

4TH LONDON
ADVANCED CLINICAL COURSE
NATIVE STATE & POSTULATES



L. RON HUBBARD

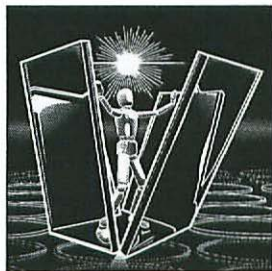
LECTURES 5 - 8

4TH LONDON

ADVANCED CLINICAL COURSE

NATIVE STATE & POSTULATES

TRANSCRIPTS, GLOSSARY & INDEX



L. RON HUBBARD

VOLUME ONE • LECTURES 5-8

LONDON, ENGLAND • OCTOBER - NOVEMBER 1955



GOLDEN ERA PRODUCTIONS®
A HUBBARD® PUBLICATION

GOLDEN ERA PRODUCTIONS
6331 Hollywood Boulevard, Suite 1305
Los Angeles, California 90028-6313

© 1978, 2008 L. Ron Hubbard Library.
All Rights Reserved.

Any unauthorized translation, duplication, importation or distribution, in whole or in part, by any means, including electronic copying, storage or transmission is a violation of applicable laws. These transcripts have been prepared from the recorded lectures and written materials of L. Ron Hubbard in accordance with his specific directions for the publication of his recorded lecture materials.

Dianetics, Dianetics Symbol, Scientology, Scientology Symbol, L. Ron Hubbard, L. Ron Hubbard Signature, Scientology Cross, Golden Era Productions, Golden Era Productions Symbol and the other trademarks and service marks depicted in this presentation are owned by Religious Technology Center and are used with its permission.

Scientologist is a collective membership mark designating members of the affiliated churches and missions of Scientology.

Any queries regarding these transcripts should be sent to:

LRH BOOK COMPILATIONS
Tape Transcripts Editor
6331 Hollywood Boulevard, Suite 1006
Los Angeles, California 90028-6313

Printed in the United States of America

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.

CONTENTS

LECTURES 5-8

| | |
|---|------------|
| LECTURE 5 5 OCTOBER 1955 SMOOTHNESS OF AUDITING | 119 |
| LECTURE 6 5 OCTOBER 1955 TOLERANCE OF CHANGE IN PCS | 143 |
| LECTURE 7 6 OCTOBER 1955 COMMUNICATION AND CONFUSION | 165 |
| LECTURE 8 6 OCTOBER 1955 STABLE DATUM AND CONFUSION | 187 |
| GLOSSARY | 209 |
| INDEX | 219 |

NOTE:

An index and glossary of terms are provided at the back of this transcript volume.

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

SMOOTHNESS OF AUDITING

LECTURE 5

A LECTURE GIVEN ON 5 OCTOBER 1955

63 MINUTES

The smoothness of auditing—the methodology of auditing smoothly. 2

Auditing is calculated to produce a better ARC in the preclear. That is all that auditing is calculated to do. It has no mechanical goals, since, if it has any mechanical goals, these goals then begin to take precedent over ARC in the preclear. Quite important for you to know, then, that we are seeking a gradient scale of ARC in the preclear. And auditing wins when ARC betters in the preclear and loses when it worsens. And by modern techniques, there is really no reason of any kind to get a reduction of ARC in the preclear even for a moment. And if you do a thoroughly smooth auditing job, ARC will always be on the increase and never on the decline.

You can measure the quality of an auditor today by this smoothness of gradient. And you can find what he has done wrong by the number of times the gradient has been interrupted. It's very important.

What we are doing today we are doing with sufficient smoothness that at no time is there any necessity to create an enormous effect upon the preclear. Now, there are two directions that you could audit: One is to increase the ARC of the preclear and the other, 3

to produce an effect upon the preclear. Increasing ARC is what we call a result. Producing an effect is simply being emphatic. We're saying, "You're a preclear!" Exclamation point.

Now, there are bad auditors of the early days, there are numerous records of processes which were developed and used which were bad processes run by bad auditors. And there's only one common denominator to all of them: they produced a resounding effect upon the preclear and they produced no increase of ARC in the preclear.

Now, having this weapon or measuring stick in hand, your training criteria when you yourself are training auditors—and you will be training auditors—is whether or not the auditor produces a consistent gain of ARC. The criteria is if he does that he's a good auditor. He's a better auditor the steeper the gradient and he's a poorer auditor the flatter the gradient. But he's a bad auditor if his preclear is doing very much of a rolly coaster—up, down, up, down, steep dives, shallow climbs, steep dives, shallow climbs.

Now, there are a great many little things to know about keeping this gradient as steep as possible and yet as much in ARC—in the ARC category as possible. There's a great deal to know about it. And the funny part of it is, today we can articulate what we know about it. It's quite interesting that we can do this, because ARC is just ARC.

Now theoretically, you could stand there and be so bright and so cheerful that the preclear would then boost his ARC to such a level that he would exteriorize. You get this? You could be so much in ARC yourself that the preclear would simply go into ARC. That is known as a magnetic personality. Just why they put the word *magnetic* in there is a matter of grave suspicion since we feel that there's some pitch involved by which the thetan is supposed to snap terminals with you or something, you know?

So here we have, however, the sphere of influence of the individual. Now, the sphere of influence is actually not an area or cubic measurement, but it can be looked upon as such. Now we find somebody is able to influence things as far away as he himself can reach them with his body's hands. Got that?

Female voice: Yes.

See? But some people don't even have this much sphere of influence. Some people only have the sphere of influence of maybe their nose. Some people don't even have that much influence. They're interiorized and not controlling the mock-up at all. But the average fellow that succeeds has a sphere of influence which is considerably wider than his fingertip reach. That's pretty much on the average. He can do it by persuasion, ordinarily, of communication. See, that gives him an extended sphere of influence. And actually, the great sphere as far as he would be concerned would be as far as he could write a letter, see? But it'd be an awfully thin line to the point where the letter lands. You see this? But let's look at something else. This individual is using MEST in each case to widen his sphere of influence.

When a government is no longer capable of influencing the course of events in hostile nations, it invents things to fire shells. And we notice that it fires heavier and heavier shells with greater and greater range with more and more destructive effect in order (the damn fools!) to increase their sphere of influence. Oh, no! Nobody ever enlarged his sphere of influence with MEST. 4

But the more and the heavier MEST he uses, the smaller his own sphere of influence becomes. So we're dealing with two spheres of influence: we're dealing with the MEST-wise sphere of influence and we're dealing with the theta-wise sphere of influence. Now, we're not talking about mysticism even vaguely.

Let's examine this other sphere of influence. You could, of course, theoretically influence things to the degree that you could be three feet back of their heads. You just look at that as a kind of a mechanical look, see.

Somebody is busy sticking a gun in your ribs and demanding your wallet like they do on television. And you flip three feet in back of his head and he puts the gun in his pocket and walks away. See, you could envision being three feet back of the body's head

and exerting a direct and immediate command control upon that body which was hostile to the body you most favored. That would be a sphere of influence, wouldn't it? Well, that sphere of influence increases to the degree that you are not hiding, protecting, owning exclusively one point of MEST—a body. You see?

Now, the more you are protecting the body which has the gun thrust into its ribs, the less you will get behind the other fellow's head and give him the orders. Now, let's take this up a gradient scale. We are not particularly protecting the body which has the gun thrust in its ribs and so we are quite easily back of the other fellow's head. And he puts the gun away to the degree that you are willing to be him and his motives.

All right. Let's carry it up just a little bit further. There are two fellows standing there, one of them has a gun in the other's ribs. And we consider this an antisocial action so they both walk away. Get this now? All right. We more or less own both of them, don't we?

Well, let's go up just a little higher. And we decide that people shouldn't go around sticking guns in people's ribs so we influence—the sphere of influence—we extend that sphere of influence to the entire criminal population. And then we extend it to all of the citizenry.

Well, we've got a game going now. But we see that the misbehavior on a marital level on the part of the citizenry, the misbehavior of the local community with regard to education, the misbehavior of the newspapers and mediums of propaganda of the society all add up to a criminal element. Can see this very clearly. But if we were all those and the criminal element, too, you know what would happen? You know what would happen if we got a sphere of influence going that high to where we could actually control all the citizenry and all of the criminals and all of the communication lines in that particular community? We wouldn't have to do it. You know what we'd have to do? Smile! You get the idea?

Now, there would be an upward gradient of sphere of influence. See, we're just raising it up. And we get more and more control, but we get less and less partisanship. So control goes down as partisanship sets in. And the more partisanship we have, the less control we have. And that's one of the answers to influence. All right.

Let's get very practical now. Let's take the auditor who is sitting there totally unwilling to be that preclear. What is his sphere of influence over the preclear? He is protecting his own reactive bank from restimulation. He is hoping the preclear won't breathe on him again, et cetera, et cetera, et cetera. What's his influence upon the preclear? It's pretty low, it's pretty low. At this moment, he expects and intends the magic spells, called techniques, to somehow or other unravel the bank of the preclear without any intervention of his own.

Now, a little bit above that, perhaps, he's in there *trying*. That's a lovely word, you know, *trying*. To intention, you add force and you get trying. So, he's in there trying to get the preclear up there and he's adding that to techniques. What do you know, even that's a little bit better than just sitting there and, you know, "I don't want to be this guy. And if I just utter these magic incantations, preferably back of my vocal cords, not in front of them, why, I will then have a sphere of influence here."

Oh, no! You know where that sphere of influence winds up? Shooting the preclear! You know if you start in that line—protecting your body as an auditor—and if we more and more protect and if we fend off more and more and we depend more and more upon MEST communication to do this thing for us, the end result is getting mad at the preclear, getting peeved with him, deciding he's no good anyway, deciding you really were at fault, you didn't want to do anything for him. In other words, we get a decline of sphere of influence.

Now, if we're processing him and we're quite relaxed about the whole thing and we're not busily protecting ourselves or our reactive bank so it starts to fly to pieces, you know, kind of the attitude, "So what!" You know? We are not directly monitoring or

puppetizing the preclear, but we are just relaxed. And we are using speech to relay our meaning to the preclear. Hm. Now, we're getting a difference, aren't we?

We're using speech to relay our meaning to the preclear because the dumb cluck has decided, you see, that he has to have it in order to perform. All right. So, we go in that agreement, but we're kind of not entirely there as an auditor, see? And we're not trying either, particularly. There's no force being added here. We've got an expectancy. We expect the preclear to go on upscale. And everything goes along beautifully. We also, oddly enough, increase his self-determinism because we're waiting for him to make various decisions. But he's not making these decisions in an hostile atmosphere. He's making these decisions in a perfectly friendly atmosphere. And so he'll make them and he'll go on up the line—he'll change his mind. And his sphere of influence will broaden too. It's the way we go about it.

- 6 There's a little law lurking around in here which is a fascinating law. It is that ARC is depressed by MEST. And the more one seeks to employ MEST in the creation of a change of state or mind on the part of another, the less ARC there is. I'm sorry if it's an uncomfortable law. I mean, we'd have an entirely different Scientology if our intention was simply to build something pretty that patted us all on the back, you know.

Every once in a while I run across the most violently antipathetic laws and rules and I say, "Oh, no! No! That's—*ummmm*, that's bad. Think if this thing got out. Think if people started operating this way, you know. Think if they understood this—what would happen to the game? Well, I just guess I can kick overboard my influence on *that* guy, you know. He knows this law, too. You know?" So I say, "Oh, well. All right. What the hell. Give it up. Just have to put that cat-o'-nine-tails away and it whistled so nicely!"

So, here we have this horrible fact. You see this fact in operation all the time if you wish to look—that the more MEST you employ in bringing about a change of mind on the part of a preclear or a group or a relation or a nation, the less ARC there is going to be.

If your own sphere of influence is poor—do you know that you can write people several letters and wind up by cutting the communication line? Hm? Do you know that? Did you ever start a little tiny disagreement through the mail? You know. And you said, “Well, I will at least object to this one little insignificant point. Certainly I can do that safely.” And then the next thing you know, why, “Gee, this fight—this fight’s got a hundred men on both sides and they’re using guns, you know.” That sort of thing. “How the dickens did this happen? Well, let’s write some more letters.”

And we haven’t got a good two-way communication line there at all because they’re not being regularly replied to and maybe letters are going and then additional letters are going before the letter which went is replied to. And we get a tumble on the communication line and a confusion on the line. And you finally say, “Damn you, get into line! Do this! *Rab-rab-rab-rab-rab!*” No communication line. See, we just kept adding MEST into the line one way or the other or threat of force or duress or strain and the line blew up—just as easy as that. Simple.

We look this principle over and we discover that there’s only one saving grace for the use of speech at all: that speech is employed in communication and that communication is the universal solvent of MEST. So therefore, we dare let communication sag a little bit into MEST as long as its intention is ARC. But the moment we start using MEST and communication in conjunction and shift the intention the other way, it goes to pieces in a hurry and ceases to be communication and becomes a bullet. Communication MEST-wise with a bad intention behind it—with the intention of punishing or reducing the survival value of another—rapidly solidifies into bullets and brickbats and then solidifies from something as active as a bullet just to a lump. And this is what the final result is. 7

We start an argument with someone. It’s not safe. It’s not safe to start an argument. It sounds that—oh, anybody ought to be able to get in there and argue. But a law is being perverted here and that law is that the more MEST enters into the communication line,

the less A-R there is in the line. And then the less C and the less A-R and then the less C and then the less . . . And *boom!*

You think it's real safe to argue. Well, it's not safe to argue at all—unless you simply like to argue. And if you're doing it as a game or a sport or something like that, well, for heaven's sakes, go on and argue, but don't do it to communicate or to try to change somebody's mind, because people's minds do not change when they're argued with. Their mind solidifies into the opinion which they held previously. You got that? Now why does it do that? It does that because we have entered the intention to reduce survival into a communication line, which has created MEST. In other words, we're actually trying to create MEST at the other end of our communication line and the net result is—eventually, is to have no communication.

8 The only pay there is in the whole universe is communication. It's the only payroll there is. And the only real punishment there is in the entire universe is a *lack* of communication.

Now, what would you think of somebody who finds communication very distasteful? Somebody walks up to him and says, "How are you, Joe?" *Dabbbb!* Doesn't like that. Hmm. The poor devil can't be paid. He's off every payroll in the universe if he dislikes communication. And then the darn fool starts to collect pounds or dollars or francs. They're no good to him. Because if he's cutting communications to that degree, as they inflow they simply solidify. And we get him holding on to money, you see—which is real cute. Money itself ceases to be communication.

In other words, every slightest vestige of communication which comes in this person's direction from a certain point down, then solidifies and goes out of communication. And we're getting less and less and less communication even though he has more and more and more communication unit potentials. He might start buying guns. He might start buying bombs. He might do all kinds of things. But the more of these things he acquires, the more round figures he acquires in his bankbook, the more possessions he

acquires, the more stenographers he hires, you see, it just wouldn't matter how much he acquired—every single one of them would solidify and cease to communicate.

Now, where is he on the make-break point? Where is that make-break point, rather? Just exactly where does he cease to be paid and start to be penalized? Let's look at the overt act-motivator sequence. The intention of his communication has all too frequently been to reduce the survival potential of the other terminal. So, we get down to it: What is the only overt act that really counts? There's just one overt act. Oh, you can go around and shoot people and forget their birthdays and do all kinds of things, forget the anniversary. You can do all kinds of wild and horrible things, but actually there's only one overt act, and that is changing the intention of a communication from survive to succumb.

Now, knowing that, by the way, you could probably, one way or the other, run out all the overt acts of an individual, straighten them out like mad. Doesn't matter much how we would go about it. We could use even native state, first, second postulate theory to do this, you see. "What don't you know about bad communication," is a crude process that comes immediately to mind. Anything like this.

But this individual has hit the make-break point of intending that live thing called communication to bring about a dead thing and so has perverted the intention of communication with, of necessity then, the curtailment of the affinity and reality. And this is then the beginning of solidification of all communication particles. And from that point on he slides in, in a hurry. It's a rather dreadful punishment, as a matter of fact. But the fellow is doing it to himself.

So, when you walk up to somebody on the street and you say to him, "How are you?"—you don't ask him a question, they just normally answer those. You just say, "How are you?"

And the fellow goes, "*Hbnnnn!*"

9 Your next question might be—and very well might when he finally realized what you'd asked him—put tears in the man's eyes, "When did you try to kill somebody with communication?" He wouldn't absorb it right away. Probably some days later he'd pick this thing up. He'd say, "Ooh. Hm. Don't like that! Don't like that at all. My . . ." Then he realizes that he has talked *at* his wife and he has talked *at* his friends in an effort to shut them up. That's all that's necessary—just talk at people in an effort to shut them up. We'll get a reversal of this cycle.

See, we take the universal solvent and then we do this inexplicable thing with it: we make it solidify. Oh, no! I mean, this is one of those horrible things, you see. You have just one universal solvent and then we throw it all away. We just have one solvent that will take care of one's sorrows and ills and deadnesses and upsets, just one, you see. And we take this and we carefully fill it up full of carbolic acid and other pleasant poisons. And all of a sudden we don't have any universal solvent anymore. And when we first start to use it again, as such, it behaves rather peculiarly. It starts tearing us up most alarmingly.

I'm not warning you about using communication badly. Go ahead. I mean, your life. There's really no real active and instant penalty connected with it. But we're apt to believe that the overt acts which are really overt acts are shooting somebody through the brisket. What is this but communication gone that solid? That's all. And you could go ahead and run this out and the fellow would feel better, but he wouldn't be very well.

Because the sin, if there is such a thing and we have found a sin—the sin on the track occurred much before then. The fellow perverted a communication line by intending succumb at the other end of the line. In other words, he went on then pretending it was communication, but it couldn't have been communication because the end result was supposed to be succumb. And he's just got these two things crossed and soon as he starts doing that, he does it more and more and more—of course, he'll wind up shooting somebody. I mean, that's just one of these inevitable consequences that occur, such as you

drop matches in tanks full of gasoline vapor, they explode—just an expected reaction. It's just that inevitable.

All right. Now, let's scold a preclear into getting well. They going to do it? Let's just raise hell with them until they finally realize that they've got to change! You solidify their existing state. You solidify whatever is there. All right.

An auditor, then, gets the best auditing result when his intentional background is survive for the preclear. He intends the preclear to survive. And it's an amazing thing how many auditors simply put this on automatic—just [snap] put it on automatic and say, "Well now, I'm just an auditor and I just go on auditing. I go on auditing." You'd get an interesting result on an auditor who did this if you were to run, "Give me some intentions about preclears." And the guy would bog and sag. 10

And one auditor I ran this on did an amazing thing. This auditor would rather have been dead than to have exteriorized anybody. Because you exteriorize one of these beasts, these thetans, they're liable to do almost anything. And yet we couldn't bring this auditor to do an exteriorization on a case. He always had something wrong, you know. He'd always drop his shoe or the ashtray or suddenly use R2-45 or—he actually would have used R2-45 before he would have really exteriorized somebody. And we looked around in an effort to establish why more exteriorization was not being done. Well, of course, one of the reasons it was not being done is because we didn't know about not knowing. That was one of the reasons. The techniques were not entirely adequate to the job. That was one reason.

Yet, nevertheless, an auditor with good clear-cut survival intentions toward the preclear does this great oddity of exteriorizing about 50 percent of the people he runs into. See, he just says, "Be three feet back of your head," and they are. It's an interesting thing, but they exteriorize a very large number of people—averaging out the populations of the world.

By the way, in Australia, everybody exteriorizes, I'm told. They just go out back of their head, *bang*, with no reality. Space, space, tremendous spaces these people have and they exteriorize with the greatest of ease. What they're trying to do is interiorize! They're trying to get some mass around there to live with. This is very amusing. I've just been told that by a couple of auditors so far—by an American auditor and a former Director of Training here.

Anyway, why, then, do some auditors, knowing just as much as these other auditors, get no exteriorizations or get very, very few of them? Or if they get any, louse them up? Hm? Why do they do this? Well, they're just doing it on an automatic. It's not an articulated thing for them. They rather believe that their intentions are pretty good, except they've never examined them—and examinations of the intention toward the preclears in general.

And you'll find some guy all of a sudden with an unknownness there—sitting there—of a tremendous reservation about doing anything for anybody. If they did anything for anybody or changed anybody upscale at all, they would then be guilty of all the crimes which this individual would then—one fellow I ran into knew that auditing would produce an uninhibited condition, *knew* that auditing would produce this condition and therefore that anyone he audited would become immoral. He didn't have any inkling, by the way, that these were his intentions. He just knew there was something that made him nervous about auditing people. It has made him pretty nervous, too.

Now, if we ask a person that question, we'd also have to ask him to, "Assign some intentions to preclears." "Assign some intentions to yourself." You'd get more or less the same result. Or, "What don't you know about preclears' intentions?" or, "What don't you know about your intentions?" Anything you want to do with it. The principle of the thing is what we're talking about here.

- 11 Now, the production of an even gradient is not an art anymore. It's a very precise science. It means that you must produce minimal sudden change with your auditing commands

and two-way communication—minimal sudden change. Why is this? Change and time are not exactly, but could be considered for our purposes, synonyms. Change and time are synonyms for our purposes. So that any sudden changes create some time in the preclear's bank and they put time on an already existing time track and they leave time bracketed with no time and no time. See, he was getting no time and then suddenly *time* and then no time. And the thing floats and misbehaves in his bank. It's liable to float along with him. It'll be kind of going tick-tick-tick on its own, you see.

Well, how would you do this? The only way you could do this and make this change stick in the bank in this fashion—I've just told you. The only way you could really do this would be to miscommunicate in some fashion. You skid on two-way communication—two, three, five minutes or even a half an hour later, preclear skids and does a sudden change. For better or for worse, they do a sudden change. But you had to skid first as an auditor. You've slipped. And the way you slipped was into an unthought intention of some sort or just a mechanical misbehavior on two-way communication. An inadequate thing, you didn't quite catch the originated communication, you muffed it in some fashion or another, you didn't keep enough communication going and all of a sudden your preclear will get a radical change. Well, you've given him a stuck point right there. It's quite interesting.

If his intention was not the intention it is during an auditing session, of course, he would get no real effect from this at all. So in common life, casual life, you can chatter along and muff it and skip it and do all sorts of things with communication without any effort. But remember you're the auditor, you're assuming a considerable amount of responsibility, there's a considerable amount of agreement going on here of one kind or another. And all of a sudden, one way or the other, you give too little communication or you ball up the communication in some fashion bringing about, then, a change.

Now, what if *you* changed suddenly with no communication bridge? Supposing we were going along this way: We were saying to the preclear, "All right. Let's spot some

objects here in this room." "Let's spot some more objects in this room." "Okay." "Now, let's spot some more objects in this room." "And now, tell me something you don't know about your mother." Doesn't look like a gradient to me. Does it to you?

Audience: No.

You know what will happen to your preclear? He'll go "Yaaaaaaaab!" Stick! Why? Well, *you* changed.

Now, if he's going to get a change—just purely and simply because he has been insufficiently two-way communicated with and he's going to get a sudden change for better or for worse. And when I say a sudden change for better, I mean a manic. He's going to get a sudden inflow of some engram that tells him he's wonderful and gorgeous and handsome and it's going to last for minutes—or at the most three or four days, sec, and then wear out suddenly.

All right. He's going to get a sudden change. You're going to stick him with that, or worse, *you* do a sudden change. Now, get this idea. Supposing he were being audited by you and then he happened to look around and you were wearing a space helmet. Sort of mild. It would startle him. And let's look at what happens when he gets startled: He experiences a sudden change, doesn't he? That's all being startled is, or being surprised. You've got a sudden change that you didn't know about. And the sudden change comes about because of the introduction of an "I don't know." So, we get, "I don't know" and sudden change combined together and, boy, do we stick a preclear.

- 12 So, to keep this gradient going, you give him warning. And you're coming down the track about two miles away from this process that you're now going to run on him, you signal ahead and get the gates closed and you run out a couple of flags on the cowcatcher and you pour a lot of black smoke out of the stack and ring the bells and blow the whistle and send a couple of watchmen up front to flag down all the traffic and they just square

it all around. And by the time you come to that crossing and so forth, do you know that he has actually predicted and established the fact within himself that something else was going to happen here? Something was going to occur that was different. And he's all set for it and he just goes over it with the greatest of ease.

Now, how do you do all these things in actuality? Well, in the first place, you tell him, I don't care how bluntly, "Now that process which we have just . . ." It doesn't matter how tinily you're going to change the process. You're just going to run it from square objects to round objects, see. We're running square objects and we say to him, "Now, that process of spotting these square objects is now going to end. And now you find it ending. And now it is almost ended. Now it's stopped. That's the end of that process of spotting square objects. Now, how do you feel? How are you? How's your mother? How's your aunt? How's your sister? How's your cowcatcher?"

"Tell me, have you had any changes at all? Things look good to you now? How is this auditing—seem to you? Are your feet tired? Are you standing there all right? Well, that's fine." Just acknowledging everything back and forth. "Good." "Good." Lots of communication. Lots of communication.

And now you sort of hint—you say, "You know, in a very short space of time we may get on to another process. Now, how are you? And have you had any tea lately? And are you getting hungry? And how's life treating you? And that's very fine. Well, that was a very witty observation and that is swell. Now, you better brace yourself a little bit here because we're going to get on to this next one very shortly. And well, that's fine. Well now, you felt all right about that other? Well now, all right. Okay. Now, let's go. Now we're going to change this process. And let's now spot some *round* objects. That's what we're going to do now. Is that all right with you? Oh, it is? That's fine. All right. Now, are there any *round* objects in this vicinity?" Get the idea?

We snuck up on the stop. We bridged with two-way communication from the stop to the next start. We snuck up on the start and then *after* we had rung every bell in sight and turned on all signals everywhere, we started. Get the idea?

We didn't get any change in the bank, see? Got no sudden change. And if we do this very expertly and smoothly, it doesn't take us very long. It doesn't take *large* pieces of time, you know. We're just in good ARC with him anyhow and we're just—generally we just move it over into that and so forth. And if you were to scan the preclear's bank, he would say, "Oh, yes, that was a very smooth auditing session without any changes in it."

Now, if you did this very expertly, you could run from spotting objects in general to spotting the number of times his grandmother beat him, see? Actually, just wham, wrench! See, as a process—from an objective to a subjective process, from present time and future back to past. Entirely different time process. We could even say it in a different voice or anything else. We could say it with a different demeanor and so forth. And if we put enough bridge in between the stop of the last process and the start of the next one, we would have, then, no real awareness of change at all. See, we wouldn't get any violent reaction on the part of the individual.

Now, that's why we *flatten* a process before we change to a new process—because this phenomenon exists very nicely: that an individual does a nice time track walk on you while you're running a Straightwire Process or any kind of a process. This is the oddest thing you ever saw in your life. They do this just as mathematically as though they were calculated by Einstein.

Here we go, you see: present time, they spot—we don't care if they're spotting objects—their bank goes from present time back a little bit into the past, more into the past, more into the past, more into the past, more into the past, little less into the past, little less, closer to the future, closer to the future, present time, into the past, into the past, into the past, into the past, less into the past, less into the past, less into the past,

closer to present time, present time. The odd part of it is, is I use *present time* there on an hour-wide basis, see? So they're not quite in present time at any one of these times.

And then we again get this time track march. And we don't care if we're just spotting objects. If you were to look into his head, you'd find him—somatic strip and so forth were all performing these functions very neatly. Then he starts in and we start asking him, "Spot more objects," and he goes into the past, into the past, *way* into the past, *way* into the past, *way, way, way* into the past, you know, and then not so much, not so much, not so much, not so much, present time. And now we ask him . . .

His reactions, by the way, are almost proportional: the length of time it is taking him to reply is, not an exact, but a measure of the distance he is in the past on that subject. There's a little law about that, see. It takes an hour to answer, he's picking it out of something five million years ago, believe me. And he'll gradually work on up to present time and give it to you.

Now, he goes further and further and further and further and further into the past in the early stages of the process as it approaches its greatest depth, you might say. How many years behind is he? We're just spotting things, you understand; his bank is doing all this. And then, as we keep on doing it, he's less and less in the past, less and less in the past and when the process is flat—entirely and completely flat—he probably would not vary a millisecond out of present time. See, he'd be present time, present time, present time, present time. But as it approaches that, the band narrows and he is half an hour—he's going back into the past a half an hour now, half an hour now, see? And then he's going back into the past ten minutes, three minutes, two minutes, millisecond, millisecond, millisecond, millisecond. And boy, he'll be flat. He'll be going bang, bang, bang, bang, bang, bang, bang, bang, bang.

Now of course, if he is in present time, he isn't handling any heavy energy mass with relation to this sort of thing and a sudden change would produce minimal effect upon

him, wouldn't it? So, if we suddenly change the process on him, if you're totally in present time, we'd still be fairly safe. But remember that we changed. So, we'd better make a bridge there. And let's give him ample warning so we don't give him a sudden switch with an "I don't know" in it. You know? And we would then give him ample warning and go on to another process.

So there's two ways of going about this, then, isn't there? And the funny part of it is if we were smooth enough and adroit enough and we're in enough ARC with the world at large and had a big enough sphere of influence, we could take an individual that we had just put 76 trillion years in the past and do this horrible thing: change the process on him. And he would experience no great upset because of this. But, boy, you'd certainly have to be good. You'd certainly have to be good. You would have to slide in the fact that you were going to change the process slowly enough and smoothly enough so that he would have a chance to drop the other process, see?

You can leave it parked back there 76 trillion years. You could do it, but, man, it'd be the ne plus ultra of auditing to get away with it. If you did it just halfway well, he'd stick right there at 76 trillion years, see. Another auditor would come along, start to audit him, the fellow would have an hour-and-a-half comm lag and the auditor would wonder, "What on earth is going on here? My goodness, it must be very significant. Let me see." Yeah, it's very significant. Somebody switched a process on him when he was deep in a comm lag, that's what's significant about it.

Fortunately, processes are sufficiently good today that we can cut this to pieces without too much trouble. But it's a boo-boo and it'll cancel out the value. If done two or three times in an auditing session, it can just be counted on to cancel out the total value of the session and even kick the preclear back down a bit.

You see, he interprets it that your intention must be for him to succumb. You broke off a process, didn't complete a cycle, changed the thing without much warning and he

just says to himself—whether it's true or not, maybe it's just carelessness or tiredness on your part—but he just says to himself, “This person doesn't care whether I live or not—in fact, probably intends to kill me dead.”

This is why psychiatrists don't make people well. Your intentional line, this violent effort to change with MEST, you know. “Let's get in there real heavy with those electrodes and if we can knock his brain cells apart far enough, we'll fix him. We'll show him we can change him!” They don't win. Auditor comes along and audits that mess—and it's a mess!

Of course, one psychiatrist informed me one time, he told me—he said, “You know, I've been reading some of your work and, of course, it's so colloquially written that I really can't read it.” I almost laughed in his face, because he doesn't know his own publications. I don't know if you guys have ever read psychiatric publications, but they don't communicate. Not just to me, they don't communicate to psychiatrists. And they're full of the wildest statements. Direct quote—direct quote: “When a kleptomaniac fails to steal something, he always burns down the house.” You know that I'm kidding you now, don't you? You know that that thing couldn't possibly exist, huh? “When a kleptomaniac steals something successfully, she always has an orgasm.” These are scientific psychiatric facts put out as smoothly as anything you ever saw in a textbook. So, this guy tells me he can't read my stuff because—ah-ha . . . and also because my generalities are too great, also claims are too great. Psychiatric claim: “75 percent of all patients who were sent to the hospital recovered.” Recovered what?

All right. We look this over and we find out that the psychiatrist has no intention with regard to the patient to amount to anything. There are a few people in psychiatry who do work delicately, who do communicate well and who do produce good results on people, see. There are some. But the boy who will use the scalpel and the electric shock and so forth, just intends to kill somebody. That's all he intends to do. And he succeeds. He succeeds at such a percentage that I think anybody who did that could probably be

tried successfully for murder, because it is nowhere allowed by law, not even by custom. Public just doesn't know about it, that's all.

So, we look over this operation and we find out that the use of this much violence upon another human being must thereby react as a violent intention for the other person to succumb. And even if the intention weren't there, if the psychiatrist had read right straight down the line in his textbook, 100 percent, that this was the thing to do and it would make the person well—nevertheless, the communication which registers with the patient is the violence of electric shock. And the violence of that registry is sufficient to wipe out any intention beyond the actual intention of that much collision which is "die."

So, what are you dealing with when you handle a patient who has been in psychiatric hands and has been much electric shocked and metrazoled and drugged and so forth? What are you handling? You are handling somebody who has been made to experience violent changes while regressed on the track. Got that?

Audience: Yeab. Mm-hm.

And when we know we can stick a preclear with the best of intentions simply by asking him an insufficient number of times an auditing question—by not flattening a process, we can stick a preclear—think of how you should be able to stick a preclear with a couple of electrodes! Do you see that we're doing much the same thing, but much heavier.

- 15 Now, the oddity is that the consequences are not comparable for another reason. They're not quite comparable. There's another reason involved. You are a Scientologist. A preclear has hopes of what will happen. The preclear has a definite conviction of your intentions and believes these intentions to be very, very good. Therefore, the dismaying of this intention by a careless piece of auditing reacts with tremendous violence because it invalidates his prediction of intention. It invalidates it. Maybe the only thing he's got left, really, as far as life is concerned, is the fact that a Scientologist can fix him up. There are a lot of people around like this, see? Don't know anything much about Scientology

but they know something good about it, in a vague sort of way, and they hope that it will help. And this hope that it will help is what is dismayed by a bad piece of auditing or a betrayal of some kind during that auditing, you see?

If the individual went into an institution knowing he was going to get clobbered with no expectations of getting anything else, knowing his brains were going to be fried and so on—it's minimized. You see?

Soldier goes into battle, he doesn't expect the enemy to do anything else but shoot him. So, when the enemy shoots him, it's no great invalidation. He knew what he was expecting.

So, what we've gotten here is a twist on intention. And that can exist to the degree that an individual has put out an ARC line himself to meet the other ARC lines. And when he hasn't put one out, he's not really in communication. Got it?

Audience: Yes.

See. That's where expectancy—he expects to communicate and he doesn't get a chance. This is horrifying.

You know, waiting is very bad. But expecting a communication and not getting one is murder. That's fabulous. That does more people in. They just wait there and wait for that communication and it doesn't come and it doesn't come.

And by the way, that makes me feel guilty sometimes because the letters hit my desk at the rate of eighty to a hundred a day, seven days a week and along about Monday or Tuesday, oh man! Somewhere in that there will be four or five emergencies for which this mail has to be combed. And if it's not combed, Lord knows what will happen someplace, see? So the emergencies are selected out and set right one way or the other, instantly or immediately. It's done quickly.

The other things which are of importance to other areas, some comment is made on. And before I know it, sitting back there on the back of the desk will be maybe four or

five hundred letters which are casuals. Just, "Ron, how are you? Thank you." Something of this character. I try to see that they get answered, but all too often they don't. It's just not possible to answer that much volume from one point. Now, the trouble of it is, if any of these applied to any other department in Scientology—any of this mail volume applied to any other part of Scientology, it'd be a different problem, don't you see? But that's already been screened for that. Book orders, applications, technical information—these things are all out of it already. And *aaaaab!* And it gives me an awful guilty conscience. I sit there and look at that stuff and I say, "Oh, no!" Finally I'll dump it on somebody's head and I say, "Listen, get out a letter of acknowledgment for every one of these letters." And I've even tried to put in systems where every time a letter came in, a card went out, so forth, so we at least got an acknowledgment going on the line.

These things have a tendency to fold up mostly because the operation can always use more people than it has. Everybody's always doing more work than he ought to be doing. And you all of a sudden set up somebody doing this and somebody will steal that person. It's a very difficult thing. Yet it is a thing which has to be done. And which must be corrected. Why? Because it's the worst thing you could do to anybody. This is really an awful thing to do to people. They expect some part of the Communication Formula to occur and it doesn't occur. That's the *worst* thing that can happen.

Now, the only reason I ran over this lamentable situation is this: As we look this over, we find out that the non-arrival of the communication is more potent than the arrival of the communication. So we have the reverse. We've got a gap of nothingness on the communication line, which is worse than a jam on it.

So we get the other auditing sin, the other auditing sin—and the other auditing sin is to leave a part of the Communication Formula unperformed.

Now, if I thought I was auditing everybody via the mail line, we would be much more exact. But my computation is trying to fit in my time and everything I can do—this also

applies to auditing—my time and everything I can do must be apportioned to the most important functions. Otherwise, we run out of time with rapidity just by number of pieces of this and that, see?

So what comes first is alertness to the forward progress of the science. And what comes next is the immediate concerns which are organizational. And what comes next is state of preclears anywhere and anywhere, but particularly in the centers and in the immediate area. And what comes after that is the state of training. State of training: let's make it better, let's check up on it, let's look it over, let's see how we can beef it up.



TOLERANCE OF CHANGE IN PCS

LECTURE 6

A LECTURE GIVEN ON 5 OCTOBER 1955

60 MINUTES

All right.

I've talked to you about smoothing the communication bridge in auditing.

I repeat, the purpose of auditing is to increase the ARC of the preclear, but if it does not also increase the ARC of the auditor, it to some degree fails.

Now, some of you are discovering that point. Some of you are discovering that after you've delivered a very good session, with the processes which we are now using, you feel better. In fact, it could get to a point where auditing was much better for the auditor than the preclear and the only reason we would be auditing was because we wanted to get in good shape.

Now, the truth of the matter is that the running of a body is something you are daily engaged upon on an automatic basis. And I really don't know how a preclear ever exteriorizes at all, why he responds to auditing at all. I can see how an auditor would respond to auditing because he's consciously running another body, another mind, another thinking machine, another voice box, isn't he? And, therefore, an auditor ought

to exteriorize much more swiftly than the preclear. Something to think about, isn't it? Auditor is taking over this automaticity, isn't he?

Well, how many hours of auditing somebody else would it require to exteriorize the auditor then? I would say about 889,629 light-years if the auditor's intentions toward the preclear were not clearly understood by himself and tended toward succumb. And I would say that auditing on the reverse vector would be the fastest way in the world to get dead in the head and would not be something I would lightly adventure upon, believe me.

I would no more think, really, of auditing somebody with the full-blown intention of knocking him in than I would think of going out and dropping this body into a hamburger machine. And although, occasionally, I might feel like dropping this body in a hamburger machine, I have some vague inkling of the fact that I would not any longer have a body and I would have to go out and pick up another body. And this would not necessarily be difficult, but none of my friends would know me. And it wouldn't be difficult to make new friends, but I'd think rather poorly of my ability—if I did get another body, then, after I'd done that—to get out of that body, at ease, having stacked up a nice overt act.

3 So this is a curious thing, isn't it? There is something which we do not lightly adventure and that is auditing somebody downscale.

Now, how long would it take to exteriorize the auditor by auditing if the auditor was entirely cognizant of what he was doing and his intentions? I would say not very long if the auditor were willing to take the responsibility for his various actions. Hm? Take the responsibility for his various actions with regard to the preclear and if he were not sitting back himself waiting for something to happen.

Let me assure you that that is not something you should lightly do, either—do something and then sit back and see if it had a result. Let me assure you of the fact that psychology owes its demise and its unworkability solely to the fact that its modus operandi is sitting back to find out what happened.

Listen, if you sit back to find out what happens, you're not predicting the actions involved. And if you're not predicting the actions involved, you're not in control. And if you're not in control, then auditing becomes a concatenation of automaticities and itself can then become a randomness-plus.

Now, are we looking a little more closely at the exact nuances of auditing? We sure are. We're taking it up as a process. Now, that's a very interesting thing to do—to take up the auditing of somebody else as a process for the auditor. That an auditor ever has to be audited at all is interesting, because he must perforce have been auditing a little bit offbeat to have then needed auditing. What is he doing? He is handling and controlling a body other than himself.

Now, get the difference of statement here: he is not handling and controlling a body other than his own—the whole secret of it lies right there—he is handling and controlling a body other than himself, but a Thetan Exterior is handling a body other than himself. Interesting, isn't it?

And unless he is very able in handling a body other than himself—and of course, this is a rather idiotic statement because there is no body that is a thetan. There is no body "other than himself." He is *not* a body and his exteriorization or success in his continued exteriorization depends entirely upon his ability to handle a body other than himself.

Let's take a new look at auditing. Let's define auditing differently now just for our experimental purposes here and just take a look. All right.

Let's just sneak up on it a little bit and define auditing, just amongst us guys, as an activity engaged upon by a thetan to remove to a further and more observable distance a body in order to gainfully practice control.

Now, the idiocy of it is, is you—if you did this, then you would do this and get paid for it.

Now, if you did this well, you should get, sooner or later, up to this very, very interesting point. You should get to a point where you could make your own body do nip-ups, flips,

and walk down the street five feet above the gravity—by postulate. That's a *reductio ad absurdum*. Nobody expects you to do that, but I only mention it to show you there is some margin for improvement.

Now, this business of auditing is most often regarded as a sort of a chore. You put in time on somebody else until you get audited. Well, I would say anybody who had that as a very great opinion would probably be found to have another opinion: the communication wasn't very healthy—there was something unhealthy about communication. You follow me?

He must have held that opinion at one time or another—there's something unhealthy about communication—and so there could be with a reverse vector. He's evidently had a lot of people around him who had reverse vectors with regard to their communication, who talked to him for his own good, you know? "Let's cut you to pieces," you know? And, "This is all for your own good." Must have been somebody using communication to create a solidity. See this? There just must have been, otherwise we wouldn't have had this type of condition resulting that an auditor believes that auditing somebody is restimulative.

- 5 Now, of course, cutting down the amount of surprise from the preclear advances the auditor's own case. Let's just look at it as a reverse thing now. We see that a number of surprises to the preclear retard his case. Well, a number of surprises from the preclear to the auditor retards the auditor's case.

Did you ever audit a preclear and all of a sudden have him shiver and shake, suddenly fall off a bed or blow up out of a chair or do something weird or peculiar? Wham! It's not necessarily hard on your case because you more or less had some expectancy that sooner or later something like this might occur, but it gave you, to a tiny degree, a *stuck* on the track. You're stuck on the track to some slight, tiny degree every time some preclear did one of these amazing and alarming things or when the preclear said (after you've audited him arduously for about fifteen or twenty hours), "Well, nothing is happening."

Well, today we have minimized these things. In fact, we have been working toward this goal of minimizing these unpredictable changes. As we know more about not-knowing anything, we can raise our prediction level very high. And if we were to do a very smooth bridge between auditing commands (the stop of one and the start of another), if we were to flatten these commands, understand what we were doing with comm lag, understand this going down the track into the past and coming back up again on successive auditing commands and doing these deeper and deeper and then more and more shallow dives, until the individual could take the command with continuous present time—we were to understand these things and execute these things, let me assure you of something: that there would be no shocks to the auditor.

Now, it's not that you can't stand shocks. You can stand shocks. You can stand shocks to the degree that you can stand confusion. But if you can't stand any confusion at all, you'd better not stay in this universe, because its motto is confusion. Its total entrapment character is confusion, its whole plot is confusion. Your tolerance for confusion should be very high.

So I'm not inviting you, as an auditor, to do a smooth job of auditing because a bad job can do you in, but I am inviting you to do two things: To examine the *intention* in auditing since this is something that could do you in. Your intention is to destroy by commands. Now, whether that is a spoken or an unspoken intention does not matter. If it exists there to some degree, then you will become MESTier the more you audit.

Now, it might be a good thing for you to know these principles for another reason. This is the other one: It might be that everything becomes so ephemeral and so thin and so lacking in solidity that you think you would be much happier if things became more solid. And at that moment, you should know the exact mechanism by which you make things more solid and make universes much more solid, which is, "Mow them

down!" That's how you'd go about it. You'd just start auditing people with a reverse intention—start communicating in general with a reverse intention.

See some good-looking young man and say, "How would you like to come over here to a party?" And he comes over to the party and you kick the door shut and gun him down. *Dzzzzz*. Things would get more solid.

In this society, we dramatize this effect by putting people in jail—see, less space, greater solidity in the face of wrongness. See, we just dramatize it. There's no reason to dramatize it at all! As a matter of fact, it justifies the fellow's hostility toward society that they're doing something back to him. Then the society, obligingly—wonderful society, it feeds everybody nice—lots of motivators which they desperately need at that point.

You can reason now that law and courts are a great kindness. They attempt, at least, to feed you as many motivators as you commit crimes. The only trouble with this is, is their intention is reverse. Their intention is that you should succumb. Of course, you'll get heavier, no doubt about that. Things will become much *MESTier*.

Now, do you know why space opera is so brutal? (Speaking of Para-Scientology.) Space opera is a very, very brutal operation. There's not much matter. It's all so empty that if everybody started communicating very directly on the intention of survival, you know what would occur? Things would just get emptier.

So they go on the basis of, "Let's develop more horrible weapons. Let's fix up, now, more destructive orders and regulations. Let's do a lot more implantation. Let's recruit a crew's loyalty by slugging them. Let's do everything in reverse. And maybe if we work hard enough at it, we'll sooner or later have some more planets—maybe."

This is just a method of doing it. It isn't necessary to go about it in that fashion. It's a dramatization. And so we get space opera as a fairly cruel activity, sown with betrayal and upset. To be honest in the activity known as space opera, forthright or aboveboard, is disgraceful. Betrayal—actually, the whole purpose of it—which is, "All this space should

have something in it and if we can do just enough things wrong and betrayed and upset and if our communication intention at every turn is succumb, then (we think) things will get a little more solid and we won't have to cruise so far from A to B."

So let's say they get a lot of nice solidity. Everybody gets nice and civilized, nice and solid and solider and solider and solider. There's no game. Well, this is a regrettable state of affairs.

"Now, let's be honest for a while. Let's communicate on a succumb level," everyone says, you see? "Let's just be honest and realize that we are going ahead on a succumb level and let's repent. And let's get out of it by repenting and realizing that we're all sinning and that we're all degraded." And things get solider and solider. And everybody says, "Whoa! Whoa! Now, look, we're all good boys." Dwindling spiral.

The mechanism which would restore a little more fluidity, liberty and freedom to the game happens to be simply communication with an intent to survive, but civilizations today have never done this. They have adopted such things as religion and various repair mechanisms which seek with more force, more threat, more promises of hell and duress, to free people. And, of course, it just makes things more solid.

You can get the idea of a minister from a pulpit saying, "And if you don't cease this badness, you'll all burn forever." This is a good, "theta" communication—threat, punishment, duress. "Now, we're going to make everyone good Christians. Erect these crosses. Lay those fires neatly. Now, let's put some human beings on them. Who's got the torch? Now, you stand there and you sing a hymn."

And you know, things don't get the least bit lighter. Things don't thin out *at all*. They just get thicker and thicker. It's almost as though an individual had started a snowball and had decided that it would be a certain size snowball. And then, being on the brink of the hill, it got away from him and rolled on down the hill getting bigger and bigger and bigger.

And he's saying, "Hey, wait a minute. I didn't intend to make that snowball that big!" And it gets bigger and bigger. "Well now, I'm going to take sudden measures here and an emergency treatment and we're going to stop that snowball." And it gets bigger and bigger and bigger. And he's saying, "Good heavens, there's nothing you can do about it at all. The snowballs simply get bigger." Stable datum. That's the way it goes.

And the mechanisms are just those two mechanisms—very simple mechanisms, aren't they? *Very* simple mechanisms: Communication with the intent to succumb brings about more MEST. Communication with intent to survive brings about less MEST. The only two rules involved in the thing at all.

Now, the oddity is that communication with an intent to succumb, you'd think, would bring about more persistence because dead things, you know, are so dead. And it does: MEST. But communication with an intent to survive brings about the persistence of life. So it's just which of these two things, MEST or life, are you trying to make persist?

If you want to make MEST persist, you've got to make life succumb. If you're going to make life persist, some MEST has got to succumb. It's just a simple formula. And we've all agreed on this thoroughly enough that it's practically part of native theta, native state. It's darn near native state. It falls so naturally into view that there's just been universe after universe compounded in this fashion. It's about the easiest thing a thetan does.

8 So that you're looking at something which is—pretty safe to assume—a modus operandi of almost any universe. It's fairly safe to assume that that is the modus operandi of the universe: that its increased solidity will depend upon succumb intentions and that its decreased solidity and increased life will depend upon survival intentions toward one's fellow man. That's as—just as simple as that.

Now, the thicker things get, the more criminal they get until they don't move at all. The thicker things get, the more antisocial they get.

Now, the oddity is, is we go the other way and we experience a similar manifestation on a higher harmonic. The thinner they get, apparently, the more criminal they get. There's a band up there above 8 somewhere which is a band of cruelty, which is an effort to make the whole thing get solid again. But the oddity is that it, too, is a dramatization. And when that band goes by the boards—when one progresses through that band—all that drops out once more and one regains the ability to do it straight.

This is no reason why one couldn't do it straight. You say, "You want a planet? Well, mock one up. What's the matter with you? Short on postulates? Mock it up. Change it, change it, change it, change it, change it. Isn't that a nice planet?"

But as long as one is doing it by the vias and the rules and the agreements, he'll stick between that upper band of cruelty and the lower band of complete motionlessness in MEST. And that is the area of trap—from the upper cruelty to the lower inaction—and one just flickers between those two.

One has experienced the upper part of this trap. He's made somebody freer and freer and freer and then the person has done something completely callous. And so he says, "Free somebody? Oh, no, not me. You can, if you want, but not me. We brought complete freedom to this individual and he was not only bored but he became very, very cruel. And he did this and he did that and so forth. And therefore, hereinafter as aforesaid, no more freedom. There is such a thing as a surfeit of freedom," this individual will say.

Well, if his processes were limited and if he didn't understand what there was on the band in general—if his processes were limited, he would, of course, not be able to shove anybody up through that upper level of cruelty and, as such, would get a stick there and would apparently think he had hit the ceiling. But one might as well suppose that there is an impenetrable shell around Earth at twelve thousand feet as to suppose that that upper band of cruelty is impenetrable. It's very rapidly penetrable.

As a matter of fact, today—doing good auditing, getting that bridge in there smoothly, not producing these sudden and violent effects on people, restoring his self-determinism, working ahead—one goes through it. You can detect it, though. If we're going through it, let us say, on a lower-scale process such as First Postulate Union Station—and that's just lower-scale because it's below other processes we have, not because it's run on low-toned people—it'll go all the way. "Things you don't know about that person." "Things that person doesn't know about you." All right.

- 9 As we go up with that process, everything is sweet and everything is fine and everybody is lovely and so on. And the preclear for a little while will tell you, "Well, let's see, what do—I don't know about that bird? I don't know the exact temperature necessary to scorch him."

And we start on up the line in this fashion. And I mean he breaks through it and comes up into a higher level of cordiality. Sometimes he breaks through it so smoothly and swiftly that you don't even notice it. But if you didn't even notice he was going through it, you're in insufficient two-way communication with the preclear and he does not trust you enough as an auditor. And therefore, you're auditing slowly or roughly in some fashion if he went through it without you noticing he was going through it. Otherwise, you would be doing quite a trick. You would be auditing him well without enough two-way communication, which tells you that it'd take much longer to audit him than it should.

Preclears have confided to me some of the most interesting things without recognition at the moment that they were confiding something to me which was sufficiently antisocial so that the government, if they had ever heard them thinking that, probably would have hanged them. You know? I mean, anybody that could think thoughts like that—this would really have been a problem for somebody, particularly the neurosurgeon.

So, as one approaches that upper ceiling, there is not necessarily any danger in leaving a preclear parked there because the society is a very civilizing affair. And he has more control over this impulse now than he had control over his lower-scale “goodness.” Isn’t that an interesting thing? He is more capable of restraining and controlling his impulses than he was when he was simply being obsessively, socially good.

Now, an individual who is only socially good by reason of education, and not because of desire, is a dangerous character to have around. And, therefore, we consider Man a dangerous character.

Let’s take something that every man takes for granted: eating. We all take this for granted—eating. Well, it’s the darnedest thing you ever heard of (go ahead and eat, nobody is saying anything about this), but eating itself is the darnedest idiocy that anything ever engaged in.

You mean, somebody is going to have more energy by consuming something dead? Oh, no. Yes, he’s going to have more energy, but it’s not any kind of energy that’s going to do anything for him. It’s not for nothing that somebody feels logy after he’s eaten a meal. He’s just deader than he was before.

And so we go off into all manner of dietary fads because we somehow or other dimly feel that there is something wrong with eating. There sure is—there sure is.

Now, just because I said this, is no reason we should all go on a diet, you know, and not eat at all, because the body is accustomed to it. And a cessation of eating is a sufficiently sudden change to cause the demise of the body. But I’m afraid that is all that is wrong with a sudden cessation of eating. Cessation of eating brings about death by starvation only because it’s a sudden and violent communication change.

Of course though, there’s that fellow who weaned his horse of eating by giving him one less straw per day and who said, “And just as I got the durn fool educated not to eat,

he up and died on me.” Well, of course, he didn’t change the horse’s intentions, which is why the horse died.

- 10 Now, eating is one of the wilder things to engage upon, so much so that there is a league of thetans—yeah, there are thetan leagues around which are very fascinating, I mean, they’re the darnedest things—the anti-eating league. And they know that eating is bad communication and so they have devoted and dedicated themselves to a prevention of eating. And they are attacking bodies and trying to kill them to keep bodies from eating. There’s actually such a league around.

Every once in a while you’ll run into a preclear who has belonged to it. A preclear will be saying, “Well now, let’s see. If everyone reduced his food to wheat germ and ate just two spoonfuls of wheat germ per day and two cups of water and one prune, he would be much healthier.” See, they don’t dare quite go the all-out statement of, “Stop eating,” see? They don’t quite dare go that far, so they just cut it down in a diet.

Now, your medico (proper name for an MD, “medico”) has a . . . Do medicos ever write theses?

Male voice: Yeab.

Do they have to write a thesis, huh?

Audience: Sure. Yeab.

They do? I didn’t know they could write. Anyway.

That’s why they’re doctors: they wrote a thesis. Now, remember that.

We’re shooting this to pieces a little bit because (not here, but in the United States), the word *doctor*, by legislation, is being preempted to “the medical men.” And that is not—it’s the darnedest thing—it’s like trying to change the name of something. *Doctor* means somebody who has handed in an acceptable thesis. That’s what a doctor is, traditionally, over hundreds of years and it’s not something that is just regulated to that.

It's also not somebody, definitely, who has entire monopoly over the entire field of healing, any more than *we* should ever have the monopoly over the field of healing. Let me interject that.

I am speaking from very, very safe ground. We are not trying to displace the medico. We should never have a monopoly over the field of healing—never. We should never pass any legislation saying that only a Scientologist shall be permitted to heal anybody.

Society, you know, might get up to a point where things are too thin and they need a few witch doctors to pound those tom-toms and deafen their patients in order to get them thicker. People might be having a hard time trying to contact a body at all. You need somebody to come along who is a raw, red revolutionary, and say, “The proper way to handle this is to beat everybody to a pulp and that cures them of everything.” You might need that guy, you know? [laughter]

And so we have tremendous legislation passed by this time saying—it says, “By the rules and regulations of any and all and passed and okayed by all high courts, supreme courts, chancery courts and auto courts, [speaking pompously] that no person not qualified by the high council of Scientology shall be permitted to exchange conversation designed to be therapeutic with any human being.”

Just remember to tell your kids, the auditors you train when you're eighty: “Goddamn your soul if you ever pass a law monopolizing healing.”

“It looks so good. It's just the thing to do,” everybody says. That's the quickest way in the world to shut off and drop the curtain.

If the curtain ever drops on medicine, it's because medicine passed legislation to obtain a monopoly and did not itself stand on its own two feet and ability to continue itself. It started depending on the law of the land to continue itself and therefore no longer had to be inventive, no longer had to produce, no longer had to be charming to the population, didn't have to do these things. Did it because most of those fellows are good men, see?

Did it just as a sort of an accidental, but really didn't have to put it across because they were protected by a law.

You know, I had a law once—a very, very protective law. It said right there, “In time of war,” it said, “no one must retreat from the enemy and, if he does, he will be charged with the high crime of pusillanimous conduct in the face of the enemy.” It's a law!

As a matter of fact, I didn't even have a chance one day when six corvettes pulled out, leaving me all by myself. *Sheez*. Didn't have a single messenger boy with a good enough pair of Jesus shoes to run over to them and show them where it said that. They went!

I remember another thing—another thing. The Japanese were very good at building small armor-piercing projectiles and firing them from planes. They were pretty good at this. And we had a great big sign on a forward bulkhead and it says, “Proof against such and such foot-poundage and muzzle velocity.” See, it was a sign stamped on this piece of steel and the thing was just riddled!

So one of the boys got a paint brush and he painted the sign in red on the front of the bulkhead just so the Japs couldn't miss it next time.

So you see, a law is very unprotective in the extreme. Scientologist can't stand on his own two feet, in good ARC with the society, it tells you at once he wouldn't be doing very much for the society and he should perish. That's all the end of that. Reasonable then, isn't it? Nobody ever *enforced* ARC with the society.

All right. We look over this thing called “eating” and we find more people dramatizing it. The first thing that a medico thinks of is: “Go on a diet. You go on a diet. You go on a diet.” Next thing he thinks of is sacrifice: “Out with your appendix, out with your tonsils, out with your adenoids.” He knows there's too much of something and he's trying to work in the direction of making less of it.

Now, when he knows this law (if he hasn't legislated himself entirely out of existence by giving himself a complete monopoly over everybody's mind, too, or something like

that, he will then, eventually, pick up such a law), he will know that if he wants less mass, he must communicate toward a survival, direct goal, see? And he actually could communicate toward a survival goal to his people. And he does this to some degree now—his hopefulness with regard to cures and that sort of thing—and he would get less mass. There's no reason to do it suddenly.

Now, you know, the only thing wrong with cutting out somebody's appendix or something is because it's a sudden loss and the suddenness of the change sticks the person in the operation. And the anesthesia sticks him in the "I don't know" of the operation. So we've got a nice *stick*, haven't we? And that's all done because it's too sudden for the tolerance of the preclear. And suddenness and confusion are much the same thing to the preclear or the patient and "I don't know" and confusion are much the same thing to the patient.

So any time we would lock these two things together—remove his appendix under an operation—he would wake up not knowing quite when he lost what. And might make a considerable change in him there, see? He might have a bad shock as a result thereof. And that's what operational shock is, you see? "I don't know" coupled to the loss of mass—and there he goes.

You understand that? Well, then, for the love of Mike, don't take too much away from your preclear too suddenly and leave him in a big mystery as to how it happened. Do it smoothly on an upgrade, with ARC, and you'll get the only solvent that really takes things away so that people don't mind it. 12

Now, here's a great oddity. We can take an individual and have him throw away engrams, throw away engrams, throw away engrams. We can coax him into throwing away engrams and we've gotten all through—he's unhappy! Miserable! He says, "Look what you've done to me. You've taken all my beautiful engrams!"

Did you ever have a preclear tell you that?

That's why, when you say, "Hello" and "Okay" to pictures, you have him get them back and say, "Hello" and "Okay" to them and get them back again, because they keep going away—get them back, go away, get them back.

All of a sudden he says, "I can get it back any time I want to? Dickens with it! That's fine. I have a new skill. I have a new ability. And therefore I can afford to throw away something." And he's gotten used to the idea.

But all of a sudden we say, if we could, "Throw away all those engrams," see? He throws away all those engrams. *Duuubbb*, thud! It's not that loss is wrong. It's that if loss is sudden—if loss is sudden, it produces too much change too fast and leaves a great deal of wonder in his mind as to *rrrrrupt* and what are the consequences and so forth. So that loss must be on a gradient scale.

Now, what do we mean by sudden? Remember, I told you about squeezing the trigger of the rifle. If you did it in a tenth of a second, you were still squeezing the trigger, not jerking it. So time, as time measured on a clock, has very little to do with it, but the *tolerance of change* has a *great* deal to do with it.

So the other factor is the state of mind of the preclear. And this is what you're leading him toward: an infinite tolerance for change. And therefore, with a preclear who was well advanced, you could change this and change that and change something else with great suddenness and he would consider this the smoothest series of changes he'd experienced in a long time, you see?

And with another preclear who has a low tolerance for change, we have this condition: we changed the position of one foot during the auditing session four hours long and we stick him on the track. Now, do you see this?

Female voice: Um-hm

- 13** The difference between a high-toned case and a low-toned case is high tolerance for change and low tolerance for change, which is what makes *time* the common denominator

of cases. *Time* is change: change of position of two or more particles in space. Two, please—always two, never one, because something cannot change in relationship to itself, so we have to have two or more particles.

Well, the change of position of two or more particles in space is the mechanical definition of time. That is the mechanical definition of time. But remember, I said, *mechanical* definition of time. The other definition of time, and the *senior* definition of *time*, is: time is the consideration of change.

So when the individual has a low tolerance for change, his consideration must perform that one or two particles moving a short distance slowly is a high rate of change. And a high tolerance for change would be, well, “Fifteen million particles swirling in an irregular pattern is getting just a little thick, particularly when my favorite engram is one of the particles and I’m trying to find it.”

But that would be high tolerance for change. He’d go on looking for it, maybe just a little impatient by the fact that all this—all *these* particles, too. You know, he’d say, “[pant, pant, pant, pant, pant] Ah, there it is. There we go.”

The other fellow would see two little things creeping along and he’d say, “Eeeek!”

So *time* is basically a consideration, but it’s a consideration of what? It’s a consideration of change.

Now, the word *confusion* is not much used by us and we don’t process at the idea of confusion, because the idea of confusion is so different person to person that we have a wild variable in the word itself. We say, “confusion” to somebody and this to him would mean, “The room is terribly confused because the picture is two millimeters out of plumb.” See, so this is a confused room.

A confused room to somebody else is that somebody has just moved in and unloaded all of his stuff, has placed it no place and has not yet disposed of the trunks. And the fellow would say, “Well, this room looks sort of disorderly, you know—little bit.”

The other fellow would say, "This room looks awfully disorderly. Look at that picture. It's two millimeters out of plumb. Terribly disorderly room."

Now, this would be all right. But let's take these two people again. Five people have just moved in, each one with a number of trunks and all the trunks have been unpacked and dumped in the center of the floor and over the furniture. And only the owners of those objects could be expected to extricate them one from another and put them in their proper places, but there isn't enough space to do this.

So the individual who, before, could tolerate the one set of trunks unpacked, walks into the room and says, "*Yeeek! Ubbb*. It's confused!"

And the other fellow blows the threshold, goes through and goes into his threshold and no longer has a resistance or a feeling of capability or order with regard to the situation because the picture has been changed in its position and he doesn't know really where it was in the first place. And he goes, "*Hubbbb*, God! This room is a confused, whirling madhouse." That's his feeling, see?

- 14 Now, when you look at your preclear, you're looking at differences between himself and others with regard to rate of change or number of particles—number of particles, expected order, see? All of these things are part of it and it all comes down to what disorder or rate of disorder can he tolerate?

Supposing we had somebody coming in and dumping a new trunk full of clothes in the room every ten minutes—just regular as a clock, see, every ten minutes he'd come in. Well, the fellow could get used to that after a while. He'd take the ten minutes to kick them over in the corner and so forth. He could get used to that.

But supposing somebody varied the rate of arrival on him. One trunk, one trunk and now we wait a half an hour to get the next trunk, see? And then we wait five minutes and then we wait fifteen minutes and then we wait two minutes and then we wait a half an hour. And he'd say, "*Whoooooh*. I don't know when the next one is going to come."

So we get another factor in here: prediction—the predictability of arrival of the particle. Now, there's a tolerance for that.

Now, don't assume that all these things are constants. Because if you assume that each one of these is a constant for the whole race, you are merely considering that MEST is very important. See, you're considering that MEST is the real thing—the test of it all. There is no standard tolerance for change amongst peoples.

You can take through a race, that you would consider very excitable, such as the Japanese—they're very excitable people and their tolerance for change is pretty thin, as a race—and yet, we go through the Japanese and we check them off, one after the other, and we find their tolerance for change is wildly different, one person to the next, you see?

So we try this generality of “all these people” and we select them out and we find each one has a different idea of what change constitutes what amount of confusion. Got it?

And all this goes back to, of course, “I don't know,” doesn't it? How many particles flying in how many directions is necessary to represent to the individual an “I don't know?” You see? Now, have you got rate of change and confusion pegged? It's quite simple, really.

Now, we've got to get a preclear capable of tolerating anything conceivable in his environment as a tolerable rate of change or a tolerable rate of “I don't know.” And if he can tolerate this in his environment to an extreme degree, then he will never be upset in his environment, don't you see? And he can always remain in control of the environment.

Now, true, if we took this fellow that we've processed and he's all right in London, which, Lord knows, is a fast enough rate of change on its torrents of traffic and so forth—take a country boy and bring him into London and he goes Zzzzzzzz, swish. You see him at night and he's a n-n-n-nervous wreck.

This, by the way, doesn't go back to conditioning, either. Somebody else has just come in from the country—another part—he's looked over London. “And I thought this place

was a maelstrom of activity. Look at that. All those buses in good order and taxis in good order, everything going predictably. Ha! Gosh, London is a nice orderly place.” Just a difference of opinion of two people, same number of particles going in the same pattern.

- 15 Now, we take this fellow who could stand London or that we processed up to a point where he considers London “*ab*,” and we put him in the middle of a battlefield and we fix him up so he doesn’t quite know which side he’s on and then we have everybody shooting. And then we put him in a condition so he doesn’t know quite who he’s supposed to shoot at and tell him he must shoot. We have thousands of particles traveling unpredictably and invisibly in all directions. And the guy gets nervous. You know, he says, “*Za-za-za-za, slurp*. Horrible.”

We take another fellow and put him under the same conditions and he says, “Well, here I am. How do I bring order to *this* situation?”

Now, let me call to your attention, he’s a dangerous man to have around. He’ll end the war. And generals don’t like their wars being ended! It’s something you mustn’t do! That’s why generals hate politicians—politicians every once in a while get things squared around and end wars.

They keep saying, “Fight!” You know, in the Civil War, Lincoln kept saying to a general by the name of McClellan—he kept saying, “Fight! Fight!” The only reason I mention it is because it’s one of the best-studied wars in Great Britain. It is—it is. You go down to your military schools down here and all of your maps—and laid out and everything else. It’s terrific. I mean, they’ll grow up knowing more about the Civil War than I do and I fought on both sides of it. Anyway.

So they say—told McClellan, “Go on in there and fight. Go on in there and fight.” And McClellan kept gathering men and holding back and gathering men and moving someplace else and gathering men and moving elsewhere and so forth. And he had a nice war going and he kept getting interfered with.

And finally, why, Lincoln got ahold of this fellow named Grant and threw him in there and Grant ended the war, which his fellow generals *never* forgave him for. He was a very unpopular general with other generals, Grant was—very. They'd say vicious things about him—he drank.

Somebody told Lincoln he drank one time and Lincoln said, "Well, get the brand of whisky so I can send a keg of it to the rest of the generals."

So here, you see, is a matter of continuous and continuing change, variation, alteration. Now, we get somebody accustomed to a certain level of confusion and he believes this is his threshold and he believes that's fine. He is (quote) "conditioned" in other words—he has changed his own mind. Nobody ever conditioned anybody. It's a misnomer. He's changed his mind until he believes that this is tolerable.

He's living in the middle of hurricanes—hurricane every twenty-four hours—new hurricane. Hm, lives there for a while, he says, "Hurricane?" Of course, he's liable to get upset if he suddenly gets a lightning storm. You know, that would be a change.

But we could get somebody at this level and we could have him in that environment and he'd think it was fine. But we change his environment and he goes to pieces. It gets too quiet or it gets too confused. You want your preclear to be able to change his mind to a point where he can consider anything too quiet or anything too confused.

You don't have any kind of a game at all unless you have some confusion. There must be some unpredictability to that soccer ball, that football as it goes down the field—must be some or there's no game. There must be some unpredictability to the pattern of formation of the opposing team, otherwise there's no game.

It's only when the amount of predictability goes above the individual's ability to withstand it or consider it, really, that an individual gets unhappy—or when it gets too little so that he can predict it perfectly and he has no game, that he gets unhappy, see?

So you want to free an individual until he himself can alter his considerations of change. And the way you do that is to give him darn few shocks as you go along. Just keep that nice upwards climb of ARC and the first thing you know, he'll stand more and more, he'll take more and more. You can change much more rapidly, much faster in—it's on the same given process. He's changing much faster. Everything is going along. His tolerance is coming up. And then he comes out of obsessive change entirely and simply tolerates as he considers he should at the moment.

Now, knowing that, you should be able to do a *very* interesting job of auditing—very interesting job of auditing. Just never give the preclear more change or variation or less communication than is necessary to make him conclude that everything is going smoothly. Do you follow me? He concludes it's all going smoothly. That's all he concludes. And as he concludes it's going smoothly, so his ARC, his ability to handle the environment, will increase.

Now, there is no point on the track where you hit a constant for every human being, see? You never run him through or up to a constant "A" amount of change. We have now attained "A" amount of change, therefore our preclear is yap, yap, yap, yap, yap, see? You have to just do this by feel. How much change can this fellow now tolerate? Well, don't give him quite that much and increase his ability to tolerate change all the way. And the processes, which we're doing, do this very easily.

Thank you.

Male voice: Thank you.



COMMUNICATION AND CONFUSION

LECTURE 7

A LECTURE GIVEN ON 6 OCTOBER 1955

59 MINUTES

Good morning.

Audience: Good morning.

Like to talk to you this morning concerning communication and confusion. The thing from which confusion comes and why it comes there and how this interacts with communication. As we know, and as we can demonstrate with the greatest of ease, communication is the universal solvent.

You take any mass of energy and you communicate through it and it will disappear. Now very possibly if one thetan got on one side of Earth and another thetan got on the other side of the Earth—and one of the thetans said “Hello” with the intention to communicate to the live form on the other side of the Earth (the other thetan) and the other thetan said “Okay” and the first thetan received that “Okay,” and the second thetan said “Hello” and the first thetan said, receiving that, “Okay” and the second thetan received that, and they kept this up, back and forth—you wouldn’t have any Earth left.

Now, this is more than theoretical, it’s demonstrable. Why no one discovered this and yet sought at the same time for the universal solvent, I wouldn’t know, unless it’s because

they thought the universal solvent would be matter. If everything has to be material, then, of course, the universal solvent would be material and so they would never discover it. One of the more fabulous proceedings.

All right. If the universal solvent is communication, then the universal solvent is live form. Therefore if the troubles of the world are going to disappear, they are not going to disappear because of an injection needle, they are not going to disappear because of an atomic bomb. They will disappear only when and if there are enough live people around and live thetans around to as-is them.

- 3 Now, there are two strata. There is the strata of no game which is very high and the strata of too much game which is just a little bit low, which attract our attention very solidly. But below the strata of too much game, there is also the strata of no game at all. Somewhere in there, there is an optimum band for game.

But no game is possible in the absence of live form. Call to your attention that brainwashing reduces the liveness of an individual. It does not necessarily change his loyalty, make him have corns or bring him into a better state of, "I will arise," but it certainly, definitely does reduce his liveness. Why? Because it cuts communication.

Therefore, where you cut communication, you reduce the liveness. Just as simple as that. Communication is cut, the liveness is cut. That's all there is to it.

All right. Morality, ethics and all other high-level rules of the game are only possible when addressed by live form. And when you reduce live form, you wipe out the rules of the game and get a confusion. You get criminality, politics, brainwashing, Hollywood. You get anything. Why? Because you have an inversion on the fact that we are all individuals. And everyone has become so individual that no one has any understanding of any other one and, therefore, everyone is an "only one" and each "only one" is now in the precarious position of going on being the "only one" until the end of time.

This *fascinating*, utterly fascinating picture is brought about by this belief, this stable datum—very, very interesting stable datum and that is that communication is impossible. Got that?

Now, that is the basic stable datum which creates the dwindling spiral. Simultaneously with this, we would have this computation: survival in this universe is impossible since, without communication, the amount of energy and masses which are collected do not as-is. And we leave everybody in a permanent trap. On a not too low level, that trap becomes criminality. What responsibility have I for my fellow man and this game? None. So, I'll get elected or something. I'll do anything. Why, why should I worry about my fellow man? I'm not in communication with him. Why not kill him? Nothing to me. And there goes mores and there go ethics. There's criminality. 4

You carefully watch any political scene for a Third Dynamic view of this and you will discover that at that moment when the common citizen no longer feels that he can communicate with the center of that government, that that government will descend at that moment into criminality and has done so time after time and is doing so at this moment.

When the government itself feels that it has no responsibility for each and every individual being within its domain, a reign of immorality, unethical conduct sets in. Exactly how does it set in now? Communication is impossible. You got it?

It's so simple: communication is impossible. Now why does anybody embark upon as thoroughly wretched a line of conduct as brainwashing? Why would he? Why would anybody embark upon prefrontal lobotomies, electric shock, drugs, in the administration of insanity? Why would anybody do this? It's because he's gone insane! That's why! And why has he gone insane? Because he says "Communication with this being is impossible unless I use *force!*" Now just below that—unfortunately or fortunately for this individual—"communication is impossible," force or no force sets in. See how it goes then? The dwindling spiral is no need for communication; in communication;

in communication with considerable assistance from MEST; in communication if we work at it real hard. In communication? Well, communication is impossible without MEST intervention; communication is impossible without very heavy force; communication is impossible without pain, duress and agony; communication is impossible, communication is impossible, *communication is impossible*. And he's gone. Interesting isn't it?

Now that's the dwindling spiral right there.

- 5 Now brainwashing is where the anxiety to reach the center of consciousness has become so great and so corrupted and so insane that they seek to reach, with force, the center of consciousness itself, to wit—an interiorized thetan.

They know they can't reach them in any other fashion, so they believe that this fashion can reach them. In a little lighter vein, common punishment is an effort to reach. Now *this is a fantastic thing* because communication can only exist in the presence of the reality of the situation, the knownness of terminals, and affinity. And what kind of affinity is it on the part of one man to cut out the prefrontal lobes of another man? So do you think there is any communication there or any communication will result? No! Not a bit. None whatsoever will result. But on the contrary an inhibition of communication will result. And if we were to take a person who is already insane and further inhibit his ability to communicate, he would become more insane. And every single test that's ever been made by anybody confirms this.

So we have an insane dramatization where we're trying to reach that center of consciousness with more and more force. Now what I'm telling you is *not* theory. This did not come out of theory. This isn't one of Ron's intuitive reflexes at work. They're pretty good, but they didn't dig this one up.

I was utterly astonished to discover that a rather bad infection in a person, which was almost totally resistant, only surrendered when this stable datum went out: communication is impossible. Fantastic thing. Now we just didn't do it with "Hellos" and "Okays" to the

part. We didn't do that at all. What we did was examine this thing from the standpoint of what would happen if he reached the center of it. Get the slight different pitch see? We got him to consider this as a problem, a problem in communication.

Actually I'd already tried "Hellos" and "Okays" and they hadn't worked. They hadn't worked because they weren't landing. A little investigation of it discovered immediately that there was no live form of any kind there saying "Hello" or "Okay." And that the preclear himself was not saying "Hello" or "Okay" to the point, but he had some circuit set up someplace that he considered good and dead doing it.

What he had was a couple of talk boxes going and the acknowledgments and the origins weren't even vaguely landing. Well now, one could say we could have gone on like this and eventually made them land. Well yes, yes, we could have gone on like this and eventually made them land, except for this interesting fact, when we *did* chew into it a little bit, we started to collapse *more* somatics on him. And although we might have persevered and as-ised the whole thing, what was occurring was that the body areas which were not affected were caving in before the infection. *Nabbb*. In other words we could have cured this person very well—it's a throat condition—we could have cured this condition very well by the simple expedient of removing his throat. Now actually it wouldn't have been terribly painful to have removed his throat by communication. This is about the only way you could ever as-is anything without liability. You actually could do that, but he'd look awfully silly walking around with his head floating up there above his shoulders and the wind blowing in between his chin and chest.

But it became apparent that this great oddity was occurring that the man's throat was as-ising by communication, but the infection itself was not. And so I sparked long and blue and I said to myself, "Not really. The throat is more capable of communication than the infection." So I started asking him how he might go about communicating

with this thing and after a short space of time he informed me that it was impossible to communicate with it.

And I started to say and would have said, if I'd been doing a rather dull job of auditing—I sort of caught myself on the verge of saying, “Oh, come, come now, let's not give up,” when I realized that this man had not given me a protest, he had told me the postulate, the stable datum in the middle of that infection.

- 6 Now on a little further investigation, this interpreted immediately into “communication is impossible ‘equals’ survival is not possible in this universe.” And that's the stable datum which lies below the dwindling spiral. Got it? *Communication* is not possible, *survival* is not possible in this universe.

And boy, we've certainly got a meeting of stable data here.

And that's what drives your preclear on and on and on and on trying to find deeper and deeper, more and more hidden significances in his case. He's trying to undercut this fact and while he can still tick, while he can still communicate, he is seeking to arrest the descent of his beingness *against this* postulate: “communication is impossible, survival is impossible in this universe.”

You know why a thetan comes along here and sticks and then just sticks. You can't go any *rrt, rrt, rrt*. He's saying, “Communication is impossible,” and more significantly and derived from that, he is saying, “Survival is impossible in this universe, I can't go any further, there is no forward continuance in this universe, all of my brakes are on and locked and there are rocks under all of my wheels and a brick wall in front of me and a collapsing terminal back of me.” Oh, communication is impossible, huh? *Babb!*

It's very doubtful if a brick wall can interrupt a real communication. So much so that the brick wall trying is liable to disappear. Unless one is operating on this stable datum: communication is impossible. As far as survival is concerned, how could you possibly help but survive? It's not even a trick.

There's an old Greek play whereby a young man is granted immortality. And this young man goes on down through the next millennia and at first he's very happy with it. He stays young, he stays beautiful and all of his friends start to age and he doesn't like this and they get older and older and then they all die. He doesn't like this at all. And he, finally, at the end of the millennia is begging for mortality against the horror of immortality.

And so it is to a large degree with a thetan. He sails along, he says, "Oh, no. [sigh] All this confounded survival. I've got a new idea. I live only once. Well, that is a nice happy idea. That's a wonderful idea, I'm stuck with it." But having made this, it is but a short walk to this one—"survival in this universe is impossible." That's a very short stroll. And when he makes up his mind to that entirely, he has also made up his mind to the fact that communication is impossible and actually one stems from the other.

Now I said this young Greek's friends got old. Well, they were probably more difficult to talk to. And when they died, he couldn't talk to them at all. And when communication became impossible, immortality became insupportable. And so it's as easy as that.

And how does one take apart this riddle? Well, this riddle comes apart as though it were hung together with post office glue. Nothing much to it.

Communication is not impossible. There is no final inability to communicate. This is a bottomless sink. You could get into less and less ability to communicate, but you could never attain "communication is totally impossible."

It's something like going from here to Belfast. You could go halfway to Belfast and stop and then go halfway to Belfast and then stop and go halfway to Belfast, you know, the remaining distance and then stop and go halfway the remaining distance to Belfast and stop and go halfway the remaining distance to Belfast and you know you'd never get into Belfast? You'd never arrive at all. Well, it's one of those things. Because communication on a being that cannot help but survive could never become impossible. And yet he can

operate on the postulate that "it's impossible." And if he operates on the postulate "it's impossible," he's sunk.

One of the ways it becomes impossible is if communication can only be performed along these certain regimented lines. Communication can only occur with the following formula. All right. Now we have the highest agreed-upon formula. And it must be the highest agreed-upon formula because all kinds of things—well, there might be a better one, but there might be another one in existence, but it's certainly pretty high because it as-ises all of these screens and so forth that hang around the fellow. It might as-is his body first, but it'll get the screen sooner or later.

7 Now, we have arrived here at a much more important point than you would commonly suppose and the only, "I don't know," that is terribly important is, "I don't know where the communication terminal is and therefore communication to it is impossible." Do you know that if somebody doesn't know your address exactly, he won't write to you even though he could write to an address where the letter would get to you? Are you aware of that?

You say, well, I'm going over to France and why don't you write me in care of Jack over there. And, I don't know exactly where I'll be, but if you forward my letter, I'll be in touch with him and he'll send them on. And you are over in France for some little time and you get in touch with the Salon de Scientologique or something and you get in touch with them and—"You got any mail for me?" you say and he says, "No." Does that mean you have no friends left? No, that isn't what that means. That means that your friends decided that an indirect line to you made communication impossible because they didn't know exactly where you were, so therefore they weren't going to talk to you, because they couldn't.

And yet you provided your lines. Most fantastic things occur. For instance, when I come over here from America, do you know it's only about two days by direct airmail

over here? Hmm? It's only about two days, at the most three. It's not any post distance at all. Stuff is going flip, flip back and forth. The only thing that ever gets in your road is that notorious ridge called customs if you have something that you want to send through it. Of course, the way to really as-is customs is just keep sending things through customs and they'll disappear. And—but as far as information, greetings and that sort of thing is concerned or even checks and finances concerned, why, you can get around it somehow, flip, flip, two, three days. Why good heavens, when you're in the States and in Chicago, people write you ordinarily by first class mail and it takes longer than that to write from New York to Chicago. You know? And it certainly takes about twice as long to write first class from New York to Los Angeles. And when I'm over in the States, everybody here says, "Well, he's gone," you know. And they never write me anything to amount to anything. See? "He's gone."

But this is a great oddity, if I tell people *exactly* where I am, you see? If I say, "Well there is a road here, 163 and you go up that road a few blocks and right there by the traffic signal, and so on, you turn to the left and you go about four doors on the north side of the street and I live on the third floor." See? And I'll get mail. Isn't this odd?

The funny part of it is that in America, particularly, people stop communicating with the HASI to a marked degree if I am not exactly there, and that's a great oddity. And knowing this, why I've put up a little preventer—there are three or four guys in the organization whose names are getting better known by people. You see? Dave—a very splendid Instructor—and they are very happy that Dave is there and they know he has my confidence and I have his and so on and if things get too tough they'll write Dave. You know.

It's an interesting thing, but there's a live terminal there, the location of which they know. But we've been doing better than that. The most well-known location in America is the Washington Monument and so we've engaged upon a campaign, which you will

see more of—is simply showing the Washington Monument on every piece of mail we have, you see, and there's a terminal to shoot at of one kind or another even if it isn't live. Maybe it's filled with the spirit of Washington or something. But here's a problem in live terminals. Well, here is your problem in communication and this is the basic explanation of why, when you don't, you don't get mail. People don't know the exact location of you. If you merely say you're in San Francisco or London, they know these are big places, you know. But this is why people frantically send each other these ridiculous postal cards, "Having wonderful time. Wish you were here. X marks my room."

8 If you started to cull the mail that was pouring through the post office during the summertime in the United States and I am sure in Great Britain too, there'd be an enormous number of these pictures of hotels and summer resorts with little X's on them.

Now if this is the bottom of the dwindling spiral, why, we have arrived south. See this? If this is the bottom of the dwindling spiral, we have arrived south. Would there be any further south that you could go? Well, there might be, but we would never have anything to do with it. Because we couldn't communicate with it anyhow even if it did exist, but we never would have communicated with it if it did exist, so it couldn't influence us.

We would only find a difficulty in communicating with things that we knew we had communicated with. Now, we have all communicated with, at one time or another, an impossibility to communicate. Let me give you that, that's well within our experience, isn't it? Hmm?

Audience: Yes.

That's right. That's well within our experience. Why is it that someone goes into a decline the moment that he discovers somebody dead. You know he says, "Dead. *Hubbb.*" Well he can't any longer communicate with them, he doesn't know where the terminal is, *he thinks*. But I wonder if this isn't just an agreement. I'm sure it is.

Now, we know by running past deaths and by experience with preclears on exteriorization—and a few of us by having been knocked off or almost knocked off in this lifetime—that when you're dead, you don't hang around inside back of the ridges, you go *flip* and then you say, "I have no further responsibility for it" which is the same as, "I am now forgetting it all." And there it is.

One of the more fantastic things that can occur to somebody is to die while he is alive. That sounds remarkable, but sounds like I am mixing speech. But I am not mixing speech, this is a rather common experience. Almost anybody has had this happen to him in some lifetime and some of the worst chronic somatics that you will run into in a preclear stem from a former life departure from the body before death or while death was ensuing and then a return to that body. Why are these chronic somatics? Well, they're an incomprehensibility. The fellow backed out and says, "I'm dead" and then found himself alive. And he's been curious about it ever since. He hasn't made up his mind that he was still alive.

You know you live in a twilight. You know? You were convinced you were dead, but you didn't decide you were again alive. Now I know where I'm speaking of. There's a fellow by the name, I think his name is Pele, in the United States, had this remarkable experience and ran into some area and got a lot of information. But not a between-lives area—another type of area—got a lot of information and he wrote a number of books on it. He's dead now again.

And some people down in Virginia, these people down in Virginia still put out his literature. Very good thing. I mean, nice guy. But he had this fantastic experience. And he considered it quite novel, as one would, I suppose. But in Dianetic backtrack searching, I found an astonishing number of people had at one time or another had this happen to them. And more people than you would think have had it happen to them in this lifetime.

But they try to tell people about it and then people say, "Oh, no, no. Everybody knows you live but once, dialectic materialism, modern science, modern science, dialectic materialism." And they say, "No communication." So they don't talk about it any longer. It's too easy to restimulate it as a non-communication, you see? So the tiniest discouragement just knocks them out of it. They don't talk about it then they don't tell you.

As a matter of fact, I myself became rather diffident at talking about this sort of thing. It wasn't too much of a shock or a surprise to me—it was not at all too much of a shock or surprise for the excellent reason that I had been very clearly aware of not living in a body for an awfully long time. As a matter of fact, I think the first time I ever reached into a body or had anything to do with the innards of a body at all was when I was about sixteen. I could never get excited about Indian philosophers and so forth, because I was already doing what they were so sure was the right thing to do that I became unbearably cocky. You know?

You walk into the temple that you're supposed to take your shoes off of at the door and you'd kick your shoes off and walk in and you'd say, "Well, hiya. How you doing?" They very easily mistake this much insouciance and this much cockiness as something that must be quite godlike or something, you know, and they . . . "something's wrong here, this fellow has not demonstrated the exact amount of reverence that he should demonstrate on this subject."

I had an awful hard time trying to find out what they were talking about or why they were excited about it, see? I didn't know they didn't know. You get that bad bridge?

- 9 So when, many years afterwards, I kicked the bucket on an operating table, which I did suddenly, and went around in a few circles and spirals and was groggy enough to hit the between-lives area and came back and said, "To hell with it." And grabbed my body more or less by the hair of its head and snapped it to and says, "Get going" you know. And so on.

Again, it didn't make much of an impression—I didn't sit around saying, "Good heavens, this is horrible and awful." I just said this is regrettable, but I found out at that moment that you couldn't talk about it. Just to make casual conversation, in actuality, *just* to make casual conversation, I mentioned it a few times in the ensuing months, you know. After all, remember this, I was a writer, a writer deals with experiences and strange ones. Preferably strange ones. And I'd had a strange experience, so I wanted to say something about it. You know? Conversation had languished and something like that and I felt I could electrify people by saying, you know, "Well, I remember very well when I died." And expected them to be quite alert about it all. *Hmph*. It's not a funny gag. Nobody believed me about this thing at all. Nobody believed me at all. Nobody wanted to pursue it. Nobody wanted to talk about it.

So, I would never say anything about this, but this isn't very peculiar because I did the same thing during the war. I got blown up against a bulkhead when some ashcans exploded and got kind of plastered all over things and then realized nobody else on the ship could navigate and picked the body up again. This was not a difficult thing and got it turning over again, tickety-tick.

But by this time I was absolutely sure I had better keep my mouth shut because now I was in an heretical and barbaric organization known as the Navy. And it didn't listen to such things without immediately sending for psychiatrists or something. But, by this time, it was old hat. It was thoroughly old hat, I mean, it was something that just happens and it didn't occur to me till 1951, late in '51 and early in '52, to ask any preclears if this had happened to them because I was so sure that it had. And of course, we picked up an enormous amount of data. One of the very famous cases of no recovery in Dianetics, a girl that was crippled on crutches wearing braces on her legs. I finally got interested enough in this case to put her on an E-Meter and pick up what was wrong with her and found out that she had died in, I think, 1859, if I remember rightly, something like that,

and she was swimming off the beach and a wave hit her and knocked her over, knocked her out a bit and killed her dead. And she went back to a between-lives area and they noticed she was back there and they said, "All right, let's settle down and . . ." and all of a sudden, *wham*, she went back into her body again on *this* planet. And she was very upset by this, that nobody would listen to her. She had died and nobody would listen.

And evidently she made, for a short time, quite a thing out of this, trying to tell people and they wouldn't listen and so she was stuck with it. See why she was stuck with it? She couldn't communicate it. Got it?

And she must have been kind of having a hard time along about that time anyway or this wouldn't have thrown her so thoroughly. Well, now, I found this on the time track and without her belief in past lives and against her protest on the whole thing, took the chronic somatic out of her back that nobody had ever been able to touch and straightened out to a marked degree her spine. And after that, she did a little walking. She wasn't cured or anything like this, but I knocked this thing out. I made her communicate about it, you see, covertly with an E-Meter and produced this rather rigorous miracle.

10 Wasn't a very full, complete miracle. It was just the fact she was no longer in pain all the time and did have a straighter spine. Legs still in bad shape. But this is an oddity that I'd pick this up on the backtrack. And suddenly I got a little interested in this and a little more interested in this and as this was about the twenty-fifth case I'd run into that had died during this lifetime, why, I said, "That's interesting now. Can it be that people don't know they can exteriorize? 1952. Well for Christ sakes, no wonder these commies and their dialectic materialism act like a bunch of jerks. No wonder all those dopes in India were being so sincere about sitting there so long. They were waiting to blow out of their heads. Well, why didn't they just move back out of their heads?"

With great astonishment I found out they had lost the ability to do so. Well, how could they possibly have lost the ability to do so? And that is the story of the research for the

last three years. How could they possibly have lost the ability to do so? Well, they didn't know how. Did they? Assuming there was a how, right?

Audience: Yes.

They didn't know how because they assumed there was a *how*. They had long since ceased to talk about it. So it had become a big "don't-know." It was not a matter of free discussion. And more important than that, they knew it was impossible to communicate in any other way than with their eyes and voices. So that requesting them to go back of their heads was requesting them to assume that communication was impossible—and this is death. And their personal memory of the life just past shut off because of the postulate, as they went out of their heads, "communication is impossible." See, they know that eyes, nose, mouth, neurons are absolutely necessary to communication.

See? This is the consideration. So therefore, the moment you do not have eyes, nose, mouth, neurons, communication is impossible. So there is the postulate. Say they go out of their heads and communication becomes so impossible that although nobody ever really remembers with energy, they cease to remember they've just lived.

And that is the extinction of personal memory on death which is a new and recent thing. It hasn't been going on for more than a thousand years or so, that personal memory goes *zziiip* on death. Now, the reasons the Christians got so thoroughly excited about the kingdom of heaven is they thought they were being given a new destination instead of that damn between-lives area. And probably their basic concept of hell was the between-lives area where they'd report in and get zapped. At least communication was possible. They got zapped didn't they? So communication would become impossible in the body so they'd go to an area where communication was possible, if painful. And I think that what they were following was an advance agent about a new between-lives area where people didn't zap you very hard. And I think that's what all the shooting was about, but it has certainly been obscured during the last two millennia. I think the shooting was about

that. And now people don't even know that they go through the between-lives area or anything else. They just go, *yuh, yuh*, they're just a solid "Don't know." You see?

- 11 Now how does a "don't-know" come about. A "don't-know" comes about first by consideration. It's part of a game. But it comes about secondly in a very amusing way. In order to know, you have to communicate. You can *only know by communication*. And so there's the bridge between communication and being a static. Communication is lower scale than simply being a static. So communication is the first method of knowing. You have to know something and you use communication to know the something. Now understand you don't have to do that, see. But you have to say that you don't know before you use communication to know. And there's where the "don't-know" postulate comes in. And communication sets in with the first look. You see?

You see. Here's thetan, knows everything, getting along fine. Now, in order to communicate—this sounds very peculiar because he doesn't have to communicate at all. See? But he thinks up this nice game. Now he's going to say, "I don't know" and then he's going to go into communication and communication as-ises energy—because energy got there because of the peculiarities and particularities and difficulties of communication.

It's something to communicate with and about. And you can define energy as precisely that. Energy is something with which to communicate and about which to communicate. It gives you something to do and, naturally, since energy is there for the purposes of communication or non-communication, communication therefore as-ises energy. Just as simple as this.

But when you are communicating, you are also assuming that you don't know and you have to assume that you don't know in order to communicate. So communication and "don't-know" are assumed simultaneously. In the bridge between native state and communicatingness is of course "don't-know." And the hand companion to communication is "don't-know." And if you don't know, then you don't communicate. But if you don't

know, then you can communicate. Get that slippery one? See it's not a logical equation because it exists above the level of logic. And there we've really knocked on a door.

See, in order to know, you have to communicate. In order to communicate, you have to don't know. So they both add up to "don't-know." But they also both add up to "know." So it doesn't equate. There is no equation possible simply because it is a contradictory state of affairs and that is the basic confusion and is what confusion is. And the formula of confusion is: to communicate, it is necessary not to know first. To communicate, one knows. After one has communicated, one knows. Communication brings about knowingness. Don't-knowingness brings about communication.

It's one of these idiotic things. Now you know that if two equals one plus one, then one plus one equals two, don't you. And that's logic. But this says that if you don't know, you communicate and if you communicate, you know. Well, now that almost is logical except it's storable the other way too. If you know, you communicate; if you communicate, you don't know. Now how did it fit that way around? Well it fits that way around with the greatest of ease.

Wonderful way to get stupid is only to find out things by communication. And if you were going around finding everything out by communication only, boy, you'd certainly wind up stupid. But you have to know the whereabouts of a terminal before you can communicate. But you have to have assumed you didn't know in order to communicate at all.

You get this horrible tangle? But it's a horrible tangle and don't try to get logical about it, because it's not logical because that is the anatomy of confusion. The interplay between communication and not-knowingness, knowingness and non-communication, and so forth, brings about a confusion.

Now how would knowingness bring about non-communication. Well that's with the greatest of ease. Huh! You know that if you communicate with something it's going to do something bad. Which is another consideration. So the thing to do is not to communicate.

And you know that, that's the smart thing to do, not communicate. Aw, that's the dumbest thing there is in the world. You've already assumed all these other things, you see, so now you assume that now that you know, you mustn't communicate. It hurt you, it was bad and it led to a bad result by your evaluation, so therefore you better not communicate with it anymore. And that doesn't as-is a bit of energy, that kind of knowingness, because it's knowingness about something. Got it?

All it does is cut the communication line which will now as-is energy which leaves a person's stuck points all along the track. Points where he knows, so he no longer has to communicate. And whether he knows something bad or whether he knows something good, it no longer is necessary for him to communicate—and the lack of necessity to communicate is the upper harmonic on the impossibility of communication.

If you were to ask somebody, "What don't you have to communicate about?" he would pick up an awful lot of things up and down the track. That is victory. Somebody is the winner. He's the winner now, he doesn't have to talk to any losers. Get the idea?

So he shut off his consideration about communication. Well, that is a confusion. And the tolerance of that confusion is the key to cases—is tolerance of the confusion. Completely aside from anything else, an individual can't tolerate this confusion: he won't communicate with this confusion. And we're doing the doggonedest thing that anybody ever did. We are not only communicating with this confusion, we are simply dissecting it and laying it out very carefully in categories.

What greater contempt can there be than vivisection? That it becomes expressible at all is impossible. See? It's impossible to express it, everybody knows that. And yet, I just got through expressing it. So it isn't impossible at all. It isn't impossible to fail to express it as a matter of fact.

It isn't necessary that you communicate in all directions at all times, and so forth, madly. But on the upper harmonic, theoretically you could "know everything and therefore be

in communication with everything.” See? Theoretically and just suddenly say, “Well, I know all about it” wham and all your ridges would disappear.

Well, the funny part of it is, you can do that on gradients. One of the—Axiom 51, yes—postulates as-is MEST. Postulates do as-is MEST—you just keep putting a live postulate in the MEST, live postulate, live postulate, live postulate, live postulate and *vooom*. I call to your attention the fact that a coal deposit will exist for a long time until somebody puts the postulate in it that it’s burnable and the coal deposit disappears. Now, that’s mechanically, that’s mechanical by a bunch of vias.

A car starts to disappear one way or the other when you start to throw enough affection and so forth at it. I found this out very early with a racing car. I used to have a racing car that every time—this was really a gag, gives you an idea—every time I would say, “Boy, is this little buggy really wheelin’ today.” You know? Clank. Something would happen to it. So I found out the only way to handle that particular car was saying, “This broken-down, moth-eaten, rusted piece of junk has the life expectancy of a snowball in Hades.” You know? Ran.

It had so much affection thrown at it evidently that it had to be cussed in order to get it solid again. It’s name was Mandy. Anyway . . . [laughter]

Here we have the region of confusion and people who think they cannot communicate with this region in any way shape or form then go into apathy about it and get an impossibility of communicating with the modus operandi of the universe. And as soon as they’re unable or unwilling or considered impossible to communicate with the modus operandi of this particular universe, they are of course, then, unalterably trapped in it. Because the two things that will as-is their condition in it and the universe too, are total knowingness (which is really more or less unattainable, it’s just a state, you see, it’s not something you attain) and communication. So knowingness and communication will

solve anybody's problems in the universe as long as you remember that he also has to be able to understand, get that, *understand* not-knowingness and non-communication.

You see it's a franticness about non-communication that makes it bad. It isn't doing you a bit of harm right now not to communicate with Nelson's Monument. But if you frantically *wanted* to communicate with Nelson's Monument and you were *not* communicating with it and you *couldn't* communicate with it at this moment, believe me, it would become aberrative. Things would start getting solid around the whole subject.

So you have to make a postulate every time that you "don't know" and that you're non-communicating in order to communicate. Therefore the key factors which must be understood are: communication, non-communication and above that level, know and not-know. And the bottom of the barrel is, is not only just don't-know, it's can't-know. And can't-know adds up to "impossible to communicate" which is the basic stable trap datum. That's the stable datum that leads to the trap: "impossible to communicate." And this adds up also to "impossible to survive in this universe" and this particular factor itself, the last one I enumerated is one of the most important stable data for making a person frantic. He's been told so often, he believes so much, he's told so many people that it's impossible to survive under these circumstances that he himself believes it too. So he then has to make his postulate good, so he goes to work making it impossible for him to survive. It's very simple.

- 14 Now as we look over this scene of knowingness and not-knowingness and communicatingness and not-communicatingness, we actually don't find a single danger in it anywhere and that is the curse of the whole thing. Unless you dream up these confusions and put them into action, there is nothing to combat, because nothing of any kind can ever hurt a thetan. Nothing can happen to a thetan. He can make himself remember and make himself forget. He can seal himself in. He can get himself stuck to

and tangled up with. But in the final analysis, if the whole universe were to blow up, every tetan in it would be free. And they wouldn't have any game at all.

What we're trying to do is hold a level of game above which there's no game, below which there's no game. But it's a mighty wide band in which you can have a game. And the final postulate at the bottom is "can't survive in this universe" which is "can't have any game" which is also "communication is impossible." And the top of it is "survival is inevitable," "communication is unnecessary," "knowingness is something that must be cut down in order to give us enough not-knowingness so that we will get communication." Now, these are the various factors with which you're working in any case and that's the bottom of the dwindling spiral, so you can stop digging.

A lot of cases I run into remind me of gophers. Except a gopher has got enough sense to stop when he gets to the bottom of the hole. These cases reach the bottom of the hole and go on south. They are trying to get something to communicate with them across the postulate that it's impossible to communicate. But in view of the fact that what they are trying to communicate with is the postulate "impossible to communicate with," it will never communicate with them. So, in ordinary course of human events, they never find out. But we are not in the ordinary course of human events. We have exceeded them for some time.

Thank you.



STABLE DATUM AND CONFUSION

LECTURE 8

A LECTURE GIVEN ON 6 OCTOBER 1955

58 MINUTES

I'd like to talk to you, now, about the stable datum and confusion.

I'll give you a mental image picture of this at once. Can you envision a cloud of hit-or-miss particles traveling in erratic directions which bring about a confusion that it would be impossible to trace easily? Have an idea of such a cloud of energy particles?

Now, let us suppose that we looked into this cloud and we found a single, solid figure that was not in motion. Now, it's very easy to go in for that and to use that for the excellent reason that it's on practically any track and is a symbol which has been carried along as though it had great meaning. And as a matter of fact, it does have great meaning. It is the symbol of confusion and the stable datum.

We come to Axiom 53: *A stable datum is necessary for the alignment of data.* That is Axiom 53. *A stable datum is necessary for the alignment of data.*

Now, we had a ghost of this in the Dianetic Axioms. We had a ghost of this when we had data of comparable magnitude. And several others hinged upon this. And all of those now become much more simplified. And we just see simply that in order to bring about order in a confusion, it is not necessary to stop the confusion. It is only necessary to

have one particle which is known in its location, so that we can relate to that the action of a second particle, so that we could relate to these two, actions of the third, fourth, fifth, sixth, seventh, eighth, ninth, tenth, one hundred millionth. And we wouldn't have a confusion anymore of any kind, would we?

Now, although that is an energy picture I have given you, let us take a body of data. Now, before a particle becomes a particle, it was a consideration.

So, let's just move upstairs and we get Axiom 51, that postulates and communication as-is MEST. Either one, postulates or communication, can knock out MEST. It is not an exact statement of the Axiom, but that's its sense. Axiom ends ". . . so auditing is possible."

- 3 Now, in the Axioms in general we find out that if we change MEST, we get a persistence and the way we get a persistence is to change something. We also discover that if we wish to as-is something, we would have to get an exact duplicate of it or, in Axiom 51, simply throw a postulate in there.

Now, anything as-ises in the presence of sufficient life. Matter is in the unhappy condition of existing only so long as people are sufficiently dead. Got that?

So, this is a very happy view. Although things all persist when we change them—and the more we change them, the more they persist—any postulate, not even the right postulate (got that now, not even the right postulate) thrown in or around or into the vicinity of a particle is sufficient life to make it go *pfff*. Now that's odd, isn't it? Because you think it has to be the exact postulate which made that particle, huh?

Well, there are two ways out. And you just remember there are two ways out. One is throw in the right particle which brings about, really, in essence, the highest level of perfect duplication. The highest level of perfect duplication is simply brought about by throwing in the right particle. *Pang!*

But the funny part of it is that the only reason it as-ised at all was because life had been added. And therefore, any postulate would have a deteriorating effect upon it. And two

or three random postulates would have nothing to do with it whatsoever. They're liable to blow it up.

Now, we have a mystery walking down the street, "Is it a bear?" "Is it a man?" Do you know why it stays a mystery? Because nobody says, "It's a bear." And everybody says, "That's right. That's a bear." Because nobody says, "It's a man." And then have everybody say, "That's right. It's a man."

Now you see, an "is it" or "is it not" is a mystery. It's not life. Unless you were to throw the exact mystery postulate at it and say, "Well, there it goes down the street. Boy, that's sure a mystery." And everybody would say, "That's a mystery." And there would be no bear and no man. Get the idea?

But if we are being diffident and we are saying, "Well, we don't know quite the postulate to throw in there. Is it a bear? Well, we might throw the postulate in there, 'It's a bear.' Is it a man? Well, we might throw the postulate in there 'It's a man.'" Note what has happened. We have not thrown either postulate into the mass—neither one. We said, "Well, we'll speculate awhile and as we stand here arguing, sooner or later we may discover the basic postulate that it really was and we will as-is the thing by declaring what it really is. And then by declaring what it really is, we will have its vanishment or we'll at least understand it."

That's a great oddity, you know, because we view life as a collection of beings standing around trying to decide on the correct postulate to throw into what mass and then being unable to decide which mass they ought to throw the postulate into. And only in that wise do we get a large, nice, smooth persistence of MEST which then gets bigger and bigger and more and more solid. You got it? It is real cute.

So, if we attack the problem of the mind as a speculative process, we would never as-is any of the difficulties of the mind. Let's figure-figure about it, see. Let's stand off to one side of the mind and discuss whether or not it is this or whether or not it is that and let's never really throw a postulate into the mind at all.

Now, I'll tell you a rather ridiculous way to go about this, but one which would be superior to speculating about it, and that would be to say, "The mind is the gift of the God, Rack-rack. And that makes all of you who use minds, servants of Rack-rack. Now, you know that, don't you?" And everybody would say, "We know that. Long live Rack-rack."

"The mind is based upon the following principles: that it is not based on basis, that it is baseless, that it is baseless and we know that, don't we?" Everybody would say, "Yay, yay."

"The best way to get cleared is to get three lamps with the oil of the Island of Sandal and burn them with the proper incantation, saying all the while, 'Wow, wow, whoop, whoop,' lighting them each in rotation as each new star arises above the horizon. And if you do this regularly, you will, in the course of time, feel wonderful."

And everybody would. Why? They are actually tossing a postulate—not even the right one—but they're actually tossing a postulate into the subject and if they start throwing postulates into the subject, the difficulties in the subject will start as-ising. An awfully crude way to go about it, let me assure you. It's a very, very crude way to go about it.

Just as almost anybody could build an electric motor after a little experimentation of taking a magnet and winding a field around it—he'd find some current in it somehow or another—so could anybody start throwing postulates into the mind and do something there, as long as he were definite, positive and alive about it, don't you see? All right.

But it's much, much better to have the know-how of electric motors there before us and to throw some near approximation of electric motors into electric motors, if we're trying to make them work or go away, see? Get the idea?

Because sooner or later, when we are dealing with an incorrect or unaligned—get that—unaligned set of postulates, somebody can come along and say, "That is a confusion." And people will be able to look at it and not see a relationship from datum to datum, from postulate to postulate. They will not be able to see the necessity of lighting each one of the three lamps as each random star rises above the horizon and they will not

be able to see how, "Wow, wow, whoop, whoop," has anything whatsoever to do with the three stars. And somebody carefully explaining this to one and all will get a certain amount of agreement on the subject and we attain what? We attain a confusion.

And people say, "Well, we've been wrong. We shouldn't go on throwing these postulates into that. Let's stand off here alongside someplace and let's discuss the whole thing and see if we can kind of settle this thing till we find out what sort of postulate we ought to throw in over there."

And then finally, as one discusses it, he finds there are so many schools and differences of opinion that nobody can quite talk about what we are talking about. So he finally decides that it's impossible to communicate on the subject and so leaves the whole problem strictly alone. And the problem is thrown on total automatic and, therefore, can go on and on and on and on, until somebody comes along with a sufficiently convincing stable datum and says, "You see all that confusion over there? Well, if you look into it carefully, you will find this postulate which then aligns to it these postulates and these postulates and these postulates and these postulates. And those particles as they're flying around are aligned to these and these and these." And everybody will look at it and they'll say, "Where was all that confusion we thought was over there? It's gone."

Now, the funny part of it was it doesn't have to be the right postulate. You get the trick? It merely has to be a postulate which can have an association with a number of other postulates in the same problem. And you'd probably only have to get an association with 1/1000 of the postulates present in order to get a tremendous agreement and everybody saying, "Hurrah." See?

You could leave scattered around in that confusion 99/100 of those postulates still spinning like mad, you know, unidentified, not associated. No trick there at all as to how we got a bridge from those 1/100 of the total mass to the other 99/100 of the total mass

and people would feel better about the whole thing, you know? They'd stop looking this way. They actually would, you see, because you've at least made an inroad into the thing.

- 5 So one would say that the human or thetan reaction to the situation is that it is far better to have a stable datum in a confusion than to have a confusion without a stable datum in it. You understand?

Now, that is the basic computation of problems. It is better to have *any* stable datum in that confusion than to have a confusion with *no* stable data in it. Now boy, that's certainly settling for "hate me's," isn't it? But, nevertheless, people will settle for that so that somebody can jump up—early in the Christian era, Manichaeus, I think the name was (forgotten, never knew the fellow personally, his genetic line never went anyplace) and decided that the stable datum of getting along with life was to omit the Second Dynamic. And if you simply omitted the Second Dynamic, then you would be successful. *Habbbb!*

This confusion of the genetic line was too much for too many people, particularly with the abuses of Roman legionnaires going on leave after a ten-year enlistment in Illyricum. And people had gotten disgusted with the whole subject of Second Dynamic. So they said, "You see all this confusion around here? You know, all you've got to do is just abstain utterly, completely and entirely from anything connected with the Second Dynamic and these confusions all resolve." And immediately a lot of people jumped up and said, "Hurrah, hurrah," and added it to Christianity.

Hundreds and hundreds of years later, we find a little chap by the name of Schopenhauer 1.5ing onto many sheets of foolscap and stating that the way to cope with all this was just to "stop it in its tracks!" And the only way you could defeat life would be to refuse completely to survive. Boy, that would sure defeat it. And defeat you, too. But ever since, a lot of people have been going around saying, "Schopenhauer, there was a man who brought order to chaos." That was a wonderful stable datum. As a matter of fact, every now and then, somebody comes up with one of these Second Dynamic stable data and

says, "Now, *that's* the solution." And there's all these people around and say, "Good. That's the solution." See that? *Any* stable data.

Now, do you realize that they use a negative stable datum with great enthusiasm? And do you realize that at one time or another, there has been a philosophy seeking to resolve the confusion of life which omitted any one of the dynamics from the confusion of life, see? There's been a philosophy that omitted one at a time and some that omitted two or three at a time. Now, we just say, "That is the stop point. Omit that dynamic and we'll resolve the confusion." And they always have a lot of people who'll say, "Hurray!" Why? Because people know the dynamic exists.

It is not articulated, but they know the dynamic exists. And knowing that the dynamic has an existence itself, they can then omit it and say, "Therefore, we will place this stable datum here: The confusion of life resolves around the stopping of this dynamic. And if we stop this dynamic, we will then bring order to the remainder of the confusion." And always, because there is an agreement on the dynamics, of course they get a certain amount of agreement on this point. And you'll have a whole school of philosophy arising on the omitted dynamic.

The anarchist is simply omitting the Third Dynamic as his stable datum. No government, see? "Let's stop that Third Dynamic."

Manichaeus and Schopenhauer and, later on, Freud, were all tending in this direction. They'd say, "Orientation of all the evil of life can be achieved by electing the Second Dynamic as a stable datum. And all we have to do is just elect the Second Dynamic a villain and, instantly and immediately, everything will align." Well, of course, nothing ever aligns when you take life out of it. So, none of these drop-the-dynamic philosophies have ever been functional.

You may not realize how far this goes. If we drop the Sixth Dynamic, MEST, out of the computation, we have early Indian philosophy. Their stable datum was that you drop

the Sixth Dynamic. You elected it the villain and everything else aligned on this villainy, so all villainy would then be aligned and disappear. Only, quite in addition to that, in order to do this they punctuated and threw into view some of the other dynamics, you see. The Fifth went very strongly into view.

You see, the anarchist dropped the Third. The communist dropped the Eighth and the First. Now, you can look around and you can find—of course, Schopenhauer, by the way, dropped the Second and the Fourth. He dropped two: Mankind and Sex. So did Manichaeus drop two.

But here we have an example of how to make a popular philosophy. You want to make a popular philosophy? Just drop a combination of the dynamics. Make it logical while you're dropping them and you will have an enormous number of adherents. See, it would be quite popular as a philosophy because it'll at least go 1/100 of the way to as-ising the confusion with which people are surrounded. Now, that's just a workable formula. Therefore, you can invent things like Brahmanism and you can reinvent any existing philosophy and you could certainly invent a whole lot of new philosophies using this formula of invention.

Just at random, let's pick two numbers out of a hat: let's drop the Third and the Seventh. And then let's dream up a philosophy which says that groups are evil and all blame of any kind for any difficulty can be assigned to the group effort. And this is because there is no such thing as a group spirit of any kind. There is no esprit possible. And this explains all of the difficulties of Man throughout the ages. And he has supposed in error that groups were capable of spiritual benefit, see—Third and the Seventh.

Or we could drop the First and the Second entirely, you see? And we could say the fact that everybody lives for himself and the fact that everybody perpetuates only himself is responsible for the entirety of difficulty. And the truth of the matter is, is we should

strongly go all out for the subject of groups and let's accent two other dynamics: groups and dogs.

And let's invent something called the Cult of the Dog, you see? And you'd be surprised. You could go down and get very logical about this and explain this to people and they'd say, "What do you know!" Do you know why? I mean it's really true that you could do this because it was done to the American Indian. Only they got him to drop out the Fifth Dynamic to the degree of dogs, see? They got him to drop dogs entirely. Their difficulty, they realized, and the stable datum that should be assumed is that all difficulty depends on dogs. And therefore, we'll have to kill all the dogs. They did. And it got to be quite a cult. That's right. That was just before they went down for the third time. Just before they disappeared forever and aye, why, they killed off all their dogs. The buffalo would not come back until all the dogs were dead because of the jealousy of the buffalo god for the dogs. It was terribly logical. Doesn't even make sense to you, does it? You know why it doesn't make sense to you? Because an insufficient number of the related data are unavailable to you. You're not conscious of the additional available data on which they were operating. Got it?

Now, stable data tells you, then, that people don't care what kind of a stable datum they employ as long as they can consider it *a* stable datum. Got it? It just doesn't matter what kind of a stable datum they employ. If they become allergic to confusion and if they don't like confusion, then they will go in the direction of adopting stable data. And the amount of time they are allowed to dream up the stable datum has a great deal to do with it. Because given practically no time at all to grab a stable datum to square away the confusion, they will grab the doggonedest things—just fantastic things. And it will become a stable datum on any subject which is confused to them.

Let's say a dock is on fire and there's a great deal of cargo there and four chickens are in a crate. And at the moment the chickens fly out of the burning dock, the fire engines

arrive. Stable data in the confusion. Person begins to rehearse it—is that fire engines are preceded by the white dove of peace. See, this would be totally insane and the person would align fires and fire engines and docks and ships and shipping and so forth on the white dove of peace. And after a while some psychiatrist would come in and see this fellow doodling and he's drawing flying chickens or something and he says they're doves. And the psychiatrist wants to know why he's doing this and the fellow says, "Well, the salvation of Man depends upon his adoption of this symbol." Psychiatrist says, "He's crazy." Oh, no, he's not. His stable data is crazy. Follow me?

Audience: Yes. Mm-hm.

Therefore, you could say that the total pattern of aberration in any individual would be the pattern of his stable data, in areas of confusion, which is out of agreement with his fellows.

Now, why doesn't his stable data as-is the entire confusion? Why doesn't it? Well, it will for a short time until he starts to talk it over with somebody and they tell him it's impossible to communicate. You know how they do?

He says, "At last we have learned that the white dove of peace resolves all confusion. Wonderful!"

Somebody says, "Yeah? How do you know?"

Fellow is really saying, "Yeah? Don't put that in that confusion. That's not an outright postulate. It's not sufficiently alive. Doesn't convince me! I'm still standing here. Didn't as-is me. And in addition to not as-ising me, I don't think you can communicate with me."

So it puts this fellow on a hectic line of wondering, "Well, now look. That didn't quite work. Just how can we modify it in order to make it more workable?" And he's speculating now, isn't he?

And the second that he's pulling back and waiting and speculating and so on, about the whole thing, the confusion goes on and on and on and on and on, see?

Most cases are kind of standing alongside of an enormous swirling confusion of data, of one kind or another, having pulled back away from it and abandoned their own stable data in it, saying, "I cannot possibly communicate with the center of this confusion. It's not possible. Every time I tell everybody it's white doves, they say no. So therefore, it's probably no. Doesn't as-is. There it swirls."

We have here an idiotically simple picture. Absolutely idiotic! It tells us that the way to lick a confusion is to one, communicate and two, communicate with certainty anything. Lay in, with the communication, any postulate. It doesn't matter what postulate! We get this great oddity, Zen Buddhism have this game.

8

Somebody says, "Why do all grasshoppers wear purple hats?"

And the fellow is supposed to sit there and say, "Well, all grasshoppers wear purple hats because of their blue shoes."

I mean, that's really in essence the extent of the game as I learned it when I was a kid. And if he doesn't immediately come up with a positive statement and a resolution of this very important problem, why, the fellow who asked him the question gets a chance to knock hell out of him, see? Whap!

And they simply teach people to throw in, with great aplomb, stable data. Whether they know they're doing that or otherwise, we don't know—but I don't know, at least. I never had anybody tell me this. But, in essence, this would be quite interesting, you see? Just teaching people to securely throw into any confusion any possible assurance or aliveness in the form of a postulate. Throw *anything* in there and align anything to it and you've got it!

But let's dedicate ourselves to logic. Let's dedicate ourselves to getting flunked if we give the wrong logic. There's just another way of making the guy go back off and say, "Look, it's impossible to communicate."

Now, let's take this swirling mass again and let's recognize that it'll start to as-is if we say that it depends on anything. We say this with certainty. We say, "Oh, that cloud there, that mass of swirling data all confused and out of line, this nonunderstandable? Well, it's a very simple thing—the London buses—unable to handle some of the traffic problems they have. It's a wonderful thing. All conductors in London buses should be able to swear in Japanese. And that solves the whole problem!" And if we could simply convince them, the transit company, that this was the case and that they would all of a sudden, with great aplomb, say, "Well, that's right! Drivers swearing in Japanese. That does the whole thing up. Wonderful!" And they got hold of the bus drivers and they said, "You know what's wrong with all this traffic control and so forth? Well, it's because you don't swear in Japanese. Now, everybody's got to learn how to swear in Japanese."

And if the drivers all said, "Gee, you know, that's all right. Think of that. By golly, we've certainly got it now. That resolves all these traffic problems." You know what? It would!

- 9 Well, there's several technical things that I ought to go over here with great speed on this because it is a highly technical subject. Axiom 53: *A stable datum is necessary for the alignment of data.* Please note that the Axiom does not say—get this—the *right* stable datum. That is the trick that keeps people from putting in any stable datum, see? That's just a trick. That's an "impossible-to-communicate" trick, you see? So that *any* stable data is necessary to the alignment of data. Got it?

Now, is it really necessary for the rest of the data to be precisely aligned to the first stable datum? No, it's only necessary for a stable datum to be there and then you go ahead and align the rest of the data to *it*. And you say, "Bus drivers' children should have their stockings filled at 10:33 on Christmas Eve." And that is the associated data to, "Bus drivers should swear in Japanese." "This," you say, "is a horrible disassociation. There's no connection at all." The devil! Look who's saying that. Because the consideration

is necessary that it associate. So we just make the consideration that these two things associate perfectly and you've got it.

Now, you've got an awful lot of automaticities of association. Do you mean to tell me that shoes necessarily associate with feet? Well, that's just proximity, isn't it? Shoes are close to feet. Well, you consider that shoes associate with feet every day when you put them on. But if you stopped considering this, you wouldn't put them on anymore. And you wouldn't have this proximity and the datum would not be true that shoes associate with feet. They're used for flags.

Now, it's quite a trick getting two data associated, but you look at some of the data in this society which are associated and you'll have a big laugh. I mean it just becomes very, very funny. But don't do this until you have the aplomb—which is not very hard to acquire since you merely do it—of just throwing in stable data. And say, “Well, that connects with that!” See? And after you get this a little bit and practice with this for a little while, why, then, *really* take a look at some of these things which are obviously associated.

Now, let's take a very close association. One plus one equals two. That's the most logical statement in the world, isn't it? Only it's not true! The one and the one are not the two, they're simply close in proximation. But you say one plus one equals two. Well, that's all right. But one what plus one what equals two what? Well, it equals the two that the first ones are. But the two over there is not the first ones, you see? And I'm not trying to explain it lightly. I could go into this deeply significantly and say to you, completely, that one plus one does not equal two. And if I did this well enough, mathematics would stop working.

The confusions of the past, when they remain confusions, simply consist of the abandonment of the stable data of the past. One no longer considers it stable. Supposing we have been through a period of witchcraft where we believed that the proper thing tied

around one's neck did the proper things, see that? Now we've abandoned that datum. We no longer believe it.

Science is that operation which makes secondhand, old stable data. It takes everybody's stable data and says, "We have a new logical system. And this new logical system gives you new stable data."

Well, the reason science wins is because it was first stated with the greatest of assurance. And the reason it is losing is because it's now not stated with the greatest of assurance. If you've read a recent scientific paper, it started out with "Well, we don't know exactly. The tests which we have just made are not entirely conclusive because the series has not yet been entirely turned in. But it would seem possible, as represented by the evidence in so-and-so's paper and so-and-so's paper and so-and-so's paper, that if we follow through the train of logic on the matter, we may be able to recover this material. And the following law is correct except that it has fifteen specific exceptions."

That sound to you like good, solid, life stable data? Lively, crackerjack, right up-and-coming, up-and-at-them stable data that everything will align to? Well so, we have drifted off in science now.

Don't think that nuclear physics is a brand-new bunch of discoveries. Nuclear physics is a drift-off from certainty to a point, now, where you talk to the nuclear physicists that are around and they're saying, "Zing-zing-zing. We don't know where we're going next. We haven't any idea."

Now, they have tried to find out, to the last crumb, what the universe consists of—only the crumb they stopped on was about eight thousand miles in diameter. And they didn't even find out what *it* consisted of before they suddenly started going with these terrific reservations. And you start making stable data with enormous reservations and you've done it, see? One is no longer alive when he's doing this. It is not saying, now, that they did not come close, here and there, to the exact stable data and did as-is the problem.

And this is why they still pay attention to the system of logic, is because it *almost* hit. They did something on the order of 3/100 of a resolution of the confusion. In other words, they were good enough to be better than earlier, random stable data. But we lost the game in the process, unless science had also the goal of "Find the rules." And if that is the case, then it's winning—but not necessarily the case. And science is more and more drifting into MEST and less and less concerning itself with reestablishing the game. It's trying to blow up the whole playing field now in disgust. That's merely a reaction of disgust. "Let's just blow everything up."

Science is being perverted at every hand. The science of electricity is being used to kill men—the various drugs that they have, equally. All kinds of odds and ends of science are being perverted. Something which could run all of the steam engines in the world for a thousand years is being blown up across the Nevada desert in the hope that, some day or another, it can get a chance to knock all the men out.

In other words, science has sort of turned over to a MEST view of the confusion and then, itself, could be expected sooner or later to become a complete confusion or to create a complete confusion—unless it, itself, learns at the same time that all it had to do was say with certainty, "This *is* the stable datum. And to this thing associates this other data. Now we have two data of comparable magnitude to which we'll associate all other data." It lost this idea and thought it was dealing with truth. The idea is that any science has an assumption point and the assumption point need not be right. It need not even be close to then make an association of data.

Now, in Dianetics and Scientology, we were hitting awfully close in with "survive." And its datum of comparable magnitude is "succumb." And now we have two data. And to these things, we can actually align the behavior patterns, the howness of life. And man, we as-ised an awful lot of confusion right there, wham, wham, wham, wham, wham! Everything started adding up across this and that and we started working on eight

dynamics, not one at a time, you see? And things started cross-relating and people said, "Whew. That's a relief!" But then, damn Hubbard, he kept on inventing things, you know? And he kept on looking at things. And he kept on throwing out more stable data, more stable data. He was looking at the rest of it and what happened is we still had—unobserved by anybody, really, but stated in the first book—we still had an enormous number of pieces of the jigsaw puzzle still floating out there, see? There were still a lot of them adrift.

And I kept working because I didn't at any time assume completely that we'd wrapped it all up. I knew we were working from center stable data, but *rrrrrr*. There was stuff hanging out in this direction and that. And finally, for gosh sakes, we get the modus operandi of "don't-know" as agglomerating into a confusion and discovering the resolution of the confusion consisted of simply postulating a "know" into the confusion or as-ising the "don't know" in the confusion. Well, we've got an interesting mechanism at work here, see? I mean, where the devil *have* we gone? We've gone into the subject of tailor-making and unmaking universes, see? And that's the subject which we could most easily deal with and it leaves us as sort of a spectator on the whole picture. We say, "Well, look how easy this is! Zoom, zoom, zoom, zoom, zoom, zoom, zoom, zoom."

Now, that we have gone someplace is we are altering, routinely, things which everyone has considered unalterable. It's been seventy-five years people have been chanting, "IQ cannot be changed! IQ cannot be changed!" That's their stable data. Well, we just picked up a rifle and went *ping*, because there isn't a case that comes under the hands of the center in Washington that doesn't jump in IQ at least twenty-five points in an intensive. And if you just keep on processing them, they keep on coming up.

Talk about change IQ, I don't know how we would process anybody today without changing his IQ, see? His IQ is not a stable datum. He is not, "just that smart." His smartness, his intelligence, his ability to resolve problems is variable. Then, to what do

we relate this person? Well, we just have to relate this person to a basic understanding of all existence itself. So we're proceeding somewhere if we're doing this.

Now, in Great Britain, we've unfortunately not had an expert psychometrist. We haven't had a schooled psychometrist at work on the cases around. We haven't been uniformly giving people testing and then giving them an intensive and then testing them again by standard tests. Now, what good are the standard tests? The standard tests are simply this good: they have been empirically derived and tested on thousands and thousands of people. And they've arrived at certain stated answers that expect certain behaviors. And by observation alone, why, they've got quite a thing here.

Psychology has one very important factor in it and one very important thing that it has learned. It has learned testing—psychometric testing. And out of the entire field of psychology, we are very grateful to have the fact that they have resolved one thing, testing, see? Now, that's quite remarkable that they did this experimentally—by experience, and they did a very, very good job of it. And we actually are their debtors to this degree.

They didn't do anything with mice or anything like this. They certainly didn't understand human behavior in thinking everybody was MEST and that the brain did everything. But the devil with that, let's not worry about that one way or the other. Let's just recognize that there is a handful of riches in there and that we should be grateful to them for it. It'll be very hard to be grateful to the psychologist, by the way, because you're shooting the ground out from underneath his feet every time you process a preclear. It'll enter him into a confusion because his stable data is no longer stable. His testing was built on the idea that you couldn't alter an IQ. And we've turned it around and now use it to test the alteration of IQ. That's all right.

Now, the psychologist gets confused when he starts to study Dianetics and Scientology for the excellent reason that they, first of all, start shooting the ground out from underneath his feet by robbing him of stable data. And we don't care whether his stable data are

right or wrong, they're his stable data—"The brain does the thinking." Now, didn't matter that this was justified or nonjustified. He had a perfect right to put a random factor up here and say, "Look, this is a stable datum! Brain does the thinking—therefore, we study the physiology of a person and we'll learn all about behavior." And he never learned all about behavior, but that was his stable datum and he did do an awful lot of study and we've inherited his tests.

So he did have an area of confusion resolved, didn't he? And now you come in and you say, "Dianetics and Scientology—now, this is the very thing you ought to be in. *Boom, boom, boom, boom, boom!*" And he feels like a tenderfoot that's just walked into a barroom full of cowboys. See, he doesn't like this. Actually, the walls start to spin on him—if you want to know what it does to shoot out a stable datum. It isn't merely uncomfortable, it's agony!

All right. Now, let's you and I process a preclear—get off that subject a little bit and process a preclear. And let's carefully select out every stable datum that he has shot into every confusion in his past. And let's carefully delete from the bank, by what we know as erasure, each and every stable datum which he has. And what are we going to leave him with? *Gaaa!* Going to leave him with confusion, aren't we? All right.

Let's take a fellow sitting there and he has a nice big confusion. Let's say this big confusion is the fact that he has an arthritic shoulder. That must be a confusion of some sort because he's stopping it somewhere. And probably, the arthritis is just the center of a large, light energy mass which surrounds the entire area, you see? And there's a stop right there, somewhere.

And now, let's cure that arthritis by freeing his stable data about arthritis. Let's cure the arthritis by saying to him, "Now, listen, your ideas about arthritis are all wrong. Now, the actual facts about the thing are different and contrary to what you believe they are. Your ideas about arms, and particularly the upper shoulder joint, are improper and incorrect."

Do you know that you'd probably get rid of the calcium deposits by going into apathy. You can always cure arthritis by shooting the person into apathy. All you have to do is stand there and evaluate for him by telling him he's wrong. His opinion on this was incorrect. Shoulders are actually used to milk cows. He thought they were used to pitch baseballs, you know. And let's just disabuse him of all these strange and silly and peculiar ideas. Let's just knock all that flat. And his arthritis will no longer be arthritis, but his case will be apathy. And see how we would follow along that line?

In other words, you could actually shoot the stable data out of a bank without increasing an individual's ability to tolerate confusion—you don't increase that a bit. We just shoot the stable data out and leave him in a complete, swirling spin.

You might ask why an insane person is thought to be in a spin. Because he is just that—in a spin. There's just too many particles going by at too much random—there's too much data coming by and conflicting with too much data. There is too little associated with too little. So that in some insane people, you get this actively, this disassociation. They come in—the difference is that they're pathetically serious about the whole thing and they come in and then they tell you, "I'm awfully sorry. You're sure it'll be all right for me to come in the room because it always starts raining cows, you know." And you start to converse with them on this subject of "it always starts raining cows" and they immediately explain trigonometry to you. Only they don't get but three or four sentences into trigonometry and they're explaining exactly how you lace up boots. This is known as "disassociation." Or, much more horribly, they don't talk at all.

Looks to me like you'd have to get somebody to put some new stable data in before he'd give up any old stable data. Or it looks to me like you'd have several routes and that one of those routes would be to give and raise his tolerance for not-knowingness. You could do this simply by asking, "What would it be all right for you not to know?" That's a crude process, but it's just an experimental process, you see. "What would it be all right

for you not to know?" You'd raise his tolerance for confusion. You could say, "What confusion would you be willing to create?" Any way, shape or form that you wanted to say this. "What ignorance would you care to leave untouched?" "What ignorance would you care to bring about?" You get the idea? You could get him to change his mind and raise his tolerance for this confusion and "don't know."

Don't-know, confusion—pretty much the same thing, see. Raise his tolerance for that and you know what he'll start doing? He'll start saying, "Ha-ha! You know what I've always thought? I . . . I . . . you know—you know, this is very funny, but I have always supposed that little boys should wear dresses. Ha-ha!"

And you say, "Ha-ha. Very funny," you know, "okay." This isn't logical to you. Well, that's why it's not logical to him. And nobody ever agreed with this, he simply got knocked around sufficiently and a dress got put on him. And he got shaken up, confused, punished and the dress was put on him and he tried to take the dress off and there was more confusion and they put the dress on him and "Well, okay." And he finally accepted somebody else's stable data: little boys should wear dresses. They were just trying to shame him, for instance, do something with him like that. They used to do this, still do it in farming communities and wonder why they have such a high incidence of perversion.

Well, anyhow, we just get him to accept another stable data by creating confusion, see? And here's what punishment does: you create a confusion and get him to accept the other stable data—confusion and accept this stable data. And it's usually an irrational datum, like, "You must be quiet." *Rrrrr*. Boy, that's a real stable datum! That's the rock-bottom stable datum. It says, "You must not communicate." Follow me? Which will wind up as, "It's impossible to communicate."

All right. How do we resolve problems with this? What is a problem? A problem is an area of "I don't know" held in place by the possibility that there's an "I know." Got it? It's an area of "I don't know" held in place by the possibility that there's an "I know."

A problem exists because a confusion is not tolerated. A certain number of confusions are necessary to a game. Therefore, if you took away all the guy's problems, he'd have no game. Which is to say, if you took away all his "don't-knows," he would have no reason to communicate. Follow this?

But if you shot out his stable data—these convictions which he has and around which he has oriented a great deal of life—you would leave him with too much confusion. If you as-ised all of his confusion, you would leave him with too little "don't-know." Somewhere in this is a resolution to the problem.

When you have a present time problem with the preclear, you must take it up. Why? Because present time looks more confused to him than the past, so he will happily go into the past, but he will not face present time. Trying to get him to live in this universe is trying to get him to realize he can communicate with this universe. If there are dangerous, confusing factors in his immediate environment in present time, he then believes that he cannot communicate with present time so he tries to hold these factors in abeyance one way or the other. If you just ask him what he was going to do about them, you would get him to put some sort of a stable datum into them or start to. And his confusion would just melt away. Why would it melt away? You just ask him to postulate *any* action. He is right now drawing back from action. Actions are going forward which he finds antipathetic to his survival. These actions are saying, "You can't survive."

Now you get him to inject any postulated action into this problem of any kind whatsoever and the problem will lessen as a confusion. Doesn't matter whether it's the right action, whether it's feasible or anything else. You just ask him, "What are you going to do about it?" You know. He says, "Look-a-here. I have gout. Gout! Isn't that horrible—gout." Well, just the very fact that he has gout and he's up here and it's down there tells you that he's learned a word to put into it called gout, see? He just learned this word, gout. But that's the only word he's got for it. Why doesn't he call it gout soup? See? Why doesn't he call it

tricycles, wagons, cars, cows, pigs? Why doesn't he call it blades of grass, planets? "That's a planet." See? "That's a blade of grass." See, if he chewed at it this way long enough, he would as-is, unfortunately, his foot first and then the gout. But he'd sure be rid of his gout. Because the gout is there as an impossibility to communicate, isn't it?

But you ask him, "What are *you* going to do about the gout?"

He would say, "What am *I* going to do about the gout? That's up to the doctor!"

Then you would say, "No, no. What are *you* going to do about it?"

"Well, I'm going to limp. That's a cinch!" And his gout will feel better.

And you say, "What else you going to do about this gout?"

"Oh, I don't know. Saw my leg off, I guess." And his gout will get better. And you just get him to put stable data in terms of action, postulated action into the thing. And he'll get better because of it.

And that's how you solve present time problems—just get them to say they're going to do something about it. And it unbalances the whole thing. You got it now?

Well now, I hope you understand stable data and the confusion and how this relates to communication and "I don't know." Because these are the most important things we know today in the entire business of processing. Thank you.

Thank you very much.



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.

aboveboard: without deceit or trickery; straightforward in manner. Originally a gambling term referring to the fact that when a gambler's hands were above the board or gambling table, he could not engage in trickery, such as changing cards, below the table.

adenoid(s): a tissue growth located at the back of the nose in the upper part of the throat that when swollen may obstruct normal breathing and make speech difficult.

ashcans: bombs that are designed to explode at a particular depth under water, often used against submarines. They are named such due to their resemblance to an *ashcan*, a large, usually metal receptacle for ashes, garbage, etc.

auto court(s): a motel. Used humorously.

Axiom 51: postulates and live communication not being MEST and being senior to MEST can accomplish change in MEST without bringing about a persistence of MEST. Thus auditing can occur.

ball up: cause to become confused or mixed up.

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.

Brahmanism: an early stage in the development of Hinduism under the influence of the Brahmans (members of the highest, or priestly, class among the Hindus). Hindu beliefs are that "Reality is One" (Brahman) and that Brahman is the ultimate impersonal reality underlying everything in the universe, from which everything comes and to which it returns. They believe that ultimate salvation, and release from the endless cycle of birth to death, is achieved when one merges or is absorbed into the "one divine reality," with all loss of individual existence.

brickbat(s): a piece of brick used as a weapon.

brisket: the human breast (upper part of the chest).

bucket, kicked (kick) the: a slang phrase meaning died.

buggy: an informal term for an automobile.

bulkhead: any of various wall-like constructions inside a vessel, as for forming watertight compartments, subdividing space or strengthening the structure.

carbolic acid: a white, water-soluble poisonous substance, used chiefly as a disinfectant and antiseptic.

cat-o'-nine-tails: a whip consisting of nine knotted cords fastened to a handle, used until 1881 as an authorized instrument of punishment in the British navy and army. It is so named because it leaves marks like the scratches of a cat.

chancery (courts): the name used in the English judicial system for a court that applies justice in conformity with the law, but influenced at the same time by principles of ethics and fair play. *Chancery* means having to do with a chancellor, a term that designates a high-ranking official.

Civil War: in United States history, the conflict (1861-1865) between Northern states (Union) and Southern states (Confederacy) in which the South, wanting to maintain slavery, attempted to form an independent country but was defeated, forced to end slavery and reunited to the United States.

comes down to: amounts to, equals; is basically a matter of; means in essence.

conditioning: teaching or getting (persons) to adopt certain habits, attitudes, standards, etc.; establishing a reflex or response in (persons) through habit or training.

- corvette(s):** a lightly armed, fast ship used especially during World War II (1939-1945) to accompany a group of supply ships and protect them from attack by enemy submarines.
- cowcatcher:** the metal grill or frame projecting from the front of a locomotive (train) and serving to clear the track of obstructions.
- 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.
- dickens, the:** a mild oath or exclamation used as an intensifier.
- dickens with, the:** a phrase used to express dismissal, rejection or an utter lack of interest.
- dismay:** become discouraged or disappointed; also, the action of discouraging or disappointing.
- does the whole thing up:** brings the whole thing to a conclusion; finishes the whole thing.
- door, knocked on a:** used to express that through one's actions, one was on the verge or threshold of finding out about or gaining access to something.
- down for the third time, went:** figuratively, sank into a disastrous state or condition from which one was not saved. This is an allusion to a superstition that a drowning person actually drowns after he has struggled to the surface of the water three times and then finally sinks. (In truth, a person may struggle to the surface a few times, many times or not at all, depending on the circumstances of the drowning.)
- drop the curtain:** to end or cease an action or activity, likened to the end of a stage performance when the curtain is lowered.
- dumb cluck:** a slang phrase meaning a dull or unintelligent person; a fool.
- durn:** an informal term meaning darn. Used to intensify or emphasize what one is saying or to express annoyance or irritation.

Einstein: Albert Einstein (1879–1955), German physicist and US citizen from 1940 who formulated the theory of relativity, a series of conclusions concerning the interrelationships of time, space and motion of objects. Einstein's theories on the nature of mass and energy led to development of the atomic bomb.

flag down: to stop (a vehicle, person, etc.) by signaling with a flag.

foot-poundage: the quantity of energy required to raise a weight of one pound to the height of one foot.

forever and aye: to all eternity; for all time, indefinitely or always. *Aye* is an archaic word that means ever, always. The combination of both *forever* and *aye* into one phrase intensifies their individual meanings.

for the love of Mike: for goodness' sake! A colloquial exclamation of exasperation or surprise.

go in for: occupy oneself with; engage in.

gout: a disease occurring predominantly in males characterized by painful inflammation of the joints, chiefly those in the feet and hands and especially in the big toe.

Grant: Ulysses S. Grant (1822–1885), Civil War general and eighteenth president of the United States (1869–1877). In 1864, President Abraham Lincoln made him commander in chief of the Northern Army, and he successfully brought the war to a conclusion, accepting the surrender of the Southern forces in April 1865.

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.

HASI: an abbreviation for *Hubbard Association of Scientologists International*, the organization that served as the central dissemination center, guaranteed the excellence of the technology, processed public and was the central training center for Dianetics and Scientology.

Illyricum: a Roman province in ancient *Illyria*, a region along the eastern coast of the Adriatic Sea (an arm of the Mediterranean Sea east of Italy). It was conquered by the Romans around 33 B.C.

insouciance: the state or condition of being *insouciant*, unconcerned, without worry or anxiety; carefree, nonchalant.

“I will arise”: a reference to turning from sin and returning to the Father (God), based on a story about a son who left his father’s house because he had sinned, later realized what he had lost and made the decisive step of coming to his senses with the statement “I will arise and go to my father and I will say to him, ‘Father I have sinned.’ ” In the story, the son is forgiven and taken back by the father.

Jack: a staff member at the time of the lecture.

Jesus shoes: a reference to Jesus walking across a stormy sea to his disciples who were awaiting him on a boat.

knocked off: a slang phrase meaning killed.

lay in: to put in place; to put in position for action or operation.

legionnaire(s): a member of a *legion*, a division of the Roman army, usually comprising 4,000 to 6,000 soldiers.

Lincoln: Abraham Lincoln (1809–1865), sixteenth president of the United States, who led the Northern states of the US to victory over the Southern states in the Civil War and abolished slavery.

logy: lacking physical or mental energy or vitality; sluggish; dull.

look-a-here: informal for *look here*, an expression used to call attention to what is about to be stated.

louse (someone or somebody) up: mess up, destroy or ruin.

make-break point: the point which decides whether something will succeed or fail.

Manichaeus: (A.D. 214–274?) Iranian founder of the Manichaen religion, which held that two opposing forces governed the universe—the kingdom of light (good) and the kingdom of

darkness (evil). Followers believed that while living on Earth in a mortal body, people must lead lives of self-denial and avoid desires of the flesh.

McClellan: George Brinton McClellan (1826–1885), American general and commander of the Union Army (1861–1862) during the American Civil War, whose overcautious tactics prompted President Abraham Lincoln to relieve him of duty.

MD: an abbreviation for *Doctor of Medicine*.

mechanical definition: called “mechanical” as it is defined in terms of distance and position.

Mechanical in this sense means “Interpreting or explaining the phenomena of the universe by referring to causally determined physical forces; mechanistic.” A being can put out objects to view (or anchor points) and also put out points which will view them, even while the being himself is elsewhere. Thus one can achieve space. *Mechanical* also applies to “acting or performing like a machine—automatic.” Thus a *mechanical definition* would be one which defined in terms of space or location such as “the car over by the old oak tree” or “the man who lives in the big house.” Here “the old oak tree” and “the big house” are fixed objects and the unfixed objects (“car,” “man”) are a sort of viewpoint. One has identified things by location.

metrazoled: *metrazol* is a brand of drug used in psychiatry to induce a convulsive state, for the supposed treatment of certain mental conditions. Hence, *metrazoled* means treated with convulsive drugs.

moth-eaten: antiquated, worn-out or out-of-date.

muzzle velocity: the speed of a projectile (such as a bullet), usually expressed in feet or meters per second, as it leaves the muzzle (end of the barrel) of a gun. Increasing or decreasing the muzzle velocity can affect how far a projectile can travel as well as how deeply it can penetrate the target at which it is fired.

Nelson's Monument: a 185-foot (56.4 meters) monument in the center of Trafalgar Square, London, England. Dedicated to the memory of Lord Horatio Nelson (1758–1805), a famous British admiral, the monument consists of an extremely tall column with a statue of Nelson positioned on top.

- ne plus ultra:** the utmost limit to which one can go or has gone; the furthest point reached or capable of being reached. The phrase is Latin and literally means “no more beyond.”
- neurons:** cells that transmit nerve impulses, the basic functional units of the nervous system; also called *nerve cells*.
- nip-ups:** an acrobatic move in which a gymnast lying with the back flat on the floor springs to an upright position.
- old hat:** well-known or familiar to the point of being commonplace.
- partisanship:** the state, condition or practice of showing strong and usually biased support for one's group, cause, etc.
- pitch:** 1. an angle or slant to something (such as a statement) that is marked by deceptiveness.
2. an angle taken on something, especially in order to forward a particular cause or to support a particular viewpoint.
- plumb, out of:** not straight up and down; not vertical. A *plumb* is a small mass of lead or other heavy material that is suspended by a line and used to determine whether a wall, etc., is vertical.
- prefrontal lobotomy(ies):** a psychiatric operation carried out by boring holes into the skull, entering the brain and severing the nerve pathways in the two frontal lobes, resulting in the patient becoming an emotional vegetable.
- psychometric:** having to do with testing the intelligence, aptitude and personality traits of individuals.
- psychometrist:** a person who delivers *psychometry*, the testing of individuals to find out their intelligence, aptitude and personality traits.
- punctuated:** gave emphasis or force to; emphasized.
- puppetizing:** making into a puppet. A *puppet* is a person whose acts, apparently their own, are suggested and controlled by another.
- pusillanimous:** showing a lack of courage or determination; fearful or hesitant.
- R2-45:** an enormously effective process for exteriorization but its use is frowned upon by this society at this time.
- raw:** brutal, harsh.

red: a word that not only suggests violence but refers to a political radical or revolutionary, especially a communist since their regimes are usually accompanied with bloodshed.

reductio ad absurdum: a proposition continued up to a point where it is absurd. Ants have legs, people who have legs have feet, therefore ants have feet. People who have legs have feet wear shoes. Therefore ants wear shoes. *Reductio ad absurdum.*

run out: to place or put so as to extend or project out from something.

Salon de Scientologique: literally, Scientology Hall. A *salon* is a place of business for a specific purpose.

Sandal, Island of: a variation of *Sandalwood Island*, one of the islands of Indonesia, named for its large number of sandalwood trees. *Sandalwood* (or simply *sandal*) is a yellowish, fragrant wood used in cabinetmaking, carving, etc. The trees also produce fragrant oil used in perfume and soaps.

saving grace: a good quality or feature in a person or thing that makes up for other negative characteristics.

Schopenhauer: Arthur Schopenhauer (1788-1860), German philosopher known for his philosophy of pessimism and who believed that only the cessation of desire can solve the universal impulse of the will to live.

shoot out: to destroy somebody's stable datum, argument, theory or idea by disproving, criticizing or discrediting it.

slippy: not easy to grasp or comprehend completely.

snapped it to: changed (something) quickly, as if by sudden movement; put (something) into a better or corrected condition.

snap (ping) terminals: same as *close terminals*. Close terminals is when B snaps against A, and B and A coincide. And that is identification, and this is obsessive duplication. Identification and obsessive duplication are the same thing. The terminals *snap* together—no space.

sown: filled (with) or spread throughout; scattered (with).

sparked long and blue: a coined phrase meaning had a *flash*, a sudden realization, idea or burst of insight.

square (all) around: put (everything) in proper order.

square away: sort out, straighten up.

squared (around, away, etc.): sorted out and straightened up, fixed up.

stack: a vertical exhaust pipe on a locomotive.

surfeit: excess; an excessive amount.

tailor-making: adapting something to make it suitable for a particular purpose.

threshold: a boundary, point of entering, limit or level of tolerance. Literally, a piece of stone, wood or other material that forms the bottom of a doorway.

tom-tom(s): any of various drums, as of Indian or African tribes, usually beaten with the hands and sometimes used by a medicine man or tribal societies to drive demons or evil spirits out of someone's body.

trigonometry: the branch of mathematics that deals with the relationships between the sides and the angles of triangles and the calculations based on them. It also provides methods of measuring these sides and angles. Trigonometry has applications in such theoretical sciences as physics and astronomy, and in such practical fields as navigation. The word trigonometry comes from two Greek words meaning *triangle* and *measure*.

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?”

up-and-at-them: causing active engagement or busyness in some activity.

up and coming: likely to become successful or popular.

Washington Monument: the tall white marble, four-sided stone pillar tapering toward its pyramidal top located in Washington, DC, which honors George Washington (1732-1799), the first president of the United States (1789-1797). It is 555 feet (169 meters) in height and is one of the tallest stonework structures in the world.

watchmen: people posted at a road crossing to stop oncoming vehicles when a train was approaching.

wheat germ: the center of the wheat grain, used in or on foods as a concentrated source of vitamins.

wheelin': moving along easily, smoothly or swiftly.

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.

witch doctor(s): a person in some societies who attempts to cure sickness and to drive out evil spirits from a person, place, etc., by the use of magic.

zap(ped): hit or bombard with a sudden concentrated application of force or energy.

Zen Buddhism: a form of Buddhism that emphasizes meditation and personal awareness rather than doctrine and the study of scripture. The word *Zen* is the Japanese equivalent of the Sanskrit *Dhyana*, which means "knowingness" and "lookingness."

INDEX

aberration

stable data, confusions
and, 196

anarchist, 193

anesthesia, 157

anti-eating league, 154

apathy

knock case into, 205

appendix, removal of, 157

ARC

better ARC in
preclear, 119-120

changing process and, 136

depressed by MEST, 124

goal of auditing and, 119

good auditor and, 120

gradient of

increase, 119-120

increasing, 143

that of auditor, 143

arguments

not safe to argue, 125

arthritis, 204

As-isness, 172

difficulties of subject
and, 190

exact duplicate and, 188

life and, 188

of "don't know" in
confusion, 202

postulates as-is MEST, 183

Assign some intentions to

preclears, 130

association

automaticities of, 199

consideration and, 199

assumption point, 201

attitude

auditor's, 123

auditing

definition, 145

intention in, 147

purpose of, 143

smoothness of, 119

auditing commands

minimal sudden change
with, 130

auditing sin

see sin

auditor

intentional

background, 129-131

intention and

exteriorization, 144

measure of quality, 119

- produces a consistent gain of ARC, 120
- unwilling to be that preclear, 123
- Australia**, 130
- automaticity**
 - auditor's intention for preclear to survive, 129
- Axiom 51**
 - postulates as-ising MEST and, 183
- Axiom 53**, 187
 - stable datum and alignment of data, 198
- backtrack**, 175
- bank**
 - sudden changes and, 131
- basic stable trap datum**, 184
- beingness**
 - arrest the descent of, 170
- Belfast**, 171
- Be three feet back of your head**, 129
- betrayal**
 - space opera and, 148
- between-lives**, 176, 178
 - heaven/hell versus, 179
- Brahminism**, 194
- brainwashing**
 - reduces liveness, 166
- bullet**, 125
- case histories**
 - died and picked back up body, 177-178
- cases**
 - bottom and south, 185
 - common denominator of, 159
 - key to, 182
 - knock into apathy, 205
 - surprises and, 146
 - tolerance for change and, 158
- change**
 - infinite tolerance for, 158
 - persistence and, 188
 - process, 131-136
 - why flatten before, 134
 - sudden, 132
 - preclear's bank and, 131
 - suddenness of, 157
 - too much too fast, 158
- change of mind**, 206
 - MEST and, 124-126
 - quiet or confused, 163
- Christianity**
 - kingdom of heaven and, 179
 - Second Dynamic,
 - abstinence from, 192
- chronic somatics**
 - death, return to body and, 178
 - death and, 175
- circuits**, 169
- Civil War**, 162
- communication**, 165-185
 - "don't know" and, 180-181
 - dwindling spiral of, 167-168
 - first method of knowing, 180
 - government and, 167
 - harmonic of impossibility of, 182
 - highest agreed-upon formula, 172
 - is "impossible," 171
 - lay postulate into confusion with, 197
 - not coming, 139
 - only pay in the whole universe, 126

- persistence of life and, 150
 - perverting the intention
 - of, 127, 128
 - reduction of liveness, and
 - cut, 166
 - solidification and, 127
 - survival and, 171
 - universal solvent, 125, 165
 - voices and eyes only, 179
- communication**
 - bridge**, 131-136
 - lack of, consequences, 131
 - smoothing of, 143
 - Communication Formula**
 - part of Comm Formula
 - unperformed, 140
 - communication lag**
 - preclear on time track
 - and, 135-136
 - communication lines**
 - cut, 182
 - indirect, 172
 - MEST added into, 125
 - communism**, 194
 - computation**
 - basic one on problems, 192
- confusion**, 159-160, 181-184
 - anatomy of, 181
 - as-ising, 207
 - bring order
 - into, 187
 - communicate with certainty
 - and licking, 197
 - "don't know," 202, 206
 - examples, 187
 - formula of, 181
 - raise tolerance, 206
 - reduce live form and
 - get, 166
 - solved by omit
 - dynamic, 193
 - stable data and, 187-208
 - as-ising entire, 196
 - example, 195-198
 - punishment and, 206
 - suddenness and, 157
 - tolerance of, 182
 - unaligned set of
 - postulates, 191
 - universe's motto, 147
 - way to lick, 197
- consciousness**
 - reach with force, 168
- consideration**
 - particle and, 188
 - time and
 - change and, 159
- control**
 - partisanship and, 123
 - sphere of influence
 - and, 121
 - tolerance of change
 - and, 161
- criminal**
 - element, sphere of influence
 - and, 122
- criminality**
 - description, 167
- cruelty, upper band of**, 151
- Cult of the Dog**, 195
- customs**, 173
- data**
 - alignment of, 187
 - body of, 188
 - confusion, and
 - associated, 199
- data of comparable magnitude**, 187
 - science and, 201
- death**, 175
 - past, 175

- story of LRH's twice dying
 and returning, 176-177
 while alive, 175-178
- dialectic materialism**
 only live once and, 176
- Dianetic Axioms**
 data of comparable
 magnitude, 187
- Dianetics**, 201
 backtrack searching, 175
- disassociation**, 205
- doctor**
 definition, 154
- "don't know"**
 confusion and, 202
 "I know," problem and, 206
 postulate, 180
- drop-the-dynamic
 philosophies**, 193
- duplication**
 highest level of and
 perfect, 188
- duress**, 149
- dwindling spiral**
 bottom of, 174, 185
 communication is
 impossible, and, 167
- solidity and, 149
 stable datum below the, 170
- dynamics**
 Eighth, 194
see also **Eighth Dynamic**
 negative stable datum and
 omitted, 193
- eating**, 153-154, 156
- effects**
 enormous effect upon the
 preclear, 119
- Eighth Dynamic**, 194
- 8.0, above**, 151
- electric motors**, 190
- electric shock**, 137
- E-Meter**, 178
- energy**
 communicating
 through, 165
 definition, 180
 remembering and, 179
- engrams**
 throwing away, 157
- entrapment**, 147
- environment**
 control of, 161
 dangerous, confusing factors
 in, 207
- ethics**
 game and, 166
- evaluation**, 205
- exact duplicate**, 188
- expectancy**
 auditor and, 124
 communication and, 139
- expectations**, 139
- exteriorization**, 175
 auditor's intention
 and, 129-130
 auditor and, 144
 handling a body other than
 self and, 145
 lost ability for, 179
 tremendous spaces and, 130
- First Postulate Union
 Station**, 152
- force**
 freeing people and, 149
- forget**
 death and, 175
- frantic**
 making someone, 184
- freedom**
 mechanism to restore, 149

game

- confusions necessary
in, 207
- optimum band for, 166
- unpredictability and, 163
- wide band in which to
have, 185

**Give me some intentions
about preclears, 129****God Rack-rack, 190****good**

- by reason of education and
not because of desire, 153

goodness, 153**gout**

- handling for, 207

government

- moment descends to
criminality, 167
- sphere of influence, 121

gradient

- production of an even, 130
- quality of auditor and, 119

gradient scale

- ARC in preclear, 119
- loss and, 158

Grant, 163**gun**

- stuck in ribs, examples of
sphere of influence, 121

harmonics, 151**HASI, 173****head, three feet back of
sphere of influence
and, 121****healing**

- monopolizing of, 155-156

heaven

- between-lives area
versus, 179

hell

- between-lives area and, 179

“Hello” and “Okay”

- to pictures, 158
- to the body part, 169

Hollywood, 166**“I don’t know”**

- operations and, 157
- tolerance for change
and, 161

immortality, 171**implantation, 148****inaction**

- area of trap and, 151

Indian philosophers, 176**insane**

- dramatization, 168
- reason gone, 167
- why in spin, 205
- wretched conduct towards,
why, 167

intention

- Assign some intentions to
preclears, 130
- auditor’s, 129, 144, 147
 - exteriorization and, 129
 - preclear’s conviction, 138
 - preclear interprets as
succumb, 136
- auditor becoming
MESTier, 147
- communication and, 127
- examination of, 130
- exteriorization and
auditor’s, 144
- psychiatrist’s, 137-138
- solidity and, 147-150
- to communicate, 165
- trying versus, 123

invalidation

- prediction of intention
and, 138

IQ

increase in processing, 202

Island of Sandal, 190

Japanese, 161

know

only done via

communication, 180

postulating into

confusion, 202

law

length of time to reply

versus distance in the

past, 135

unprotective, 156

legislation, 155-156

letters, handling of, 139

life

as-ising in presence of

sufficient, 188

behavior patterns in, 201

Lincoln, 162

liveness

cut communication and

cut, 166

logic, 181, 197

system of, 201

loss, 158

magnetic personality, 120

make-break point

communication and, 127

Mandy, race car, 183

Manichaeus

Christian era, 192

dropped Second

Dynamic, 194

mathematics

association and, 199

matter

exists so long as, 188

McClellan, 162

medicine

monopoly, 155

memory

shutting off, 179-180

MEST

ARC depressed by, 124

as-ised by postulates,

example, 183

consideration of

importance, 161

intent of communication

and, 150

more and more solid, how

get, 189

sphere of influence

and, 121

universal solvent of, 125

mind

attack problem of, 189

change of, *see* **change of**

mind

throwing postulates

into, 190

money, 126

monopoly, 155

mystery

too much away too

suddenly, 157

what is, 189

native state

bridge between

communicatingness

and, 180

persistence of life or MEST

and, 150

negative stable datum

examples, 194-195

Nelson's Monument, 184

no communication

dumbest thing, 182

franticness and, 184

no game

- at all, 166
- very high, 166

no responsibility

- government for its people, 167

not-know(ingness)

- communication and, 184
- raise tolerance for, 205

nuclear physics, 200**“only one”**

- how get to be, 166

operational shock

- definition, 157

overt act

- changing the intention of a communication from survive to succumb, 127

overt act-motivator, 127**particle**

- aligned in confusion, 188
- consideration first, 188

partisanship, 123**pay**

- communication is the only, 126

Pele, 175**perfect duplication, 188****persistence**

- change to get, 188
- MEST or life, 150

perversion, 206**philosophy**

- drop-the-dynamic, 193
- formula to make popular, 194
- Indian, drop the Sixth Dynamic, 193

postulates

- as-ising and, 189
- as-is MEST, example, 183
- communication and survival impossible, 170
- confusion and unaligned set of, 190
- “don’t know,” 180
- final at bottom, 185
- impossible to communicate with, 185
- MEST and live, 183
- top, 185
- tossing into subject, 190

postulates, theory of

- first and second communication and, 127

preclear

- Assign some intentions to preclears, 130
- consistent gain of ARC, 120
- Give me some intentions about, 129
- infinite tolerance for change, 158

prediction

- auditor and, 145, 147
- tolerance and, 161

prefrontal lobotomy

- level of ARC and, 168

present time

- preclear working up to, 135

present time problem

- description of handling, 207-208

problem(s)

- basic computation of, 192
- definition, 207
- game and, 207
- inject postulated action into, 207
- thrown on total automatic, 191
- what will solve, 184

processes

- Assign some intentions to preclears, 130
- Be three feet back of your head, 129
- changing of, 131-136
- First Postulate Union Station, 152
- flatten before change, why, 134
- "Hello" and "Okay," 169
- Things you don't know about that person, 152
- What are you going to do about it?, 207
- What confusion would you be willing to create?, 206
- What ignorance would you care to bring about?, 206
- What ignorance would you care to leave untouched?, 206
- What would it be all right for you to not know?, 205

protecting body

- as auditor, 123

psychiatrist

- intentional line, 137-138

psychologist

- confused on Scientology study, 203

psychology

- testing and, 203

psychometric

- testing, 202-203

punishment, 149

- confusion and, 206
- effort to reach and, 168
- only real one, 126

R2-45, 129**racing car**

- Axiom 51 example, 183

reactive mind

- auditor's
- protecting, 123

relaxedness

- auditor, 124

reservation, 130**responsibility**

- auditor for preclear, 144
- fellow man and, 167

restimulation

- auditor and, 123

results

- increasing ARC is, 120

reverse vectors

- communication and, 146

ribs, gun stuck in, 121**ridges**

- all disappear, 183

rolly coaster

- quality of auditor and, 120

sacrifice, 156**Schopenhauer, 192**

- dropped Second and Fourth Dynamics, 194

science, 200-201

- assumption point and, 201
- goal of, 201
- winning and losing, 200

Scientology, 201**Second Dynamic**

- stable datum of omission of, 192

shock

- suddenness of change and, 157

sin

- part of Comm Formula unperformed, 140
- pervverting communication line toward succumb, 128

smoothness of**auditing**, 119**snapping terminals**

magnetic personality, 120

snowball, 149**solidities**

communication

and, 125-129, 146

intention and, 147-150

solvent

universal, 125, 128

somatic, 169**somatic strip**, 135**space**

exteriorization and, 130

space opera, 148**speech**, 125**sphere of influence**

auditor and, 123-124

changing process and, 136

description, 120-125

spinshoot stable data and leave
in, 205**stable datum**alignment of data and, 187,
191confusion and, 187, 195,
196-198, 206-208

crazy, 196

far better to have than
not, 192

negative, 193

science and, 201

shoot out, 204

staticcommunication, lower scale
than, 180**stuck on the track**

auditor, 146

stupidity

how to get, 181

succumb

auditor's intention, 144

communication and, 127,
128communication with intent
to, 150

survive and, 201

suddenness, 157-158

confusion and, 157

surprise, cases and, 146**survive (survival)**auditor intends preclear
to, 129

communication and, 171

communication with intent
to, 148, 150franticness and impossible
to, 184

how could you do else, 170

succumb and, 201

symbol

cloud of confusion, 187

test

psychometric, 202-203

thetan

interiorized, 168

nothing can hurt, 184

Third Dynamic

political scene and, 167

threat, 149**time**

change and, synonyms, 131

common denominator of
cases, 158

definition

mechanical, 159

senior, 159

tolerance

of change, 158

of confusion, 147

too much game, 166

training

criteria, 120

trap

area of, 151

criminality and, 167

stable datum leading to, 184

trust

preclear to auditor, 152

trying

definition, 123

two-way communication

minimal sudden change

with, 131

universal solvent

communication and, 165

life form and, 166

universe

motto is confusion, 147

solidity and, 147

tailor-making and

unmaking, 202

trapped versus

communication with, 183

waiting, 139**war**

being ended, 162

Washington

Monument, 174

**What are you going to do
about it?, 207**

**What ignorance would you
care to leave
untouched?, 206**

**What would it be all right
for you to not know?, 205**

world

troubles, 166

wrongness

greater solidity in the face
of, 148

Zen Buddhism, 197

