it’s the first postulate, it can’t be a lie. It’s the truth. That he’s found is the lie.

First and second postulate at work again and disclosing to us enormously interesting data. Well, asking a preclear to be processed with his eyes shut is processing him closer to his native state than with his eyes open. Bad eyesight comes about through the automaticity of the lost postulate. And here we have one of these other incredibilities: how to find yourself—get lost. If you know you are lost, you can find yourself. 10

Another reason why the mind and its riddles was not instantly, immediately and easily solved—because part of the bridge was “I’m lost.” It was more important to be lost than it was to be found. That is, to the mind. It was more important not to know than to know, as far as the mechanisms of the mind were concerned. It was more important to have no idea than to have an idea. It was more important to be incapable than to be able. So, the moment anybody started into a study of the mind, he was liable to become stupid, incapable, lost. Interesting, isn’t it? These are the automaticities he would run into.

And the fact that we have been besting these things for some time and not running into them head-on shows that we either have known all along more than was ordinarily known or that we’re lucky. Take your choice.

Now, here’s a funny thing—although, I caution you, this is not a process, because there are many cases that would find this process too horrible for words. You could simply have a preclear close his eyes and stand there and say that he was lost and that there

were no orientation-points and that everything was in confusion. [snap] And he'd feel found. But that is that skid phenomenon at work, see? The dynamic motion, "lostness," is suddenly revealing a "foundness," see?

All right. So, we would have to make him do it again and again and again and again until he was totally lost. Until, boy, when he said, "I'm lost," oh, man, was he lost! No sensation of the hand, you know—really making that postulate stick real good, see. And he'd run out its automaticity. Then make him turn around and say, "All right, now find the wall."

And he'd say, "[sigh] Boy, I sure am found now. Feels good."

"All right," you could say, "Get yourself lost." "Okay." "Get yourself found." "Get yourself lost." "Get yourself found." "Get yourself lost." "Get yourself found."

"Now decide that being found is more important than being lost." He would. You'd have it right back on automatic again. But this time without all of its vagaries.

Now remember, a person would have to be in pretty good shape before you could do this to them. You understand that? He'd have to have a lot of processing. Should be pretty well exteriorized, pretty stable. If you were to do this to somebody in their head, I couldn't guarantee for a moment what would happen. He'd probably go *zong, zong*, spin, spin, scream, scream. And you would be saying, "Please, say something. Think of your poor auditor." He's lost. See how that could be? Now you see some of the ramifications of the first and second postulate? Well, more importantly, do you see why Opening Procedure 8-C is functional?

- 11 Now, the funny part of it is, you can always run the second postulate but don't really try to run the fourth postulate. If you want to make any fast gain, don't run the fourth postulate. You can run the second. You can get away with running the third. Well, by the time we've removed it to the degree of the fourth postulate, we have an Alter-iness of a Not-iness and we're not taking over an automaticity anymore. We are merely continuing

to alter a Not-isness. And so we get greater and greater solidity and we get more and more mass. But if you want to make a universe, for the love of Pete, make it by running the fourth postulate.

What is the fourth postulate? Native state: total knowingness, total ideas without an idea. First postulate: don't know, no idea. Second postulate: know, an idea. Third postulate: forget, Not-isness of knowingness, see? Fourth postulate: alter the third postulate into rememberingness. And that alteration, by itself, gives you the energy ridges which you know of as engrams, facsimiles and so forth. The action of remembering puts into existence these ridges. And we sure know more about anatomy right now than we did.

Fellow hasn't got a leg. I would conduct this experimentally if I had a little time. Fellow hasn't got a leg, I'd just have him consistently and continually create a leg and then remember it. "Create a leg and remember it." "Create a leg and remember it." Got the idea?

Or I'd say, "No leg. No leg. No leg. No leg," and have one appear by counting on the automaticity. But if you had him create a leg and then go through all of this, zoom, zoom—I mean, mock-up a leg, you know, and then go through and remember that he mocked it up and then mock it up and remember that he mocked it up, leaving forget on automatic and a few other things like this, he'll probably get there. Who knows, he might all of a sudden have a leg. Of course, we can't guarantee what kind of a leg he'd mock-up!

But if a lot of us, by experiment, were to mock-up a second moon out there—we get an agreement on where we think it should be and what its rate of spin around the Earth should be and a few other things. And we plotted out this orbit exactly and then we'd mock it up and remember it was there and mock it up and remember it was there and then mock it up and forget we mocked it up and remember it was there and mock it up and forget we mocked it up and remember it was there, who knows but what there

might be a second satellite spinning around Earth. Of course, we haven't any idea of what gravitational effect it would have on Earth, but just let's disregard that.

Now, here's a heavily theoretical, almost ridiculous, example of how to make matter. Now, you don't have to make it by this system at all. You can simply say, "Space, matter—persist! [snap]," because a thetan can do that too. But he's chosen this other route, see, where he wants agreement, where he wants mutual observation, where he wants mutual appreciation and communication and the game itself. He chooses this other route, which is native state, first postulate, second postulate, third postulate, persist on that fourth postulate. So by that time, you've got an Alter-iness of a Not-iness and boy, can things get solid.

The fellow who sits there remembering that he had a leg will at least get a ghost leg. Where do these ghost legs come from? You know, fellow's had his leg cut off and it still itches and he's still worried about it and he can sense it but nobody else can and he can't walk on it. Well, he's just doing an awfully poor job of remembering it. Very unthorough. The creation of the leg was an automaticity that came along with the body, so he doesn't bother to do that. He simply remembers existing facsimiles of that leg and these, of course, increase into a solidity which eventually has a considerable sensation in it. See?

12 Now, as many parts as you leave on automatic will leave holes in your ability to create and do—as many parts of first, second and third and fourth postulates as you leave on automatic, see.

Now, there's an oddity. The action of creation lies between the first and second postulate. Isn't this an oddity? It's sort of offbeat. You say, "There's nothing here. Oh, I know what that is." See how that would be? "Well, there's no lions in this room at all. Oh, I know what kind of a lion that is—Libya, a Libyan lion, yeah. Hm."

So a thetan has other little, tiny things that he does at the same time. He's got a third left hand over here that's got a little mock-up machine, you know, that chucks something

in there so he can know about it. It's very silly knowing about nothing, so he, you know, says, [mumble] *ptock!* "Oh, what do you know." It's real cute.

Now, this isn't—not necessarily part of the action at all. See, I mean, it's not necessarily part of native state, first postulate and second postulate. It's just something to know about. See, and he does this too.

Now, he could do these things in various orders as far as creation and destruction are concerned. But it's easy for him to create and then, because he puts remembering on automatic, it becomes very hard for him to destroy. Because he's created this thing and then goes on and remembers that he has it, it, of course, gets more and more solid and one day he says, "You know, I'm awfully tired of having a Libyan lion roaring around this room all the time. Now, let's see, what did it say here in the magic textbook? Well, it says, 'Presto chango, abracadabra.' And then at that moment, you're supposed to twiddle your fingers in this pattern and *zoom* goes the lion. All right, now, let's see, now, zoom, aba-presto chango, abracadabra [mumble]. Damn lion is still running around the room! Well, let me see. Well, I'll tell you what I'll do. I'll invent a gun and shoot him." Boom! "Now, what do I do with this corpse?" He's still got a lion.

What's the right way of getting rid of this lion? Well, there are various ways you could do it. You could put him in yesterday and then forget him. You could put him in tomorrow and then hope you won't live that long. Various problems come up at once aligned with the destruction of the lion.

When you choose, as Man normally chooses, Alter-ism as the mechanism of destruction, you get persistence deluxe. You keep trying to alter things in order to destroy them. And, of course, the alteration of them continues their persistence. Now, the actuality is that you could just change your whole mind about the thing and say there is no lion here. Now, the theory is that you could do this if you were not in the time continuum which

you have elected the lion to exist in. Got it? You just step outside that time continuum, of course, you haven't got a lion anymore. He exists in a time continuum.

- 13 What is a universe? A *universe* is a time continuum of postulates. And all you have to do is step off that time continuum and do anything you want to. You notice this phenomenon, every now and then, of remembering tomorrow. You sort of step off the time continuum enough so that you're disassociated from it a bit and then you can skid around on it. And you get *déjà vu*, another interesting manifestation.

But let's step all the way off of it simply by closing your eyes and starting to mock-up your own universe. Well, this would be all right if you merely went on mocking-up your own universe. If you weren't dedicated to and connected to the head in some fashion or another, you'd probably float off and have another universe. And you'd probably have nothing more to do with this one. What would you have done? You've just gone in from—you've assumed native state and you've made your first and second postulate different from and outside of the time continuum of postulate one, postulate two. Because the second you say postulate two, you have time. You've stuck in time when you said postulate one. Well, when you said postulate two, you've got continuing time. And now if you go and make postulates three and four, you're going to get solidity.

So what is the best way to get rid of these things and why do people have trouble with this and get obsessed with destruction? Because they get destruction on time as an automaticity. They hope the lion, after he's shot, will rot. You know? And they say, "Well, a few years from now he'll just be dust and we can at least sweep up the dust and sort of pretend it isn't there."

Well, there is actually a method by which you could destroy this lion which would have nothing whatsoever to do with the decaying of the corpse or lugging him out or throwing him in yesterday or any one of these things. All you'd have to do would be to as-is the lion. But trying to as-is him and living in the same time continuum with him

and being something, also, in the same time continuum with him, your effort to as-is him is very unsuccessful. Unless you yourself can disassociate yourself from the time continuum to which you are a partner. And if you can disassociate yourself, you could, of course, make a perfect duplicate of the instant of creation of the lion. And right now, no matter how many eons his track has gone, he will go. You see this? You make a perfect duplicate of the instant of creation in the space, in the time, with the energy of which he was created.

Well, that's very unsatisfactory because it dislocates you entirely. It influences a large number of actions which were influenced by the fact that the lion had been created. And we get one of these—well, if we looked at it as a German schema, you know, you get these things. One line here and then that gets two words and then each of the two words get to be four words and each of the four get to be eight words and we get one of these highly complicated geometric progressions which is horrible to contemplate, really. And we as-is the lion here and find out that we lose our *bête noire* here. See, because the cross-influence of the creation became so complicated that trying to influence one single factor and leave all other factors uninfluenced is impossible.

So how do you get rid of the lion? [sigh] Just wipe out the whole Universe of which he is a part and wipe out anything of yours which is a part of that universe and you'll get rid of the lion. And that's why people say, "Do not send to find for whom the bell tolls. It's ringing for you, bud."

You see, you are so much a part of the things you have created, everything you have is a counter-influenced measure, that we get some kind of a weird complexity whereby you cannot wipe out anything completely at its source without influencing many other things completely at their sources. And because you're unwilling to lose some of your possessions, you therefore suffer whenever you cause anybody else to lose some of his.

But, as far as the mind is concerned, all you have to do is remember who created the lion in the first place and if he's merely a mental lion, he will really go away. Because, you see, he hasn't been remembered often enough to become a powerful, roaring beast, visible to everybody. You created him without agreement. You created him, see, with nobody else. You just mocked him up and you said he was there and you didn't create any additional agreement with relationship to him. And therefore, he's a free lion, you see? You're totally capable of freeing this lion. Because he doesn't influence any other factors. You see how this would be? But the roaring beast that races across the field and is about to spring on you, hah! It's been a long time since you mocked him up.

You see, the way you did it, you probably were standing around and if you can see anything at all, you were probably a partner to its mock-up in one way or the other. You agreed to let it be mocked-up, at least. And you see, you agreed to let the basic lion of all lions be mocked-up because of this princess. And you thought she ought to have a nice gift, so you all got around and mocked this up and you got her to agree the lion was standing there and so she got a lion, you know. And it was very terrific, I mean, she was a nice looking mock-up herself and leading a lion around made quite a show, you know. And you say, "Boy, that's really good." And she was really pleased, so she made you a Knight of the Lion. And everybody agreed that you had a mock-up here, you see, as a badge and you were a Knight of the Lion. And people talked about this and they remembered this lion that was mocked-up and given to the princess. Now do you get some kind of an idea of the cross-influences of these agreements? Hm?

Only trouble is you were executed because you disobeyed the vows of the Order of the Lion, you see, and this influenced . . . First and second postulate become the one billionth postulate, the 899 billionth postulate. Do you get the idea? Each going on harmonics one to the last—and we get a universe. But is there anything wrong with this happening? No, there's nothing wrong with this happening at all unless you yourself

are totally pinned to and cannot, in the least degree, disassociate yourself from any part of that time stream. And if you are in that time stream as a total automaticity, then you are a total slave. See how that could be?

And that's what people object to. And that's what aberration is: objecting to being in this time stream without ever being able to get out of it.

Did you ever have the feeling, "Oh, if I could just get off by myself for one afternoon, you know, and kind of read a book or look at the sea or something, you know [sigh]." You're trying to partially disassociate yourself from the total time stream by at least disassociating yourself from the standard humdrum connections which you have. You see this?

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So, we get this impulse and when you fight back against the impulse and everything goes on total automatic and you can't do anything about it anymore at all, you begin to feel you are lost or something of the sort. Whereas, the actuality is, your surroundings and so forth are so ephemeral that your conviction and the conviction of your fellows has to be doggone good all the time. It's so easy to unmock this universe that you have to be careful all the time not to think of the magic word, hippopotamus. And the magic word hippopotamus is—it doesn't exist. There is nothing there.

And this truth is, of course, the freeing truth. But after you've run this truth for a while, you're just as likely to say, "Well, no London. No London here. No London here. There isn't any town here at all. No town. No town." You'll find the buildings starting to do strange things, you know, and your eyesight will change and a lot of other things will change. You say, "No town. Isn't it a peculiarity how there's no town here at all? No town. No town. There's nothing here. This isn't even an empty void. There isn't even any space here. There isn't even any space called London." After you run this for a while—what you've done, you see, is you've done a skid for a while so it brightened

things up. And then the skid stops being automatic and it really starts coming true, see? And it gets awfully dim and very thin and . . . How would you remedy that?

You'd say, "Say, do you remember London? Do you remember the time we got lost in the fog?" So, people are always careful to have a bunch of pleasant memories around. Get the idea? We must store up a lot of pleasant memories. In case London ever started to disappear, we could only remember them and we'd get London again. Get the idea?

That's how you keep your own switchboard tuned up to the switchboards of others on the existing reality. It is *unthinkably* complex. Don't let me underestimate that for a moment. It is *terribly* complex—how all of these agreements fit into all of these agreements making this solidity and this beingness and so forth.

The interweaving lines are so fantastically interwoven, so apparently completely inseparable, that a man, not knowing how they came about, can look at them and just himself go into apathy about it.

16 He can read book after book. This book is all about life. And finally, maybe he reads a book about some wise man who gave a young man the answer to the riddle of life. And the young man was very disappointed to take the answer in a bundle home and unwrap it and discover a very intricately patterned, old, Turkish rag rug and ponder over this for a long time. If this was the map of life, this must be it. And he finally goes back to the wise man and the wise man—"See, there's no pattern at all. See, it just meanders. No purpose, no pattern, nothing."

We read things like that and we go into apathy, you know. There's apparently something there, but it couldn't quite meet the eye, see. And after a while, we're just liable to give up and just drift on down the time stream.

We've forgotten so well that we can't remember what we have forgotten. Well, you have to step back off the time continuum, not very far, but just enough to perceive this

fascinating point: native state, first postulate, second postulate and here we go. And that is the basic of the picture.

If one did look at this tangled rug, the only meaning it could convey is not that life is meaningless, but that lostness precedes foundness, that disorder precedes order. But that you don't have to have either one. And that is the additional trick, you don't have to have either one.

But because people are living and because people are playing the game and because they really want to go on playing the game and play it better than they were playing it, why, they want the lostness and the foundness too. They want the knowingness and the unknowingness too. They want all these things and all these ingredients.

So, the only thing we can really do for them or anybody is simply to make it possible for them to take any and all of these various ingredients off of total automatic, put them onto consciousness and then teach them, as well, to put them back on total automatic. All three steps are necessary in order to accomplish a resolution of a case.

If all you did for the case was to take him off total automatic and then skipped him, this would be a very sad thing. You have to teach him not only to come off total automatic, but to make the postulates and put them back on total automatic. In other words, he's got to do all parts of the cycle. The moment he does, he becomes master of the time continuum for any given universe. And having become that thing for any given universe or situation, he can, of course, at will, be part of or separate from any time continuum. And, as such, is free and that is the only freedom there is.

Thank you.



GLOSSARY

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these lectures. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

Ability (magazine): a magazine of Dianetics and Scientology issued from March 1955 through the late 1960s, containing technical material, programs and other items of interest to Dianeticists and Scientologists.

Arcadia Works: a manufacturing company in London located on Arcadia Avenue.

ardure(s): strenuous effort or exertion accompanying some activity; labor or difficulty.

automaton trainers: a reference to flight simulation devices for the purpose of training pilots, designed to reproduce essential features of a flying aircraft. Having a similar set of controls, the device gives the illusion of actually flying.

Axiom 36: a lie is a second postulate, statement or condition designed to mask a primary postulate which is permitted to remain.

bell tolls, for whom the: a reference to a line from an essay by English poet and clergyman John Donne (1572–1631), which reads in part: “No man is an island, entire of itself; every man is a piece of the continent, a part of the main . . . any man’s death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee.” Historically, church bells have been tolled (rung slowly) to announce deaths.

beneficence: the state or quality of being kind; active goodness or kindness.

bête noire: a person or thing usually strongly and persistently detested, feared or avoided.

bird-dogged: watched, examined or investigated carefully or closely. Also, sought or searched for (something) diligently, doggedly or with great intensity. This term is an allusion to the action of a *bird dog*, a dog trained to locate and retrieve birds for a hunter.

blind spot(s): an area or subject where one's vision, perception or understanding are lacking; something that one is unable or unwilling to confront or understand.

boards, by the: be removed, lost, neglected or destroyed. The term *boards* in nautical language refers to the side of the ship. Anything that goes (or is thrown) over the side is lost.

book, in the: in existence; recorded.

branch track: characteristic of that from which something stems or branches off.

bucked: resisted or opposed.

bus bar: a heavy conductor, often made of copper in the shape of a bar, used to carry and distribute powerful electric currents.

Christian revolution: a reference to the rise of Christianity during Roman times. Although at first heavily persecuted by the Romans (including the crucifixion of Christ), Christianity soon spread to the major cities of the Roman Empire and had an enormous influence on Western civilization.

Civilian Concentration Corps: a reference to the Civilian Conservation Corps, a United States Government agency (1933-1942) organized to provide work for the nation's unemployed single young men through developing and preserving the country's natural resources (timber, soil and water). Initiated during the Great Depression (that period of economic crisis and lowered business activity occurring in the United States from 1929 through most of the 1930s), the Corps' participants received job training and engaged in such activities as building roads, flood barriers and dams, planting trees, laying telephone lines, improving parks and fighting forest fires.

click in: cause something to go into operation, likened to the short, sharp sound of a mechanical switch turning on.

compounding the felony: worsening an existing situation.

cooperative: a jointly owned enterprise engaging in the production or distribution of goods or the supplying of services, operated by its members for their mutual benefit, typically organized by consumers or farmers.

corn ration: a reference to the practice in ancient Rome where the government provided mass public entertainment and fed the people (corn) as a means of keeping the populace happy.

crack shots: people who are excellent or first-rate at shooting with a gun or firearm.

crocks: a derogatory term for old people who are physically worn-out or whose vigor is impaired, as from old age.

cropper, come a: figuratively, suffer a serious setback, fail disastrously in an undertaking. Literally it means to fall heavily. The expression comes from *neck and crop*, a phrase spoken about horses in the 1800s. *Neck* refers to the neck of the horse and *crop* refers to the horse's cropped (cut short) tail. *Neck and crop* first meant all of the horse (from neck to tail), and by extension came to mean completely or totally. *Come a cropper* was probably a shortened version of *come (to the ground) neck and crop* which meant that the horse (and its rider) fell completely.

cutting (someone) down: reducing or making less of (someone).

dialectic: originally the practice of attempting to arrive at the truth by the exchange of logical arguments or back and forth questions and answers. Later, the word was used to describe the theory that the evolution of ideas occurs because a concept gives rise to its opposite, thus creating a conflict, the result of which is a third view, supposedly at a higher level of truth than the first two views. German revolutionist Karl Marx (1818–1883), altered this, viewing life as material only and containing contradictory sides or aspects (“struggle of opposites”), the conflicts of which are the driving forces of change and result in development and the emergence of something new.

dialectic materialism: a theory adopted as the official philosophy of communism, based on the works of German revolutionist Karl Marx (1818–1883). The theory maintains that the material world has reality independent of the mind or spirit and ideas can arise only from material conditions. Marx asserted that everything is material, including human culture. He stated all

things naturally contain contradictory sides or aspects (“struggle of opposites”), the conflicts of which are the driving forces of change and result in development and the emergence of something new.

ding, ding, ding (here comes the wagon): a humorous phrase used to indicate that whoever is being talked to (or about) is insane and one can hear the bells of the vehicle (wagon) from the insane asylum coming to take them away. It is also used to indicate that whatever one is referring to (such as an idea or action) is crazy.

dole system: a welfare system in Britain that was instituted by the British Government in 1918 for the unemployed and the permanent underclass (that class of society which lives in poverty and are seen as excluded from mainstream society).

dunnage: irrelevant remarks aimed solely to stay in communication with the preclear.

8-C: short for *Opening Procedure of 8-C*, which is R2-16 as given in the book *The Creation of Human Ability*. It is called Opening Procedure of 8-C as it is done at the beginning (opening) of Standard Operating Procedure 8-C. (The “C” in 8-C stands for “clinical.”)

firing pin: the small piece of steel in the firing mechanism of a gun that strikes a small container of explosive material causing it to ignite the main explosive charge and fire the weapon.

frowziest: most shabby or worn out.

fuse box: a box, often fitted to a wall, that contains the fuses that protect all the electrical circuits in a building or part of a building. A *fuse* is an electrical safety device containing a piece of a metal that melts if the current running through it exceeds a certain level, thereby safely breaking the circuit.

gab-gab walla-walla: talk to; communicate with.

games, go down and see the: a reference to *corn and games*, the mass entertainment provided by the government to prevent the population from causing trouble. The phrase refers to the practices of ancient Rome of providing official public amusements and feeding the people as a means of keeping the populace happy.

Geller's Acting School: a school in Hollywood, California, USA, that taught radio, theatre and screen acting. Established as the Max Reinhardt Theatre in the 1930s by theatrical director

Max Reinhardt (1873-1943), it was later renamed the Geller Theatre Workshop and in 1957 it became the Theatre of Arts. Recognized internationally as a training ground for the performing arts, the school has been attended by some of Hollywood's top actors and actresses.

general semantics: a philosophical approach to language developed by Alfred Korzybski (1879-1950). Korzybski gave tremendous importance to symbols and stated that words were a symbol for something and that the word was not the thing itself. Korzybski further believed that because of the limitation of language and the fact that matter is constantly changing and moving (such as its atoms and molecules), one cannot really describe an object nor are two objects ever the same.

geometric progression: a series of numbers, such as 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1,024, etc., where each number is multiplied by a constant quantity (in this example, by 2), in order to arrive at the next number. This results in each next number changing by greater and greater amounts as the progression advances.

grip: the portion of a firearm gripped by the trigger hand when firing.

groove, down the: along a channel or particular course.

gunnery instructor: one who teaches others the science of guns and their operation, handling, etc.

hang (him) with: to impose something on a person or thing. Used figuratively.

harmonic(s): used to describe a frequency (number of vibrations per second) which is a multiple of a "fundamental" frequency. If one stretches a string, or rubber band, and strikes it, a tone or note is produced. One can measure the number of times per second that string is vibrating. Another string, vibrating at certain, but different, multiples of that vibration rate will sound pleasing. This is calculated out mathematically such as 1, 1/2, 1/3, 1/4, etc. Such can be seen with strings in a piano, each one different in length and vibrating at different rates per second. By striking two or more at a time, simultaneously, one can hear which notes are harmonious (pleasing) when played together and which are disharmonious (harsh or not pleasing). Thus, by extension, something which repeats characteristics at a higher or lower point on a scale will be harmonic and seem to be similar and agreeable.

hash (something) out: come to agreement on something after lengthy and vigorous discussion.

haul up short: cause a sudden halt or pause.

hayfoot, strawfoot: a humorous reference to an alleged method used during the mid-1800s to teach new army recruits from the farms of the northern United States how to march. As many such men did not know their left foot from their right, army instructors tied hay (cut, dried grass used as feed for animals) to their left foot and straw (cut, dried stalks of grain, such as wheat, also used as animal feed) to their right foot, shouting the marching commands "Hayfoot! Strawfoot!" rather than "Left foot! Right foot!" As these farmers well knew the difference between hay and straw they were thus able to do the drill.

HCA Manual: a student manual for the Hubbard Certified Auditor Course which was published in *Ability Magazine* Issue 6 in 1955. It contained all of the Axioms of Dianetics and Scientology, the basic codes of Scientology, the Prelogics and Logics, as well as basic processes and how to audit them.

head over heels: a variation of *heels over head* which means upside down. Used figuratively.

high C: a musical tone of a relatively high pitch.

high G: a very high-pitched musical tone.

horsepower: an informal term for power, strength or force. Originally from the rate of work of a horse; raising 550 pounds to a height of one foot in one second equals one horsepower.

Hyde Park: a large public park in the center of London, which includes the *Speaker's Corner*, a place where professional speakers and ordinary people have complete freedom to make speeches and publicly express their views on political, social and religious questions.

kicking up: increasing the amount of; intensifying.

Kingdom of Heaven is at hand, the: a reference to the statement that appears in the Bible: "Repent: for the Kingdom of Heaven is at hand," meaning that Heaven is within reach or close by. (*Repent* is to recognize the wrong in something you have done and feel sorry about it.)

Knight: a member of an order or society, especially of a religious or secret nature.

ladder: used figuratively to mean a series of stages or levels in status, position or rank.

lead-pipe cinch: a slang phrase meaning an absolute certainty. From the use of a short piece of pipe placed under the cinch (the broad band fastened around the horse's belly to keep a saddle in place), and used to twist the cinch tight so as to make the saddle very secure. Securing the cinch is an easy job, and assures the rider that his saddle will not slip, giving rise to the expression "It's a cinch."

Leica: a brand name for a line of cameras first produced at the Ernst Leitz optical firm in Wetzlar, Germany. The first Leica was introduced to the public in 1924 and was popular as it was small enough to fit in a pocket and produced clear, detailed photographs.

libido theory: a theory originated by the founder of psychoanalysis, Sigmund Freud (1856-1939), that the fundamental source of energy underlying human behavior is sexual in origin. *Libido* is Latin for desire or lust.

Locational Processing: one of the processes of Level One of the Six Levels of Processing. The object of Locational Processing is to establish a stability in the environment of the preclear on the subject of objects and people. It can be run in busy thoroughfares, graveyards, confused traffic or anywhere that there is or is not motion of objects and people. It is run in the auditing room itself to orient the preclear. The Six Levels of Processing are fully described in the article "The Six Levels of Processing" in the lecture series supplement.

lumbosis: a made-up name.

malintention: intention that is bad or aimed at doing wrong.

meet the eye: become plainly observable or visible; become readily apparent.

mien: a person's appearance, bearing or posture, especially facial expressions, as an indication of mood or character.

muddles: achieves a certain degree of success but without much skill, polish or direction.

necromancy: magic in general. (*Magic*, any mysterious, seemingly inexplicable or extraordinary power or quality.)

non persona grata: a Latin phrase meaning person not acceptable, used to refer to someone who, for some reason, is considered unacceptable, objectionable or unwelcome.

Opening Procedure (of) 8-C: R2-16 as given in the book *The Creation of Human Ability*. It is called *Opening Procedure of 8-C* as it is done at the beginning (opening) of Standard Operating Procedure 8-C.

operations officer: an officer in charge of planning and directing operations (strategic military and naval battles or campaigns).

Palace Court: a street in the city of Westminster, London, England.

Pete, for the love of: a mild exclamation expressive of exasperation or annoyance.

pin down to: come down to; reach a fundamental fact or principle.

plutonium: an extremely explosive radioactive chemical element that is used in nuclear weapons.

poll: a collection of information or opinions taken from a selected group of people.

pop question: a question asked spontaneously, without preparation.

pot, gone to: ruined; deteriorated; become useless or worthless.

pound note(s): the *pound* is the basic monetary unit of the United Kingdom. *Notes* are pieces of paper money.

Prussian drill sergeant: of or relating to a drill sergeant from Prussia. (A *drill sergeant* is an officer who drills the troops in maneuvers, marching, etc.). Prussia, a former northern European nation, based much of its rule on armed might, stressing rigid military discipline and maintaining one of the most strictly drilled armies in the world. For many years, the term "Prussian" was used to refer to any strict army officer.

psychometric: having to do with testing the intelligence, aptitude and personality traits of individuals.

qui vive, on the: on the alert or lookout; watchful. From French, literally "(long) live who?" a guard's challenge, intended to discover to which party the person challenged belongs, and properly requiring an answer like "long live the king," "long live France," etc.

racked up: arranged or placed as if in or on a *rack*, a framework of bars, wires or pegs on which articles are arranged or deposited.

Roman Empire: the empire of ancient Rome (which at its peak included western and southern Europe, Britain, North Africa and the lands of the eastern Mediterranean Sea) that lasted from 27 B.C. to A.D. 476, when it fell to invading Germanic tribes.

royalist: a person who supports a ruler such as a king or queen.

Saint Vitus' dance: a disorder of the nervous system characterized by involuntary jerking and twitching motions in the body, somewhat resembling a grotesque dance; named for the saint that, during the Middle Ages, sufferers would pray to, hoping for a cure.

schema: a graph which shows one source breaking down into two sources which break down into four sources which break down into eight sources and so on.

sharpen it up: to emphasize or make a point strongly or firmly.

Six Basic Processes: six Communication Processes which form the background to all processes and bring an individual up a gradient scale of tolerance for more and more communication. The processes are: (1) Two-way Communication, (2) Elementary Straightwire, (3) Opening Procedure of 8-C, (4) Opening Procedure by Duplication, (5) Remedy of Havingness and (6) Spotting Spots in Space. These processes are described in the book *Dianetics 55!*

Six Basic Steps: also called the *Six Basic Processes*. See **Six Basic Processes**.

slag off: *slag* means mud or muddy. Hence *slag off* means to slow down, as if walking or moving through mud.

street, little kid on the: an ordinary or average child or young person; a variation of the phrase *man on the street*, emphasizing the inexperience, lack of training, etc., characteristic of an ordinary young person.

thetascop: a coined term meaning an instrument for viewing or observing thetans.

time continuum: a consecutive series of postulates proceeding from a basic postulate on any subject and out of this we get universes. The definition of a *universe* is that body of space and energy which has in common a time. And so a time continuum is built out of a series of postulates.

top dog: someone (or something) considered to have the dominant position or highest authority.

Tower musket(s): a musket (an early type of gun designed to be fired from the shoulder) that had been tested at the weapons storage in the Tower of London (a historic fortress in England).

Such muskets had the word "Tower" engraved on them and the initials of the reigning monarch.

truck: dealings.

tumbosis: a made-up name.

tune(d) up: adjusted, prepared, etc., for something, likened to the action of adjusting an engine so as to improve working order or efficiency or adjusting instruments so that they produce the right notes.

Union Station: a variation of the process R2-46, Other People, as given in the book *The Creation of Human Ability*. Union Station is run in places like bus terminals, railway terminals and airports—any place where there are lots of people walking around, not necessarily people sitting still but there are lots of people in view. It has two questions: "What do you really know about that person?" "What would you permit that person to know about you?"

Universal: a reference to *Universal Pictures*, a major Hollywood motion-picture production company originally founded in 1912 as the Universal Film Manufacturing Co., and which later became Universal Studios. In the 1920s, the company was one of the leading producers of film serials and in the 1930s produced many popular horror films. Its base, Universal City, located in California, is the largest film studio in the world.

wagon, ruin his little red: variation of the phrase, *fix someone's wagon*, get back at or even with (someone). Used humorously.

war cry: a cry, word, phrase, etc., shouted in charging or in rallying to attack; battle cry. By extension, a slogan, phrase or motto used to unite a political party, gather support for a cause, etc.

Warner Brothers: an American motion-picture studio, founded in 1923 by four brothers—Harry, Albert, Samuel and Jack Warner. In the 1920s Warner Brothers produced the first full-length talkie (a film with sound) and by the 1930s was producing around one hundred motion pictures a year. The company continued to put out a wide variety of films and in 1989 merged with Time Inc. to become Time Warner Inc.

wild variable(s): a factor in a situation or problem that behaves in an uncontrolled, strange or unpredictable fashion. *Variable* is most commonly used in mathematics and science where it represents something unknown or unpredictable. A variable is often contrasted with a constant which is known and unchanging.

works (into the): into the activity of something; into the overall scheme of things.

zenith: the upper region of the sky or the point of the sky directly overhead.

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