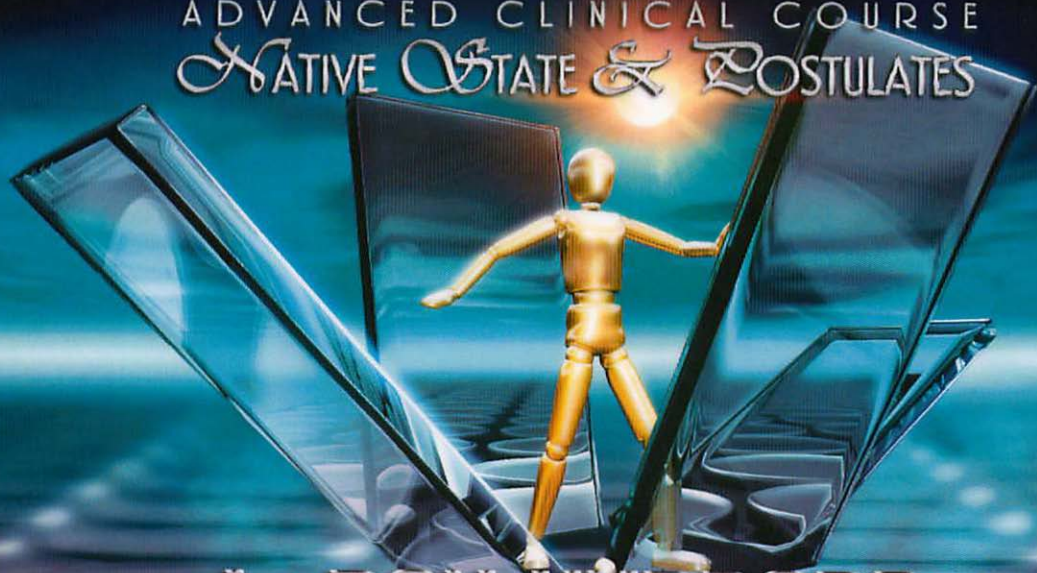


4TH LONDON
ADVANCED CLINICAL COURSE
NATIVE STATE & POSTULATES



L. RON HUBBARD

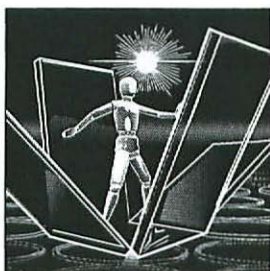
LECTURES 9 - 19

4TH LONDON

ADVANCED CLINICAL COURSE

NATIVE STATE & POSTULATES

TRANSCRIPTS, GLOSSARY & INDEX



L. RON HUBBARD

VOLUME TWO • LECTURES 9-19

LONDON, ENGLAND • OCTOBER - NOVEMBER 1955



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IMPORTANT NOTE

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

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

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

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

GLOSSARY

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

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

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RELATIONS TO TIME CONTINUUM

LECTURE 9

A LECTURE GIVEN ON 7 OCTOBER 1955

61 MINUTES

All right. Let's sail at once, instantly and immediately, into the more complex aspects of Scientology—preclears. 2

The material—new Six Basic Steps—I'll have to lecture you about the Six Basic Steps later.

Preclears are complicated. They are complicated because they are designed to be complicated. Now, one of the more interesting facts about life is that they are designed to be so complicated that they cannot unravel themselves. This is a great oddity.

But they do have several mechanisms by which they hope to unravel themselves and one of these mechanisms is death and another one of these mechanisms is survival. Now, do you see survival as a mechanism by which one is seeking to unravel himself? By whatever computation, he is trying to ride through to the end of track. "It's all going to get uncomplicated someday." But, more understandably, he believes that he can simply stop the whole course of existence.

In either case, what is he objecting to? He is objecting to time. Time, being on a solid agreement in any universe, becomes another determinism than his own. Old Dianetic Axiom: *Single highest level of aberration is time.* The fact is that a *universe* is best defined as any

agreed-upon time continuum. And if you want to know how to get out of a universe or get into another universe, you can with the greatest of ease simply shift time continua. And if you can shift this, all else shifts.

If you were to drift a trifle ahead or drift a trifle back of present time, you might possibly depart from the time continuum. Now, that is one of the things which a preclear is trying to do. He's trying to go ahead or back of the present time moment in an effort to escape present time because *present time* is the exact time continuum of the universe.

Well, this is the basic mechanism of regression and future-osity. You know, it's quite spectacular that former studies earlier than Dianetics and Scientology never addressed the problem of people stuck or obsessively going into the future. That's because it's one of the earliest areas deserted by the individual. But an individual can get stuck thousands of years into the future. All right.

3 The criteria of a universe then is the co-(hyphen) motion of particles in space. Now, we say space, we of course are referring to a viewpoint of dimension and something that really isn't there but something in which things move. And all of this becomes an incomprehensible lot of balderdash the moment we start to explain it mechanically. But if we can forbear to explain it with precise mechanics and energy masses and lumps and deterioration and the half-radiation rate of carbon anti-molecules or some other idiocy, see, why, we can look at it very calmly and recognize that there are a set of considerations known as time and that all else is the ticktock of a clock keeping time.

And when I say all else is the ticktock of the clock, I mean that. You probably had a couple of energy particles to tell you that time was going forward so that you wouldn't any longer have to change your consideration all the time about how late it was getting. So time went on automatic.

How does time go on automatic? Time goes on automatic by the simple process of two or more energy particles coacting—then by you looking at the coaction of the energy

particles. And we have time on automatic. It's just as simple as that, providing *you* are not pushing around the energy particles. Now, of course, we could have two energy particles that you *were* pushing around and time wouldn't be on the automatic, but you would have already invented yourself a clock. So it was starting to go on automatic. And when they just simply move around in relationship to each other, why, believe me, you've got time on the run.

Now, what we call a confusion with relationship to time is a number of energy particles which are moving in relation to each other and which themselves cannot be traced. A confusion on an energy-pattern level brings about the same state of mind in the individual watching it as would be brought about by attempting to tell time by a clock which has been covered with soot, painted black and had a hood dropped over it. And he'd keep trying to look at this clock to find out what time it was and it wouldn't tell him what time it was and so he would become very, very upset indeed, you see, particularly if he had to get someplace. You'd more or less have that postulate, too. All right.

Wherever we look in this universe, we find a confusion of energy particles. So the wonder is that any regularity of time is kept at all. Now, why should a regularity of time be kept? If you knew when—very tricky—if you knew when and where any particle originated before it began to do a ticktock, you could, of course, say, “That's where and that's when” and, poof, there would be no particle. In other words, you could do a perfect duplicate of a particle with ease so long as you knew its origin.

Now, let's again look at a confusion and we see that a confusion is going round and round and up and down and back and forth and it has *rapidly* become impossible, according to the individual, to trace back each one of the energy particles in that confusion as to the point of its origin. Therefore he is stuck with mass or matter. He cannot, he believes, trace these things back to their point of origin. That's the supposition he takes in order to make a problem out of this. So he says, “I've got it and nobody can unmock it. We don't

know what courses these particles have traveled, and just look at them go round and round and up and down and fly in masses to the right and to the left—and oh no!” And the faster and further they do this, the more he says to himself, “Do you know, I will never be able to locate where that particle was mocked-up.” Here’s a matter of change. We see that a particle is changed and then persists.

Why does it persist after it is changed? It persists after it’s changed because nobody knows exactly where it was changed from. So when they look at it, it doesn’t disappear. If you looked at a particle at the exact instant of its creation in the space in which it was created, it would disappear. This is very baffling to many thetans. They do a mock-up and then it doesn’t persist. And they say, “Oh, that’s too bad. I mean, that’s very upsetting. Here I’ve done this nice mock-up and it just doesn’t last.”

Well, all they’d have to do is change it around. One of the things they could change would be its ownership, which would be the author of its creation. They could change its position in space or they could change the space in which it had been mocked-up without changing its position in relationship to self. A number of little trick things could be done with this mock-up to make it persist. But the problem is really to keep track of things after they’ve been mocked-up—after particles have been mocked-up—because only in that way, the thetan thinks, can he then unmock this time continuum.

- 5 Well, when he becomes incapable of unmocking it, he of course becomes incapable of destroying it and therefore *he* is the victim of the universe. The universe is no longer at any time *his* victim. See, we’ve changed the roles here. Now that it’s been agreed upon and it’s been mocked-up and a lot of interesting things moving it and different rates of speed and so forth, why, he loses track of the whole thing. Therefore he says—one of his reactions is, “My God! What a solid wall.”

Well, he becomes obsessed after a while and decides that if he doesn’t keep better track of all these particles, why, he will never be able then to unmock them and so will

never be able to escape this time continuum and, in such a way, will not be able to bring a nothingness where the universe stood. And in his franticness, he says, “No, no, no. There must be no more motion of these particles. Now, let’s stop them all right here and look it over very carefully and somehow or another we will find where they came from and the courses they have led and we will track these back very carefully and, poof, they will disappear. But while we’re doing this, we just must not have a continuous run on and on and on of these particles. We’ve got to stop it and then trace them back, holding them stopped the while.” It won’t work. Of course, if he stopped all extant particles, he would have no time in which to trace them back.

Now, all of this is computational. It is the viewpoint of the preclear of the subject *time*. This is the way he is looking at time. He sees this coaction of particles running like a clock and believes, therefore, that a time continuum is being foisted off on him against his will. And he objects to this because any solidity which he beholds is too solid for his digestion.

Remember that a thetan is a static. He does not have mass, wavelength—he doesn’t have space, nor does he really have time. He has no location in space unless he says so. Now, we take a particle which has mass which could be part of or influenced by wavelength which is a part of a huge clock called *time* and we wonder that this thetan gets upset about it. The thetan, of course, cannot duplicate it and it doesn’t duplicate the thetan. And the thetan says, “Doggone it, particle, you’ve got to duplicate me” and the particle knows nothing and the thetan knows everything. And one of the reasons a thetan goes into the postulate “I don’t know” is an effort to get himself on a parity with the particle so the particle then will be able to know that it has duplicated him.

That’s very, very slippery logic. But nevertheless he indulges in it. “If I could just know little enough, I would then be able to be on a duplication level with this particle because the particle knows nothing.” So there’s no duplication possible. And so the communication

eventually becomes a postulate, "Communication is impossible." Why is communication impossible? Because duplication of a particle is impossible unless a thetan says, "I don't know," unless he says, "I am located in space, precisely," unless he says all manner of weird and peculiar things conducive to making himself as near as possible a particle of energy.

6 Very well. You see then the problems of duplication between a thetan and a particle could bring about the consideration on the part of a thetan that a duplication was impossible and therefore communication was impossible. And there is the beginning of the end as far as he's concerned. He gets stuck with this postulate, "Communication is impossible."

But please observe something: communication is not impossible at any time. A thetan could always make one particle communicate with another particle—always. You see that? So he could get something to duplicate the particle. Well, if he could get something to duplicate the particle, let me assure you of something—the particle would have a tendency to disappear, as we know in Matched Terminaling. More important than that, if he simply went out—all out—and said, "I'm simply going to communicate to the center of the particle," the particle would disappear. Why?

Communication is the closest approach to a consideration, and the particle was a consideration in the first place. And all of its motions and convolutions—no matter the conviction of the thetan observing them—are entirely and completely bound by the fact that it was first and last and always a consideration. And that it had space to be created in and that it had positions to reassume, that it has followed a route or a pattern are alike considerations. And when we get to the final analysis of the thing, time is only a consideration.

That one is within one time continuum is simply a consideration. That he is not in another time continuum is simply a consideration. If you were very good, you could say, "I am not now in this time continuum. I am now in the time continuum of the Psi

Universe.” *Bing, bing.* See, you’d be in a different universe. And what would you do when you got into that universe? You’d simply spot some spots and square yourself around and you would be able to observe anything in that universe. And then if you wanted to leave that time continuum, you’d simply say, “I’m no longer a part of this time continuum. I am a part of some other time continuum.” See? Consideration, consideration, consideration.

Now, all you’d have to do is vaguely think about somebody in this universe to get the first shred of agreement on what he is observing as a time continuum. You just think about that person and you’re liable to get stuck in his time continuum. You certainly will be able to observe his time continuum.

Now, I think this is very interesting because we find people all the time thinking of dead people—who have what kind of a time continuum? It’s stopped, isn’t it? Now, we want to know why death sticks people. Well, this is the high-echelon reason why death sticks people. That’s all there is to it. He merely switches into the time continuum of the dead person by thinking of the dead person. Why? Because he thinks that the dead person has agreed upon a certain set of time values—to wit, stopped.

And the trick of the whole thing was that the person who died is no longer in that body. He is elsewhere following along in the same time continuum. You see that?

So we have all sorts of computational data. But when we think of this whole thing as switches from one time continuum to another, or the time continuum of one person to another person, we can understand a great deal about what people are doing. Number one, they are depending upon their environment to tell them at what speed they are running. Hence we have somebody going down to the South Sea isles and he’s always been an ambitious go-getter, up-and-at-them-puppy salesman, you know. He’s just right in there pitching. And he goes down to the South Sea isles and he’s down there for three or four months and we go down and we find him sitting under a coconut tree. He’s agreed

with the time continuum of the natives of that isle. And they don't move very fast. See how this is?

So we find a native of that island goes to New York City and things are moving very fast—not as fast as in London, but we won't try to be bewildering this morning. He goes to New York City and the traffic is dashing up and down and back and forth and he looks at it and he says, "Oh no!" And he does one of two things: he either goes mad or speeds up.

Now, when you're looking at this, you're looking at the hole in the whole thing. You know what the hole is? The native looked at the particles, he didn't look for a person. Now, I'll go over that again very slowly. This is very, very slippery. This is quite important. The native came to New York City and he watched all these particles going around, you see—automobiles and things and people and so forth. And he looked at all these things and he looked at the particles and he said, "This is running awfully fast." And he became confused.

Now, the odd part of it is, is the young salesman that goes to the South Pacific island and is found under the coconut tree is generally nuts. He himself has gone a bit mad, too. At first he said, "Why don't things move?" You know, "*Mumummugabb. Yabb.*" Here's a carabao plodding along the road, an old cart behind him, you know—vast, dizzying, speeding traffic. Here's a girl and she's busy washing out clothes beside a stream. And she's going *splat . . . splat . . . splat . . .* Everything he looked at, he said, "*Nnuuzzzbbb.* Speed it up, speed it up! Come on! Let's go! *Zzzrrrr.* Speed it up! *Zzzzrrr.* [deep breath] Where's a tree?"

What did he do wrong? He looked at the particles. He didn't find somebody with whom to agree. Now in the first place, he has done an interesting thing. He has left, let us say, New York City, without going out of agreement with New York City. He just left that all as an automaticity. The removal of the particle called his body from New York City to the South Pacific was an automaticity which took place by boat, train and plane.

And therefore he never really went out of agreement with New York City. He's still living in the time continuum of New York City. Otherwise he would never be bothered by the slower speed of the new environment.

The next thing he did wrong was to start being critical without going into agreement with anybody in his new environment. What he should have done was find somebody and talk the whole thing over and find out if they did have any points of agreement. And he would have found so. He'd found they probably agreed upon liquor and women. And whether it was good or bad, they still would have had some points of agreement. See? And he would have talked this all over and talked this over with two or three other people about what they were doing and what it was all about, you know. That's all that's necessary. But he would have found points of agreement with this particular environment. 8

And do you know that the time continuum in that environment would have seemed the most natural thing to him, he ever beheld. He would have understood it perfectly. Follow me? He would have understood it perfectly.

And the native who went to New York City, instead of looking at the whizzing taxicabs, should have talked to a few cabdrivers and found out if they had any points of agreement of any kind whatsoever. And they would have found they had points of agreement about liquor and women and all kinds of things, see. And after he'd had a few points of agreement—see, this is pure necromancy, you watch, you'll wake up to this in a second—after he had a few points of agreement with the New York cabdrivers and short-order cooks and a few other people and bartenders and so on, why, barflies, babes. After he had—the traffic would have seemed to him to have been moving at just the right speed.

This tells you what's wrong with many a preclear. He's moved from area A to area B and not gone into agreement with anybody, because he believes agreement is probably

dangerous. Agreement is something that leads one into further agreement with the time continuum and this is a violently horrible thing to have happen to anyone—mustn't agree.

As a matter of fact, he has something there as far as agreement is concerned. There's a little bug in the whole subject of agreement because agreement does not run as a process. This is something a little bit wrong, one of these days we'll straighten out. Something just a little bit wrong with agreement. It's not quite a synonym for reality—it's not quite. But agreement run on a preclear will wind him up in a solidity. And if that is reality, that is fine. By the way, "What wouldn't you mind agreeing with?" works out at long last to be nontherapeutic. This is quite remarkable, but it's nontherapeutic. "What wouldn't you mind agreeing with?" It's "What wouldn't you mind being together with?"

You might ask the same question if you were running the process which you have been running, which is this process of "What are you separate from?" You would find something very strange if you reversed the process and said, "Now, let's see, what wouldn't you mind being associated with?" or "What wouldn't you mind being identified with amongst those people?" Any way you phrase this, so as to get the individual to associate himself thoroughly and completely with every thing, person, object that he saw, would then bring him into a nice, handsome jam.

This is nontherapeutic. Now, you'd think that if we can run Separateness and Separateness is therapeutic, why, naturally we should be able to run the reverse—togetherness. You know, "What wouldn't you mind being together with?" But if we ran this for a long time, we would find the preclear getting into fouler and fouler condition.

9 Now, there's a trick process known as "What space wouldn't you mind occupying?" or "What wouldn't you mind having occupy your same space?" This is a different process. It simply demonstrates to a thetan eventually—unless he's a real dummy—that he can't possibly be worried about occupation of space. It's something that doesn't exist. Two things *can* occupy the same space. Korzybski's dead now, so we're permitted to say it.

Now, however, what would be wrong with this? Huh? Why would this produce such a reverse and upset phenomenon? Hm? Why would a preclear get upset about this? Why is it nontherapeutic? It's because you haven't disconnected him from his former time continua before you connected him to the new time continuum. See that? We just supposed he would disconnect automatically.

Now, I'll tell you a very cute process. See, we have put disconnect on automatic. We expect it to happen as a matter of course. We think we will automatically go out of agreement with things. We don't. And that is all that's wrong with this togetherness-type of process as the opposite of Separateness. You're getting a new agreement without disconnecting from the old agreement.

Now, I'll tell you a real cute process now. We have an individual here, and this individual we ask to hold on to the arm of his chair. And in holding on to the arm of his chair, we tell him now to make up his mind to let go and let go (SOP 8-C, part of) and of course he lets go.

All right. Let's do it in another way. "Now, hold on to the arm of the chair with your right hand and now, with your left hand, make your right hand let go." And that is the usual phenomenon. And I have seen people in an audience under Group Processing, where I was running this experimentally, take five or ten minutes to pry that hand loose—actually working at it desperately, almost tearing up the chair. 10

What's that teach us? That you can let go with a postulate, but you're going to have an awful time if you're letting go with MEST. You got it?

Audience: Yes. Mm-hm.

The fellow says to his right hand, "Let go." And it let go, see? But he says—they think this is done therapeutically—this is not therapeutic at all, see? Left hand is now going to pull the right hand off of the chair, see? The last postulate which the right hand has is "Hold on." And now we're going to apply force. Follow me?

Audience: Mm-hm.

You can run this on a group. They'll practically kill themselves. You can practically die laughing because you know what's happening. It's not a therapeutic process at all. The process is simply the difference between force and a postulate. You change the postulate or consideration, you're all right. You use force to overcome it and, boy, are you all wrong! Got it?

So actually, you should never really handle the body with lots of swing, you know, and this way and that way. If you want to—I mean, you know, force—motion, force—more force. If you want the body to swing, you should simply tell it to swing and you'll get three times as much swing as you will when you try to put it in with force. If you want the body to hold on, say so. But for heaven's sakes, tell it to let go. Now, if you want somebody to move into a new area, tell him to move into the new area, but not until you've told him to leave the old one.

There's many a mother brutalizes many a child by telling the child to do something without telling the child to stop doing something first. Hence we get this thing called confusion of orders. And a confusion of orders is simply this: to give an order and then without giving the command which ends that executional line, to give another command. Before one cycle-of-action stops, start another one. See that?

Female voice: Mm-hm.

- 11 So before one process is abandoned it should at least be stopped. Now, I'll let you in on a little secret here. It does not terribly matter if you don't flatten a process. The brain is full of so many vias, bogs and valleys of death and all that sort of thing, another one won't matter.

But if you were to get somebody into a long comm lag and you told him to go into that comm lag by asking him some question that took him there and then you changed the process, you are trying to wrench him out before he has stopped the cycle-of-action.

And without asking him to stop the cycle-of-action, you start another one. Now, actually you get somebody in the middle of an hour-and-a-half comm lag and you were to simply say, "Well, that's all. We'll finish that process now. That's all over. That's it. All right. You can leave that process now. Now, let's find something or other . . ." And this guy would be a little bit upset, one way or the other, but he'd struggle around and no real damage would result. Your preclear's ARC would be chewed up. He'd be distracted perhaps, but no real damage would result of this.

But if we got him in the middle of an hour-and-a-half comm lag and, without telling him anything more about that, we gave him another, different auditing command—we have told him to take his left hand and pull his right hand off of the chair. He didn't finish the cycle-of-action. It wasn't run out. He was still holding on to something and now you've given him something else to hold on to. And after you've given him forty or fifty things in a row to hold on to without telling him to let go of any, you have an engram bank. You heap savvy this now? Hm?

Audience: Yes. Mm-hm.

It's not a very complicated thing, but it has an awful lot to do with time. Since we look at time as a central aberration, what are we looking at here, hm? We're looking at time and we realize that time is a consideration. And that the consideration called time descends into a space-particle relationship which then keeps track for us and furnishes, in many other directions, a game.

But the motion of these particles is keeping careful time. And a confusion takes place in anybody who is dependent upon these particles and who sees them tracking too fast for his recall. They start going too fast or too many for easy tracing and he knows he is losing the—he thinks—he is losing the ability to unmock the whole clock. And he thinks he is then losing his ability to destroy. The actuality is that he doesn't have to destroy it because it doesn't exist except by consideration. All he has to do is break a few

agreements, one way or the other, to leave any time continuum. That's all he has to do. When Grandpa dies, for heaven's sakes, find some disagreement points with Grandpa and you won't be trying to go on his time continuum. Get the idea?

When you leave New York City to go to the South Pacific, don't wind up in the South Pacific in a horrible, nervous state simply because everything is moving so slowly. Break a few agreements with New York City and then make a few with the South Pacific. And you'll find the clocks all work.

- 12 All right. Much more important than that, the preclear, in changing auditors, is to some degree changing time continuum. A time continuum is changed each time a preclear leaves an auditor. Why? Well, each auditor is running to some degree at a different rate and all auditors have a point of agreement with which the preclear is still in agreement and that's Scientology, see? All right.

The preclear is still in agreement with Scientology but doesn't break any agreements or disagreements with the auditor. Now, you'll find him rather uniformly trying to do this strenuously. He's trying to say, "We *must* break some agreements with that auditor we just had. *Must* do it." So, the way he does this is to tell you, the new auditor, that he, the old auditor, was no good. See that?

He said, "That auditor was no good and he did this and that and he broke this Auditor's Code and that Auditor's Code." Well, maybe the fellow did it and maybe he didn't. That is not what is happening. What is happening simply is that your preclear is trying to break a time continuum with the auditor he just had and then form a new continuum with you. And part of his berating is based upon the conception or misconception that you don't like other auditors either. Follow me?

Every once in a while somebody comes up to me and tries to get me to be very friendly on the basis of running down auditors in general, you know, and so forth. And they're just off on their wrong foot. They think that I don't know people or something, you know.

And I know there are some auditors around that could be better—but I also know that the intentions of auditors in Scientology are so superior to those which have existed in any other time and place in this time continuum that there's hardly any comparison. I know this. It isn't something I just dream up. Their intentions are better. You could even say their intentions are terrible, you see—their intentions are terrible and they'd still be better.

Because the general broad intention of people who are trying to do things for other people and so forth is not ordinarily bad. But, looking at a few of the professional spheres of the last few millennia, boy, I tell you that somebody comes along and says the intentions of auditors are bad or something like that—he's just nuts. He is simply being obsessively critical. That's all. One, it's not true and, two, I wouldn't believe it anyway, see? But the main point we're making here is he conceives some sort of a difference here, you see, when he talks to an auditor and talks to me. And therefore, he conceives this difference. There isn't any difference, but he conceives it. And he says, "Therefore I must break agreement with all these auditors in order to talk to you. So none of these auditors are any good." Get the idea?

He says, "You, Ron, must live on another time continuum." Well, maybe I do, maybe I live on dozens. But I'd find it much easier if he would simply get on with the conversation. You see, when they're doing this, they don't know what they're doing. So therefore it doesn't do them very much good. It's just a dramatization on the thing. Got that?

Audience: Yeab. Mm-hm.

Now, somebody's liable to come from Mars and tell you what a horrible place Mars is. **13** And you would be very surprised. Well, there are two choices you can take there. One, Mars *is* pretty horrible. See, that's one choice. And the other choice is that he's simply trying to break agreement with Mars so that he can run on the time continuum of Earth. Well now listen, when we're talking about Mars or auditors or New York City or the

South Pacific, aren't we talking more or less about considerations of different speeds in *one* time continuum called MEST universe? This universe, see? Well, that's right, see?

Now, we're just talking about different considerations that one could have with relationship to the physical universe which is all around us, without at any time leaving the time continuum of the physical universe. Well, we see this odd thing that the physical universe time is subdivisible into base time and subtimes. New York City and the South Pacific isle both run exactly on the same time track. They even watch the same sun, the same moon, the rising of the same stars. So there's no difference in actual base time between these two places. But the consideration of subtime is different. Why? Each locale has a different set of self-determined particles and that's what makes the time different between New York City and the South Pacific.

There's self-determinism around. There are live forms. You got it? And these live forms can change their minds. And in view of the fact they can change their minds, they view the amount of action or motion differently one to another. But they have amongst them, in one community, a subbase time. Get the idea?

Here's base time which is time continuum of the whole universe which, by the way, mirrors itself in the radiation rates of various radioactive materials and so on. This is it, you see. The galaxies move in relationship to galaxies at such and such a rate. Photons travel more or less at such and such a speed, given a standard medium through which to travel. And that's base time.

But now we've got one planet and another planet and another planet. Now, these three planets, each one of them, of course, has different considerations in its populations as to time—all of which are based on base time. But they have this because they are self-determined and they have ideas. Now, in each part of each one of these planets, we would have a new base time. But it's a subbase time because it's based on the universal

time and then the base time of the planet and then the base time of the community, all of which depend on the base time of the universe. See this?

And all this comes about from just this one thing, just this one item and no other item: considerations are present as to how fast or how slow things should be.

Now, we find that animals spin and gyrate and behave peculiarly in storms. And if you watch an animal during a storm, you will see that he is moving faster. He is approximating the wind or the rain or the clouds. A group of wild horses on the plains can be perfectly happy grazing along and a storm starts to whip up, and a wind, and you see these horses rearing and throwing their heads and manes and racing around in circles. It's almost as if they had a storm dance. And this, of course, is their idea of staying in duplication with the base-line particles. See, they think they've got to stay in same speed with the base particles. Follow me? All right. 14

Human beings have more considerations than animals and so they're not as obsessive about what they do with relationship to a storm. There is nothing right or wrong about moving faster when the particles around you are moving faster. But you will find that human beings vary the speed with relationship to the storm more easily than does a horse. See? He does or does not move faster. A storm comes along, he may just sit down right there and wait till it blows over. But that's because he has a consideration of—and the amount of consideration available in an individual is proportional to the obedience or dependence on the clock called base time, see?

The more consideration one is capable of performing, the less dependence he has on the base clock. And as one advances one's ability to consider, one rather rapidly moves up to a point where an individual can change his mind about which base he is following, see? He can change his mind more easily. So the more capable he is, the freer he is and the more he makes his own time. That should tell you a very, very great deal about preclears—an enormous amount about preclears.

You can see how bad off a preclear is by observing his observance of base time. And if he thinks he is very precisely timed in all directions and that his motions and actions must all be timed with great precision and if that time is based on the base time of the universe, we've got a boy who is ready for the chute, strictly. Now, a preclear could be doing this odd thing: he could have his timing very regular without much dependence on base time. That would be a different thing, see?

He times his own actions and motions rather than actions and motions timing him. And he does rack up a set of highly regular motions. But if he does this, he rather has a tendency to create a universe around him and if he doesn't do this, he doesn't. You want to control your environment to any degree, for heaven's sakes, run on your own base time—not on somebody else's. You see that? And then they'd have to agree with you. Slimy trick, but you would wind up by creating a universe.

So that you'd find the heads of businesses and commerce and so forth, ordinarily, if they're quite successful, are liable to be running on a time which may be quite rigorous and repetitive but which is not necessarily anybody else's time at all. And you'll find the people in that business then having to agree with this person about the base of the time he's running and therefore they have to move at a different rate of speed and so we have a time continuum within the time continuum within the time continuum. But we have, quite ordinarily, a very successful business. It doesn't matter how outrageous his assumed time base was. He would still create a universe with it because that is the basic definition of what a *universe* is.

- 15 Let's say somebody wanted to mock-up some enormous factory someplace or another. Well, if he came to work every morning and punched the foreman's time clock, ha, ha, ha, ha, ha, ha. He's going to wind up building this factory or owning it or . . . ? He'll get up to the third assistant tool fitter—see, the greatest of ease. And his pay might even come up to a point of where he can buy an extra piece of toast for Sunday. But as long as he

is fitted entirely and completely and encompassed by every base time or subbase time in the environment without once, even in his own life or anybody else's life, adding anything by way of consideration to this, he might as well be dead. He's an animal.

He never makes up his mind what he's going to do with his time. He never spots what he is doing with his time. He has no choice of any kind about any assignment of any action anywhere. He's an animal. See this?

And you'd watch this fellow and when the storm started to blow, he would start to do a storm war dance. And when the weather was calm, he would feel calm. Idiotically simple as this.

I'm not inviting you to get outrageous time patterns—not even vaguely. But I am inviting you to look at this mechanism with the preclear and find that he was in the army which moves at a certain time speed and he was in the army for years. And now he doesn't seem to be any good at all in civil life.

You want to know what's wrong with him? This is a crude example. You want to know what's wrong with this boy? A very, very simple thing is wrong with him and I've just told you what it is. You must get him somehow or other to disagree with the army time base and get him to agree with the civil time base and his difficulties will iron out. In other words, don't let that automatic "let go" stand there. We expected that when he left the army, he would leave the army. He didn't. All he got was his discharge. He didn't get a disagreement with time.

So when we send children to school on and on and on and on and on, we put them on a certain time base. And you've seen these poor devils around that are, I don't know, ninety-nine years of age and they're still studying—going to class, one way or the other. You know, they're still more or less in school. Well, have you ever seen anybody who's been out of school for years who was still in school? Hm? You ever notice this? Did you ever see any successful young official of the Foreign Office and so forth that had yet

never left public school. Hm? He just never was out of it yet. And we look at his desk and we see the public school and we look at his walls of his room at home and we see the public school and this is all we see. Well now, this is all right. It's one way to weld people together but, if we are expecting this man to be capable of independent decision, we'd certainly better get him out of school. Because the time base called school says, "No independent decision of any kind. Thank you." Right?

Audience: Mm-hm.

So there are chaps around all over the place who are still in school, see? They're still in school. All right, let's get them out of school. Well, how do we get them out of school? The most fantastic thing—we just get them to find somebody in school they could disagree with and improve the consideration and find somebody in civil life they could agree with and improve the consideration. We would put them on a new time base immediately.

Of course, we don't have to perform the second step at all. All we have to do is find somebody they could disagree with. That sounds like sort of a nasty process, doesn't it? And yet is the beginning of the process of Separateness, is the lower gradient of Separateness. And as you run Separateness Processing, you're running this other process. You're saying, "Which one of these people on the platform could you disagree with?" You're saying, "Who's separate from you out there?" Follow me? Now all of a sudden, the individual starts being able to change his mind about people. Why can he change his mind about people? Because he's now running on another time base in relationship to people. He starts to run on his own time base. That's what it's all about. Follow me?

16 Now, there's a very funny process that sounds like it ought to be a workable process that isn't. This again is something you have to handle with kid gloves. But this *sounds* like a workable process. It sounds like a process that would just snap, snap, snap, and there would be nothing to it. And you'd say, "Boy, have we got a preclear in good shape now if we just run this process."

“What wouldn’t you mind going out of ARC with?” Well, it sounds like a terrifically valuable, workable process, I mean, there’s nothing to it—except that your preclear, the largest percentage of the time, runs it right up to almost insane rage. He comes up the line a short distance and he will start into rage. And this happens often enough to be fairly predictable, that sooner or later if we say to a preclear, “What wouldn’t you mind going out of ARC with?” enough times, he will go into uncontrolled rage. Fascinating, isn’t it?

Well, what’s an engram? An engram is an effort not to go out of ARC with the past environment. We take the picture in the present so that one won’t go out of ARC with it in the future. And that’s what an engram is. It’s so that we won’t go out of agreement with it. Because if we did, we’d get mad. And an engram, then, is a mechanism which keeps one from getting mad. This is a fact.

There is actually another process you have to run, to run that process. It’s Consequences and the invention of Consequences Processing came about because of this phenomenon of rage when we ran, “What wouldn’t you mind going out of ARC with?” And that process was “What would happen if you got angry?” “What would happen if you didn’t get angry?” And that’s Consequences Processing.

And you would have to run “What would happen if you got angry?” and “What would happen if you didn’t get angry?” You’ll have to run that flat before you can run “What wouldn’t you mind going out of ARC with?”

So, it looks to me, before you went very deep into the bank on a subjective process, you would have to handle anger, one way or the other, or would have to have pitched the preclear upscale by some mechanism so that he would not experience this rage because you would find him very difficult to handle.

And the process which works in this particular regard wouldn’t appear to at all. It’s, “What don’t you know about that person?” It just seems to be as non sequitur as you

could get. But nevertheless this process, run, obviates running "What would happen if you got angry?"

See, we don't know what the person is going to do. So therefore, we get into an indecision about his affinity, reality and communication and therefore consider him dangerous. And therefore we had better protect ourselves before we disconnect anything with relationship to this person or connect anything with relationship to this person. Before we can change or alter—now remember the process is "What wouldn't you mind going out of ARC with?"—remember the only thing you're ever going to really go into ARC with is a live being. This is the only place ARC is totally possible.

So you've got to remedy *live beings*, emotions about, totally, before you can get anybody to disconnect from a time continuum.

And that's why universes are traps.

Thank you.



BASE TIME AND TIME CONTINUUM

LECTURE 10

A LECTURE GIVEN ON 7 OCTOBER 1955

57 MINUTES

Okay.

In view of what we have been covering in relationship to time, you should then understand the mechanism by which individuals become (quote) “stuck on the track” (unquote) or (quote) “stuck on the auditor” (unquote) or “stuck in a house” or anywhere else. You should understand “stick.” *Stick* is first the consideration that one can get stuck and then, mechanically, the consideration of trying to stop time or start time with failures in either instance. When you try to start time or stop time and fail and consider that you have failed, you’re liable to get a stick.

And when you have mechanically shifted from one base time to another base time without disconnecting from the first base time, you don’t get just a stick, you get a solid object. The ballup of the bank, the remarkable state in which you find some reactive banks, is due to this characteristic: that one has shifted from one base time to another base time without disconnecting from the first base time. That’s about all there is to it.

This leaves one, then, trying to judge a new time continuum by an old one. And it gives one what is known as a feeling of unreality.

3 Now, why does it give one a feeling of unreality? Just guess. How could you look at a particle that was traveling at ten miles an hour when you knew—that is, how could you look at it clearly—when you knew that it should be traveling at ten hundred miles an hour? Hm? You'd be trying to push it up toward ten hundred miles an hour, wouldn't you? And therefore the particle wouldn't be real to you, because you wouldn't be in very good agreement with it.

You would say, "There's a particle traveling at ten miles an hour that should be going ten hundred miles an hour and therefore it is not quite real, because it isn't doing what I think it should do." Therefore you would try to stop it. Now let's say the reverse had occurred: you had just left a much, much slower base time and we're now in a much faster base time. You looked at the particle and it was traveling ten hundred miles an hour and you knew very well that it ought to be going ten miles an hour. And you would say, "Whoa! No, no, no, no, no, no, no, no, no!"

And out of these two computations we get that thing—that mechanical thing, also by consideration and mechanically—by trying to speed up or slow down the particles in our vicinity, since they are not in agreement with the time continuum with which we are still in agreement. And above all this we get, of course, an enormous insistence on the part of the individual that a time continuum be steady. And we get this because he knows he can't unmock—he thinks—a particle which he cannot trace.

And this is the mechanism called tolerance. Tolerance. Quite important because from this comes—and don't think this is unimportant, this is very important—from this comes the intolerance for confusion. Do you realize that a confusion could take place as easily when one thought the particle should move fast and it was moving slow as when the particle is moving slow when it should be moving fast or vice versa? A particle going too fast, a particle going too slow, in either case, could create a confusion.

Now, I'll give you some idea of how one could go about this. He has just mailed a letter to Paris. And he knows the letter should be there next Tuesday because he airmailed it. And he knows very well that it is going to get there next Tuesday and he is very confident because the event to which it relates will only take place on Wednesday. And he hears Wednesday morning that it is not there. Wednesday morning and it is not there. What's he going to do? Hm? Well, actually the airmail sticker fell off of it and it went by boat and train. And if you know the French train systems . . . And Wednesday and Thursday there's a tremendous amount of confusion. All particles are trying to move forward except one particle and it was expected to move forward at a different rate of speed and it's moving too slow. And if it moves too slow, we easily lose it.

You could say that nothing is ever lost. Things simply go so slow they pass out of sight or go so fast they pass out of sight. And either one of these actions creates a confusion. Now these are the mechanics of confusion. If you wanted to throw an entire organization appetite over tin cup, all you'd have to do was throw randomness into the speed of transmission of its mail. Move some particles too fast and move some particles too slow.

Now, let's take the submission of all checks in payment of bills. And let's airmail those and put post express or special delivery on them. And now let's take all bank deposits and hand them to whoever happens along and mention that if they're ever by the bank, they might drop in if they think of it. What's going to happen at once? You're going to create, at once, a financial chaos, because the checks are going to arrive and get cashed and the bank account is going to be overdrawn. See, now, that's a very graphic example of how you can go about this. All right.

The trouble here, then, is that the particles are not in agreement each with another and there's evidently two base times running at the same time. Similarly, somebody who wants to get the show on the road starts running at speed A and finds the road—other people—running at speed B. He will inevitably create some confusion—inevitably.

But let's suppose that there's a fellow in their midst who doesn't want to get a show on the road very much and he is traveling at speed C when he should be traveling at speed B. And things are dependent on him. Then, in his immediate vicinity, again, you will have a confusion.

So a confusion is basically, what is the rate of change? When you compose this question—rate of change—and say that the rate of change is therefore unknown, then you get a confusion. And it wouldn't matter whether it was too slow or too fast. We're too much in the habit of thinking all confusions stem from speed. And let me call to your attention that this is a police observation. This is a traffic cop observation. Traffic cop has the—maybe nobody ever told him this, but he really does have the responsibility of clearing the roads of traffic.

He defines it differently, usually, however. He thinks his responsibility is to keep traffic moving slowly and safely. We don't know that moving traffic slowly is moving traffic safely since an examination of accidents demonstrates that some 50 percent of the cars involved in accidents were moving too slowly. And they were certainly moving in disagreement with somebody else's time base.

If you go along a highway, you may find some randomness occurring because someone is driving rapidly. But you will find, much more commonly, all kinds of interesting things occurring because somebody is moving at a slow rate of speed and traffic is stacking up behind him and trying to pass him on the curves and so forth. And if you really wanted to look around, there's your accident-prone. If he can just make enough people pass him on enough dangerous curves, he'll really mow them down. Whereas the speeding individual usually simply goes off the road or some such thing. He doesn't always involve other vehicles. Traffic cop does not understand these factors. They have never been stated in his textbooks. They have things in the States called traffic engineers. And a traffic

engineer has as his motto the creation of the maximum amount of confusion with the maximum amount of traffic jam.

You would swear that this was the case since towns which have never had traffic troubles employ a traffic engineer and promptly you can't go here from there. They start putting in one-way streets. They make every other street one-way streets. And the next thing you know, places of business can't be frequented. If you get going down one of these one-way streets, there's no way out until you're out in the country.

There's actually a zone in Washington, DC, F Street, where they've even gotten down to slowing down foot traffic. They fixed up foot traffic on F Street, too, by the very ample expedient of never permitting any really important methods of transportation to come around F Street. And so, you can't get a taxicab on F Street. And you can't get the right cars on F Street. And you walk down F Street, you've got to go way down a hill, clear down to Pennsylvania Avenue or way up north someplace in order to find any means of transportation. Yet the principal stores of the town—the really flashy ones—are located in this area. And everyone is carrying bundles.

Well, all that happens in an area like this is that the income of these stores drop to almost nothing. They're barely able to pay their rent. You get decentralized shopping. You get shopping in stores going out to areas which *do* permit traffic.

Well, ever since they've gotten a traffic engineer in Washington, DC, they've had more and more trouble with traffic. Now, they've actually put in underpasses under their circles and so forth. Washington, DC, is laid out interestingly. It was laid out so that a few soldiers at a number of circles could sweep any avenue with grape. L'Enfant, the French engineer, laid it out back around 1800. And it's all on concentric circles and the reason for this is not the harmony and beauty of the situation, since nobody in his right mind can build a building in Washington, because the buildings can't be square. They've got to be Veed in some fashion. They've got to project in other fashions and so forth.

But it's a very handy thing because, you see, all you'd have to do is throw an artillery battery into one of these circles and you would be able to sweep the entire ingress toward the Capitol and the White House. That's why the British took it so easily in 1812. Well anyway, we get off of that.

The point is that it's on a defensive plan. Well, with all of these circles, traffic could not flow in an uninterrupted fashion. And if you were to pour a bit of water down a trough, you would find out there would be few ripples in the water. But if you were to put islands all up and down the trough, you would find the water would go into a considerable turbulence. And you would find out that regardless of how much water you blocked, you see—for every turbulence, you could expand the trough at that point—you'd find out that much less water would now flow through the trough. See, we divert it in various directions. We've got the same potential volume, but we don't get the velocity.

And so in Washington, DC, it was almost impossible to get from here to there because of these circles. But nevertheless traffic did move. And then everybody got ambitious and started to undercut underpasses under these circles. Of course, this defeats the purpose of the circle. The circle now does not operate as a road barricade. But a tank coming down the line can simply go on through under complete protection of the underpasses. I'm sure that nobody consulted anybody before they did this.

But the moment this occurred, Washington one-way-streeted itself. They got a traffic engineer. This was too much traffic flow. After all, it's only the totality of the US Government clerical staff that rides up and down those streets getting to work and going home. So naturally we'd better stop it. Actually, it might have been a move in a good direction. But nevertheless . . . There's a big gag in the United States. It's, "Thank God we don't get all the government we pay for." We could also say, "Thank God we don't get all the government we've got clerks for."

And with the one-way-street system, you can get into pockets and places in the city that you actually can't get out of easily. You know, you keep going round and round and round and round, and you say, "This place looks familiar." And you go round again, "It still looks familiar." You start running down the street like F Street and it says, "No left turn." "No right turn." "No left turn." "No right turn." "No left turn." "No right turn." "One way." "Straight ahead." "No left turn." "No right turn."

Saw a French cartoon the other day and it's showing this: "No left turn. No right turn. One way. No U turn. One way. No left turn. No right turn. No U turn." And then suddenly, "Dead end."

Well, you understand that if a traffic engineer were to terrifically expedite traffic, he might have a little bit better solution but he'd still have a different time base—but he'd have a time base closer to the intentions of the citizens. The intention of the citizen is to get into town and get out of town. That's his intention. And the traffic engineer says he'll go around about in town and that he will travel in slowly and travel out slowly.

In order to handle traffic you have to keep the streets clear of traffic. That is the solvent law with regard to this. You've just got to keep the streets clean. You get traffic off the streets and you have few traffic problems. If you leave the traffic on the streets, you have a great many traffic problems. All right.

Let's put an awful lot of one-way streets in, which you have to go down and turn around and come up the other way and then go down that one-way street and then turn the other way in order to get back to a place which was just around the corner from which you first started. You will see immediately that you're holding traffic on the streets longer.

So therefore, you might say, a traffic engineer tailor-makes a different time base than the citizen. And the citizen is therefore in a continuous rage on the subject of traffic. See how easily this is done?

So any time you wanted to take any organization, just take some part of its flow lines and make these flow on a different time base than the remainder of the agreements. And after a while it'll move off all by itself. You'll get a disconnect entirely.

I can foresee a time when automobile drivers will be dressed in a certain costume which will have no relationship whatsoever to the costumes worn by the citizens. He will probably not be a citizen. He will vote on an entirely different ticket and machine. He will eat different food. And he will not speak the same language. He will have been held on streets so long that all the forwarding of the genetic line will have to have been done in cars. I call to your attention that it's already tending in this direction.

Now, this is a mechanical method of bringing about individuation. See that? It's a mechanical method of bringing about individuation. Now, if you've got one nice time base and everybody's running on this very nicely, all you have to do is get another time base on which there are different considerations which are still related to the first time base. And then get another time base which is still related to the other two time bases and we now have two individuals. We have the time base itself—the actual motion of particles—to which are related the motions of two other time bases. So we'd have two other individuals. We would not have two other individuals if both of them were completely and entirely in time base one. You see, there was no difference of time base between individual one and individual two with relationship to time base one. Therefore they would get along beautifully. But the second we changed their time bases any and make them live on different time bases or time relationships, we then get individuation.

7 Now, a very funny thing, but a method of creating a war which would be absolutely optimum, would be to introduce in two different nations two different time systems—both of which nations were running on the same basic time base, you might say universal time base. That's the half-life of radium and uranium and so forth.

Let's take France and form a metric time base. Let's just change the names of the things. Let's have ten hours in a day and a hundred minutes to the hour and a hundred seconds to the minute. And then have Great Britain sitting here with this time base which we have, see? And sooner or later, these two nations would go to war. It's obvious because they're becoming so individualized, one from the other, according to the viewpoint of the other, that they eventually become complete strangers and there's nothing but disagreement possible between them. Now, that would be—sounds now as though we've made a wild statement, but it's not a wild statement.

You could have all Frenchmen speaking French, everybody in Great Britain going on speaking English and not necessarily have a war. You wouldn't guarantee one at all because there's still communication mixed up in this which as-ises the difference. You could have all Frenchmen wearing stovepipe hats and make this against the law in Great Britain and you still would not inevitably have a war. But you inevitably would have a war—there would be no avoidance of a war—if the French had a day composed of ten hours, a week composed of ten days, let us say, a year composed of ten months, and they had any concourse between them at all. After a while, everybody would have the opinion, "Those French, they're entirely different. They're not human. There is no humanness to be found at all in France. They are animals or beasts of some sort."

This is why interplanetary war so ordinarily and commonly takes place immediately after interstellar travel results, which we can find in Para-Scientology as a pretty good example. It isn't the differences of language or anything else. Times look so strange. Times look so strange. Both planets are on the same time base, but the difference of swing of the planet itself, difference of orbit, difference of its lunar characteristics and so forth are wildly in disagreement, one with the other.

And these two things would either bring about a *complete* inability to communicate or a war. If there was any effort to communicate at all, be a war.

That's why Orson Welles can throw on the radio invasion from Mars and have riot throughout the United States, real riot. And why down in South America when this same program, translated in Spanish, was played, seventeen people were killed and an entire building was wrecked. See, you just would not expect this sort of violence to take place because somebody rigged up a phony invasion from Mars, you see? And yet these things did happen.

Well, we'd say, "They're really strangers. They're a long way away." And there are lots of reasons why. And we could figure lots of reasons why. Well, the basic reason why would be the difference of swing, the difference of orbit. Well, if there's this much commotion between these two planets in the same solar system which have at least the Sun in common, what kind of a difference and what kind of a panic and commotion would ensue if we ran a program about the invaders from Alpha Centauri? Well, maybe nobody would have heard about the invaders from Alpha Centauri. Maybe there would be a terrific difference here, maybe it would be so wide that there would be no cognition at all, see? Or there would be a war. But where Mars is concerned, this is evidently terror.

Well, this isn't evidently—not entirely—past track, you see? It's just the cognition of different time bases. They must move, act, behave, think, entirely different, so therefore they would have no agreement, so therefore the only intention they could possibly have would be to shoot us all up. And the public evidently assumes this with the greatest readiness. "Well, if there's this much difference, why, the only intention they possibly have would be a vicious one." See, they assume the disagreement.

8 Now, this is an aspect of relationships amongst people which has been unlike so many of the things we deal with which have been considered here and there, spottily or sketchily or well, from time to time in the history of the race. This is really something that has not really been considered very much—mostly because time itself was a big mystery. And to think about it at all, one was plunged into a mystery, because of *all* the things which is

enwrapped with an “I don’t know,” time is. To have something go off this automatically, you really had to say you didn’t know before you set it on automatic, you see? Then you didn’t know you had it on automatic. First you said you didn’t know and then made the knowingness called time base and then you forgot it—you not-ised the knowingness. And now we’ve got it buried twice.

And you kept it to a large degree in that way. So at the same time, however, it then pinned you in the same time continuum and made you less able to change your consideration. Because it is the highest echelon of aberration. So we get the most insane actions on the subject of time. And Man has not much considered this time difference. He has very slightly considered this time difference as a chief factor in bringing about a disagreement.

About the only thing that could even vaguely associate two time bases and prevent a great deal of rage and argument and so forth—from this coming about at all—would be conversation on the subject. Now, just as getting anything in Axiom 51—auditing is possible because postulates and communication as-is MEST. MEST does not as-is MEST. MEST cannot change MEST without getting a persistence, but postulates and communication *can* change MEST without getting persistence. And therefore we have auditing, and auditing can occur. That’s the only way it can occur. So obviously we have a difficulty of communication, the wider apart time bases are.

Now why? Why? Because communication itself is a two-way double horseshoe and it depends upon a rhythmic use of these two double horseshoes to get a communication. That’s why you object to comm lags, so forth. The other person is telling you—he’s saying, “Look, I’m not running on your time base. You expect that acknowledgment now and I’ll give it to you in a half an hour.”

See, and you say, “*Nyaabb.*” But that it is occurring in conversation—that it *is* occurring in conversation, at all, has a tendency to undo the damage which it does.

9 Now, let's take two universes. Can two universes co-exist? And now, when I say two universes, I do mean two universes—different suns, different planets, different agreements. Can they co-exist? Yes. You could have a full-enough difference in the consideration of time—not the way we make time but just the difference of consideration of wait—to have two universes exist immediately and coincidentally, one with another, without ever being in communication with each other. Which is to say, if you're in universe A you cannot see universe B because universe B is far enough out of time rate with universe A—just on different communication considerations—so that no interchange takes place, not even lookingness.

So don't wonder once in a while if you, on changing the considerations of your preclear, all of a sudden have him walk into a wall in the middle of the room. He won't do this accidentally unless you also do this—here's a real, real weird little thing: You say, "Can you get the idea of a monster's head with eighteen antennae thereupon—just pick it at random, you know?—a lot of antennae, a monster's head? You get the idea of being in that head? Well, that's fine."

"Why don't you spot the environment of the head from within the head. Now, do you see any more monsters?"

"All right, get the idea you agree with that other monster." And all of a sudden the environment brightens up, you know.

"Now, do you see any more monsters? Oh, you do? Well, get the idea that the second monster and the third monster are in agreement and that you're in agreement with them."

"Oh, I don't know whether I could be in agreement with them or not. They have these weird antennae and they have very peculiar reasons and rationales."

"Well now, that's all right. Just get the idea there's *something* there you can agree with."

"Oh, I don't know whether I could agree with this or not, really. Well, I could agree with—hah, I could agree with the fact they've got heads. Ha-ha." "All right. That's fine."

Now, what else do you think you could agree with, with regard to those two other monsters and the one whose head you're in?"

And those walls will get solider and solider and the monsters will get realer and realer and realer. And a careless observer would suppose that you were hypnotically influencing the individual and creating a universe for him.

And the funny part of it is, is if he were very low-toned and couldn't exteriorize and was pretty apathetic—so that when you moved his hand from A to B, it stayed at B—yeah, you could create a brand-new universe for him to agree with which nobody else would be in and which wouldn't exist, but it'd still float around as a kind of a facsimile for him.

But remember, the preclear that you should be working this on should be right on the ball and this universe should be quite bright to him. His ability to agree and disagree with time streams ought to be pretty good before you do something like this. "Now, where did you get the monster with the eighteen antennae?" Well, in view of the fact you don't have to look to know and in view of the fact you're a smart auditor, you just kind of get the idea, that's all. Just seems natural. Such a thing might exist. You got it?

Now, the funny part of it is sometimes he merely goes into a facsimile. And you haven't done a time shift from universe to universe, you've done a time shift from his current time to some past time. Now, do you want to know why space opera stays in restimulation when found in the bank and why people do not agree that there's been space opera in the past? You want to know why these two things occur? Well, you should know right now. The time rate of space opera is so dizzily fast compared to the time rate of Earth living that a change from space opera to Earth living would, in itself, tend to stick you with the facsimiles of space opera. They run at different rates, therefore here on Earth they don't as-is.

Now, just as a person is in a fortunate condition if he has lived all his life in one community, so is a person in a fortunate condition who has had a fairly stable time

rate on his track—but only from the standpoint of facsimiles. And if you could handle these facsimiles and locations in another way, shape or form, why, this then would be no liability at all. But an individual who lives always in Dorchester and he's very familiar with the whole place and times have gone along for a long time without anybody inventing anything very new, of course, has all of the facsimiles of that lifetime in a state of As-iness. See, there's no change of rates—no continuous change of rates. But somebody who has moved from there to London to Calcutta to South Africa to New York and then went for a long vacation in the South Pacific is liable to have a kind of a jammy bank.

And why would it be a jamming bank? It's just the fact that he's changed time rates. And the only thing wrong with doing that is he did not go out of agreement with the past rate before he assumed the new rate. See, that's the only liability he had. He just put letting-go-ness—the letting-go-ness of time—on automatic and therefore took no responsibility for the letting-go-ness of time. Yet he did it, didn't he?

So he's in the position of trying to make his left hand pull his right hand off of the chair, see? And he just doesn't get out of that past time stream.

The reactive bank, to this degree, should then make a lot of sense to you. You should have a very, very good idea of what the reactive bank is all about and why it stays in suspension. Everything in it that *is* there—here in this environment—was a different time continuum than *this* environment. You got that?

The change of environment as-ises or nulls any and all facsimiles of a *similar* time base. Therefore we change preclear from town A to town B and we get some minor shift in his psychosomatic illness. We change him from town A to countryside B and we get a marked change in illness and behavior pattern. But remember this is a random shot. We might make him ten times as sick.

- 11 It's like the young man I found early in Dianetics who had had asthma since birth—he had a birth that was rough enough to have produced almost any quantity of asthma—and who

had been taken, from the time he was three on, from Philadelphia to the Appalachian Mountain resorts for his asthma. And it had always gotten worse when he'd reached the Appalachian resorts and was being transferred back and forth from the town to the resorts to the town to the resorts. And the restimulator for asthma in his particular case was straight out of birth with a wide-open window and a cold room. Clean, fresh air was the restimulator.

And they never left him in the mountains long enough for the thing to as-is to any degree. In the first place, the clean, fresh air of the operating room was not evidently at the same time rate as the clean, fresh air of the mountains. There was a difference right there. And certainly neither one were in agreement with the city. And we checked over his case history and we found out that he would just about get well in the city, you see, just about recover and they'd rush him off to the mountains again. If they'd simply let him go to school in town, you know, and do the various things which a boy does, he'd undoubtedly gotten rid of all this. But this tremendous concern was going on all the time, too, which was also a restimulator. But remember, it wasn't close enough *to* the time rate, because there was a terrific amount of emergency and rush in the birth.

So, you see, we had birth—although it had things in *common* with the environment—was still running at a different *time base* than the environment. And so therefore it just never as-ised, it simply stayed in restimulation. You see, it's a rather neat trick to do everything just on the same time base. Well, the chances are that the engrams which are in sharpest restimulation are engrams which are on the *totally* different time base of other universes and are not this universe's engrams at all. See, this would just follow, wouldn't it?

But something would have to kick them in or stir them up in some fashion. Once they'd been stirred up, one would become cognizant of the difference of their base—base rate, see? And then one would go into and out of communication with them. And there's many a preclear walking around who doesn't have an engram bank, who apparently has lots

of engrams—a little oddity that stares at us now and then. He's just looking into another universe. And the characteristic here is that there is motion and change of pace and so forth in his engrams which are kind of peculiar to him. You know, they look peculiar to him. They're going off at odd angles and the scenery changes and it isn't particularly engramic. Got it?

But we would mistake it for constancy of engram bank or some such thing, you see, if we really didn't know what we were looking at. We could make a total mistake on engrams. We could be trying to rub out and erase another universe. And of course, the more you went into agreement with it, the plainer the universe would get and we wouldn't get an erasure at all. But naturally these would not be emergency scenes native to him. Somebody, sooner or later, would have realized that he was not erasing engrams—there was something funny about the case because the things weren't aberrative in the first place. Maybe his present time problem is the fact that he's not quite into this universe and not quite out of that one. So that one looks *real* unreal and this one looks just unreal. See how you could get that situation?

And the other looks so unreal to him that he doesn't think he has any relationship to it at all, you see. It's just kind of there, but it hasn't anything to do with him. And this universe could only look mediumly unreal and he really could touch things and so forth. So your 8-C and your Locational Processing permits an individual to work himself out on the basis of old time rates, you know. And you're showing him, "Look at the time rate around here, see." See? "Look at the time rate around here," you're saying to him.

12 Now, when 8-C doesn't work is when he does not do a disagreement, mentally, with old time rates. See, he doesn't change his mind about old time rates. He can be persuaded to do so, one way or the other. He can be talked to about it. Something on the basis of how things are going on around him here and so forth and get him to compare this to how things *were* going on around him in some fashion. And you're liable to get a disconnect.

But more important than that, *much* more important than that, is to give him exercises in going out of agreement and exercises in going into agreement.

But the funny part of it is, is because he's living in this workaday world, you don't have to pay any attention to going into agreement at all. The whole environment is rigged to get you in agreement. And no part of it is rigged really to get you out of agreement, see? So "separate from" works as a process.

"Together with" does not work as a process. He's already had too much of that. "Together with" does not function as a process. To satisfy yourself to this degree that it is getting in disagreement with old time bases and rehabilitating the ability to consider oneself separate from old objects and so forth—consider that one is, you understand. If this right hand doesn't come free on this chair, see, because one doesn't consider that it's separate from the chair, you consider it separate from the chair and it comes right off, see? All right.

You should really, some time or another when the preclear has been mean to you or something of this sort—you should run this other process, just for the devil of it, on somebody. Just look it over and see what happens. You only have to run it for ten or fifteen minutes and you'll see what happens. He's just getting stuck and stuck and stuck and stuck. You say, "Now, let's find some objects around here you could identify yourself with." "Let's find some things around here that are the same as other things around here." "Let's find some things around here that you could go ahead and associate with." Apparently we would be making a social being out of him. Apparently we would be putting him into a situation here where he was just in beautiful condition, you see. After all, we're fixing him up so he'll conform to the environment, aren't we? Eh? We are.

Psychoanalysis, psychology alike have this as a goal—of fixing him up so he can conform to the environment. We're being good Joes and we watch him sag, sag, sag. He's perfectly willing to do it, too, the chump. He begins to feel logier and logier and sogger and

soggier and upsetter and upsetter and stickier and stickier and his comm lag gets longer and longer. And you all run it sometime just to satisfy yourself as to what's going on.

- 13 It seems to be common to all life that disagreement with the past time base has been put on automatic. And that agreement with the new time base is the only conscious performance. And you're simply exercising a conscious performance as a conscious performance. So what! He does this all the time. He doesn't make any mistake. He says, "Now I see a bus." You know? "Now I see a sidewalk." Well, if you ask him to associate himself with the bus and associate himself with the sidewalk, you'll pretty soon butter him all over the place.

But he can look at these things and see that there's a distance between himself and them and that is the first step. See? "Look at those people." He's deciding to look at the people, you know. He's looking at the people. And now you say, "Let's look at the difference between you and these people," which you're saying, "Now, which one of these people are separate from you?" or "Which one of these people are you separate from?"—the other side of it. And he goes *pong, pong, pong, pong*—or these objects or these gravestones or something like that. Run both sides of Separateness and what do you get? You start running out the automaticity of disagreement. You understand, he's disagreeing automatically and we must put this on knowing volition. And as soon as we do this, we separate him, then, from old time bases.

How? Didn't even have to know about them. Why would he come free of them? Well, when he thinks of them after a while, having had his ability to disagree rehabilitated by this Separateness Process, he can look at something and he can say, "Well, I'm no longer associated with that." And his ability to consider and make postulates is now in good enough condition so that the automaticity of that particular thing goes *phoo*.

Really, you teach him to do this. Sooner or later he'd find it out for himself. You take this poor little girl. She gets married to Joe. And Joe is a nice guy. There's nothing wrong

with Joe—a slow, steady type. She came from a family of artists, but they were all very fond of her and they wished to protect her, and other mechanisms are present. And somehow or another, after ten years of marriage, Joe has yet to get a warm breakfast or find a bed made when he comes home at night. She doesn't live there. Got it? She reactively is still living in a family of fast-moving, excitable artists and she never left the joint. She's still interiorized into that house because she never volitionally went through the ritual of "Papa, now I part from thee. I am in disagreement with thee, Papa." Never went through such a ritual at all. And she's been living with slow, plodding Joe.

She could explain this in a number of ways. "There isn't enough excitement. There isn't enough future. There isn't enough money in it." Yap, yap, yap, yap, yap, yap, see? Reasons, reasons, reasons and none of these are the reason. There isn't any other significance in it than that her original household ran with a rapidity, excitability and with erratic time changes which became her time base. See, you could actually have a time base with erratic changes in it if it was the same pattern of erraticness. You could live with a clock that went its first half-hour in five minutes and its second half-hour in fifty-five minutes. You could live with a clock that did this, see. You'd say, "Well, that's what that thing is doing, you know. This is the basis of understanding now." Well, Papa's moping this week, see, and next week Papa's putting in twenty-three hours a day, you see, driving like mad. But all this week nobody can get into the living room at all because he's lying on the sofa. And he hasn't budged from the sofa all week long except to interrupt everybody's goings and comings by having him a cup of tea brought. Got the idea? But she can live with that time base.

Don't think of a time base as tock, tock, tock, tock, tock, tock. Just think of it as a consistency of motion, action and consideration. And you can be awfully inconsistent inside of a consistency, you see, and still call it a time base.

But Joe, he's steady. At six o'clock on the exact button every day of every working day *and* on Sunday, Joe is up. He has never been late for work. Never. He is home at an exact time. He says the same thing when he comes in the door. And you could say, "Well, there's enough provocation here and enough lack of adventure for this girl never to touch a thing." But we would suppose that she had made a consideration not to cooperate. And the ability to cooperate is actually not within her power, because she is being reactively controlled by a change of time base.

- 14 Now, you as an auditor start to patch up a marriage. And in 90 percent of the marriages you run into, that is all that is wrong with the marriage. And it's wrong twice. It's wrong with the husband and it's wrong with the wife, see? Different speeds.

You'll find that two college-trained people will ordinarily get along better than when one is college trained and the other is not college trained. Therefore you would expect to find college-trained people staying together more amicably in a marriage state than otherwise and so the figures do work out. So much so that today about the only stable marriages there are around are amongst university people. I mean, these are pretty darn stable marriages compared to the rest of the marriages. You have to have a base of comparison.

For instance, it's an oddity that whereas twenty years ago there was nobody really who went through university that had any children. And there was a great deal of talk about the educated woman is breeding herself out of the race. And you know, all kinds of yap-yap. It wasn't the propaganda that did it. It's the fact that co-education caught up with marriage, see?

So they were both more or less educated. And now, great oddity, we used to look at the laborer to have the most children, you know. He should have fifteen or twenty people, you know, around the house. Should be jammed full. And we find out that there's two, three, four kids in these college marriages quite routinely and ordinarily and they're

not breeding themselves out of the race anymore. Well, we've got a consistency of time base going here, that's all, see? And this consistency then results in a new time system without too violent a shift, because they can arrive at a new base that is satisfactory to both of them, you see?

But they can still have wild maladjustments in this and still get along somehow. But they won't get along *well* and the funny part of it is the place it shows up is their ability to cooperate with each other and the amount of arguments they have, of course.

Arguments in the home equal change of time base in the marriage for one or the other marital partners. Method of resolution—practice in spotting separatenesses. Got it?

And I think in your working with your fellow man, you will find that is really something to know. It is *extremely* workable. But you'd never expect an innocent little process like Separateness to do very much. But that is what it is working at and why it has the power and beef which it has.

Thank you.

Thank you very much.



ESTABLISHING OF THE AUDITOR

LECTURE 11

A LECTURE GIVEN ON 10 OCTOBER 1955

60 MINUTES

Well now, we have been covering material that we hadn't ought to have covered—namely, find the auditor, find the preclear, so forth. It's very elementary material. 2

But it's a great oddity that it evidently can't be covered enough. Actually, this is the total subject of the Indoctrination Course, and the Indoctrination Course should learn how to run that top paragraph, page twenty-three of the *HCA Manual* as published in *Ability* magazine—backwards, forwards and upside down. They ought to be able to stand on their heads and run that.

And if we examine that, we will discover that we have solutions to practically every difficulty with which we are burdened. First and foremost, find an auditor—find the auditor, establish the condition of the auditor. The reason why an auditor does not get a practice is because he doesn't *establish* the auditor. He doesn't permit the public to *find* an auditor. Do you see?

Now, we had an example here last week of an individual who visited somebody but did not establish the presence of the auditor. Nothing happened. He didn't even get into communication with the person. In the first place, the person has a right to know to whom

he is communicating—he has a right to know this. In fact, if he doesn't cognite as to the whereabouts of the auditor and that a person is an auditor, he actually has an unknown terminal in front of him which brings about a demise of two-way communication. So at once we have a demise of two-way communication if we do not establish the presence or condition of the auditor, right?

Right away, two-way communication becomes infeasible. For instance, you start talking to your mother and she knows your name and where you are and what you're doing and so forth. In other words, she can talk to you. Now, she may be stuck on the time track with regard to you, but she can talk to you.

- 3 Now, you, an individual, start talking to some stranger and you're just a blur. And this blur is sufficiently great that you are not a localized terminal. And if you're not a terminal, then nobody can talk to you. So you see, unless we establish the auditor, two-way communication goes by the boards.

So in number one, we find at once why the later conditions, acknowledgment and so forth, don't function. If we don't do that first thing, we just don't do anything. If you were to say to somebody, "I am an auditor. We make people more able. I practice Scientology," he would at least know he was dealing with a professional man. He would not, maybe, know the words, but he could sort of get some idea of the tune.

And to that degree, he could say, "Well, what's an auditor? And what is this stuff Scientology?" And you get in two-way communication with him, you get a session in progress sooner or later.

But unless you start there, you're saying, "Here's no terminal talking to you, fellow. Ah, my name's Jones. We don't know why we are talking here, but there's probably some reason which you may or may not be able to guess. Now, you've heard vaguely about auditors. But the funny part of it is, is you don't know whether I'm an HCA or an HPA or a PDQ. You don't—have no idea. You don't know how long I've been trained or what

I can do or if I've ever had any successes or anything else and yet, by some magic, I'm going to expect you to talk to me." Great curiosity. It unsettles people not to know what they are talking to.

If you go playing the game of exteriorized conversation, at least give people a break. Tell them you're Saint Swithins or something. You know? [laughter]

I mean, give them a break. Don't let them sit there wondering, "What's this unknown spirit?"

Give yourself a name. Saint Mouse. Anything.

Otherwise, he won't talk to you. He'll just inflow and he'll say, "Something talking to me." He'll wonder what this could be. "I am having delusions and hallucinations." Therefore, instead of improving his sanity, you would probably wind up destroying it.

Now, of course, I talk advisedly—just amongst us girls here—on the subject of talking to somebody while you're exteriorized. I've said to a bus conductor, "Hiya." You know? And put it on the line and damn near had him go off the pavement and into a bunch of trucks. Interesting. All I did was just put the impulse of the communication—I'm getting better at it, I'm learning how to squeak and when I get it up to a good sound, solid roar, why, I will be able to say, "Well, I am Saint Pan," or something, you know. "I have just now decided to anoint you with my conversation. Speak up! What the hell is the matter with you! Don't you know how to acknowledge people when they speak to you?" This coming out of thin air would be stabilizing, wouldn't it? Hm?

Now, supposing we did do this oddity though—speaking to somebody out of thin air. What do we want him to do? Go *nyaaaaa*? Scream?

Science has said—he'd grab an encyclopedia—"Spirits! Spirits do not exist. There are no spirits. Science has proven conclusively and inconclusively that spiritualism was a hoax, a fake, and that Man is a brain and he is a machine and he goes *dick, click, click, click, click*." And then you'd speak to him again. Funny part of it is, it wouldn't disturb him at

all if you said, "Well, come, come. Come on now, man. Speak up. Say, 'Yes' or 'No' or something. Acknowledge the fact I've spoken to you. Snap to here, fellow."

"Abbbb!"

"That's good. Fine. That's fine. Now, I am Saint Mouse and I have just come to give you good luck. Well, come on now, man! Originate a communication! Snap to!"

And he'd say, "Saint Mouse. I never heard of Saint Mouse."

"Well, you have now. Come on now."

"Well, what you doing coming in my bedroom?"

And you say, "Well, I'm here. You're okay."

And you'd probably get a perfectly good conversation in progress without driving him mad. Do you know that there are people in such condition that as they look at you—or your body, rather—and they look at your body and they, if they had an unknownness with regard to you, would not credit you and so couldn't credit your existence? Now, if you were there for a certain purpose, you'd certainly better be the identity of the purpose. Don't go skidding off and say, "Well, my name is Jones and I just thought we'd have a little talk."

"What do we want to talk for? Who is this guy? Is he a psychiatrist? Is he a medico? Is he a Salvation Army welfare worker? Or . . ." (question mark, question mark)? And you'd just cut his communication lines to pieces. Now, you see what I'm talking about?

An unknown terminal is all very well and serves fine in some games. But the games they serve in are named "mystery." And the name of the game called "auditing" is not mystery but quite the contrary. Very well then, let us see that establishing the auditor is very important.

Now, he doesn't know what he's talking to you as. He may be talking to you as himself, a Linotype worker. He might be talking to you as himself, a husband. He may be talking

to you as himself, a schoolmaster. He may have been talking to you out of a past which contained a great many identities. What is he talking to you as?

Well, he's talking to you as a preclear, of course, and you can spend an awful lot of time trying to make him discover this and finally getting him to. That's an identity he hasn't had before, probably. Or he may have had it so often that he now considers it doesn't exist, so you have to establish it all over again.

So here's a problem of terminal talking to terminal. Two-way communication just does fine if terminal talks to terminal, and two-way communication is for the birds if terminal talks to an unknown source. Got it? All you do is add unknownness to the case.

All right. Therefore, we have started—when we start discussing these things—we have started on a sort of an indoctrination-week level. Now, people in the indoctrination week should have all this down cold, very cold—chilly cold. In fact, they ought to get a horrible chill up their spine if they don't have it down. Instructors ought to go around and suddenly display fangs, “What! You've been three days in the Indoctrination Course and you don't know this top paragraph here on page twenty-three backwards and forwards and upside down and around? Oh, I don't know. I don't know. Did you ever get dropped on your head when you were a baby? Hm? You sure somebody didn't lose a bomb during the blitz? What's the matter? You slipping? Let's get busy; let's know this cold.” And then we would see some training take place.

Well, that's why, here and now, we're calling your attention again to these requisites of auditing. It's particularly pertinent in a class of Scientologists that these requisites be used in an auditing session, because everybody is the identity called “a student,” except those few who are the identity called “a preclear—I hope I get my case cracked,” except those few (those precious few) who have the identity called “auditor.” So we just all have the identities called “auditors,” you see, except when we're being audited, and right after we're being audited, then we revert into being auditors.

All right. With this as our fundamental, we now examine something which it is pretty doggoned hard to examine too much—and that is Axiom 51 which has to do, definitely and positively, with the fact that auditing *can* occur. Quite important. All fifty Axioms tell you why auditing can't occur. Axiom 51 tells you why it can occur.

Auditing cannot occur on a MEST level. We can take all the MEST in the world and have it audit all the MEST in the world and we will wind up with lots of MEST which will be very badly messed up. Why? Because MEST changing MEST equals persistence.

What is the formula of persistence of energy, space? What is the formula? How do we make time? How do we get a persistence in a time track? Well, we have MEST change MEST, but we change MEST and we don't then communicate. If we mock-up some space and particles of energy and leave them just as they are, unchanged at all, we will discover something very interesting. They will disappear.

Unless we mock them up and then change them and change their location and even change their ownership, we won't get a persistence. But if we do those things, we'll get a persistence. We can do this with a preclear so thoroughly that he will come back to us three days later and say, "For heaven's sakes, can't I take down these spinning balls now?" see? We could actually peg him with it. We could get that moving along the track right along with him, simply by changing it.

MEST changed and MEST changing MEST brings about a persistence of space, energy, matter. That's how it goes. This is what happens to the stuff. The wall is there because it's been changed. The particles in it do not unmock, because they are so far removed from their point of creation. They are so mixed up about their ownership. You look at that wall—you get a big "don't-know" about the ownership of that wall. Who made it? Who knows? Everybody had a hand in it, so the wall stays there.

However, we can make that wall blink right on out for any given preclear by running the source and ownership of the particles of the wall. Next thing you know, he's looking

through the wall into the next room. This happens to people with their BEST eyesight, something that you ought to know. We actually could run Ownership Processing and spotting origins of the particles in a wall till we had a hole in it. And the fellow is sitting there in a body looking at the wall and the wall starts to disintegrate in the middle. Ever have this happen to a preclear on you? Well, it can. You can make it happen to a preclear.

Therefore, barriers are misconsiderations as to ownership and locations, but barriers can be summated under one group of data—no communication. Too much space becomes no communication; too much terminal becomes no communication. Got it now? “Too much” becomes no communication and, oddly enough, “not enough” becomes no communication, too.

But the oddity of communication is that it builds space. As long as you're communicating, you have space. Actually what you do is, to a large degree, take over the determinism of the construction of that space. So here we have this oddity called communication. If we cut communication enough, we get barriers. If we communicate, we get no barriers.

You know, this is so stupidly elementary that probably not everyone has thought of it. You know, it's horribly elementary. That wall is a no-communication. That is all it is. And it is a “don't-know” of ownership and a “don't-know” of location of origin. And thus we get a wall which apparently is a big “don't-know.” Unless we get a “don't-know,” we don't get communication. Communication is engaged upon in order to know. Therefore, it is below, actually, the first postulate. And the great oddity is that an indulgence in communication as-ises barriers.

Therefore communication is the universal solvent. But we know that communication is impossible without affinity and reality. The reality in this particular case, as it particularly relates to the subject of communication itself, is the actuality of a terminal. You do not much like to listen to a tape; you don't mind listening to me. You get that?

You see, I might be anywhere while a tape of my voice is running. So while I'm talking to you at this moment, you certainly know where my body is and what you are using and what I am using for a communication terminal. There's no uncertainty at all, is there? So we have taken the "don't-know" out of the "knowingness" to that degree and, as such then, we get good communication.

Now, you may think you sit there without much acknowledgment or without communication origin, but this is not the case—this is not the case at all. I look at you while I am lecturing to you and you sometimes go blank and you sometimes say, "Mm-hm," you know, kind of? you know and so on. And if you go blank too long, I go back over exactly what I have just told you in some other fashion until you stop going blank and you start saying . . . See?

And quite in addition to that, you are always originating communications in my direction, sometimes as vias—with vias—the vias of letters, the vias of the spoken word and so forth. But I'm always hearing about what you're doing or thinking or saying or desiring to be engaged upon. And the truth of the matter was—is I couldn't talk to you very long unless you weren't occasionally originating questions and communications right where you sit, see?

So what we take offhand, if we were to be teaching school, which we are not—the only excuse we have for calling anything "class" or "student" at all is the fact that we can instruct briefly, you see—relatively briefly over certain periods of time. And a great many people have, to date, put in more actual class and practice hours, than were ever required in psychiatry, in Dianetics and Scientology. As a matter of fact Dianeticists and Scientologists are the best-trained people in the field of the mind in the world today just in terms of class hours and so forth.

But look how we do it. See, we have a series of lectures or something like this and then we go off and we're in the real universe and trying to make a go of it, one way or

the other, and we find out maybe we don't know enough and we do know enough and you and I converse one way or the other along various communication channels and we find out more and so forth. And we're sort of on a group endeavor along this line.

I never would have bothered to think up anything beyond Book One if somebody hadn't said, "Say now, so-and-so and so-and-so and so-and-so." If I were to mistake, however, a bunch of squawks which occurred from vested interests and so on as communication on the subject of Book One, why, we never would have made any progress either. But they became so funny that they became humor. And I have never paid too much attention to them since.

For instance, the chair of the University of Kentucky pronounced *Dianetics: The Modern Science of Mental Health* the finest piece of literary work that had ever appeared in the field of science. And the head of the chair of physics of Columbia University at that time pronounced it the most horribly written scientific paper he'd ever read, you know? It was colloquial, he couldn't understand it. So I kind of had to elect the literary opinion as the chief one—and knowing that no physicist can talk anyway. But here was this terrific diversity. Here we had people actually in the scientific world saying, "This is terrific" and other people saying, "It was a horrible hoax." And we just kept running a dichotomy all the time.

What you mainly read in print was one side of this dichotomy. But what you don't know is that a great many reporters being refused the right to publish the article as they wrote it, and being ordered by managing editors to alter it and blast this thing, simply tore the articles up.

Very funny, we have lots of friends in the press—tremendous number of friends in the press. Articles come in inspired by somebody or other that wants to really clobber us and the managing editor tears them up, too, you know—publisher, maybe, wouldn't let him publish something. Let him go overboard.

Quite interesting that when the HASI was sued a few months ago—when the HASI was sued, there was some front-page newspaper stories on it in the town where it was being sued but, actually, it was news all over the country—and word of mouth, you know—but there wasn't a single word of it on any radio station anywhere. A man of whom we had never heard, who wasn't an auditor, who as far as we know never read a book or bought one, who was in charge of the Censorship Bureau in San Francisco, says, "Scientology—nope." And put a blanket down to all radio stations under his control and television news broadcasts—not to mention the name Scientology in connection with this suit, you know? I mean, we got friends here and friends there.

So we can hardly look at this as much of a communication though, because we don't quite know what this is meeting. Too many of us are prone to look at comments on the subject of Dianetics and Scientology as communications about it. They are not—they are not directed to anyone, they're just sort of figure-figures, you know? The communication that is counted in Dianetics and Scientology is what you have said and written and discovered and discussed amongst yourselves and originated and sent to me and so forth and there's been a tremendous amount of communication.

And under that tremendous amount of communication—just that all by itself—the problem of the mind *itself* as a mechanical operation has been as-ising. See, this is another oddity that you probably never looked at. You say, "Well, Ron sits there and he originates all these processes." Sure, but there might be something else going on while this is going on, too, and that is that communication itself is busily and happily as-ising the problem of the mind, you see? And as it as-ises, why, I see the various postulates and mechanisms come up one way or the other or figure them out one way or the other and put them together and codify them and realign theory and here we go again, see?

This is actually what's happening. Communication is doing a *tremendous* amount of this without ever being noticed. All right.

The communication, which was the figure-figure on the subject, has neither assisted us nor retarded us. It's canceled itself out, by and large—you know, the figure-figure? The figure-figure is like the magazine *Look* or the *Sydney Lies*—publication down there called the *Liar*. You didn't know that?

Well, you should look it up someday. That's what its name is, the *Liar* (because I'm not going to be libelous and say what its name really is). And its—figure-figures and figure-figures and figure-figures.

Actually, it doesn't communicate worth a nickel. When Scientology was under attack in Detroit, there were headlines every morning for about five mornings in a row—banner headlines. There were other things going on in the world, you know? There were people dying and gas tanks blowing up in bombers and all kinds of tremendous things occurring that are really, you know, juicy—you know, blood and babies screaming and everything. And Detroit was treated to this at its breakfast table for five consecutive mornings—a banner headline concerning the activities of the police in connection with rounding up all those horrible Scientologists.

Now, this is pretty wild, you know? And public read it and said, "Oh yeah?" And all of a sudden the newspaper and the—I don't know what he was, Hitler Youth, he belonged to some political party, Hitler Youth, I think. The Hitler Youth Chief of Michigan who had been elected as Attorney General but had never occupied the role—blackmail chief or something—all of a sudden said, "You know, this is not a political issue. I'm not going to win any elections and the party is not going to." And boy, he came off of it *sluurp-oo*. No! Anybody after that that would say anything to him . . .

He'd been bombarded with letters. He'd instigated this libelous, slanderous attack. He had seized all the tapes and all the E-Meters and books and so forth, everything, he had seized from the Detroit group. Interesting. He got himself in the soup. He got himself in the soup so fast that after that, and from there on, never again mentioned

Scientology—never executed any of the writs, warrants, suits or anything. They just never came to court—nothing. It just all fell into the soup.

And one of the weird things that happened in relationship to that, in order to get something on this *horrible* organization—you see, they just figure something must be bad because there's some people interested. And there aren't enough criminals, so they have to turn good citizens into criminals. Anyway . . .

Well, they have to, you know? They watch *Hairnet* all the time on the radio, "Boom-ba-boom-boom," and they get the idea to be a police officer, "I have to be walking around smoking cigarettes and looking tough all the time and arresting a criminal every Thursday night." And it's very hard for them to do. There aren't that many criminals, so they have to kind of make some. Anyway . . .

Twelve—well, there were fourteen police officers—were set up in relays to listen to the lecture tapes. Actually, they were the basic lectures that had been grabbed and fourteen police officers were set up to listen to them in relays. About three-and-a-half weeks later twelve of them had resigned from the force and would not listen to anybody who sought them their re-enlistment. Sounds incredible doesn't it? But that's what happened—that's factually what happened—exactly what happened.

Fourteen fellows listened to tapes, twelve of them resigned.

I did hear from one of them though. He said, "We agreed that any government that would attack something that was represented on these tapes did not deserve to be served."

Horrible, huh? That was an awful backlash, wasn't it?

- 9 There's so much communication possible in Dianetics and Scientology that it actually as-is the tougher hurdles as they occur—just the communication does this without anybody watching it or thinking about it. We got MPs down here who know all about Scientology. They've never talked to you and they've never talked to me. Occasionally, they may talk to a medico and the medico says, "Oh, that's terrible—that's awfully, awfully

terrible stuff. It's liable to cost us all of our patients," something of the sort. They give us the British equivalent of "Oh yeah?" on it. It's a very odd thing, I mean, that nobody has ever made any real progress in this line. Why? There's too much communication on the subject.

Well, I'll give you an idea what happens to Dianetics lately. A couple of chaps that weren't in Dianetics at all but who were nicely connected politically and who went to a great many parties of a great many lobbyists and other such ilk in Washington, DC, ran into me. They'd known me for a long time. We'd been buddies from way back. Remember, I worked on papers in Washington, DC, and had lots of friends there. And we got to talking about it and they said, "Gee, we never quite figured out what you were doing in that." And they took a couple of books away from me and they read them—*Dianetics: The Modern Science of Mental Health*. They got very impressed. So for the next few weeks every party that they went to, they would mention this word *Dianetics*. And they told me about three times subsequent to that, "This is the funniest thing we have ever seen. We cannot mention the word *Dianetics* at any party in Washington, no matter who is there, without starting a dogfight."

"There are people there who are for it and there are people there who are against it. And neither one of them know anything about it."

He said, "At any moment," they told me, "at any moment of the party, we mention this word *Dianetics* and it doesn't break up till two o'clock in the morning—there's nothing else talked about from that time on. And we have listened to more opinions that were wrong from both sides—shake a stick at."

Isn't this a fascinating thing, though, that in these circles there would be this much yap-yap?

Well, as long as that much yap-yap is going on, it busily as-ises most of the humps that you run into. Isn't that a great oddity? See, there's this much divergence. We could see

it now, that the Surgeon General of the US Army is sitting there and—this is the kind of party they have in Washington, it would include such people, you see, as the Surgeon General or something like that and he would be sitting there twiddling his thumbs and thinking he ought to do something desperate about something. And somebody says, “Well now, maybe—maybe we could increase the reaction time of some of these soldiers and fix them up, you know, with Dianetics—about a day’s shot. I mean, that’s that.” See? They don’t all of a sudden say, “Well, let’s have an auditor in here and test it out.” They simply, in the conference, get into a knock-down-drag-out fight. Some of the officers present are for it and some of them are against it and neither of them know anything about it.

10 Now, I got tipped off that Dianetics and Scientology were thoroughly discussed in connection with brainwashing and that there were a considerable number of officers were dragging out the files and so on that they had kept on this, because people keep writing the government and writing the Defense Department. You don’t realize this, they do this here, too. They write the Royal Navy and they say, “What’s the matter with you dopes? Why don’t you get on the ball? Scientology will fix up a lot of things” and so on.

And they take this letter—and in the US they have a form reply—and Bureau of Naval Personnel or from a Chief of Naval Operations Office, either one, has a form reply and they send it back and they say, “We have not yet accumulated sufficient evidence on Dianetics and we are still studying it, however, and still collecting evidence. And thank you very much for calling it to our attention.”

It’s printed—it’s a printed form—looks typewritten, you know, and somebody stamps a signature on it and sends it back to these people. These letters start stacking up, see? It’s communication on the subject. Communication is hot enough on this subject in official quarters so that it actually as-ises action.

See, there isn’t anybody taking any actions in any direction simply because there *is* communication. Now, see that is a fact.

Now, don't neglect to, but you believe that what we should have in official quarters is more communication on the subject, that we ought to talk to them thoroughly and more and so forth. This is not necessarily true. Communication *is* being undertaken on the subject continuously. And you maybe have an idea that we're way out of communication with the public at large.

Well, somebody driving a tram and so forth is not as likely to get into the swing of it as somebody else. But there is where the communication counts. There's where we're trying to push communication, is through the public itself, not through official quarters. Official quarters has sufficient communication on this situation so that they as-is all their actions. You know, they say, "It is. It isn't. We ought to put it in. We can't possibly put it in. We do have money for the budget. No, we've got to give that money to the psychiatrists. After all we get our cut from them." All kinds of argument and cross-reference goes on.

Now, I'm not just building a drama for your edification—that drama is occurring. But official quarters of various parts of the world do talk about this subject. These people are not poorly informed on movements which go forward in the world. If they were poorly informed, they would not now be the government. You see how you could utterly neglect movements of various kinds within your nation and finally wind up as the "were government"—the "was government"? See, you could do this. I mean, the essence of government is to find out and maintain communication with what's going on in the society. And you take something which is international in character that they have not yet established what it really is, see, and you're going to get communication. You see that?

Now, the Rotary Clubs are international in character and there's not much communication on the subject of Rotarians, but that's because they're very well understood. Everybody knows what a Rotarian is, see—Rotary International—people all over the place. They stand for business contacts mostly and if you're a member of the Rotary Club, why, you generally have more customers than if you weren't a member of the Rotary Club, see?

And it's a businessman's organization and I dare say, however, that as we get over into Europe, we get a large section of black market passing through Rotary units and so forth—there must be connections of this character. So if they kept an eye on them at all, it would be to check or learn from exactly what their actions or motions are so that they themselves could regulate something. But they wouldn't be keeping their eye on it, because they didn't know what a Rotarian was. Now, get that very plainly.

They *don't* know what a Scientologist is. And if you don't think they don't look . . . They're not going to do anything. They just want to know, you know? They're just trying to find out what is this thing and some quarters are fairly relaxed about it. For instance, you would be surprised to know that the British Foreign Office two years ago had the confirmed opinion that if we exported Scientology into Germany, we would bring about a rehabilitation of the German craving for war. They believed this—the British Foreign Office—they believed it officially. And they talked about it and that is what they had decided until they started checking up on a few things around hereabouts. But they couldn't have decided it very finally, because very shortly afterwards, they found out this wasn't the case. Do you know how I know this took place?

I had a series of letters on the subject which had to do with whether or not books could be printed in this country and exported to Germany—whether or not books could be translated and exported. And I got a volunteer, finally, from the Foreign Office—and very well placed in the Foreign Office, too, who eventually said (and, of course, you wouldn't know this would be with the most terrific official permission) that he himself and his office would be happy to undertake the translation of Scientology texts into German and we can have the funds for exporting German-printed Scientology texts. We have not undertaken it because we have no way of getting back the amount of money it would cost us, see? So it's a project that has not gone forward, because we're simply not rich enough ourselves.

But from knowing that the Office was certain that we were going to preach force to the Germans, the opinion shifted over to "It's a good thing. It might civilize those brutes yet." See? And that was official opinion. And the Home Office has shifted on this, too—it has shifted from Hubbard is one of the more dangerous American agents that has turned up in this area (that was their first opinion, by the way) to "good roads and good weather." They had my whole file out the other day and were looking at it with very, very little emotion—looked at the whole thing from beginning to end. There were letters in there which, read upside down and so forth, were quite interesting. There were letters from people here, saying, "Hubbard," you know, *yap, yap, yap, yap, yap, snarl, snarl, snarl, snarl, snarl*. "John Jones, MD," you know?

And they looked at all this without any emotion, "Why, yes, we would be very happy to extend Mr. Hubbard's visa and he can lecture and, why, this is fine. Yes, it's okay and everything is fine." What a relaxed state of mind! Two and a half years ago it was, "How the devil are we going to get this guy out of Great Britain?" See? It's a considerable alteration there, hm?

Well, you might say, as they learn more, they learn that we are not trying to overthrow any governments by force and so we are not. See? That's the truth. We are not trying to beef up or enforce any kind of contrariwise philosophy. All we're trying to do is amplify Man's understanding on all dynamics—entirely different thing. And a government can't realize first off, you see, that anybody would undertake this.

The British Government has been helped so little in governing the British people that it doesn't quite know how to take somebody who steps up and says, "Hey, we'll give you a hand." You know? We're not going to take over any post or office or anything, but here's some dope, you know? Here's a little data." 12

And they look at this and they say, "Yeah. It says we can have hotter pilots and brighter boys on the committees and we can do this and that." "Well, after they get brighter, then,

what are they supposed to beat the drum for?" That was the question they were asking originally, see? "After they're brighter and everything sharpens up, then what are they supposed to beat the drum for?" And they finally found out that—well, they're supposed to beat the drum for the British Government.

See, they're supposed to beat the drum—after we fix up radar operators and pilots and other fellows, we'll fix them up and make them a little freer—why, what are they supposed to now push as a philosophy? The philosophy of the British government, that's what.

They're supposed to make the Royal Navy more efficient according to its own book of regulations. This looks strange, you know? And it's no wonder that it's taken several years for governments to be a little more relaxed about this, because here and there they have not been relaxed.

Right now, the United States Government is not particularly relaxed with relationship to this subject—it's not relaxed, because it knows there's turmoil, that there is a fight going on inside the country on this subject. And every time they turn around, they see Dianetics and Scientology turning up as names in the middle of fights of one kind or another. But they are finally separating it out and pretty soon will find out that Dianetics and Scientology are not causing these fights—they're not fighting people—but that people are trying to kick them around. They'll discover this—that is, if they're still there.

Now, that wasn't any crack any other way. I'll just say the wise use of a weapon is to put it into mothballs. And we don't know whether the US or Russia will be this wise in their use of atomic fission. But if they are this wise, why, they will find out one of these days.

By the way, oddity is, by the same philosophy, if we trained up some fellows in Russia, one way or the other, we would fully expect them to support the Kremlin—you know, we'd expect them to. The only trouble is, it's only in that quarter does it get into hot water—dialectic materialism and Man has no soul and, you know, we're all brains walking

around. And according to our ration card, we have brains. According to their ration cards, they have muscles—the philosophy extant. And we would be knocking a few holes in this. But at the same time, I think we're already knocking holes in it.

I've had two or three people come around to me and confess in the last five years that they have put onto the communication line, which went straight into Russia, all the latest texts on the subject of Dianetics and Scientology—and they confessed this to me as a horrible thing they had done and it had been sitting on their conscience. And of course, this took them completely aback. I shook them by the hand and thanked them very much and offered to refund them the price of the publications.

Well now, it's not that we're big or it's not that we're important, but that we *are* in communication. Got that? We are in communication. We are known as a terminal—might not be a horribly big or important terminal but we *are* known as a terminal. And as such, today, we are auditing solely on the basis of existing.

I want you to take a good look at this, see? Auditing is taking place on the Third Dynamic by the sole reason of our existence. You know, we're so used to having to get that rifle and pick up that bowling ball and go through a lot of MEST motions, one way or the other, to get a game on the road. I'm not saying we should all relax, but this is quite significant that we *are* auditing. We are communicating from a fairly high static. We *are* communicating. We *are* known. 13

And as such, there is a little more hope here and there. It wouldn't matter whether nine-tenths of the people at the conference or the party or the committee meeting were absolutely certain it was a hoax—one of them there is fairly sure that it is not and that there's some hope that the problem of the mind might get solved, it might *be* solved. And the other nine say it's a hoax, but nevertheless, planted in their skulls is the fact that, well, it might not be, you know? See?

This could be the type of reaction. So just to that degree we're accomplishing something. What are we accomplishing? *Communication!*

Now, just at the fact that you exist between auditor and preclear as an auditor brings some hope—just that, no more. That you are communicating is beginning to as-is a lot of the problem. And that was the only therapy that anybody had up till now.

We don't care what other figure-figures went along with it. The fact that a psychoanalyst had an office and he would talk to people and therefore it wasn't a totally shut problem—see, just that fact all by itself. Regardless of what he did, it would have been fortunate if he hadn't done anything at all—if he had just never moved, you know, but he just sat there and he'd talked about the fact that there was some hope. See, he still would have assisted the general view of insanity and neurosis and confused conditions. You see how that could be? That's an awfully, awfully microscopic look at it though, isn't it? That's a tiny advantage to have.

Well, if you were in a trap and the trap was just so big and your motions in it were just so limited—you couldn't move around much—and you believed that there was no slightest chance of ever discovering a modus operandi to leave that trap, you wouldn't (as trappers would have you believe) then decide to accustom yourselves to the trap. Trappers always kind of want you to believe that too—that if you really shut off any hope, why, then you'll be more comfortable in the trap. This is not so.

All right. Let's compare that to being in this trap as thoroughly trapped but with some vague idea of a terminal exterior to the trap that was working to get you out. Now, you really might not even be able to count on that terminal. That terminal might or might not have good intentions. It might or might not be engaged upon it so that you would turn over your income for the next millennia to it. It might have all kinds of odd and peculiar motives, you know? It might be conducted entirely, this terminal, by jailbirds, you know? You could think the—you could monitor this and modify it in millions of ways.

But it would still be better to have the idea there was at least somebody outside there who might possibly, someday or other, yank you out of the trap than to feel that there was no possibility of anything ever existing like this. You follow me?

Audience: Yes.

So the reputation of that exterior terminal doesn't matter. All right.

So this thing is afloat today in the society—Scientology—good, bad or indifferent. 14
It's at least an exterior terminal to the trap. Follow me? And there's communication possible—communication is possible.

Now, most people don't believe communication is possible at all. They just kind of know that there might be something there, but they don't bother to communicate with it because they feel, themselves, they couldn't communicate with it—because all that is wrong with them is the postulate and consideration and stable datum “It is impossible to communicate.” And that is all that's wrong with these people.

Isn't anything else wrong with them, because there might be ten thousand factors that you could say these things were specifically wrong with them and would worry them and all that sort of thing. And we get right down to the last thing that would salvage them—we would have to assume no possible communication as the shut barrier. See, we'd have to assume that as the lowest denominator of no escape. See, as long as there was some tiny amount of communication possible, there was some small chance that things might as-is. But when they assume, then, that communication is *utterly* impossible, then there's *no* chance at all for anything to as-is.

So where is the make-break point? Now, we won't say that the smartest auditing in the world is just communication. We won't say that that is the smartest auditing in the world. There's smarter things to do with auditing than just communication. But I will say that communication is the common denominator to *all* auditing. See, there are smarter things you can do and smarter ways to go about it, but every time we try to use these smarter

things to do and smarter ways to go about it, we run into the fact that they have to be used *with* communication. So the essential ingredient to all auditing is then, necessarily, communication. Follow me?

So therefore, the only—and believe me, this is fantastic—the only completely destructive basic data on the subject, the only one that is just whammy is “communication is impossible to that area” or “communication is impossible.” Follow me?

Then, that consideration assumed in any quarter will leave an aberrated area. In order to do any of these other adroit, smart, clever things, you have to be able to do them in relationship to areas of barrier—see, barrier areas. You have to be able to do them to those areas or around those areas. And if you can't communicate into or around those areas, naturally, no matter how clever they are, they won't work. Follow me?

So “communication is impossible” would be the lowest common denominator of quit. That would be really, then—the only total failure would be a total consideration that communication was impossible. And as long as communication is possible this, then, does not apply.

Now remember, when I say communication, I mean the communication described in *Dianetics 1955!* which is the double horse shoe with live terminals. Got it? Live terminals!

15 Now, you could communicate a particle of sufficient confusion as to really upset the receiving area—you could do this. You could fire an atom bomb from the US which would land on Russia, see, to the near total destruction of Russia or vice versa, see? So people are liable to assume that communication is *bad* and therefore that it should not be possible and therefore that it is impossible.

And that is the dwindling spiral of how it comes—but actually this would depend, then, on a thetan's consideration of how much he could tolerate. And if he can tolerate very little confusion, then he will at once assume that he had better not tolerate very much

communication because that communication line might bring him confusion. And if he doesn't like confusion or he doesn't like *bad* ideas, then he better shut the line. So, his ability to live depends upon his ability to tolerate confusion even up to the explosion of an A-bomb.

Now, the funny part of it is that he, in looking at the possibility of interchange of bombs between the United States and Russia, has in the United States gone into communication with Russia after Lord knows how much closed time. And in Russia is violently going into communication with the United States. They want to open all the borders now, see?

President of the United States says, "Wouldn't you like maps of all of our military installations. Wouldn't you like maps of all these?" It's very possible that the existence of the atom bomb makes atomic bombing impossible—you realize that? Providing a channel of communication exists other than the bomb. But if the bomb channel exists, it says, "You *can* get from here to there," whereas before, they might have been sitting in Russia saying, "You can't get from here to there."

But they can at least throw a bomb across that distance. Well, if they can do that, they can talk. You get it? And it might be that atomic bombing simply will never develop, because a communication line is open and, actually by theory, which I have yet to measure very accurately, this might be true. The development of the atomic bomb might be the greatest civilizing influence Earth has ever had. And it might just be that one will never be dropped at all.

By our theory, it says one never would be, unless we are so afraid of confusion that we keep trying to keep the line closed all the time. So if we could just keep those postulates blown, why, the atomic bomb would be the greatest influence toward peace that ever existed—not because it exploded but because it can travel.

We look this over—you as an auditor, existing as a known terminal, talking and communicating, can then solve cases. If communication is missing, you'll never solve any cases of any kind. Understand?

Audience: Yes.

Good. Thank you.



COMMUNICATION WITH THE SUBJECT OF COMMUNICATION

LECTURE 12

A LECTURE GIVEN ON 10 OCTOBER 1955

61 MINUTES

Okay, we're talking today about a considerable number of things all at once, but all of them add up to communication. And if in these two hours I can give someone an inkling that it is possible to communicate with the subject of communication, we will have won on this Monday, October 10th, 1955. We will have won. 2

Communication: many of you will believe that communication as defined in Scientology has had, or accumulated to itself, new barriers.

Funny part of it is, is the various provisos in Scientology that have to do with communication are there to jump communication barriers. Now, let us take, immediately and instantly, this matter of the Code of a Scientologist. Disruption of this Code from a communication standpoint would bring about less communication from Scientology to the world and the world to Scientology. Now, at once, let's look it over here and discover whether or not this is true.

Let's just take number one: *"To bear or speak no word of disparagement to the press, public or preclears concerning any of my fellow Scientologists, our professional organization or those whose names are closely connected to this science."*

Do you see that at once as something which will promote communication, not as something which will impede it? Do you see that?

Now, we have communication, then, as a general subject. But we have two other things connected to communication which are quite interesting and one is affinity and the other is reality. And when we try to communicate with bad affinity, we don't communicate.

An angry man shouting at another person is simply saying, "Don't communicate with me." And he may be uttering words and particles, but he is *not* communicating. There is nothing quite as out of communication as a very angry man. And trying to talk to a person who is in almost total apathy is again a no-communication. There's no terminal there receiving the communication.

You say, "Now, things won't be too bad."

And he says, "*Gaah*."

An angry communication, a communication without good affinity, is worse than no communication at all, because it promptly shuts a communication line. It is (quote) "communication" (unquote) calculated to close communication (underscore). We see this?

Now, you could communicate in a way calculated to stop all communication. And the best way to do that is to talk as though you were communicating and not communicate. And one of the ways you could do that would be to get angry.

You know, one of the finest ways in the world to shut a communication line is to start a randomness of some kind going through the mails. We write Jones a letter and we say, "Dear Jones, What the merry hell is the idea of . . ." That's a wonderful way to stop that mail line.

He will write back and say, "I didn't, he did and furthermore you are . . ." Got it?

And then you, being incensed, will say, "Well, if you feel this way about it, then you can go to . . ." And then he doesn't reply.

So as we start down into MEST we start cutting communication lines. The descent down the Tone Scale is the descent into MEST.

How do we create MEST? We create MEST simply by second postulates which are untruths and which we make very sure are observable untruths, which are entheta, one kind or another. And we create MEST. It's very easy to create MEST. All you have to do is get mad and get apathetic and put lots of particles into the communication line.

Now, you know how I discovered that originally? It might be of interest to you. I discovered it myself. I found out in trying to get out information to the organization that when I typed it and it then had to be copied on a stencil and then the stencil had to be given to somebody else to be run through a mimeograph machine and then those stacks of material had to be distributed by yet somebody else—I discovered I didn't have a communication line.

One of the oddities was the directions on how to run a thirty-six-hour intensive. All of those directions were carefully typed by me, they were all set up: thirty-six-hours intensives were being done all over the place. There were certain definite things you had to do—certain provisos in connection with it in order to make them fairly successful. And this was typed onto a stencil and it was run through a machine and it was placed by the manager of the Elizabeth Foundation at that time, very quietly and very securely, in the back of a file drawer and was never distributed. Similarly, five other bulletins of great interest to Dianeticists were carefully stacked on top of it, all finished and ready to distribute, but were never distributed. Don't think that didn't cause some randomness! I would be very often talking about these bulletins without being aware of the fact that they had never been received. You got that?

Female voice: Yes.

It was randomness of this character introduced with malice and forethought into the original Foundations which caused their demise and the unhappiness of the people connected with them.

Demises are caused by sending out four communications in a row and then the receiving end produces the fourth one sent as the first one offered at the other end. You see how this would be upsetting? The fourth one modifies the first three but doesn't contain what they contain. So it looks completely insane and idiotic and that was exactly what people intended to have happen that didn't want the Foundations to survive. And they didn't. See that? A person can't have very good intentions to do a thing like that, but nevertheless, that was what was going on.

Well, I learned, earlier than that occurred, this interesting thing: I just learned it by observing what was necessary to create a communication. I found out that if I cut the stencil—I myself cut the stencil—and placed it in the hands of the mimeograph people, that the material got out faster. See, we'd cut one via out of the line. Ah, very interesting. Let's cut another via out of the line. I'll cut the stencil and spin it off on the machine and hand it to people. And communications got through with the greatest of ease. No difficulty at all. Follow that?

And I said, "There must be some law at work here." The less MEST in the communication line, the more communication. *Ne-hab!* The less MEST, the more communication. And that was the birth of the Tone Scale. In other words, the boys helped us out. Might never have learned that if it hadn't have been for this other activity in stacking up those things in the back of that file drawer, see—I just might never have, because it was a very important thing to me to communicate to auditors and get communications from them.

4 So the more MEST, the less communication; the less MEST, the more communication, up to this interesting point where you get a don't-know terminal. You get a terminal that is unknowable and, then again, we get a failure of communication. Thus we do

have affinity and reality entering into the matter even though we have a thetan standing there who is invisible. You got that now? Because sooner or later you will run across this conundrum and you will say, "Now, wait a minute, he says, 'observable terminal'—*aaaaaab*, a thetan—and then it says at the same time that an invisible thetan is the best condition to be in, which doesn't make sense."

Well, an invisible thetan isn't the best condition to be in. A thetan who loses his ability to be visible or to call attention to himself, goes out of communication. Hence, my words a little while ago about Saint Mouse. See? In other words, communication is in itself in the same band that a game exists. So as long as we have terminals and knownness, we have communication—as long as we've got affinity and reality. So therefore we have to have intention.

Well, communication itself is a very arduous definition and if you think that we're putting up barriers by putting up rules as to how to communicate, the rules that we're putting up is an invitation to stay in the band which as-ises things, see, and which still retains a game. And if we do this, then we continue to have communication, and bad things that come up will be as-ised. They can't help but be as-ised. But we lay down this first little rule in the Code of a Scientologist. That's just a request to go on communicating about Scientology.

We start running disparagement, upset, entheta of one kind or another, we simply cut the communication line just as thoroughly as though we wrote an angry letter through the mail. You see? See how that could be?

Now, there's many a person been around you who was using words and who wasn't communicating—many a person. Now, someone who stood and argued at you by the hour was using words in a way to make you disgusted with words, which themselves are the building blocks of communication. And if this person could work this operation and make you thoroughly enough disgusted with words,

he would make you disgusted with communication by identification of words with communication, do you understand? Now, get the operation. He's standing there saying, "Wrab-wrab-wrab-wrab-wrab-wrab-wrab-wrab-wrab-wrab." He's apparently talking, see? Well, he's talking all right, but he's not communicating. And if he then holds up to you these very things that you use for communication as bad things (he's making an example), he himself is dramatizing "impossible to communicate." Now, that person is a tough person to handle in a preclear's bank only because he was pretending to communicate and he was wrecking communication. You see this? So therefore he becomes hard to handle in the bank. Why is he hard to handle in the bank? Because the total postulate back of all the lower-scale things he was doing with communication was "impossible to communicate."

An angry man is saying, "Don't you communicate with me or anything else." And if you have a man standing there or a woman standing there being angry and you just put out a communication line in their general direction, their anger goes up in velocity. They get more angry. Did you ever notice that? Well, why do they do that? It's because their postulate is that communication is impossible and you, you dog, are showing them that communication is still possible. You're alive. You can still talk. And if you can still talk, therefore, you are making them a liar. They're standing there going, "Yap-yap-yap-yap-yap-yap-yap-yap-yap-yap-yap." And everything they're saying adds up to, "Communication is impossible. You'd better not communicate with me."

A cactus has this postulate very thoroughly. And you communicate immediately with a cactus on a MEST basis, with a terminal very handy there, and it tells you that communication is impossible. But one time, just because I was interested in the personality of cactus, I started throwing postulates into a cactus. You know, "the day is nice," "the world is wonderful" and furnishing the acknowledgments. And the cactus went *theaaaab*, wilt. Now, you think you saw a cactus perishing. You didn't. That isn't what was happening. You saw the armament and postulate of the cactus perishing. Different thing. Actually, the cactus

was better off wilted than it was fully armed. It was actually freer. Now, that's an oddity. I'm not just being slippy with my logic. That's a fact.

Now, if you start talking to a man who is angry—talk to him with a sufficient distance and you will find out that the most amazing things occur if he cannot immediately reach you to strangle you. Something interesting occurs. His anger goes *zoom, boom, thud*. He starts to get sorry he was talking to you and he does all kinds of odd things. What you're doing is unmocking this thing which is pretending to communicate but isn't communicating. And what you do is unmock the pretense. You get a little bit of distance there so that you're out of hand reach and you have this interesting thing occur. The individual *now* has to communicate and comes upscale. He has to still reach you.

Well, here we have, then, in the Code of a Scientologist—not to go on with the rest of the Code—not any barriers. But we have propped open a door and, from one to ten, we're trying to keep a door open, see? We're trying to keep a door open by describing the passageway and the door. That's all we're trying to do. And we start knocking these off, you know, and say, well, we won't follow six—*"To discourage the abuse of Scientology in the press."* What would happen if we didn't discourage the abuse of Scientology in the press?

Well, a lot of things would happen. The press would just go on yapping on an entheta line, one way or the other—just go on printing up stuff and saying this same dramatization—there's no communication with Scientology. Well actually, the press—this is based on this—the press is not a good communication line. It never has been; it never will be. You just open up a newspaper. It's a highly generalized thing, it is devoted mainly to entheta, it is not trying to inform, it's trying to tell people how impossible it is to communicate to anybody anywhere. And that is the usual newspaper in the world today.

In Spain, which is a fairly high-toned country in spite of its more recent adventures—it's quite interesting to look at the front page of it and find out that it has a dedication speech to the memorial and a discussion of some literary work and the fact that fishing has now

opened in some quarter of the land. And that is front-page stories. And we go on through it and we finally find on the back of the last page in the bottom of the column—we find there was some things happened in the police department. There were a couple of people murdered and there was a bomb thrown and so forth and that's the end of that, see. Well, those newspapers are quite avidly read.

Newspapers went off the deep end with a fellow by the name of Willie Hearst. Yeah, and we'd hardly call him William Randolph—that's too dignified and he certainly was never very dignified. And Willie got himself a handful of idea. And it was a handful of idea, it wasn't an idea. And his papa, Senator Hearst, had gotten there, one way or the other, and Willie started up and really more or less invented yellow journalism. And he more or less began his career as a newspaper publisher by sending a photographer down to Cuba to cover the war. And the photographer wrote back from Cuba. He says, "There's no war down here." Well, yes, the Cubans were supposedly rising against the Spaniards in hot insurrection about 1897. The photographer says, "There's no war."

And Willie, as a great genius, knowing now how you sold newspapers, ha-ha, sent him back a despatch and said, "*You* send me the pictures and *I* will furnish you the war." And he did and that war was the Spanish-American War. A cute boy.

Went off half-cocked on this completely haywire theory that all you did was have to publish enough entheta and you were all set and you would sell newspapers. And it didn't work then—newspaper circulation dropped. And it doesn't work now. And you know why it doesn't work now? It's because it isn't communication.

Now, everybody thinks that the things like the *Journal American* and other papers like this are doing a tremendous amount of communication. They must be selling lots and lots and lots of copies. They are not selling as many copies as they should for the increase of the population during the interval of time. In other words, we plot the increase of the population, we plot the number of copies they have sold per year and we find out we

have a very steep fall on the sale of papers. And another little test. There is a paper in Washington, DC, called the *Evening Star*, which has tried to hold to some communication within its pages. It's not a good paper; it's not a bad paper. During the Republican regime it has been made to publish a lot of things it ordinarily wouldn't have published. But it looked very much a hundred years ago—it's a very old paper—just like the Spanish papers that are being published today. You had to go through all the pages and look at the last column in the paper to find that news, you know, about the police.

I was looking through an edition of 1868, I think it was, one time down in the *Star* offices and we got over to police reports—last column, bottom of the page, buried as far as you could bury an item—and the leading item in the twelve lines of crime was this: "An actress was murdered last night at the national theater." Next story.

Now, I grew up around newspapers and communication lines—worked on them. Another paper there called the *Daily News*—a Scripps Howard paper—which believes that you should publish quite a bit of news of immediate moment and so forth. The Scripps Howard lines, however, come halfway between the *Star* policy and the Hearst policy, it's just about halfway between. Hearst had two papers in Washington, DC, at one time, and they were very fine papers. There were several papers there. There was the *Washington Daily News*, the *Evening Star* and, I think, the *Journal* and the *Herald*—might have been the *American* and the *Herald*. I've forgotten the name of the other paper. But these two papers were Hearst papers and they were big papers when he bought them. Huge papers. And these two papers occupied their own buildings and so forth. And there was the *Washington Post* which was a little old paper that crept along—nobody paid much attention to the *Post* in those days. But these had been big papers—the *Herald* and, maybe, the other one was the *Tribune*. These two were big papers.

And I'll tell you something about yellow journalism that's quite interesting. Today, the two Hearst papers of Washington, DC, have both failed—the only papers to fail in

the last century. And they have both failed and they have been bought by the *Post*—the *Washington Post* has bought both of them. And the *Star* is still going on and the news isn't so bad. It still can communicate somewhat and it's still going on. And the *Post*, having inherited some of the Hearst policy, is now slipping on its circulation, in spite of the fact that it has every comic strip of any importance in America. It's got all the comic strips and that's what most people buy papers for in US—to read what Pogo is doing or so forth. But they haven't got Pogo, by the way, that's the only one the *Star* has got. They've got all the rest of them—pages of comics. Doesn't sell the *Post*; *Post* is slipping; stock is becoming less and less worthwhile. It inherited enough Hearst policy to kill itself.

And so this is the history of the great newspaper empire. Actually, Hearst received, continually, tremendous sums of money to beat the drum for this and that and to ruin this and that in the country and is the slimiest trail of material you ever heard of. It's taken up now and we have several tabloids around the world—*Daily Mirror*, *Truth* in Sydney—*bleah*. Love Nest—Oh, “Professor Caught in Love Nest.” And we find some old tramp was found sleeping in a garbage can, but they've got it blown up to “Professor Caught in Love Nest!”

And this stuff doesn't communicate. And we wonder why these papers rise, fall flat and go away—because they do do that. They go on for a few years, selling more stock in themselves, trying to beat their advertising up. Advertisers think these newspapers are communicating and so they buy tremendous quantities of advertisements in them and then wonder why they don't sell more of their products. Interesting, isn't it?

In other words, here we have this terrific postulate called yellow journalism and we have its lack of success. Here, less than a half a century after it was invented, it's a gone dog. This should tell you that there is something peculiar going on and that thing in the Code of a Scientologist would only stay there as long as that postulate hangs around.

If newspapers would determine not to communicate, well, let's at least duplicate as far as they are concerned.

But don't fail to communicate with the newspaper. Just communicate with them and tell them they can't communicate. That's one of the trickiest things you can do, you know. "We would be very, very happy to give you a story. Do you have a good law firm? How are your solicitors?" You're awfully interested in their solicitors.

I had a reporter getting white and green on this one time. He was a very important boy, he'd been sent around to nag us to death and so forth. He had his pockets full of money, too. No kidding—he'd been bribed to come around and write some bad stories. So I kept talking to him about the quality of his paper's solicitors. I wanted to know who they were and where they were and so forth, so as to occasion our solicitors the minimum amount of trouble if he published anything. And I was very conversational about the whole thing, told him I'd give him all the information he wanted—anything he wanted to know and so forth. And after we were about twenty minutes deep in it, I said, "You realize that a tape recording has been going this entire time of this interview." And he looked around and couldn't find any microphone because it was sitting on the desk in front of him. And it was on a remote wire and it was being recorded at high fidelity. He went away. He was upset.

Newspapers are not communicating. So don't use a non communicating medium. If you're going to communicate, why, just go communicate. If you've got to communicate on the subject of what you're doing, go find yourself a radio spot or something. You know? Either that or just buy some time on the radio. Chip in and buy fifteen minutes every week and take the more able speaker in the group and just give us a talk on it. Of course, it's not very easy to do here in Great Britain where there is no purchasable radio time. Or is it? 8

There's Radio Luxembourg and there are other radios on the Continent which are listened to over here which will sell you time. And I'm about to put in a radio station that will be kicked through into Buenos Aires on the broadcast band. Been trying to do this for five years just to get a communication line. And now we've got more reasons than Scientology to have a communication line, see? And so we're working very solidly in the direction of a very, very good broadcast station. I would say offhand about a million watts was about what we would need. Now, average peanut-whistle station in the US is about five to fifteen thousand watts and one station that can be heard the length and breadth of the US is only a couple of hundred thousand watts. So you see that there is a possibility. I, by the way, don't think it's a couple of hundred thousand watts anymore. I think it was cut to fifty thousand and it's still heard all over the country. So we can really boost up some wattage—we'll get ourselves a communication line. So why should we use non communication mediums? Therefore, when you want to talk, don't use a non communication medium through which to talk. Got it? Either patch up the thing or bypass it and still communicate.

9 Well, I'm not going through the Code of a Scientologist to you. I'm just giving you a little dope here. A little hot dope.

Now, we take these Axioms. Do you know that an individual who tries to communicate through and past these Axioms will eventually fall on his face? That sounds real strange. But if these Axioms remained entirely unknown to you on a forgotten basis, an implantation basis, your communication lines would eventually fall flat.

"Understanding is composed of Affinity, Reality and Communication." That's Axiom 21. What if we didn't have that Axiom? Hm? We'd say any kind of communication is better than no communication.

Do you know there was a fellow by the name of Schicklgruber. He was a corporal, I think his rank was. And he got mad all the time. And the area he was talking in was so

low on communication, anyhow, that they thought this was communication. But do you know what all this talk finally amounted to? The more he talked, the less communication there was. And the more he talked, the more solidity there was. And when he had finally talked enough, the only answer he had left was a solid particle known as a soldier. Now tell me he was communicating. Because the more he talked, the more solid particle began to come out of the area from which he was talking. In other words, he talked himself down to the solidity of a tank. They'll now tell me he was communicating. He was *talking* but he was *not communicating*. Now, we know that—Axiom 21.

We could have realized that this man, yap-yap-yapping from 1933 (as far as the world was concerned) on, would have eventually sent solid particles our way, because he wasn't communicating. He was making solid masses where he was and trying to shove them off with force. And that's what he thought—he thought he was communicating all this time.

A lot of people around him thought he was communicating, too. And they all said, "Gee, the best way to do, then . . . If this is communication—oh yes, we know now, you just get mad at everybody and break all the shop windows. You kill off all of one race. You tell everybody you're supermen. You build more tanks, you build more planes, you chew everybody up."

Was it communication? No! Other people had to communicate back one direction or another and there *yet* has not been *enough* communication on the subject of this fellow Schicklgruber to as-is all of the debris which has been left around—because the world thought he was communicating, too. And then they *stupidly* started sending back particles of equal magnitude. And of course, it made ridges and rubble.

Do you know that you could have talked Hitler right straight out of existence when he first started talking if you'd been convinced that he should have been talked at? You know that he could have been made to disappear from the German national scene—not with ridicule, but with communication. And the mistake that the rest of the world made

in the early days was *not* to communicate in his direction. They *didn't* communicate in his direction. They *ridiculed* in his direction and that *again* was not communication was it? Hm?

He got to power because of a lie! He said the Weimar Republic had failed utterly and completely because of the meanness and the wickedness and the dirtiness of England and the US and so on. He told them that these countries did not want Germany to have any kind of freedom. With a little more communication on this point or that point—a little more calm talk into Germany really would have been communication and Hitler would have blown his brains out in 1934! Isn't that interesting? He would have! He's an angry man. All you had to do was communicate at him. Axiom 21: "*Understanding is composed of Affinity, Reality and Communication.*" So you might have realized that he couldn't have understood anything.

You might have realized that your understanding of the situation depended to a very, very marked degree upon measuring this. And there was no affinity and there was no reality and there was no real communication—so that must have been insanity. And everybody more or less agreed that it was insanity. All you would have had to have done was to have *talked* at it. And if you'd *talked* at it, it eventually would have been *talked to* and it would have gone by the boards. You would have entered understanding into Germany. But there had to be communication to put the understanding there. And the wrong time to communicate was when you had to send solid particles—when I had to be out there on a solid particle dropping solid particles on solid particles—and when you had to be diving under things to keep solid particles from coming down. You get the idea?

When you see somebody who is pretending to communicate and isn't communicating and you want to unmock him, all you have to do is *communicate* and they blow up! But don't *you* have a piece of MEST there to blow up with it. You got it?

10 Now Axiom 28 becomes very, very interesting, because it's a long and it's a complex and it's an involved Axiom and it couldn't possibly be all this involved. If communication

as-is-es MEST, what are we doing with the MEST of Axiom 28? Hm? Well, it just means that Axiom 28 had better not be a buried series of postulates operating hidden and unknown to us. If you can memorize these Axioms, you will blow these stable data. If you can't memorize them, you're having trouble blowing them, you're having trouble grasping them and therefore you are having trouble with them on the track. The darnedest therapy you ever ran into are these Axioms.

Frank, down in New Zealand, has finally come to the conclusion that a constant study of the Axioms is the therapy his group down there needs. And he's set them all to work at it now.

It would amuse you very much that Jack came back to America saying, "Well, it's permissive, the study of Scientology, you know—I mean, well, I'm not going to force anybody to memorize Axioms." And we worked him over when he came back—we worked him over. He came in there walking about five feet off the ground, he thought, but it looked to us like he was walking five feet under.

So we said, "Well now, Jack, one of the first things we want you to do is to memorize all those Axioms."

And Jack said, "*Eeeeeek!*" He sounded like an air-raid siren. He went into rebellion. But in Scientology we actually work as a very, very good team. It's the fact that we're handling so much randomness that we sometimes look like we're not a team. But in a case like this, you see the teamwork suddenly develop. Jack would go someplace and sit down to swear quietly to himself and he'd find himself talking to an auditor about it. Anyplace he went in Phoenix he would find himself talking to an auditor. People had spotted him and bird-dogged him, not because I'd said so—because they knew this had to be done. And about twenty-four hours later Jack walked into class and he said, "I decided to memorize the Axioms." Twenty-four hours after that he walked in and he said, "I can't, it's killing me, it's killing me." He had somatics; he was all upset. Twenty-four hours after that he

walked in and said rather proudly, "I have the first ten memorized." And he memorized the rest of them. It was quite interesting. And after that he became merciless, I hear, on making people memorize the Axioms.

- 11 But this complicated thing, Axiom 28, should be of great interest to you: "*Communication is the consideration and action of impelling an impulse or particle from source-point across a distance to receipt-point, with the intention of bringing into being at the receipt-point a duplication of that which emanated from the source-point.*" Now, actually, it isn't long enough, but I was ashamed to write the rest of it. And so wrote *Dianetics 1955!*, which is the remainder of this Axiom. Now, you thought that was a long Axiom, didn't you? It sure is, it's about twenty-five to thirty thousand words long—contains the double horseshoe and all the rest of it.

Now, the Formula of Communication is probably something—it also seems upsetting at times: Cause, Distance, Effect with Attention and Duplication. But that's only one direction of the flow, you see? So the Formula is also Acknowledgment, Origin, back to the original Source-point. But there's a whole book about it, so we won't worry about that. But we've certainly got to know that much about it. The component parts of communication—now believe me, the component parts of communication as just Cause, Distance, Effect, which is the most elementary and incomplete look at communication you would ever do—are all very necessary to an understanding of communication. So much so that when you process any of its component parts, you win. You can process any part of communication and win.

Another little joke on Jack, by the way. He called me up long distance—he called me up long distance from Washington State, which is about Lord knows how far away and he told to me he had just discovered a terrific process. A lot of Jack's processes are very good, but this one was very amusing. He called me up to tell me about this: that making people invent answers was a terrific process and he'd just invented it and was using it with great success. And I said, "Thank you very much, Jack."

Very often people think I am agreeing with them. I'm not agreeing with them, I'm acknowledging what they are saying. That sometimes is upsetting to people, but it's a fine line of division which I find a very broad line of division.

Somebody says to me, "So-and-so and so-and-so and so-and-so."

And I say, "Fine."

And they say, "Well, now, what do you know, he agreed with that."

"No, I didn't agree with that. That's different. I acknowledged what you had said."

And then sometimes people rush off without any further conversation on the subject or waiting for me . . . Another thing people do is fail to get my attention sometimes before they start talking and that isn't a good communication either. If you don't have somebody's attention and you start talking, probably the first third of what you're saying will disappear before he looks up. And then he isn't aware of the fact that you said the first third or something of the sort and so when he then agrees to what you've said, he doesn't know what you've said. You get the idea? You see, it's a completely missing point.

So anyway, to show you how these things work out, Jack got to New York City and he called me up on the phone and he says, "Why did you agree with me that I had discovered that process about answers?"

And I said, "Well, Jack, I didn't agree with you."

He says, "Well, darn you," he said, "it's R2-71." He says, "Why didn't you tell me this?"

I was teaching this to people from *The Creation of Human Ability* over in England. He slipped his cogs enough to "invent the process," you see, a little bit later—what he had done was, not invent a process, but cognite on a process. And the only reason I'm bringing this up is, this is a difference: He all of a sudden discovers the workability of something. So it's one thing to *know* the words and contents of the music and another thing to play the song. Follow me?

Female voice: Yes.

So it's one thing to *know* all about this Formula of Communication and it's quite another thing to cognite on it. And if you cognited on all the parts of the Formula of Communication and the material in *Dianetics 1955!*—and really cognited on it—you'd certainly come out of no-communication in the darnedest areas that you didn't know you were out of communication in, see? You got this?

12 It's quite important for you to understand this. Now, one of the darnedest processes you ever wanted to run in your life is just make a preclear sit there and knowingly go through each step of a two-way communication—get the attention, intention, all the rest of it.

It says here the component parts of communication are: Consideration, Intention, Attention, Cause, Source-point, Distance, Effect, Receipt-point, Duplication, the Velocity of the impulse or particle, Nothingness or Somethingness. Gee, those are a lot of things! And do you know that there are more of them? Acknowledgment and Origin aren't there. They're in *Dianetics 1955!* That's why we have to sort of paste the back cover of *Dianetics 1955!* on the bottom of page seventeen in *The Creation of Human Ability*. We just paste it there as "footnote." But you make a person go through the entire communication cycle of a double horseshoe with every component part of communication and it, *abb*, near kills him. Apathy and upset of all kinds start running off of this fellow!

And you say, "All right, now let's get the consideration that you're going to communicate."
"All right," he'll say.

"All right. Now let's get the *intention*—the *intention* behind your communication, that is bad or good, of what you're going to affect. Now let's get the *attention* of that with which you're going to communicate. And now let's be the *source-point* that is going to communicate. And now let's communicate. And now let's see the idea go across that distance of space and arrive with the other person. And now let's make sure, now, that they had the original attention which you can put into the original commands. And now the intention of receiving the communication. Their intention with regard to

the communication.” You get the rest of it. No reason to go on with this. And you make a double horseshoe all the way around and make the preclear do *each one* of these parts.

I have often thought that we probably ought to write them all down to just make it a standard process—you know, *each possible point* of the double horseshoe. I don’t have to do that—to write them down. You shouldn’t have to do that either. You just sit back and just note which of the parts that now come next on the double horseshoe. It’s a way of running them on preclears, see. And make, then, the *origin* communication. This now gets your attention—this live thing, see—gets your attention. Now, it has a consideration that it’s going to communicate an *intention*. Now, it is going to communicate *something* and have it impel the idea—vocalize the idea—impel it across space to you. You receive it and so forth.

Boy, if you really go through those paces, it’s terrific. But if you, as the auditor, have to sit there and sort these things out as you’re fronting the preclear—just, you’re looking at the preclear and you sort these things out—you’ll find it’s an interesting therapy. It starts as-ising various tiny blocks on your communication line.

You say, “But nobody could possibly go through all of these steps every time he says everything.”

By God, you better had not have everything on automatic in the Communication Formula—because that’s what it adds up to. Let’s just put nine-tenths of that Formula on automatic. Let’s just expect it all to occur. *Boom!* And that’s what people are doing.

Well, that they can communicate at all is fantastic. You have to put this into an awareness level if you really wanted to get a fellow into perfect communication. You’d have to be in an awareness level of each one of these points and be able to perform those points thoroughly before he could then duck them out of sight.

If you wanted to cure a stammerer, you would write up this whole Formula, carefully considering every part of it as a two-way horseshoe, see? And just put somebody through

each pace of it and then put them through each pace of it again. And they get all these things on automatic and they start talking. But that's only addressed to talk.

How about a thetan who can't stand up in space and squeak? I'll be frank with you, I have a hard time getting a squeak out and I found the only trouble with this squeak business is that I have depended on too many automaticities—and the automaticities are part of the body structure. See?

- 13 Now, you could go through the Formula yourself, but that's what it consists of. And any halt or trip or error which I have made in talking to you about this—and I've stumbled a couple of minor times in talking to you about this—is because I've been drilling this myself in space—all by myself, see. And I've gotten it over so that I can get a squeak. And if I practice on it quite a bit longer and so forth, I'll get more than a squeak. But that would be the way to get somebody to talk sitting in empty space: He's exteriorized, he's sitting in an empty space, he's no longer looking at facsimiles, he's actually looking at the environment. And you would just have him postulate and consider and unconsider each one of these points as it went through, in order to get a double horseshoe to an imaginary but live second terminal. You would get *it* to go through all of the things until he got the idea and then *he* goes through all the things to get to the idea. Boy, he starts stuttering as a thetan. And that's superior to being totally mute as a thetan.

Now, do you see how you'd turn on somebody's ability to talk? You just take this 28 and you'd make a good list of every part of the double horseshoe of exactly what he had to do each time. And it's a good thing for you to do it, too. And then just drill him on this while he's exteriorized. He'll just get apathetic.

You'll say, "Oh no. We don't have to go through that long thing again, *do we?*"

Yes, we do, because he's set it up on automatic in ages past and then the machinery which he set up has now deteriorated and *no* longer exists as effective machinery—but he is falling across it as unknown barriers to his own communication line. He just can't

say, "Well, now I sit up in space now. The easiest thing to do is just do the perfect thing. I will just send this beam across and, you know, I'll just send the thought across and the person will receive it and there's no reason to articulate any of this and I'll just do that and that's all there is . . ."

Oh yeah? Well, that would be all right if he weren't falling across old machinery. But the old machinery starts to come alive, it starts to set itself up. And its first action is to stop his communication because it is now inverted. Once it was supposed to assist and now it's inverted and stops. And that's why a thetan sitting in clear, empty space cannot talk. And why I, today, have no more ability than to squeak like a mouse.

By the way, the first time that John drilled a thetan over a considerable period of time into communicating in empty space, why, the guy finally got up to a nice high-pitched squeak which was audible to *human sound*. And he got the thetan up to an ability to say, "Hello, John" in a high squeak, in the middle of the room.

One of the things that's destructive on this is the person then goes out and, in this high squeak, speaks to somebody as an unknown terminal. And of course, the radiation of all this communication coming from nowhere and so forth usually knocks the thetan flat, because you get a back burst of energy. *Kaboombo!* Discourages them. They say, "I better not talk to people that way anymore. These waves of horror and terror which are coming at me are too much for me to handle"—which is why he gets so upset.

Now, the totality of communication would be done independent of time, wouldn't it? A totality of communication would be done entirely independent of time. Is that so?

Audience: Mm-hm.

You're sure?

Well, it's not true. A totality of communication would theoretically simply as-is the game. It'd as-is time, too. So you would have no level of agreement across which to communicate. You'd have no level of agreement on the time continuum—I've been talking

to you about the time continuum. You wouldn't be in the same time continuum, so you wouldn't be communicating. So communication, when time itself is badly aberrated or upset or nonexistent and nonagreed upon, is very difficult.

Now, there's the theoretical level that you simply could totally communicate and everything would as-is. But it would have to be given on any given time continuum. Got that? Any given time continuum might get a totality of communication for that time continuum and it would as-is, just as such.

But this is too highly theoretical for us to handle. We are interested in time *continua* and *therefore* we should never at any time attempt, at this time, anything more than communication in the same time continuum. And then we don't get any accidentals. Why is this? Because you have known terminals, known cause-points and known receipt-points in the same time continuum and you have for a totality of communication too many unknowns in terms of terminals and so on.

Now, I'm not saying it can't be done. I'm merely saying at this time we don't understand it. See, it's a principle that we can grasp in theory as a theoretical statement but which is evidently not graspable in actual practice or application.

15 Now, one of the main difficulties that a fellow by the name of Siddhartha had was trying to tell everybody that they should do a totality of communication without communicating. All he had to do was conceive of the essence of mind and they were all set. There's no ladder to it. It's an impossibly high concept. The process which comes closest to it that we have is "Sit still, hold the two back corners of the room and don't think." If we just have the fellow sit still and not think, we get nowhere. If you don't believe this—sometime try it—just try sitting still without thinking. Now, according to Buddha, he would have gone right straight on upscale. But according to our experience, without two stabilizing corners, you go straight on downscale. Meditation, therefore, has its limitations and is in itself a sort of booby trap. Because meditation is a sort of an "only one" idea of

“I don’t have to communicate. Something will simply happen and we’ll be all set.” In other words, there’s not enough understanding in it for communication to take place. And I don’t think it’s an understandable principle, but I think it’s a booby trap and that’s my candid opinion of the matter.

Because we keep gaining as long as we keep communication in mind and the formula is communication. We keep making gains, we keep getting greater abilities. We’re changing IQs, we’re doing all sorts of interesting things. And we’re not doing anything to amount to anything with sitting still and not thinking—not even in terms of action.

I mean, we could take communication completely out of action and so forth and sit and contemplate our navels in some fashion or another and it might be interesting, it might produce phenomena, but to date I’ve never had it produce a Clear. You follow me? Well, there’s an impracticality to this totality of communication, but there is *no* impracticality to the finite levels of communication as we understand them in 21, 28 and *Dianetics 1955!* There isn’t any impracticality. It’s the most practical thing you ever heard of.

So that you can take any concept and put it on a two-way communication basis and you’ll start making gains. Therefore, an auditing session always has the bonus in it of communication—*always* has the bonus of communication in it—*if* communication is there.

Now, we don’t go all out and say, “Communication is the total answer to everything” for the good reason that it’s not. But communication is the total As-iness of everything if carried out with a total understanding of everything.

So your processes add the understanding of everything to the universal solvent which will as-is everything. And between these two things, you can’t possibly lose. Therefore, in auditing make very, very sure that that top of the page paragraph is there. You are the auditor. There is the preclear. The session is in progress. Communication is going to take place with all of its parts including acknowledgment. Now, you don’t have to do

this crudely, you don't have to do it precisely. You can do it in a very relaxed way and still get away with it. But you've got to do it if you're going to audit.

Now, establishing these terminals—the character and *intention* of these terminals—is absolutely *vital* to an auditing session. If the intention (auditor) and intention (preclear) are not there as well, you do *not* have communication. So arrange these things before you begin sessions and sessions work. Fail to arrange them and all of the brilliant processes in the world will *not* function.

Thank you very much.



DATA OF COMPARABLE MAGNITUDE, PART I

LECTURE 13

A LECTURE GIVEN ON 11 OCTOBER 1955

58 MINUTES

Want to talk to you this morning about comparable confusions. It's a very funny thing to be talking about confusions—confusions of comparable magnitude. Quite interesting. Fascinating. 2

We know in the Logics—of the earliest Logics—that a datum can only be measured by data of comparable magnitude. If we think this over for a moment, we see it's very true. We cannot even get time without two particles—it's not possible.

A particle sitting all by itself in a bit of space does not move. As soon as we consider the space to have anchor points which are live, solid, visible anchor points, of course, we could consider this particle to have motion. But if we just consider space as space and without any dimension, we cannot have motion with just one single particle. Why? Why is this? It's because there's nothing to move in relation to—not the possibility here at all of *perceiving* motion.

This particle could actually be going in wide circles. It could be jumping up and down or doing almost anything, but the truth of the matter is there would be no other influence

to interact with it. And so it would not have observable motion and so it would not be in motion and so there would be no time.

Now, this is the formula of the "only one." An "only one" is a person without a person of comparable magnitude, in his opinion. So therefore he has no time and he jams on the track. Well, that's the end of that lecture.

You should get that, though. Unless we have an interaction between and amongst two or more particles we have no time. And unless we have, in the upper echelons of thought, a datum of comparable magnitude we cannot evaluate a datum. So therefore any datum standing by itself remains unevaluated. Thus we find all patterns of logic and thought to consist of one of two things: either a well-aligned series of data of comparable magnitude, or a confusion. You pays your money; you takes your chance. You're going to get one of the two.

- 3 Now, logic is a parade of data of comparable magnitude even though datum eighty-one, or a billion eighty-one, and datum one may be widely different in magnitude—the first datum and the last datum in a chain of logic may be incomparable—one may be tiny, one may be huge; one may be of vast importance, the other may be of very petty importance. Here is the problem.

A gradient scale draws between them a sequence of data, and any datum there compared to the datum to the right of it and to the left of it, you might say—to give the thing direction—would be comparable to the datum and then we would have an orderly parade of logic.

Datum one would be huge; datum two is comparable—not identical but just comparable. It's maybe not quite as large, but almost. And datum three not quite as large as datum two, datum four not quite as large by some infinitesimal difference from datum three—and so we would go on down the line. We could have ten thousand data and we would wind up

at the ten-thousandth datum and find out it was microscopic and the first datum was the size of the Empire State Building—and yet these two data would be, we say, related.

Therefore, a gnat could be considered, abruptly, a datum of comparable magnitude to the Empire State Building. One is standing still; the other is hopping about and flying around. One has enormous weight; the other has very tiny weight.

We look at these two data and we say, “These two data are not of comparable magnitude and that is the end of that and we don’t believe it.”

And somebody comes along and very slippily says, “Yes, they are, too, of comparable magnitude.”

Now, you take the datum immediately adjacent to datum ten thousand—nine thousand, nine hundred and ninety-ninth datum—and we see that it is a fairly big gnat. And the ten-thousandth one was just a gnat, you know. And the nine thousand, nine hundred and ninety-eighth datum is an extraordinarily large gnat. Get the idea? And we just move back up those ten thousand data and we find the Empire State Building. You got it?

And here we have it, then, data of comparable magnitude between a gnat and the Empire State Building. And this is a trick called logic and the favorite trick of mathematics.

Mathematics is always taking a one which is not quite as big as another one and saying they equal two. And flunking out little schoolchildren if they won’t immediately swear on a stack of Bibles it’s two and machine-gunning them down and telling them, “You’re going to go home and your parents are going to throw you out in the street because you’re failing in school, because you’re a dummy and a dunce—you’re not pleasing anybody. And if you don’t see that those two *ones* are exactly alike, we are just going to grind you to the last inch of your beingness. In fact, everybody is going to be unhappy with you—going to make you unpopular in class. We’re going to sneer at you. We’re going to use any mechanism we have at our command to make you assume that one plus one equals two.”

Why all this? Well, because a thetan just doesn't take naturally to it, that's all. He can do it, he can do anything. But it's an unnatural thing to do, to say a gnat is like the Empire State Building.

A philosophic machine is a machine which handily and without much trouble makes a gnat and an Empire State Building data of comparable magnitude. Now, actually, you have to get right down and work to make a person assume these illogics. But the way the trick is done—at which moment it becomes undone as a trick and logic becomes much more usable, since you can recognize it for what it is—is the fact you've got the gnat here and then, just by gradient scale, you've just got the Empire State Building over here, very nicely. And so that we take any two data in that chain, it would be difficult to detect which one was the larger datum. Follow me?

All right. Now, let's take a chain of confusions. Confusion. What is confusion? A *confusion* is a bunch of "I-don't-knows" that have solidified into particles that are going noplacement but traveling awfully fast to get there. A confusion is something that's sitting awfully still when it should have been a thousand light-years away by this time. Either one is a confusion. A confusion is a person who should be there but is missing. Get the idea?

A *confusion*, then, is any misalignment of data or postulates. So let's take this scale and now let's just place them all at random. And then insist that this gnat and this Empire State Building are *exactly* the same—same weight, same color, same temperature.

And somebody says, "But they're not!"

Everybody says, "Oh yes, they are. Yes, they are. You know, no getting around it. These two are *exactly* the same."

"Why are they exactly the same?"

"Well, it says it in a book by Euclipides."

"It does?"

“It says—yes—it says right there in a book by Euclipides that gnats and Empire State Buildings are data of comparable magnitude and are exactly the same size, weight, color, complexion, race, creed and dedication. So they both have the same motives and intentions in life. They are both used for the same thing.”

And what he says, “*That is confusing.*”

Why is it confusing? By a system of gradients, it would be possible to draw a concatenation here—you might call it that—this gradient: Empire State Building, next to that is a datum *almost* the Empire State Building; datum next to that, *almost* that second datum; datum next to that, *almost* that third datum; datum next to that, *almost* that fourth datum. And the next thing you know, we’ve got a gnat over here at datum ten thousand.

And Euclipides did this. He was a very smart Greek. He was a very original Greek who had picked up all of his information in Egypt and he studied very well and came home and wrote the original thesis on the subject. It was quite amusing.

I heard the other day that the Egyptians went over and studied under Pythagoras. (That was a new one to me.) Pythagoras studied under some fellows who studied with some Arabians, who had got their dope firsthand from the Babylonians, who borrowed their science from the Chaldeans.

And we had, then, a series of data coming on down the line. Pythagoras used geometry and numbers in an Arabic number system to tell fortunes. They became very popular in Greece and that was where we got numerology. And this all proves that you shouldn’t build pyramids. Oh, it does?

Now, you actually could string those apparently disrelated data together in such a way as to demonstrate to somebody that you should not construct pyramids. Oh, you could do the darnedest things with it. You could say, “Well, shortly after the invention of geometry in the Nile Valley—it is shortly after that—the Babylonians were found to have had a hand in it.” That still isn’t arcing exactly right, is it?

“Geometry is invented by people who live in river valleys which overflow.” That’s pretty good, isn’t it? “Chaldea was near the Euphrates and so was Babylonia, and so the Euphrates is a river of comparable magnitude to the Nile. These rivers are quite similar. And the similarity of these rivers are very striking. In fact, they are so striking that they both overflowed. And, overflowing, they deposited vast quantities of silt on their banks. And they tore up land markings, both the Euphrates and the Nile tore up all of the landmarks, so that every year a bunch of surveyors had to go out to survey everybody’s fields.” See, it sounds awfully good so far, doesn’t it? “So therefore, gradually there in the Nile they picked up the information which had leaked through from Chaldea and picked this up and reorganized geometry more or less on the lines that had been followed by the Chaldeans.” Sounds logical, doesn’t it? It’s all hanging together very nicely, isn’t it?

“And, later, one could then expect these things to be employed—these geometric patterns—to be employed in solids. And demonstrations of these became so common in Egypt that they built the pyramids.” Just, sort of going along smoothly, isn’t it?

“However, pyramids were much earlier constructed in the Euphrates valley. However, we can see clearly that the Euphrates valley was destroyed by erosion. Instead of building various dikes and instead of planting in such a way as to prevent erosion in the Euphrates valley, the labor available was used to build these huge monuments, so that the science of geometry to a large degree backfired. And the labor of the area was totally absorbed into the construction of these huge monuments and we saw Chaldea go by the boards.” That’s obvious, Chaldea has been by the boards for some time. It’s gone.

“Valleys are all eroded. The Chaldean priests set up in Babylon and built these huge areas in Babylon and again draining the labor from the land to put them into these huge towers and geometric patterns—which were solids—and so naturally this also happened in Egypt. And therefore we can see plainly that the pyramids never should have been built.”

We can demonstrate almost anything from anything. None of this happens to be true. It's merely logical. Why is it logical? Because we're associating data of more or less comparable magnitude and I'm associating it poorly enough so that you can see the holes in it. But it needn't be.

We could write one of the most learned treatises which would be discussed for the longest period of time down at the Royal Society of Blockbusters or something to demonstrate conclusively that the downfall of all nations is geometry—that if geometry weren't invented by any nation, nations would be alive today. But this is more fitting an essay for a schoolboy who has been being made to study geometry.

Now, geometry is one of the more vicious mathematics because it doesn't know too much about this subject of mathematics. Geometry is a sort of a stupid mathematics. It takes all of these things and then assumes more from them than anybody should possibly assume.

It says, "side, angle, side." You know, one triangle equals another triangle because the two sides and the angle are equal to the two sides and the angle.

No, no. Nobody ever invented a mathematical instrument precise enough to draw two angles which were exactly alike. And two triangles existing in two different spaces are never equal—never till the end of time.

We would have to assume a tremendous number of data to get these things equal. We would have to assume their surroundings, the quality of the paper they were drawn on, the ink quality, its manufacturer, the ability of the individual to exactly duplicate an angle, the reliability of a pen in not making one billionth of a millimeter more line in one triangle than the other. I mean, just go on, on just the imperfections of drawing, and we discover immediately the thing is theoretical and not actual at all.

And furthermore, they exist in two different spaces and they probably have two different intentions or purposes. But aside from this, they're equal.

They are, at best, data of comparable magnitude. And the thing that we must disentangle with the preclar is this: we *can* have data of comparable magnitude on any gradient scale that we want. Quite important. We *can* have data of comparable magnitude. We can say *anything* is comparable to *anything* and thereby get logic.

And the other thing we must disentangle with the preclar is an identification of any two of these data. And upon that depends, to a large degree, his sanity.

At no time do we discover data A *exactly* data B. We must preserve a certain ability to differentiate between these two *exact* data—an ability to differentiate between one 1 and another 1, even though they're standing there in an equation.

We say, "1 what? Plus 1 what? Equals 2 what?"

And you say, "Well, 1 apple plus 1 apple equals 2 apples."

"Oh, no. Hm-mm. That is not true."

You just work it around for a while and you'll see that this is wrong, because you transfer one 1 on the other side of the equation and you get 1 apple equals 1 apple and this has not existed since the beginning of time.

If we take two apples off of a tree, to our naked eye they are different. So the moment we apply the beauties of theoretical mathematics to the physical universe, they go poof!

So we see that equalities consist then of considerations—that differences consist of considerations. And all mathematics teaches us it's possible to consider anything just like that—you can consider anything to be anything.

7 It's only when an individual believes these considerations are the truth that he gets into difficulty.

He says, "All women are alike." That's an interesting identification, isn't it? You could say all these alphas are alike, as a mathematician, and then prove it to somebody and he would be very happy about the whole thing. "All alphas used in all mathematics are alike." Well, you haven't yet made MEST out of it, so therefore it is just a consideration.

Now, we say, "If all alphas are alike, obviously all other names are alike. All Bettys are alike, all Marys are alike." And we get this fantastic panorama that all women are alike. See, it's not much of a drop from all alphas are alike to all women are alike. The one is logical, isn't it? So therefore the other is logical, too, isn't it? Obviously, I'm dealing with two data of comparable magnitude. A little mass is entered into it, that's about all.

I've just proven to you mathematically that all women are alike. All alphas are alike, aren't they?

Now, in the textbooks of the nuclear physicist, we have a symbol called c which is the stable datum of nuclear physics and which if removed, would destroy all of nuclear physics and there wouldn't even be a *poof* when they set off a plutonium bomb. See, if we just took that stable datum away from them and hid it someplace, that would be the end of atomic fission.

We're going to organize a society inside of another society for the eradication of the constant, c . C stands for the speed of light. And we have discovered that c is not a constant.

In fact, we have discovered enough things about c that—one night I was talking to a nuclear physicist, he got kind of green. First, he got kind of sneery, you know. I was attacking his prime god c , the common denominator, the stable datum. And he got kind of green before I got through with him. I demonstrated to him conclusively he didn't know a damn thing about c .

Said, "All right. Now, electricity—electricity can be packed into a condenser of no resistance, can't it?"

"Oh," and the guy says, "I never heard of such a thing!"

And I said, "Well, you better get up to date in nuclear physics."

We take something that is at -270 or almost -270 , not -273 , we don't have to go that low—we take something that is 270 degrees minus centigrade and we start pouring into it

volts and amps. And we keep feeding it the juice. And we feed it more juice and more juice and we find out it has an infinite capacity.

And we could just keep pouring the juice to it and pouring the juice to it and pouring the juice to it. We can throw billions and billions and trillions and quadrillions of megavolts into this thing. And we keep packing it up and packing it up and more and more and more. This is known, you see. And now we take this thing and we heat it up. You know what happens? It goes *boom!*

And this, by the way, is one of the more interesting answers to the atom bomb. The atom bomb isn't the only bomb there is. There is the electronic bomb which is a packed-up bomb of volts and amps poured into this -270 degrees centigrade, C. All right. Another C.

Now, they're both the same, though. They're both written the same way—Arabic numeral—the C for centigrade and a c for the speed of light. That's observable, isn't it? Well now, listen. Why is that illogical and other gradients illogical? It's another consideration. They mean two different things—well we both write them C.

8 All right. Now, do you realize the temperature of the space between here and the Sun? Understand, we just demonstrated that an infinitely cold condenser can have juice poured into it and then when warmed up go *boom!* But we know that juice can be poured into this infinitely. It has no resistance. We have upset all characteristics of light.

It's quite fascinating.

Do you know the temperature of the space between here and the Sun? The exact temperature of it, of those considerable distances, hm? The exact temperature of it is -273 degrees centigrade—or thereabouts—unless you hold up something and heat it up.

Now, don't get upset, but we have said that the light that is coming across that space is not traveling in linear distance—one of the conclusions that can be drawn. And what I've just told you is shocking enough to wreck the entire science of astronomy, to wreck

the entire science of nuclear physics and to put a complete end to the science of physics itself in the field of electronics and electricity.

There goes your C datum. It was a good stable datum, wasn't it?

Do you realize that a photon coming through the Sun is running through -273 degrees? Electricity doesn't flow, neither does a photon flow, through -273 degrees centigrade. And yet everybody has been sitting around here for ages saying, "Well, these photons which flow out of the Sun and hit Earth . . . Ha-ha!" They do?

Let's go over this again. At the same temperature of inter-solar-system space, intergalactic space and all other space (-273 degrees centigrade), we can take a condenser and we can pour unlimited quantities of electricity into the condenser. It will hold an infinite capacity of electricity because there is *no motion* at -273 degrees centigrade. Electronic motion doesn't occur at that temperature. And we can actually do this other and prove it.

All right. Now, you got that real good? Well, the temperature of space between here and the Sun is -273 degrees centigrade. A photon doesn't move from the Sun to Earth.

Now, what I'm telling you is absolute fact. It doesn't move! There is no such thing as *c* 186, or whatever odd thing it is, miles per second—speed of light. You see that?

There might be this speed on a telegraph wire which is room temperature. And you might get that in testing it between heliomirrors or something, in measuring the microseconds of relay and so forth and you might get 186,000—that's the way they tested it, by the way, right here on Earth, providing it was room temperature. But now that you take it down to 100 or 200 and, well, you could only have to take it down to about 200 C and you'd find the motion on it was gone. Well, astronomy is calculated on this figure.

So, the way they figured it out originally, a couple of guys got together and they said, "Well, when that binary occludes itself, why, we will then know the speed of light."

And I had an astronomer one time—I took this in the university, I also got it explained to me in calculus class, explained to me in surveying. It was also explained to me in nuclear physics, in atomic and molecular phenomena classes and so forth and I never got it! I'll be frank. I wasn't a charlatan—I wasn't a slippery character like the rest of the students around there. I just sat there trying to get this through my skull.

And they said, "Oh, yes, yes, I want to pass." (That's what they were writing on their examination papers.) "So this is all understandable to me."

Well, they could put the figures down in sequence, but it didn't make sense about these two occulting or occluding binaries that went spinning around and therefore c was 187,000 miles per second or whatever it is. They keep changing their mind on it, recently, by the way. Yes, c has changed at least two or three thousand miles per second in the last two or three years. They claim it's getting slower. This is real wild.

Anyhow, I sat there like a good boy and I kept asking, "Now, you explain it to me again. Now, these two stars went out, *whish!* And you could tell at the moment they went out that the shadow of another star over here fell on that star and that occluded that star, and the moment that went out, then when you saw the shadow and saw the position of the other star, then here on Earth you measured this and then immediately calculated how far it was . . . Well, this is all very interesting, but how did you know how far apart those two stars were?"

"Well, *I guess* . . . You're going to flunk this course, Hubbard!"

It's the only answer I ever got. They had assumed a distance someplace in the problem and nobody would admit it. It was the slipperiest piece of logic you ever saw in your life. They had assumed a distance way out there and then had confirmed it and then had calculated the speed of light from it.

And I found nothing about this that was upsetting. I'd just as soon anybody would assume a distance and calculate a speed of light. I'd just as soon assume this, so on. But don't

try to tell me it's true! I'd just as soon they considered this. I considered lots of things. I remember I was talking to a girl once, when I was about seventeen, and—well, we won't go into that.

Well when somebody comes along with a bunch of phony data and says, "This is truth and you are going to swallow this or we're going to swallow you," I'm reasonable about that, too. I'll wait till I'm halfway down their throats or something. And then I'll say, "Well, if you say so" or something on this order, "but I don't have to believe it!"

Never to this day, I've never believed this constant called c —and it is the fundamental constant of nuclear physics.

Now, in quantum mechanics they also have another thing that's quite interesting. This mathematics is an interesting mathematics. It is an exact mathematics, as all mathematics are, except you have to add random numbers in all of its equations to make it come out right. **10**

Be on this order: 1 apple plus 1 apple plus 865 equals 2 apples.

And you say, "Huh! All right. What's the 865?" "Well, you have to throw that in there so that the 2 apples will be at 2 apples over here."

"No, come off, now. Where did the 865 come from?"

"Well, we put it there."

"Well, what does it represent?"

"It doesn't represent anything. It's in there so the equation will balance."

"Well, who dreamed it up?"

"Well, we have just found out that we always have to throw 865 in there when we deal with apples. We deal with pineapples, we throw 162 in there."

You say, "Oh no."

"And you guys are buildin' bombs?"

It's something on the order of how they figure out airplane propellers. It's the cutest thing you ever saw. Somebody takes a jackknife and he whittles a propeller. And he sets it

up in a test mount and he tests its turbulences and its drift and drag and its ld ratio—and he gets it all straight and you’ve got it all set now. And they balance it out and whittle a little bit more and it’s a nice propeller. Nothing wrong with it at all.

Mathematician comes along and he draws a formula *that long*, you know, clear down, page after page after page. They’ve got the formula of this propeller. And then he sends this over to the factory and he says, “Well, this is the propeller.”

And the mathematician over there writes down, figures it out, puts it all on a graph, takes various descriptive geometry pictures of this propeller, gets it all set and so forth and turns it over to the metal shop. And he says, “There’s your propeller.”

And the metal shop says, “Gee, we’re glad to have that.” And one of the mechs in the metal shop goes over to the test lab and gets the wooden propeller. Because they’re not the same propellers when you’ve looked at them via mathematics and they never have been. They’re not the same airfoils. That is why they have wind tunnels.

And yet in studying aeronautical engineering, you are always oppressed by having to express everything in a mathematical form. These curves may or may not be expressible in a mathematical form but, certainly, the builders never use them. That’s good enough for me.

You get the idea? We’ve translated data of comparable magnitude and they find it insufficiently comparable to construct airplanes that fly. First place, probably nobody knows why airplanes fly, but there’s a lot of theory on the subject.

When I was first studying this subject, they said it was the pressure on the bottom end of the wing. And when I next started to go into the subject a little time later, I found out it was the vacuum on top of the wing. And I’m willing, at any moment, to find out it’s the heat on the leading edge. Any moment, I’d just as soon find that out. There would be another explanation for it.

The point is, here is a piece of MEST flying. There's also something very interesting, is here on Earth they can't build flying saucers yet.

Some of us put our heads together over in Silver Spring the other day and invented the flying saucer. We found a law which is the damndest law—it's been lying there ever since. You'd be interested in this law: "As mass approaches infinity, the force required to move it must approach zero." That's wrong.

You know that in order to make that car out there move faster, you've got to put a heavier motor in it. Or is that right? Is there something wrong with that? To move a car faster, you have to put a heavier motor in it and burn heavier fuel. Have you noticed car motors getting more and more powerful and smaller and smaller? They're probably getting more and more powerful because they're getting smaller and smaller.

I had a little British bike I used to take cross-country runs. It has an over-size sprocket but it has a 150-cubic-centimeter motor. This is tiny, this is almost model-airplane motor, you know—little tiny thing. And it outruns by miles per hour, miles per gallon and verticals and everything else—it outruns a Harley 45-cubic-inch. Well, this is something like dropping a billiard ball in a can of coffee, you know. I mean, it's just that comparable size. **11**

You have a little tiny 150 cc motor which is developing more horsepower, more usable and effective horsepower. But both bikes go about the same speed. This is very amazing.

Now theoretically, if you wanted the Harley-Davidson motorcycle to go faster, you would have to put a bigger motor in it with more cubic capacitance and then it would go faster. Except if you put one just a little bit bigger than that, it would probably fall to pieces because of the weight and it wouldn't go faster. The actuality is, is the way you get the Harley to go faster is to put a smaller motor on it. This sounds incredible, but the rhythm and lightness of the stroke has a great deal to do with it—cubic capacitance has very little to do with it.

This is an actual fact. I mean, this Triumph Terrier 150 cc motor, in the US, in most of the road races and so forth, is running everybody down and running right over them. It's the tiniest motorcycle motor in existence. Oh, I suppose there are smaller ones they put on Jamis, but they're not motorcycle motors, they're bicycle motors.

This is a fantastic thing, isn't it? One asks the question "Why does an automobile motor run?" We don't know. We do know this, that you can build one theoretically and put it on the test blocks and it doesn't function the way it was supposed to function.

I suppose it has something to do with the lightness and rhythm with which the molecules of gasoline are—or carbon or something—are hitting the front wall of a cylinder. And the thrust and stroke probably has nothing to do with it.

Could you see that there might be some weird factor at work in there? Because it is true and is demonstrable that you need lighter and more rhythmic force to drive larger bodies.

One of the kids at Silver Spring got kind of upset one day. We were standing there and we were figuring this and we were saying, "Well now, isn't that a funny thing? The physical universe exactly approximates a thetan."

A thetan who uses postulates to move things and get things done is touching very lightly, isn't he? And he really moves things around and gets things done. It's only when he gets in there and tries to force things around with energy masses that he doesn't get anything done.

And all of a sudden, mechanics, the physical universe, began to approximate a thetan. Because as the mass to be handled approaches infinity, the force required to move it must approach zero. And we move this far enough back, we get a thetan.

But a thetan doesn't come from that mass, you understand. He's there and he built up the mass. And as he departs from his ability to postulate, of course, this MEST stuff departs from its ability to move.

Anyway, Don and I were discussing this and we got this all figured out—got it figured out very nicely. And we said something like, “Well, I tell you, Don, you go down to the South Pole and I’ll go up to the North Pole. And you make a postulate in this direction against the South Pole and I’ll make a postulate in this direction to the North Pole and we will just straighten Earth up on its axis very nicely.”

And Bill was so deep into this, he says, “Oh, no, you don’t!” He said, “I like the seasons!”

But you would have to be an awfully light-touch thetan to set Earth straight on its axis. And the trick in handling a body is to touch it lightly enough.

As an individual gets lazy, unable to move around, unable to produce immediate force reactions, move boxes of matches and all this kind of thing—as he is trying to do this, he is using, actually, more force than he needs if he can’t do it. 12

And we know this by experience. You have to be able to make a light enough postulate to get mass to do anything.

Well now, getting a matchbox to move is difficult because it doesn’t have enough mass in it to be moved easily. Sounds funny, but a thetan would have difficulty moving it, whereas he might not have much difficulty moving a heavy oak table or a house or Earth.

Now, when we get up to moving Earth, it’s probably very easy to do. When we get up to moving the whole solar system and the Sun, it’s probably so easy that we don’t dare think about it right now.

We had a series of experiments, actual experiments, which seemed to demonstrate this basic law. And we were perfectly content to have holes in it and everything else, but I assure you that the society must be wrong with relationship to mechanics, since we have yet to have a *good* motor. And we’ve got a lot of things that grunt and roar and so forth, but we don’t have a *good* motor in this society yet.

There must be something wrong, then, with the basic laws of mechanics. And the thing that is wrong with them is Newton’s law of interaction. We discovered all this because

Newton's law of interaction can be violated with great ease. You can drive something forward without paying any attention to Newton's law of interaction and get away with it.

Newton's law of interaction depends on comparable magnitude. You only get interaction when you have a comparable magnitude of mass and rhythm. And when you have a very comparable magnitude of mass and rhythm, you get interaction.

Now, you wonder where the devil I've been going with all this stuff. Well, we're describing aberration and confusions of comparable magnitude.

13 Do you see that something would have a law which might be workable in a very finite band but would not be workable outside a certain reality, hm?

Let's say that in Alabama—Birmingham, Alabama, you can't spit. You'd get arrested if you spat. That's a law, isn't it? And we go outside the city limits and we find out we can spit without getting arrested. In other words, this law about spitting is good only in Birmingham, Alabama.

Similarly, the law of interaction. The law is, for every action there is an equal and contrary reaction. That is Newton's law. And that is *only valid* in a very thin limit. And is only valid with regard to masses of equal rhythm and magnitude.

We only get an interplay when we have a similarity of mass and wavelength. Now, that's important. The interaction, then, between the gnat and the Empire State Building is darn poor.

We start to move the Empire State Building to the right and Newton's law of interaction says it will promptly move back against us, to the left, with the same force that we moved it to the right. You know? For every action there is an equal and contrary reaction.

Not true. It couldn't be true.

Now, actually, we could stand there and kick the Empire State Building rhythmically in a certain way and it would fall down—just as Caruso can sing a note and break up a glass. Now, there's not much *force* in his singing, but glasses broke because they got into

resonance and vibration. You can explain this very easily. Well, resonance and vibration has something to do with this.

The wind moves the Empire State Building all over the sky. Also, it moves the Washington Monument. Now, don't tell me the number of pounds of pressure in the wind is actually sufficient to wobble this thing on its foundation. "Oh well, yes, see, it has constant pressure."

Well, it isn't constant pressure. It goes *whip, whip, whip, whip*. And we figure all this out and how much it is and it becomes illogical.

Now, I'll show you how idiotic this is. Do you realize that if you stamp on the ground that Earth moves back against your foot? You actually displace Earth and it moves back against your foot when you stamp? Did you realize that? When you stamp on the ground, Earth moves to that degree out of position and moves back against your foot to that degree. Did you know that?

Ah-ah, you guys are out of agreement with the physicists.

Do you realize that every time you try to move something it kicks back against you? Do you realize everything pushes you as hard as you push it? You really don't agree with this, do you? Well, that's Newton's law of interaction. And it's the law used in finite physics and even in nuclear physics. It's a basic law of physics.

And it says immediately: nothing can be done about anything anywhere, so we may as well all quit. If Newton's law of interaction were 100 percent true, there would never be anything capable of putting anything else in motion. So it must be some kind of a modified statement and probably not a law at all.

Do you know where it comes from? Thetans make considerations about morality. They say, "In this society if I do anything to you, it will be the same as happening to me." And we get the Christian impulse of "Do unto others as you would have them do unto you." These are all consideration-level laws of interaction, see?

14 On the physical plane, we get this silly law of interaction, we get these other things. Now, everything you do to everybody then has to be done to you. You're walking through a crowd, you jostle somebody, therefore you have to be jostled as you go up the street by somebody else, otherwise it isn't equal and balanced.

That's not true. You'd go crazy if you tried to follow that law all the time. Do you know that? You would go mad—be no hope for it.

But the law *is* true when you have *two masses* which are almost *exactly* the same masses, they are of comparable magnitude. When a billiard ball hits a billiard ball, the billiard ball doing the hitting imparts some of its motion to the second billiard ball. But it, itself, stops or kicks back. Isn't that right? Hm?

Well, if we've got a couple of billiard balls, they'll interact, but other data don't. Just because you throw a billiard ball down the length of a billiard table is no reason why the billiard table moves. Did you ever notice a billiard table move because you moved a billiard ball?

Well, Newton's law of interaction without any modification states the billiard table moves. And we've never observed that, so it's not true. And it doesn't happen to be true either and is the stumbling block of physics.

You follow me?

This universe requires two data to have time—two particles to have time. To have an opinion about any datum requires *another* datum. To evaluate any data, you have to have *two data* or more. You can't evaluate *one datum*. You can't understand *one datum*. That's the only datum there is. There is no other datum comparable to this datum.

And you won't understand it. When they get ahold of God, they invent the Devil so you can understand how good God is and how bad the Devil is. Those are two data of comparable magnitude.

Christianity talks, then, all the time about monodeism and gives us two gods—most fantastic piece of illogic. It just makes your brains go creak! Nobody could possibly understand God unless he understood the Devil. But he understands the Devil by understanding God. Now, nobody could understand the Devil or God unless both God and the Devil existed, do you understand? He could walk up to a datum and the datum was “whoop,” see? And he’d say, “Well, this datum ‘whoop,’ now, I have the opinion, ‘rrooo.’” In order to get an evaluation, he would have to give an opinion of equal magnitude to the datum.

But now he’s got two data. And then he’ll go on evaluating this other datum with regard to his “rrooo.” See that? There’s a datum there, “whoop,” he puts in “rrooo” and then thinks he understands this primary datum “whoop.” All right.

He walks up to a jelly bean, he’s never seen a jelly bean before. There’s not two jelly beans, there’s just one jelly bean sitting there all by itself, disrelated to anything he’s ever seen, he thinks.

So he says, “Say, what is this? What is the purpose of this jelly bean? What is this thing? Smaller than I am, I’m not a datum of comparable magnitude to it. There’s nothing else around here its size, shape. Well, do you know that that looks like a grubworm!”

He just thought of one, see, a white jelly bean and a grubworm. Now he has two data and he goes off and explains to somebody that sometimes grubworms petrify. And he has understood the jelly bean. There’s no understanding. If there are two jelly beans there, actually, there was a better possibility of understanding them. Why was there a better possibility of understanding them?

Well, they’d have to be of comparable magnitude; they couldn’t be the same jelly bean. You couldn’t have the same jelly bean there twice. If you had the same jelly bean there twice, you would never understand the jelly beans. So what you’d have to do is realize that some jelly beans are a little larger than other jelly beans and some are a different

color than other jelly beans and now we can start describing these jelly beans. And we might be able to get it down along the line to a point where we had an understanding of the subject of jelly bean. But if the thing was there twice, it couldn't be compared to itself, by itself. It has to be compared from a slight difference. So it has to be comparable, it has to be similar, it cannot be identical. Hence, identities make no logic. To have logic, to have understanding, you have to have data of comparable magnitude—in this wise you get time. You get time because two data can move in relationship to each other and you can still tell them apart slightly. And so you know how the time is going. You see?

In other words, to understand anything, you have to have a datum of comparable magnitude, and this is the entire subject of engram restimulation.

- 15 An engram goes into restimulation by your effort to understand something you observed in the environment which does not have a *second datum* next to it. You see a post, you get an engram of a post and now, between the two, you understand the post you saw. You understand that?

See what an engram could be for? People use this and use this and use this, and this is restimulation. On a higher plane, it is logic. In order to resolve a confusion, then, it is necessary to conceive confusions of comparable magnitude.

To understand a post, a dog, a formula, anything, you have to have formula of comparable magnitude. To understand a man, you have to have men of comparable magnitude. You see this? And in order to process any manifestation, you had better have a manifestation of comparable magnitude or get the preclear to invent one.

And in view of the fact that the hardest single item to understand is a confusion, therefore, to understand a confusion, you have to have confusions of comparable magnitude, which is the thirst of individuals for confusions.

When they don't have confusions enough, they can't understand confusion. Therefore they start to *do* confusions of comparable magnitude in order to have *enough* confusions in order to *make* confusions as-is.

Now, this is the business of Matched Terminals. Two terminals, similar, discharge one against the other and you can understand them. One terminal all by itself simply discharges against *you* or discharges against nothing—just stays there.

Now, out of all the bric-a-brac which I've been giving you here, there's one thing I want you to keep very close on the subject and that is: to eradicate any condition you must work with conditions of comparable magnitude. Don't work with *one* condition; don't work with *one* bad leg, with *one* preclear only, ever. You understand? Because you will never understand *it* or *them*.

And in view of the fact the hardest thing to understand is a confusion, you can resolve confusions easily by getting confusions of comparable magnitude. The preclear will do this obsessively if you don't do it in processing.

And this is the whole mechanism back of the apparent desire for problems. It's an effort to get problems of comparable magnitude to understand the problems you already have.

This is used many ways in processing, as I will tell you.

Thank you. Thank you.



DATA OF COMPARABLE MAGNITUDE, PART II

LECTURE 14

A LECTURE GIVEN ON 11 OCTOBER 1955

58 MINUTES

All right. Now, on this October the 11th, 1955, I want to tell you more about data of comparable magnitude. 2

I've given you the theoretical background roughly as follows: that data can be compared to data of similar scope and importance—similar subject, similar intention. But when data of dissimilar subject, intention, scope, magnitude—they cannot be compared.

When any datum stands as an “only datum,” it then has a tendency to persist and the persistence of a datum depends upon the un-understandability of the datum. When we do not understand a datum, it tends to persist. We keep it around, looking at it, saying, “What is this thing?” And if it's only one thing, then we don't know what it is. Follow me?

Now, the only mechanical difficulty with this datum is that it is only *one* thing. If there were *two* data, or better still, eight or nine data similar to this, we could then understand these data, since we would have data of comparable magnitude.

Now, the entire subject back of Matched Terminology, to go way back on the track in Scientology, depends upon just this fact: data of comparable magnitude. When we have data of comparable magnitude, they discharge or cease to persist. And this, when it gets

into solid energy, is represented by the fact that there is an erasure of the two data which are set side by side. They mechanically discharge one against the other and so change and disappear. Follow me now?

If we put *four* data there, two pairs of matched terminals, which is known as *Double Terminaling*, we get a more rapid discharge. You follow me?

Female voice: Yes.

An individual, then, does not have *time* when he has a datum of comparable magnitude and has *no* time for it, since it does not then move or stand in relationship to another datum. Time depends on two or more particles—two or more particles. One particle doesn't make time, so we get a timeless datum and thus get things floating on the time track and drifting into present time and out of it at will, looking for a comparable datum.

If you could figure every one of the engrams you get into restimulation as a poor pathetic thing that was taking a cruise all around the universe to try to discover another datum, you would have a very good understanding of what restimulation is. There aren't two data there, so the thing never discharges.

3 Now, an individual stands and looks at a present time problem. The present time problem is in present time, but the present time problem calls up data of comparable magnitude out of the engram bank so that one can understand the *singularity* of the present time problem. And we get the mechanisms of restimulation—why things go into action and restimulation.

One sees a present time problem concerned with disease and gets disease into restimulation in his engram bank. Thus the item in the engram bank and the item existing in present time environment pretend to be data of comparable magnitude. If they were very close together they would discharge one against the other. And there is no telling, then, how many successful engrams or locks or energy masses you use all the time.

See, there's no telling how many successful ones you use. They would come up into present time and as-is a present time problem and as-is themselves and that would be that, *poof!*

You go down the street and there's a scream of brakes and you have an engram—scream of brakes and nothing happened and nothing happened there, nothing happened there—just *wham, wham* and you don't feel particularly nervous about it. It instantly discharges and dismisses and doesn't hang up.

But if one hangs up on an individual, it means that they were not of comparable magnitude, intention or proportion, that something has gone wrong here—that the present time problem did not follow along the predicted curve of the engram bank and something like this is liable to stay in restimulation.

Fellow falls three stories and doesn't get hurt. This gives him an interesting computation on falling. "Falling is fatal," the engram bank says. He falls and gets hurt. But he fell and didn't get hurt.

He'll go around talking about this. He'll say, "I"—you know, yap-yap-yap-yap, yap-yap-yap-yap, endlessly, you know? And I can just see him now telling his great-grandchildren, "Once upon a time I was working at such and such a building and I fell and I fell three stories and I didn't get hurt."

What's he telling them for? He has at once two things in action. One, he is trying to attract their interest and, two, he's wishing somebody would come up and say, "Well, I did, too."

But when *you* come up and you say, "Well, I fell once three stories or four stories and I didn't get hurt either," he becomes upset. Why did he become upset? Actually his story is unmocking.

There are people around who do nothing but this, obsessively. They aren't trying to unmock you or anything. They just go into obsessive duplication with you. You say, "I fell three stories and didn't get hurt."

They say, "I fell three stories and didn't get hurt." It isn't even true, they just say this. You see that? Hm?

Audience: [various responses]

Well, this is the mechanism of restimulation, you can see it on every hand. It is also the mechanism of gaining interest.

- 4 Now, if you can do the only thing that was ever done, you of course have something that's unmockable. You've got something then—you're stuck with it. After a while you get tired of this darn thing and you say, "Hey, hasn't anybody else ever won a footrace on ice in zero weather at the North Pole? Please."

For years somebody has been entertaining the troops, people, parties everywhere, see, with winning the footrace on ice in the dead of winter at the North Pole. Very unusual. Raced it with three polar bears, he did. Quite a story. After a while he gets tired of telling this story himself. It's still there. He gets bored with it. Other people have failed to laugh at it, failed to acknowledge it here and there and, although it still might be a successful story, he doesn't want to tell it anymore. He's tired of having that particular story around. He thinks he might have a better story someplace or another.

So he then starts looking pathetically for somebody who won a footrace on ice, at least. He will start reading books on the subject of footraces and about ice. He eventually in another lifetime becomes an expert on glaciers or something.

You see? It's an "only one" incident. And although people will laugh at it because it's unusual, they aren't too happy about it either. An "only one" incident is sitting up there. But if you tell it to other people, they mock it up and therefore you've kind of got two incidents. There are a lot of hopeful things to do about this "only one" condition,

you see? A lot of hopeful things. But *all* of these things add up to one thing which is comprehensible because it talks about “two-nesses.” And this *one* thing is then very comprehensible. Data of comparable magnitude. The early logic in the lists given in 1951.

Now, let's add this up to tolerance for confusion. Can people tolerate confusion?

There is a thing called “threshold of confusion.” Anyone could be said to have a threshold of confusion—possibly quite different than anyone else's. A Londoner has a certain threshold for confusion. A person in Edinburgh has a threshold for confusion. A person living in the country would have a threshold for confusion, but it's not necessarily the environment in which they live, which is what has made psychology an unworkable subject. It's relatively unworkable for this reason: that it has a bug in its basic assumptions. And that bug is that Man's well-being depends on his conforming to his environment. That is one of their sovereign assumptions.

And they tell you this. They announce it early in their textbooks. Also they say, “The spirit and anything connected with it—that's a matter for religion and we have nothing whatsoever to do with it.” And they have several other idiosyncrasies. In other words, you can't throw out a body of data if you are studying something. See, you've got to study a body of data and you've got to study what really relates to that data. You can't go discarding things in all directions and saying, “Well, we'll just discard that because it seems the thing to do at the moment. We'll just discard all that and therefore so-and-so.”

Actually, Man's success depends upon him making his environment conform to him. And if Man did not make the environment conform to Man, he would not now be alive and be Man. And when you're striking at the very heart of Man's success on Earth, you want to be wary. Sooner or later Man is going to find out what you're doing and eat you up. And just why this unpopular, dull subject—which says amongst other things that you cannot change your IQ—it's the science of status quo, not the science of the mind.

5 If you were in psychology and you went on throwing out any data that didn't fit with your data and you went on telling Man that he had to conform to the environment and you went on telling Man these *other* things, one way or the other, sooner or later Man would realize that you were working an operation on him—that you weren't doing a science at all, see?

Do you know that many things can be pitched as a science which are really just an operation, you know, just hocus-pocus? And somebody hangs this word on it. Actually, psychology doesn't even fulfill the definitions of science. It was something that was born out of physiology in 1879, in Leipzig, Germany, under the hands of a professor by the name of Wundt and is *not* a study of the mind; it is a study of behavior as mirrored or seen in physiology. And it is a physiological study and it is not a study of the mind and has eventually gotten honest enough to admit this.

But you see, as long as the thing sat there, everybody said, "Look. Something is sitting on the subject of the mind." And we have a phenomenon that—we were talking about it yesterday—it's a camouflaged hole. We have a camouflaged hole. We don't observe that there is a hole in the structure of Man's sciences there because there's apparently something sitting on top of it. It's a *camouflaged* hole. There's apparently something there, therefore the position is occupied and taken care of, see? So nobody then does anything about that or takes care of that communication line at all or thinks there's anything to be done in that communication sector.

And one day somebody stumbles across this thing and finds out that there is no terminal there—it's a hole. And it isn't passing the communication lines and nothing that is sent to it really gets returned properly or anything of the sort and that it's causing a considerable randomness in Man's society. We have realized that to a marked degree and that is why we have studied Dianetics and Scientology and why these researches were originally embarked upon—because there was a camouflaged hole there, not a science.

Now, if you were to look over an office—give you an example—you would see people sitting at a lot of desks. You know there are a lot of desks in this office and there are people sitting at every one of them and every desk is a different department, let us say. Obviously then, every department in that office is manned. And then let's say that things in that office don't run right. One of those people is not a terminal—he's a camouflaged hole. Got it?

But because you sit there and you realize that the function of this or that is being cared for—there's a person there, isn't there? There's a department name there, isn't there? And as long as that department name exists and that person exists, a tremendous amount of traffic is not being handled in that office and, sooner or later, *boom!* In that quarter you will get a sudden explosion there. Things will start to happen—randomity will shoot all the way through the office. You see this?

Therefore it is a dangerous thing to have a camouflaged hole in an office or in a society—it's a potential piece of confusion. And in the society itself, we have these very often in a family. Nothing is running right in the family, see? And father talks about how *hard* he works. And he comes home and he sinks down in the chair—oh, is he exhausted. And he works and he talks about it and everybody has to wait on him because he *works* so hard. He brings in two pounds ten every Saturday. And everybody says, "This poor man."

And one day the younger son or the daughter happens to be down at the works. "Poor father, why hasn't he ever been promoted up to a point of where he'd be permitted to handle a shovel so he could get five pounds?" It's because the jerk is sitting there. He's not paying attention to his business. He's a camouflaged hole in the office and everybody down there knows it. So they don't pay him. The devil with him. The family is convinced it has a breadwinner—doesn't have. Eventually, the daughter or somebody gets darned tired of this and goes out and gets a job.

And he says, "Well, my own child turns against me" and so forth. Get what's happening? Here's a whole area of confusion. People aren't eating well, they aren't being clothed well, they aren't being housed well and we all think, "Well, it's the economic system or the Chancellor of the Exchequer, the mandates of the king" or something like that. It's none of these things. It's just because there's a camouflaged hole in the family and the camouflaged hole simply is not operative. And it's occupying the position, but it's not doing the job.

6 Now, actually, there's a method of detection which can be utilized by an office manager which is quite interesting. All he has to do is find out whose work he is doing. And the moment he finds out he's doing somebody else's work in the office, he knows he has a camouflaged hole. It's about the neatest thing that you ever wanted to run into.

"Say, let's see. Whose work—I've been awfully busy this last week," you say, you know? "Gosh. [whistle] Hammer and tongs, day and night. Boy, have I been busy! I shouldn't be busy. Well, look at that basket. That's all *my* work. I haven't been doing my work. Hm. Whose work have I been doing? Well, let's see. I spent Tuesday night addressing envelopes. Wednesday night I spent in conference with a bunch of people that hadn't gotten any mail. Thursday night I spent straightening out some files. Fri— wait a minute! What the devil is wrong with the Filing and Addressing Department? Was a girl and she comes to work every morning and she's working and she's—gee, she works awful hard. She sits all day long shuffling pieces of paper. And she types things out and she addresses envelopes pretty much. There she sits."

She's doing this when she's being watched and the rest of the time she's going *this* way. It's a camouflaged hole in the office. It is in the good interests of management to detect these things before they produce an explosive confusion. You know what could happen in the vicinity of one of these camouflaged holes? Gee whiz. You're liable to get all sorts of complaints coming in. The complaints come in to the camouflaged hole.

Gets orders to do something and answer a bunch of people who are upset. They say, "Oh yes. Yes. Get busy on it right away."

And all of a sudden three-quarters of the customers of the office are upset with the company and its income starts off *zzzzt*. Somewhere around here—somebody isn't in communication with something. All the manager has to ask himself is "Whose work am I doing?" Got it? And there's the answer.

It's quite interesting because these things exist all too frequently in a group.

Now, psychology has existed that way and it gives us a hard time because people come around to us and they say, "Why, this is all cared for. What are you people um . . . doing anything about the mind for? Why, psychology has known that for years. We are psychology, ha, ha, ha, ha! Psychiatry takes care of insanity. I think you people are crazy to be studying the mind." So we as a group have a couple of camouflaged holes, see?

People get poured into these asylums on an assembly belt. You know, poured in, poured in, poured in, poured in. Must be *something* happening in there—more of them, more of them!

And they come out, *dubbb*. Get poured in, come out.

Seven hundred and fifty thousand persons every twenty-four hours are admitted into institutions in the United States.

That's what a camouflaged hole can do to a society. A psychiatrist must be a very, very good man, however. He studied twelve years to get there. Nobody says what, but he studied twelve years. And you couldn't possibly do anything for the insane, because look, you didn't study twelve years. And you only studied four or five—ten times as much and more effectively.

So the government is sitting down here saying, "We've got these things all covered. Now, why are these people so ambitious about the whole thing? It's nonsense. Must be a racket. Oh, what we like are nice, constant people, you know. People who know their business and have proper degrees from the proper places."

Truth of the matter is, if this is what it means to have a degree in these subjects, I'd rather go down here to the latrine in Hyde Park and get one issued me. It doesn't matter. Nobody ever cured a case with a degree. It just helps like the dickens to be validated so that the public doesn't think it's being preyed upon, but that's about the only good that it's going to do. Did you ever set up a certificate and have it audit the preclear? Won't do it. It just sits there and says . . . Nothing.

All right. It's a camouflaged hole. Theoretically, somebody could have a certificate that did not denote any training or action or processing, see? And preclears would look at it and say, "Well the man must be auditing me." Now he's thrown into confusion about the whole subject—just because of this one thing. You see how it could be? You could have a mock-up standing there in the society—which *is* a random area but it is an *apparent* datum.

Now get that, because I've just described, completely from beginning to end, aberration. And we call this thing the *stable datum*. Now, when we say *stable datum*, we're referring to Axiom 53: "*A stable datum is necessary for the alignment of data.*"

In other words, we have to start with one datum before we get data of comparable magnitude.

7 We say, "In this confusion there's a datum four feet tall and everything else compares to this datum." Now, anywhere on this chain of gradients from the gnat to the Empire State Building, you could select one datum—if it were in that order and with that intention and did refer to that chain—and say, "That is the stable datum." And then everything compares to that, this way, and everything compares to that, that way, and you've got order.

But let's get somebody who takes a look at the chain of stable data from the gnat to the Empire State Building and says, "The stable datum in this particular case is geometric forms because the Egyptians built pyramids and therefore we can understand completely that the gnat is the same as the Empire State Building because the Egyptians built pyramids."

This just doesn't ring a bell. It's because pyramids don't belong anywhere on that chain of logic. And yet the individual is liable to get this.

And what do you know, in that chain of ten thousand data he's liable to find fifty or sixty which relate to pyramids. And so he moves over here into a little pile of data all by itself and he says, "That's the subject." And this is the subject that tells why gnats are the same size as the Empire State Building. But nowhere in the subject do you find any gnats or any Empire State Buildings. Get the idea?

Well, that is the individuation of data. That's how individuation of data comes about. You make some kind of a boner and you get an individuation of data. Now, that's all very well. But if you do this too often, you will have a confusion of data.

Here you have an apparency of related data which *you* say does "the gnat to the Empire State Building" stunt. And yet this little area of data does *not* do "the gnat to the Empire State Building" stunt. Got confusion.

You've run into that with me. Occasionally, I have told you that such and such and so-and-so unmocks such and such and so-and-so. Well, it did in the experiments given. It performed that way in the experiments given. But there must have been some other data of one kind or another which probably I was unaware of and you were unaware of, which did not then make our data or our auditing of comparable magnitude. There was something haywire here someplace.

And most of our work in this time is simply aligning our stable data and aligning our auditing forms so we can produce the same stable result. Hence, we get these things about communication bridges and stopping a process before you start another process, and starting a process and all of that, see?

We get these various methodologies—like how you do it, the rudiments and so forth. We agree upon these things, more or less, simply because they are closer to the subject which we are tackling—and that subject is the mind.

And the mind is a gradient scale between complete sanity and complete insanity, isn't it? From the gnat to the Empire State Building, see? It's a gradient scale. And there *is* a gradient scale between complete sanity as an unimaginable height and complete insanity. There's a bridge between those two points. In other words, there's data of comparable magnitude all the way up the line. And the Six Levels of Processing which we are studying right here are no more and no less than a gradient scale of comparable magnitude, so that your preclear isn't suddenly run on the comparable magnitude four feet up the line before you've started the line—because he won't get it. He won't be able to bridge it because you haven't given him data of comparable magnitude. Now, we get that?

Male voice: Yes.

All right. Therefore, aberration itself is the introduction of a datum which pretends to be a stable datum and which someone pretends everything can be aligned upon but which doesn't align. And that is insanity.

Insanity is the assumption of a stable datum on the consideration that everything aligns upon it, whereas nothing aligns upon it. That *is* insanity in terms of data.

A man has a confusion. In order to unmock the confusion, he injects stable data into it. Having the stable data in it, he is astounded that the confusion does not as-is or die down. He is upset because this doesn't happen, but nevertheless he's stuck with it. And so we get these wild vagaries of consideration on certain subjects.

Somebody has the stable datum that the place to put beds are in livery stables. He's therefore nuts. Everybody knows he's nuts. He won't even be employed by a livery stable. Where, as a matter of fact, he once walked in and, always expecting to find something in his wife's bed, found a horse in the bed. Explained it by saying, "Horses sleep in beds." Horses don't ordinarily sleep in beds but they did *once*. He says, "Now I understand horses. They sleep in beds." And he has a stable datum on which he's going to align the entire

subject of horses because maybe this was borne home to him in an engram or a moment of great shock or upset, see?

All right. We plant in somebody's head during anaten, poor level of understanding—you can only do this during poor levels of understanding for the good reason that an individual will as-is practically any data there is with enough ARC. So he'd have to be pretty low ARC to have something thrust at him and he wouldn't be able to comprehend even the moment was there.

Unconsciousness is a sequence of alert moments which are not as-ised. It'd absolutely make you shudder down to the rim of your being to recognize that a person who has been anesthased is, at any instant, conscious of any operation or pain done on him and is never once unconscious even though he's lying there unmoving. Every datum which comes in, one after the other, is known only for that instant and is not related to the data before or after it.

He then doesn't clearly recall what has happened to him, because none of this was recallable. His unconscious period is disassociated from the rest of his life but is a consecutive series of this. If you care to feel pain at its exquisite, topmost height, simply feel it during an anesthetic.

Afterwards, you will agree with everybody that you didn't feel anything because you don't remember feeling anything, but the truth of the matter is, is during the period, you felt everything.

This is very, very slippery, you see. We don't have related moments of pain. They don't even stay in relationship to each other. And therefore we have areas of confusion which have pain in them. We start to run them out as an engram—none of this associates with any of this and he jumps all over the bank and so forth. We start through it the next time and he starts to relate it, one way or the other. We run through it again, he's remembering more and more of it. We run through it again, he's remembering more

and more of it. And we run through it again and it starts to deintensify. And we run it again and he's remembered more or less all of it. And we run it again and it's gone. But that's very interesting that it can be erased at all. If it were never recorded, how could it ever be erased? Well, it must be recorded in a moment of consciousness, not a moment of unconsciousness and so it is.

Each instant of the operation or engram is a fully conscious instant, disrelated from every other instant in the engram and at any point along the line of unconsciousness, the person was totally aware but only of that moment. Any time you want to feed somebody some anesthetic to help him out, all you're doing is relieving him of the past memories and the future expectancies of the period. That's about all you're relieving him of. You're not relieving him of the sensations of the thing. It's quite an interesting thing. This is a very, very deep subject which all of us have to some degree studied and a lot of us to a tremendous extent.

You get a fellow who hits his thumb with a hammer and we say, "What happened?"

"I don't feel any pain. It's all numb. The whole thing is gone."

And then we start running him through this incident and all of a sudden there's more and more scenery suddenly comes out of it, there's more and more incident suddenly turns up here as though we were opening an accordion or something. That's because we have taken any moment and disrelated it from the consecutive moments of time. And now if he doesn't have a confusion of comparable magnitude someplace on the track to as-is this other confusion so they'll discharge against each other, you've got an engram which is floating in present time. And he has a continuously sore thumb and that is a chronic somatic illness.

This is a very simple rationale if you look it over, see? Each instant of the engram is itself a datum without comparable magnitude. It is so intense, he is so concentrated,

that each incident is dissimilar from every other incident. Therefore no incident in the engram as-is and the engram as a whole—if there's no comparable incident coming up the track—no engram as a whole then as-is if there is not a confusion of comparable magnitude in its vicinity.

So not only do we have datum to datum in the engram needing to be of comparable magnitude in order to as-is, but we also need an engram of comparable magnitude to this engram to have it as-is. And if we could do these things, life's wonderful. If we can't do these things, we've got a bunch of stuff stuck in present time and we've got a confusion. So we are not only studying confusion and the stable datum—anything can be a stable datum, you know, *anything* can be a stable datum, it's just that the people who are crazy have stable data that don't align with anything and so we say they're insane. You follow me?

That's insanity. Stable data all unaligned would be insanity. Stable data aligned would be sanity in the field of logic. See this? **9**

We are studying also, then, this other thing, which is data of comparable magnitude, which gives us logic and gives us the relationship of the stable datum to other data. And we are studying another thing that is very useful and important to you—very important to you: the only way you get rid of a confusion is by confusions of comparable magnitude. So we can handle a confusion now without having to handle the stable data.

Now, let that sink in for a moment.

Instead of addressing the subject of logic as logic, address the subject of confusion as confusion. And you will find out this interesting thing—that you can shoot out of a bank all of the stable data that you can put your hands on, and have left a preclear who is very confused.

It's very important. You can shoot out of a bank, erase and knock out by various mechanisms—the stable data—leaving a confusion. Let's say we have a big, possible

confusion up here, but somebody has said, "That is a nice, big confusion," see? There's a confusion and we said it's *a* confusion. We've named it, see? And we've said, "It's a confusion because so-and-so, so-and-so. All horses sleep in beds." But it's a confusion because of this, but we've explained it.

Now, let us say, let's shoot out of this fact that that thing up here is a confusion that horses sleep in beds and any other relationship we can find in it—what will we have left? We will have a *unmoored* confusion. We've now got a confusion. And a thetan not being able to duplicate this confusion and not able to get any logic into it, has just cut it adrift.

So if you shoot the stable data out of a bank, you cut an enormous amount of confusion adrift in the bank and leave on your hands a confused preclear. Get this.

Evaluation is wrong simply because it upsets the stable data of the preclear and the stable data is, to mix metaphors a little bit, the dam which is holding back the confusion. And now the fellow comes in to us and he says to us, "I don't know what life is all about. I just know one thing—horses always sleep in beds."

What's the trouble with this man? Huh. Stable datum: The fellow is aberrated. He thinks horses sleep in beds. "Listen, horses don't sleep in beds. Now, I can prove to you conclusively and completely that horses don't sleep in beds." And you do and he sits right in front of you and spins.

What's he do? He must be using this stable datum to hold down an awful lot of confusion until he can do something else about it, but he's holding down all this confusion. Horses sleep in beds explained to him the fact that his wife was faithful, but everything else is in doubt.

But he did find a horse, not a man in the bed, see? You shoot that out by invalidation. You say, "That isn't so. That's not a stable datum," you're saying to him or "Really, that's the kind of stable datum which is very upsetting to people anyhow. Why do you hang on to this?" You know, you give him opinions and advice and you're astounded. A moment

later, something entirely disrelated seems to be obsessing the man. He has changed his case right in front of our eyes.

He's said, "Well, women—I don't know about women."

And you say, "Well, lookit. This guy really is crazy, he went from horses over to women. See, and now he doesn't even know anything about women."

He says, "I could kill women, only they won't let me do it."

Maybe he goes out and strangles the nurse. Get the idea?

Now, this is logical to us because we understand its mechanism. We have achieved, then, a logic about logic which is senior to the stable datum and the confusion and that's quite a trick. And therefore you should be able to handle both of them with the greatest of ease. **10**

Now, what's to do with this fellow? He comes in and he says, "All horses sleep in beds." For God's sakes, leave it alone. Walk on tiptoe all around it as a stable datum. Leave it alone. Don't address it. Say, "That's very interesting. Never thought about that before. Hm. What do you know?" But don't say that too much, because it'll as-is.

But I'll tell you what you could safely address. This merely tells you there must be a tremendous confusion there. We just start talking about confusion to this guy any way we want to. We can talk about "I don't know." Confusions are composed of a bunch of "I don't knows." Well, you just start talking to him about "I don't knows" and confusions and so forth.

We could. Of course, we are apparently validating the subject, but we've got to as-is some confusion before he'll pick up or change any stable data. So preclears do not change as long as there's a tremendous amount of confusion on their cases. It isn't the unconsciousness in the bank—it's the confusion in the bank. The unconsciousness *is* the confusion—the anatomy of unconsciousness is confusion. So therefore if you start shooting confusion off of the bank, you will shoot the unconsciousness off of the bank just as easy

as that. New way of tackling *Dianetics: The Modern Science of Mental Health*—brand-new way of tackling it.

So we could start shooting the confusion out by saying, “Have you ever felt confused?”

“Are you kidding?”

“Well now, have you ever felt really confused?”

“Oh yeah. I was—confusions. It’s pretty horrible in life. You go out in the street and there are people walking and walking and they walk in *all* directions. Oh yeah. Life is confusion.”

Talk about it. You’ll start as-ising the confusion itself. Don’t go in for any heavy processing. But the next question you would ask him after he had established that certain things were confusion—you had asked him about those “one things,” didn’t you? See, people walking in all directions.

Now, what do you know—what do you really know about this?

“People walking in all directions are very confusing.”

Now, we know something there. We know that it hasn’t as-ised. It will if we discuss it, won’t it—huh? If we discuss it, to some degree, it’ll as-is by two-way communication. But that’s because you have two data of comparable magnitude—you and the preclear. You’re both people. That’s as close as we need unless you have tremendous altitude. At this moment you will simply say, “You are no longer insane. You are no longer insane at all. You will walk forth from here completely well. Go my son and spin no more.” [laughter]

And he will, except there’s always a glazed look in his eyes. And you’ve got a nice slave. Anybody who wants slaves can sure have them. They really produce randomness. Anyhow . . .

- 11** Our problem, however, has another anatomy completely in addition to this. Look, it’s a single datum: “People walking this way are so confusing.” Why is it a single datum? It’s a single datum disrelated because he said it. So it must be floating in present time if

this man is under duress and worried about his condition. That's the first thing we know about it, see?

He says, "People? Oh, can walk and . . ."

We say, "That's the only datum he has on the subject."

Now, one of the ways of doing it would be to discover by Straightwire—improper today—but discover by Straightwire where this thing occurred and as-is it on a more or less perfect-duplicate basis, you see? Get its proper ownership by Straightwire in some way or another, you see, and as-is the actual basic confusion.

Well, this is reliable except for this thing: 95 percent of the preclears you audit have eight thousand single incidents that should be related but aren't. And you'll find yourself in the *endless* concatenation of as-ising these things. That is the wrong direction. The right direction is increase the preclear's ability at all times on any subject, even if it's picking his nose.

"You want to get rid of the habit of picking noses, preclear? Nasty habit." Just make him more able on the subject and you'll get rid of it. It stays as a single datum because it doesn't have comparable data. Must be a single datum because it's floating in present time. This guy knows it's a bad habit. He knows it's a bad habit. He'd get rid of it if he could, but it has no data of comparable magnitude.

One day he's reading in a book and it said, "The only thing that the generals really found wrong with Washington was that he picked his nose." The fellow stops picking his nose. He's always considered himself sort of like George Washington and he found out that this really was the case with George Washington and of course he now has a new choice. He could say, "I'll be much more like George Washington now and I'll really do it." See? Usual thing is, though, he's found a datum of comparable magnitude to himself. And he's decided then that he couldn't be such a bad guy. Follow me?

Well, you increase anyone's ability on a nasty subject or a very pleasant one and you return his choice on it. Therefore, the increase of ability is the return of choice.

12 Now, we take our pc and instead of getting rid of one specific confusion that's bothering him, we raise his tolerance for confusion and we win.

We get him so calm about the subject of confusion that he could look at a dozen whirling dervish throwing knives at him and say, "Oh really? Ha, ha, ha, ha."

So, very well. What's the auditing command that would produce results?

He says, "People going this way and that way and it's horrible."

And you say, "Well now, very well. Can you think of anything that's just as confusing?"

"Well, my mother rushing around the house."

And if you were going by old Dianetics, you'd say, "Ah, now we'll just dive for mother going around the house, see?" And we'll shoot out *that* stable datum, you know? He might have just dreamed this up out of whole cloth. His mother might have been dead before he was conceived—modern science being what it's bragged to be. It's a good thing modern science isn't as good as it says it is because this would be pretty bad. Anyway, we'd then discuss this thing of mother flying around the house and we'd merely talk about the thing. "Well, can you think anything else just as confusing?" Of course, the real auditing question is, "Give me a confusion of comparable magnitude." But you try this on some chap driving a lorry and he's not liable to comprehend at once what you're talking about.

But we have to know what we *are* really saying. That is the meaning behind this thing and we deliver it any way we can.

We say, "Well, is there anything that seems just as confusing to you?" And boy, how he will draw some of these things is a wonderful thing to behold. You couldn't possibly conceive.

He'll say, "Yes! Yes. I've got one now. Yeah. Boy, there's something that's pretty confusing—drinking soda water."

“Well now, is that just as confusing as your mother rushing around the house?”

“Yes sir. That’s just the same thing.”

Don’t jump him. That’s the way his logic is fitting together—or not fitting together.

So we say to him, “Well, that’s good, that’s good. What about soda water? You ever drink it very much?” and so forth. “Is there any place around here where there is soda water? You ever remember soda water?” and so forth.

And he says, “Oh boy.” He says, “Soda water is pretty bad. I spilled some in my lap once. Yeah, and boy, my mother really got mad at me. We were all at a party and there were a lot of people present.” See?

We say, “Ah.” The old Dianeticist would say, “Ah, boy, have we got the incident! Ha, ha, ha. All we have to do is dive!”

No sir, Scientologist. Stay on that springboard! Don’t dive! Just say, “Well that’s real interesting, that was very interesting. Now, that’s fine. But right around—right around here now, can you think of anything that’s just as confusing?”

And he says, “Yes sir. The regularity with which that clock is tickin’ on your desk. That’s perty confusing.”

And you say, “This is random motion to this guy? I wonder why. Now, probably the best thing we ought to do is discover why he thinks the regular ticking of a clock is random motion.” Oh, no, you don’t. No. Get back on that question, see?

What are you doing? You’re getting this guy, if you possibly can, to invent, if possible, a lot of data of comparable magnitude. And you’re walking him out of the snake pit, step by step, see? You’re making him do this fantastic thing. You’re making him add up a gradient scale, a concatenation of illogic. And when you get through, boy, will his tolerance for confusion be increased. That’s all you’re trying to improve—his consideration of confusion itself.

Now, there are two ways to handle confusion. One is to take stable data and add it up inside the confusion until the confusion itself is orderly. This is a very reliable method. This is what we are doing in Dianetics and Scientology. We're taking this terrific confusion called life and we're looking for its basic stable data, and more and more we are aligning other data to its basic stable data. And the stable datum in this particular case was Survive. We have even added to and gone a little bit below Survive now, see? And we're getting better and better additive quality. So although it's moving in *all* directions, it is much less confused.

Somebody reads *Dianetics: Evolution of a Science*—steps out of a hospital bed and goes his way. He never has any processing afterwards. What has happened to this individual? He has simply read these things. He'd say, "By golly, that is right."

Now, we weren't evaluating for him at all. We were merely presenting him with the possibility of stable data and then additive data to stable data—all of comparable magnitude. And it just purred off very nicely. And he says, "That makes sense. That is the way I think of it." And it worked simply because his own bank is constructed that way. And he says, "*Bang*. That's the way it is."

Now, at any time where we had a little divergence off of the concatenation of logic, we had an area of enturbulence and processing was not very effective. See, we missed. There was a gap or something was missing here or there and therefore cases ran slower and all sorts of things. But we were as-ising a confusion called life. And today, as a group, we understand this pretty darn well. We talk to each other and some guy says, "*Nyar, rwarrrb, rwarrrb, rwarrrb, rwarrrb.*"

And we say, "*Zub, zzub, zzub*. You know, that's all related to his environment, my environment, this is related." And the guy can just go on blowing his stack and we stand there and we say, "I wonder what the devil he's mad about."

Previously, he would have sent all of his confusion in our way and we would have said, "Rooaaaaarrrrr. Roar!" And there just would have been more confusion sitting on the track and that would have been the end of that, see?

So there's one way to walk out of this and that is via logic itself. Because it adds all these stable data to stable data and you've got tracks and trails of logic. And you've got it nicely mapped. So it isn't anywhere near as confusing, because you can walk your way through it in various directions. Even if processing didn't work, we would have won to this degree. Processing does work. See, a good, hard study of the Axioms, so forth—they're a track of stable data, one way or the other.

But if you were to study the Axioms, which nobody possibly could do—to eradicate the Axioms entirely from the bank without touching any confusions in the bank—man, that bank would really be spinning. But the funny part of it is, is the Axioms also describe how confusions get there.

In other words, if we simply deleted the Axioms and did not use them to understand with, they would be worthless to us. Therefore, if processing doesn't bring about an understanding on the part of the preclear, it would be worthless to the preclear. It increases his ARC. He adds up his life better. He understands better. He gets cognitions and so forth. So this is workable, see?

Well, now we have this pattern, then. You understand nobody yet has erased the Axioms. Even if you erased them by studying them, you would still have them by remembering them. Got it? And they would be better stable data than there were before because they're not unknown stable data. The Axioms are unknown stable data—points of agreement along the lines of the track which have been used to resolve situations. And now, as long as they're hidden, they can produce randomness. Any hidden datum can produce a lot of randomness, believe me. All right. So there is that method.

The other method would be to increase the preclear's tolerance of confusion and illogic itself—increase his tolerance of it. So “What do you ‘don't know’ about that person?” You're not trying to erase anything. All you're trying to do is get him postulating along the line and say, “You know, it doesn't matter that all these guys are walking mysteries. Ha, ha! Doesn't matter.”

You're not looking for data. All you're trying to do is to get him to live happily without knowing everything there is to be known so that then he can change his consideration. He's liable to be on an obsessive knowingness.

He sees somebody wearing a green hat and he says to himself, “I wonder why they're wearing a green hat?” He says—this act is practically below the level of consciousness—“I wonder why she's wearing a green hat. What is the significance of her wearing a green hat?” See? Figure-figure-figure-figure-figure.

In other words, he can't tolerate a “don't-know.” And if you can't tolerate a “don't-know,” you can't tolerate a confusion, because the basis of a confusion is “don't-know.” Just spread a lot of “don't-knows” out and you'll have a confusion. It's as easy as that.

Now if you say, “I *bate* ‘don't-know’ and I *bate* confusion,” oh man, you become obsessively orderly. All that is wrong with a body cell is that it has detested disorder of any kind and so it just—work, work, work, work, work, work, work, work, work, work, work, work, work, work, work, work, work. Specialist. A specialist is one who cannot tolerate any kind of confusion. Be wary of him. He's nuts.

All right. Let's look this over and find out there are two routes to go at this. One is simply to understand the data in the confusion itself and how that lines up and becomes additive to other data and so the confusion is unmocked by knowingness going into the unknowingness.

The other method would be to increase one's tolerance of confusion. Which is done, not by increasing his tolerance of spinning energies, but by increasing his tolerance of

not-knowingness. And once you have these tolerances high, an individual will remain stable and competent in the darnedest things—like Kipling's poem "If."

It's quite fantastic how much confusion an individual can actually stand up to, how orderly an individual can be in the middle of battle and how disorderly and confused some people can be on the receipt of the fact that they have just lost a postage stamp. And there are some people who are more activated toward insanity by losing a postage stamp than some people are activated in the middle of chaos of battle itself. You understand? And the difference between these two people and the difference between sanity and insanity could be said to be tolerance for confusion—which is tolerance for not-knowingness.

And therefore we can increase tolerance for confusion as long as we increase the ability of the person to have *numbers of confusions* in order to have confusions of comparable magnitude. And in this way and knowing these things and the other things you know about processing, you really should be able to unravel any case that ever gets stuck in front of you.

Thank you.

Thank you very much.



COMMUNICATION BRIDGE, CONFUSION, TIME FACTOR

LECTURE 15

A LECTURE GIVEN ON 11 OCTOBER 1955

57 MINUTES

Thank you. Thank you.

All right. We have had quite a bit of theory and now we are going to go back to a fundamental. I'm going to talk to you about several small items, the first of which is the communication bridge, its anatomy.

A bridge in communication would be an action or operation in the field of communication to connect two disrelated items. Do you have that? Two *dis*related items.

Now, the full use of the communication bridge is smoothing out and rendering unaberrative any change of subjects or proceedings in auditing. Well now, why? It's because a stop of something leaves a ridge. Got it?

Audience: Yes.

A stop of something leaves a ridge. We are going along—let us put it in terms of time continuum. The time continuum is such that as a person runs along the line, does very nicely as he comes along the line—he is manufacturing what you might say a time continuum with the preclear. See, he's just manufacturing this very nicely and then, all of a sudden, there's no time continuum. He has varied the subject; therefore, he must

have stopped something. If he stopped something, he must have left a very microscopic ridge—it's tiny, it's microscopic. However, a few dozen of these things piled up one on top of the other would no longer be microscopic. No longer. And we would have a condition wherein and whereby the preclear was actually sticking in the auditing session. And he would go off—a little bit of him thinking about being audited.

There would be several ways that you could get rid of this. You could say, "What part of the session are you separate from?" That's one of the best methods I know of, offhand, of quickly getting the preclear up to present time, because it'll work on almost any preclear, no matter where he is on the Tone Scale.

But, having a remedy of this magnitude is not necessary. We do not have to have this kind of a remedy. I'll tell you why we don't have to have it: because we've got a communication bridge.

3 Now, if you use a communication bridge between every change you make, *another* manifestation will not occur and this manifestation is as follows: where you have change, you have time.

So we've manufactured out of a time continua, one or more, a little interval of time. And that interval of time then has time itself and it can float, so it's liable to get into present time and do other things. You follow me?

We've changed from A to B and the change from A to B manufactures time. Now, this is completely aside from the fact that we have stopped, see. We came up along this line and we followed along this line of auditing and then we stopped. Well, there's a stop there, see? Now, that's subject one, see? That is a subject. Now, completely disrelated subject, we then changed. You get two different actions have occurred here. Two different phenomena come out of this. Having stopped, we now change. The stop is then timed.

Now, this ridge would just float nicely and smoothly and so forth—it would be a ridge, tiny microscopic thing. We've gone through one cycle—it's not necessarily complete,

and we have then stopped this cycle and somebody had to put on the brakes a little bit, so there's a tiny ridge.

Now, that would be one thing, but now we go ahead and do this other thing—we change. And by changing we get time. Time and change could be said to be synonyms, for our purposes.

Well, we took this ridge, then, and we boosted it onto its own time track. We boosted it onto its own time track, do you see? And it now starts manufacturing a universe all by itself. It's got a time tag on it which is disrelated from all other times and therefore it doesn't belong in any time anywhere, it only belongs to its own time. Follow me?

We go along five minutes in the auditing session, we do this again. We've got a stop. Then we've got a change. Oh, we've got another time tag, haven't we, of the same order of magnitude of the first one.

We create a time, time, time, time—we got a new continuum. Completely aside from auditing, we have manufactured a brand-new continuum. If we did this kind of auditing—of change it, change it, run it deep, change it again, get another idea, change it again—we would have several things, but none of them would be auditing, because we would have manufactured a new universe called “Auditor Code breaks.”

It would be the universe of Auditor Code breaks. We stopped and we changed. The order of magnitude of the next stop and change is of the same order of magnitude. Therefore, we have a bunch of particles which have their own time track.

And we start scanning a preclear through all of these various auditing changes and we get ourselves into the fascinating situation of running only through this series of abrupt changes. And these we hit, one after the other, *bangity, bangity, bangity, bangity, bang*, like going over a road built out of logs.

Now, you see, the auditing sessions, more or less—well, they have a time track, but, they have a time track that is fairly close in agreement with the physical universe. You know,

there you are and so forth, present time and all that sort of thing. But with changes, we create another time track.

4 Now, auditing sessions do not depart from physical universe base time unless they are stopped and changed often, and then we will have somebody stuck all over the place.

Now, this is an interesting basic mechanism which is of great concern to the auditor, since he has many cases around today who have been badly audited on the advices of this or advices of that and so forth. Nobody flattened the communication lags, they tried the process this way, they tried the process that way, you see?

Every time they tried the process some other way, every time they suddenly swapped over onto a change, we gave these people a series of stucks. And you start to address these and they are not in agreement with base time, this universe. They're just not there, that's all.

Where are they? They're on their own time track. But every once in a while they flick over and go on physical universe time and off of physical universe time and we get then and there, eventually, an obsession on the part of the preclear to alter commands, auditors and Scientology. And we make—manufacture—a squirrel.

And that's how it's done. You see this? In other words, we could take any bright, young fellow and audit him badly enough, he wouldn't know this material, you see, but we just audit him badly enough—and we'll eventually make somebody who will be in disagreement with several things.

Now, one of the things he'll be in disagreement with will be the physical universe. He starts to ride over here on this peculiar time track. You see why it is a time track, don't you? Because these changes have given it time and it has time, then, independent of the physical universe.

Well, he would then be in disagreement with his auditor because he *didn't* get any better. It really didn't work, but he felt it should. And from being in disagreement with his auditor, he goes in disagreement with Scientology and goes off of *its* time track.

What's happening here? The fellow is departing from all time tracks except the "change in auditing" time track and he'll start to run on that one. You see, he didn't create it. It was created by his auditor. Therefore, to that degree, is an automaticity. He was startled when these changes took place. They upset him a little bit. He really didn't think they should have gone on this way and he resisted it a little bit.

Well, he said, "That's not so good." So therefore it's left there as an automaticity in his bank and he'll begin to run on this automatic time. And we get a squirrel.

The liability of bad information on Scientology and the liability of bad auditing is that we get a disagreement with everything we are trying to do, from a tremendous number of disrelated time tracks. And these people fall out of agreement one with another, because what track are they riding on?

Did you ever see a preclear leave a session going "Blahhhh," hm? Sort of anaten. You know, he's just fogged in? He started to ride on that "change" time track.

You see, there's a dozen explanations which can come in here. You can just explain it in a dozen different ways and maybe some of these others exist, too. But we didn't merely pull in too much unknownness on him. We didn't just hand him a bunch of his own data on his own past engram track, you know, that is too much for him to handle.

These are all mechanical things. They're fairly easy to handle. Remember, he was living with these items before you as an auditor came along. Remember that, he was living with them. And yet he leaves the session out of present time, groggy and upset.

Let me assure you, with all other considerations aside, the fact of the matter is he has moved over onto an artificial time track created by auditing. We got that? And that track

was created by stopping the process, making a ridge by stopping it, jumping over here and starting another process, stopping that one, jumping over here, see?

Stop a process, change. Now, we've got a particle afloat. Start a process, stop it, change. We've got the second period of time on the track. Start a process, change. We've got the third period of time. Start another process, stop it, change. Fourth period of time. Get the idea? And if this had been going on very much during the session, we would have had the fantastic situation—we would have had the fellow riding on a time track created in the session. And that's why he has a great difficulty when he leaves that session—very, very great difficulty.

Now, you can explain it by saying this man got stuck in an engram. He got this, he got that, he did this, he did that. We could go ahead and stick him. But the funny part of it is, is it's impossible to stick him if we remove the stops and the changes with communication bridges. It just as-ises this tiny amount of shift. It's just as easy as that.

In the first place, you don't stop abruptly. You slow him down and say, "Well now, how do you feel about that?" and he begins to suspect at this time that we're going to stop.

And you say, "That's good. All right. How do you think we did with that process and doing that? Do anything with you?" and so on.

And he tells you so-and-so and so-and-so.

And you kind of as-is the thing and then you say, "All right. Now . . ." You could do this very fast, by the way, it all depends on how bogged up your preclear is.

And you say, "Well, now, how do you think you're getting along in general? Any of the points we covered earlier in the session—present time problem, any of these things bothering you any way right now? You kind of clearing up on these various things? Well, that's good. That's good." And, "How do you feel about it in general?"

"All right. Now, now we're going to run another process, okay? And we're going to run so-and-so and so-and-so. Is that all right with you? Well, that's fine."

Now, why do you ask him if it's all right with him? You want to get him over onto this new process and in agreement with you on it so that you can run it. And we start running that process and we run it nice and flat, we get it in good shape and then when we've got it in real good shape, even though it's flat, we don't suddenly put on a tremendous set of air brakes.

See, we say, "Well, all right, now. Now, how's that now, hm? How—pointing out people, so forth, separateness from them, how does that seem to you?"

"Well, all right."

"Any comment you'd like to make on it?" You know, on and on, talk it over.

"Well, all right. Now we're through with that process for the moment. And, now, do you have any objections at all to running this other process? I mean, how do you feel about this? Hm?"

"We're going back to this first process now, we're going back to what we covered before. Is that all right with you? All right, that's fine. Okay. Now, here we go." And you hand him the auditing command.

You see, you actually were just doing both sides of the question. You're flipping from side A to side B, things that are separate from you, over to things you're separate from. In each one of these, however, is its own auditing session. You've really kind of got to start session all over again every time you swap a process.

So we've got "things you're separate from," and we've slowed that down, told him now we were through with that for the moment, moved him over here with a communication bridge, "things that are separate from you," and we ran that. And we slowed that process down and we got that stop. We as-ised the stop to that one with a communication bridge—we came over here and we got "things you're separate from." We got that started and we slowed that down, we stopped it. We as-ised any liability of it—and then "things

that are separate from you." We started that one carefully and we kept on going along the line. Get the idea? Well, when we finish up, there's no aberrative quality to the session at all.

The guy walks out of there in closer agreement with base time than when he walked in. There's a great oddity here. You haven't, in getting rid of difficulties with his own past track and departures from base time, in getting rid of *these* difficulties you should've improved him. Well, if you laid in a new and artificial track, he wouldn't get more into present time. Follow this? Hence, the communication bridge.

Now, a time track is—this sounds awfully, awfully, clumsy—but a time track is as as-isable as it is known and is as automatic as it is unknown. Do you get what I mean about that now? A time track is as as-isable—you can wipe it out as easily—as it is known. And you wipe it out with difficulty in ratio to its *unknownness*. The more unknown a track line is, the more automatic it is, the harder it is to erase.

Therefore, your discussions with the preclear will be much more effective if you have already agreed on a type of time known as auditing. And we did this by getting him into a known position and getting the auditor in relationship to him as *known* as you can get it, you see. And getting the session whereabouts as *known* as possible. In other words, getting the session time right close to *base* time—MEST universe *base* time. Because you're both living in it—that's your basic agreement.

And so we have to find the auditor and find the preclear and establish the session.

Now, if we do those things, all we've said is we are both now traveling on a base time known as auditing. And because we have established the session, we realize that that base time is very closely connected with the time track known as MEST universe. And we haven't now floated away out of the physical universe; we're right here and we have this agreed time. That's why, and the best reason why, one has established these relationships carefully. Completely aside from the intentions which must be present, we establish this

and the individual thereafter—and until he falls out of it, as he may any time during the session—travel on auditing time which is closely connected to base time, MEST universe.

And base time, MEST universe, is, of course, just the *tickety-tock* of the little electrons swinging round and round and round and round and round, waiting for nuclear physicists to blow them up. That's the total mission of an electron, of course.

Now, MEST universe time is pretty precise time. It's very observable. You can see the swing of the suns and stars. You can see the swings of planets, the change of seasons, all manner of things indicate this time. We have finite rates of speed, tremendous number of agreements here, and the time actually is not difficult to handle.

It only becomes difficult to handle under two conditions: when one has introduced parallel to it, too heavy and authoritative a time track separate from it, but connected to it. See how that could be—cause a difficulty? Fellow is running on two times at the same time. And a person's ability to tolerate confusion. In other words, MEST universe base time, the swing of the planets and so forth to which other time tracks are related, is as good as it isn't confused by independent but parallel time tracks, and as good as the preclear can tolerate confusion.

Because listen: you can go from Alpha Centauri over to the Arcturus system, and the difference of periodic swings of the suns and moons and planets are sufficiently great for you to wish that you were back on good old Earth. An individual could live on Earth and just feel fine about this time and then move to Alpha Centauri and feel kind of pale about that time and then move to Arcturus and just give up.

You see, no difficulties would've occurred, but we had universe base time plus the manifestations which are Earth time, see? We have universe base time and then that confusion of twenty-four hours, since it is a departure, apparently, from universe base time—there's a little bit of difference. And now the fellow gets accustomed to that and he says, "This is it and I've got to stay right along with this." And then we take him to

Alpha Centauri and we've got a different base time, see, as far as he's concerned. But it's still universe base time plus Alpha Centauri base time, see, confused by the fact that he's been on Earth's time. Got this?

Now, now we move him over to Arcturus and our boy is *still* running on MEST universe base time, complicated by having lived on Earth time—you see, it's universe base time plus Earth time, and complicated by the Alpha Centauri departure from base time, see, its randomities.

And he will stay upset about all of this so long as he can tolerate some confusion. But as soon as he says, "Confusion is no good. We must not hereafter, at any time, ever, get ourselves into a randomness of particles whose courses are not well predicted and precisely known. Never again must we get into this situation because that's bad!"

We finally know what badness is, it's confusion. And on that stable datum he unstabilizes and spins in.

See why he would? He says, "I can't tolerate the base time of the physical universe, plus Earth time, plus Alpha Centauri, plus Arcturus time. It's just—blah. That's just too much! How can a fellow get to work in the morning?"

8 Now did you ever move from one environment to another environment and have your time clock go awry? It's just a matter of you get a different job, you know. You're working on a new job now and it has a new time (the time which you yourselves were following in whatever you were doing before this Unit started), then all of a sudden we got the Unit time, see, and it has a slight departure in time.

Well, now, you minded that to the degree that you can't tolerate confusion. Got it? Because it made a different speed of particles. And when that speed becomes untraceably different, we get confusion—untraceably great—we get confusion. Now you get that? Untraceably great.

But *that* depends on your minding not-knowness. When you're upset about not-knowing things, then particles can get untraceably confused in great speed. Your hat sitting on your head can get untraceably confused. Get the idea?

You could be walking down the street worried to death about the terrible confusion of location of your hat because at every step it was in a new position, you see?

There are people like this. They put their glasses on their nose or their hat on their head and they say, "Where is it, where is it, where is it?" You're looking at somebody who has a very low tolerance for confusion. This person—there's a more fundamental error with this person. And the more fundamental error is a very low tolerance for not-knowness.

You come in and they say, "Where have you been?"

And you say, "I don't know."

Daabbb! They go mad!

"Now, look. It's not possible for somebody to be out and all around all evening and come in and say he doesn't know. Were you knocked out? Were you hurt?"

And you say, "No. I was just out with some of the guys. I don't know where we were."

"Well, who were you out with?"

"Oh, I was out with George and Tom and Bill. I was out with these guys and I don't know, we drifted around."

"Yeah, but where were you?"

"Oh, I don't know."

This person is just going "*dzzut.*"

Now, your error is in trying to explain it to them, because you've compounded the felony, see, that's your error. Your error really wasn't in saying, "I don't know," since in all honesty, if he—you're forced to lie—these people, by the way, will eventually force you to lie. They will just seem *obsessed* till they finally get you to tell things that you really don't know! And just to assuage their thirst for knowingness, you know, you'll finally

come in—you've been out with these guys and you say, "I've been down to the library. I've been reading a book."

"Oh, that's nice, dear. That's nice."

And you begin to conceive there was something wrong with you being out with George and Tom and Bill, and you think they object to this. You get into a confusion yourself with regard to the intentions and ideas of this person. The only thing that's wrong with the intentions and ideas of this person, let me assure you, is the fact that they can't tolerate a not-knowness. They just can't tolerate it! They go mad.

9 Now, let's get over on the subject, on this same thing, on this same course, let's just move from there very smoothly into "lostness" and its relationship to not-knowness.

Do you know why many people are holding objects, items and engrams in close to their bosoms—hm? You know why they're doing this? Because if they got rid of them, they wouldn't know where they were.

That sounds like a very, very good reason, doesn't it? Isn't that a wonderful reason?

They don't like cuff links. They would complain about the number of cuff links they were given for Christmas. They've just gotten cuff links and cuff links—somebody has been over on the Continent and somebody else went down to Italy and somebody else went to Spain and everybody brought him cuff links—four and five pairs apiece. And then they had some tin ones and some bone ones and so forth and they just—no other jewelry, you know? There's no rings. And they don't have any shirts with French cuffs so that you can wear cuff links. The most "useful" assemblage in the world.

Why don't they give them away?

"Well, they're a gift," they'll tell you. Explanation, explanation—"Uh—if, uh—if, uh—Tom didn't—uh—uh, see me wearing these cuff links . . ."

But understand, they'll never wear them.

But, "If Tom didn't see me, he'd be hurt. He probably shopped for days to get these cuff links" and so on. There's terrific sentimental—they'll give you "yap, yap, yap, yap, yap."

The truth is that if they gave them away, they wouldn't know where they were. That's all there is to it, see? They create another confusion.

"What? You mean I'm going to put another particle out there that I don't know where it is? Oh, no!"

All right. The days—the years go along and they haven't worn any of these cuff links—none of them. And there was one horrible pair that got the shirt all black if they ever had been worn, and one of these gets a broken hasp. You know, you can't lock it open at all. And it gets lost and for days this person will go around worrying, worrying, "Where did it go? Where is it?" Get the idea?

He's just unable to tolerate not-knowness. There's no value to this item at all! It hasn't been any value for years! And yet its departure is horrible because it departed at a time he didn't know. Got that? There was an instant that he didn't know about when it departed. He can't even establish when it was lost. This is real madness, you see. He can't establish when it was lost, where it was gone—Lord knows where it is now—and furthermore, this might infer that somebody in his immediate vicinity can't be trusted. They can't be trusted because they've set another particle into motion. Not that they've stolen anything, but they can't be trusted because there's some movement now going to go on that is untraceable.

As long as those cuff links or those old radio parts or those old brooms or those old rags were there in a nice quiet pile, one knew there was no motion with relationship to those things and one at least knew where they were.

But now we take one item, one old broom, one old cuff link, one old coil of wire and we cut it adrift, and we have added to the person's not-knowingness. See?

He is unable to tolerate confusion; he is unable to tolerate not-knowingness. He must establish everything, because at any moment he may trace all the particles—this is the silliness this is based on—he may trace back all the particles in the universe to the moment of their creation and unmock the whole universe. And if he loses one of these particles, then he can't do this.

If you ask him—you say, “Wait a minute. You mean you're going to trace every particle in the whole universe, in the whole planet, and you're going to trace it back to exactly where it came from and then the whole planet is going to disappear?”

And he'd say, “No. That's nonsense. Of course I'm not going to do anything like this.” Oh, yeah?

That thought must lie, no matter how lostly, hidden behind all this.

- 10 So, we have the situation with time. Every particle which departs from his ken is busy making time he knows not what of. When you lose a particle, you now have started a random time track. And the individual knows there's too much of this sort of thing going on anyhow—it would add to his livingness, wouldn't he? He might have another time sequence now unknown, unformed, unlocatable, that he might blunder into some day, and that would be too horrible to face, too.

Now, people cling to a universe, such as the MEST universe, to the degree that they cannot stand confusion and not-knowingness. Because if they didn't cling to this universe and stay well timed with it, they would be thrown into the randomness of the future and into the randomness of other universes. If they did not hold on, grimly, to every moving particle in this universe, they might at any instant accidentally open their hand and find themselves in Universe 81 or in “Universe Auditing Time Track.” It's just another universe.

Now, the definition of a *universe* is “any time continuum.” Of course, *time continuum* means that the moments of time have in common themselves. Any sequence of motion can become a universe, thereby and therefore.

You walking down the street, at this idiotic level, *you* just walking down the street are actually a sequence of motions, aren't you? So to that degree you have a time track and that is why you get solid pictures in the engram bank. You're actually manufacturing time and you're causing these things to float. Follow me?

So that any sequence of change can be a sequence of time. And any sequence of time is a universe, by definition.

So we take this down to finite level and we find out every time you walk down the street you have to that degree created a time continuum which is associated with the base time, MEST universe. We have the MEST universe—we now have a new time. We have walked down the street. But what do you know? It wasn't random. It was known. It was not hidden and therefore is not aberrative. And therefore doesn't make a time track which can come up and kick you.

See, it has all the elements in it of a universe—a walk down the street. It's a sequence of changes of positions of your shoes and body. That's a time continuum. It's just a sequence of changes, one following another. Started somewhere and it'll stop somewhere. We don't care about the starts and stops as long as we've got a sequence of changes going. But you knew you were walking down the street, I hope. And as a result you then and thereby achieved a *known* time track and it as-ises to the degree that you know about it.

But let somebody knock you over the head and carry you home and have a missing number of motions between where you were knocked over the head and where you were carried home, and you've got a *bidden* time track and you will sit there and the manifestation, we say, is "worry."

See, we'll sit there and we'll worry, worry, worry, worry, worry: "Where was I? How did I get home? Who was there? What was happening?" In other words, "Where were those particles?" Get the idea? See that?

You were in one position; now you're in another position—so *you* know there must be a whole universe lost to you. And that lost universe is the sequence of motions which occurred from one time (base time, MEST universe), to another time (base time, MEST universe), see?

- 11 There is a known track: the MEST universe is going right on marking a track all during this time. But there must be another universe sitting there and an individual can build this into a complete drama.

Some girl who has never had much to drink, is not highly modernized but who still has a fairly streamlined chassis, may discover herself in this situation. She knew that she had a couple, three drinks, you know, and she threw them off very nicely. And next thing you know, why, she's home in bed. What happened between the time she started to drink and she came home again?

Get the idea? There's a universe. Obviously a universe has been created because a sequence of motions have actually been gone through. They must have been gone through for the good reason that she's in another location. We must have had a sequence of motions between taking the drink and waking up in bed. There must've been. You know?

Was it taxicabs? Buses? Did one walk? Did one run? Was one carried? *How* did one get home? And a girl could practically spin on this one—not just for Second Dynamic reasons—because a puppy dog can spin practically the same way. We take him and we throw some chloroform over his muzzle and we take him down to the vet's and put him in a cage and he wakes up. *Nyipe!*

You just watch him. Not just because he's at the vet's, because we can now chloroform him at the vet's and bring him home again. *Booooo*. And he will be an unhappy dog. Not because he was chloroformed, because there's some missing universes—two of them, in fact. And he isn't worried about his virginity. Dogs seldom do. But he was definitely worried about

seems to be going in that. And if there's radiation in it, I'll take my time off radium half-life—the half-life of radioactive material which is very reliable. Hasn't anything to do with gamma rays, particular. There's a few X-rays flying around, but so what? It means that stuff is deteriorating at a certain rate of speed and that makes a universe, or things are developing at a certain rate of speed that makes a universe. Nuclear physicists could go mad! That's why a lot of them do go mad: by looking at this—random particles in flight and saying that's making their universe and knowing they don't know what these particles are.

If you would just have them go out and look at the Moon for a while and watch the Moon come up and the Moon go down—the Moon isn't very erratic, little bit, but not very. And if you'd have them watch the Sun come up and the Sun go down and not figure-figure-figure, "It's really Earth that's going round," you know? "It's really Earth that's going around and the Earth is going around and round and round and round. And it's not the Sun coming up and going down. The Sun never moves. The Sun is motionless at all times and—and really . . ."

No. Just say if you ever have your hands on a nuclear physicist and you want to make him sane, just start calling his attention to time factors in the universe which *are* knowable and which he knows about all the time, but you call his attention to them better because he's probably skidded away from noticing them. And by skidding away from noticing—base time itself is an unknown thing and therefore doesn't as-is, see?

- 12 Now, you notice that when you go to bed at night, you put your mock-up under the covers and pull the covers up and go to sleep. And you wake up the next morning—you are sometimes startled to find the covers have slid off or something else has occurred, but it was not beyond the realm of expectancy. You could have predicted this. It wasn't important. You didn't desire anything out of it but a night's sleep. But all night long your mock-up lay in that bunk. And even if you were anaten during the entire period, too,

as well as asleep—I mean, you yourself were anaten and your body was asleep too—you still woke up in the next morning without any real unknown time track between the two. Why? There was no consecutive action of particles as far as you were concerned. Everything in the room stayed there.

Now, bombings during the war gave us random time track by waking people up at night. I think that Jerry could much more simply have sent over a bunch of alarm clocks, you know? He didn't have to be that authoritative just to wake people up, you know, and disturb them. But he did and so on. It just shows that he likes to create random time tracks, having one himself.

By the way, there is a moment in German time. There is one known moment in German time. Their time track is not totally unknown. Did you know that that there was a known moment in German time? Well, the truth of the matter was that the Germans were raiding outside of Germany and they were raiding very voraciously into the surrounding countryside and they were chewing everybody and everything up and they were having a good time. And they ran into the Roman legion and got whapped. And they know about that. They know about that.

You know why I know they know about that—hm? Well, completely aside from being there—that's nothing to do with it—every time Italy does something, Germany does it. Notice that—hm? You want to know what Germany is going to do next? What's Italy doing? That's a little key that's been left on the German time track. They make that time which is first made by Italy. And that's because they got whapped.

Of course, their sting from this defeat is probably still with them. A time track was created of failures of this kind and they keep running the track. But there is a known moment on the German time track, it isn't totally unknown.

There is another known fact in the German culture which is quite interesting—to show you how unknown they must have things. If you recall during the war, there were British

planes in the bombing raids on Germany, you know? There were American planes and British planes—there were even Russian planes. And there were—various pilots of various nationalities went over in a combined command and combined raids and laid eggs on all kinds of towns over in Germany. Did you know that? This is not according to the Germans.

Yeah, this is funny. I mean, we have some completely obvious fact which would be an aberrated fact with the German. The German hasn't even picked up his rubble off of the streets or hadn't as of a couple of years ago. And I suppose it's still lying around, because he tells you everybody was killed off so he doesn't have enough people to pick up the rubble. He explains it one way or the other. But the stuff is still lying around—or was a couple of years ago. He'd cleaned it up a little bit, you know, and mopped out where he really had to walk and he'd built some new shacks and—giving them fancy fronts and so forth. But you look at all this rubble and you say, "What's the matter?"

"Oh, American Air Force."

And you say, "But what's—what's—what's the matter, why don't you clean it up?"

"Well, the American Air Force."

"Come on, why don't you clean up this stuff, you know? Get it off to the side or use it to make concrete or do almost anything, you know, but get it out of the streets. And get it out of the vacant lots and do something with this stuff, you know, and get things on the road and . . ."

"The American Air Force."

You say, "Wait a minute. The British were there, other people were there."

"The American Air Force."

Well, you finally get around to the fact that they haven't finished the sentence, so you say, "The American Air Force, what?"

And they say, "The American Air Force." And that's it.

"Why don't you clean it all up?"

“Well, too many people killed; things are too bad.”

Huh! Now, that to the German is a known datum, isn't it? But it doesn't agree with fact, does it? It wasn't totally and only the American Air Force bombing German cities. But the German believes it is. He's convinced of this.

Although he had enormous numbers of people unemployed at this very moment, he would still tell you that too many people were killed to do anything about it. In other words, there is, to *bim*, a *known* moment on the time track.

Now, why the devil does he make this moment known, hm? Why is this a *known* moment to him? A *known* series of moments. Because it isn't true that too many people were killed to bulldoze up the junk lying around. You know, this is not true.

Germany right now is having employment problems and every other darn thing and that has to do with having a surplus of labor. They could get all the bulldozers they wanted. If they went around and asked the American Air Force neatly and nicely, the American Air Force would probably make them a present of Lord knows how many bulldozers. They wouldn't give them to anybody else, but they have a conscience where Germany is concerned, along with other nations, and they'd give them bulldozers.

They don't do anything about it. Why not? It's a *known* time track. Of what variety? Highly aberrated, let me assure you, see? It's a psychotic time track. See? It's punctuated by too much change.

Now, there was no doubt whatsoever about two things in the British mind, see? That 14
bombings were occurring and who was doing the bombings and what the British could do about it. Didn't become an unknown time track.

But here and there the throwing around of material and the creation of confusion did cause a continuation of something or other. For instance, we see the lights are still carried low—the lamps on cars. Even today, they're a little bit low from what they should be.

You know, it's just, "learn better than to turn them on bright." Too long, too many people said, "Don't light your lamps bright." See, it's a simple problem.

Nevertheless, this wasn't an unknown datum, because I believe the *thought* behind it was entirely different. Great Britain did not become terribly dismayed because it was being bombed. Germany was absolutely shocked to pieces that a piece of bomb landed on it. Why, they'd been told they were impervious. They were, after all, "supermen." And they were guarded by super-Messerschmitts and looked over by the super-god Schnickelgruber.

Well, we're just drawing up now a different element, another element which comes into the creation of a time continuum: the *expectedness*. England was pretty darn sure if she threw her chips into the war that she was going to get clobbered. First place, she'd been raided by zeppelins earlier. All kinds of things had occurred. She didn't have any thought in the world but that there was somebody around was going to get hurt.

And the German had no such thought. He believed that he would be able to sweep out in all directions, conquer all, and that would be the end of all opposition and that Germany would be intact and be ruling the world. This was his level of expectancy. So he tells you today a completely aberrated reason why. You know, it's the American Air Force and it killed too many people so he can't clear up the rubble. And he's just stuck with this story.

And around here there was, if anything, more damage, in a more concentrated area here—you don't find any rubble lying in the streets, you didn't years ago. I mean, it'd been cleaned up. There were empty spots all around the place but things were pretty well polished up, see?

The expectedness. In other words, the intention back of the time track and the expectancy of how the time track would go has a great deal to do with it. If you expect a time track to go from A to B smoothly while you're walking down the street, there is

nothing aberrative about it. See, the intention of the Communication Formula is to walk from point A to point B.

Now, if you walk from point A to point B—or toward point B, but were run down by a bicycle halfway between, your *expectancy* would be altered. Instead of arriving at point B, you arrived at a bicycle. You didn't predict correctly, did you? If you were run down by the bicycle. And therefore the intention is so powerful on a time continuum that it'll sit there to the end of time. And there will be an unfinished cycle-of-action—point B. Got it?

Well, this just tells you that as long as a time track is self-determined, it runs all right. But as soon as it becomes other-determined, it becomes automatic or less as-isable. And once more we have expectancy bringing about an automaticity. You expect to do *this* and *that* happens. Therefore, the “that” is an automaticity and therefore all these “thats” add up to and compound this unknown automatic time track, see?

So therefore if you introduce a lot of surprises into an auditing session, the expectancy of the preclear is upset and therefore the auditing time track is made automatic and can then run him forevermore. **15**

But this too is solvable by the communication bridge. Now, do we see the elements that we are handling with the communication bridge? We're handling the creation of time continua, the expectancies and intentions of the session and the stops and changes and starts of various processes. And we are keeping an unknownness from occurring during the session about the goals and expectancies and the auditor and what is going on, see?

And if we keep all of these factors straight, boy, do we run a smooth session. If we omit one of them, we will probably get away with it because the other three will take care of it. If we omit two of them, watch out. If we omit three of them, we're going to aberrate the preclear more than we're going to fix him up. And if we omitted all of them, he would be into a constant parade of somatics, not a session.

Understand that now?

Male voice: Yeab.

You understand this bridge a little better now?

Audience: Yes.

All right.

Thank you.

Thank you.



COMMUNICATION AND INTENTIONS, DETERIORATION OF

LECTURE 16

A LECTURE GIVEN ON 12 OCTOBER 1955

58 MINUTES

Thank you.

All right. Now, I understand that there was a little difficulty in the last hour's lecture in remembering the various things I said that had to be cared for. Now, why would there be any difficulty?

Let's go over carefully and discover the number of difficulties there can be in an auditing session just from your experience: preclear gets upset or the preclear's intentions are thrown into some sort of an action; preclear is unable to do the process; preclear turns on somatics, rather furiously, one way or the other; preclear has a tendency to boil-off, dope-off.

Look at these various things that can occur and then let's look at the difficulty that can occur after the session—nothing happened, sort of still adrift and afloat in the auditing. You got it? These are about all of the difficulties can happen, or he and the auditor don't seem to be in good ARC.

Ah, you just look over these things; these are the difficulties which occur with relation to sessions, aren't they? There aren't any other strange or peculiar difficulties show up.

Preclears don't all of a sudden jump out of windows like psychiatric patients. Preclears don't do a lot of things.

All right, let's go over these things and just look over the difficulties you've had with pcs. "Nothing happened" is the main difficulty.

So this is the *expectancy* level of the preclear. This is the *intention* of the Communication Formula. Isn't it?

- 3 All right, let's talk about this *intention*. There are many processes in which you could use intentions. The oldest and earliest of these is bound up in goals. We used to ask preclears about their goals. Well, we took a wider look at it; we wanted their goals in life, didn't we? Got it? Goals in life.

Well, what is this but an intention? Now, let's scale this down—their intentions about life. Intention carries with it a certain amount of future. It is the intention of the communication, and when an individual begins to live on a wider track and has to live more and more into the future, or is living further and further into the past, he is in this interesting condition of being pressed out of the present.

And so intention becomes more and more important to him because he gets more and more future and has, thereby, more and more past. This doesn't sound very impossible if we could look at a time track as a sort of a balloon and consider the middle of the balloon as present time and then see the present time squashed in—so we really have two balloons, one of which is future and the other which is past. And we can live in either balloon because they're there, but we can't live in present because there's not much balloon there, and present and past are separated from each other.

We therefore have an individual who has been (quote) "driven out of present time." Therefore, intention is further and further into the future until it doesn't exist in the future at all. Therefore, to have some intentions at all, he has to go into the past and review the intentions of the past. And he starts mulling over these intentions of the

past: "My mother was mean to me" and all sorts of things. Well, that's because intentions can't be expressed in present time. That's all there is to that. You follow me?

There doesn't seem to be any great, enormous difficulty here.

Intention is simply the attitude of the individual with regard to the future, where it is in the future.

Intention is the regard of the individual toward the past, if he's stuck in the past.

And intention—if he's following the base time of the physical universe—is something very, very easy to handle, as what is present intention? See? What are the intentions of these buildings and these other things around here? He becomes more and more worried about intention as he gets miscommunicated at. Follow me?

Intention is a very important part of a Communication Formula. But it becomes more and more important in the Communication Formula, the less and less communication there is.

Why? That's true of every part of it. Acknowledgment becomes more and more important the less acknowledgment there is. Communication becomes more and more important the less communication there was.

If you went out here in the wilds and you ran into a fellow—you're really out in the wilds, you know—and you ran into a fellow and he's living in a hut, he has one of two reactions. He's either running away or hiding so hard that he's completely "gone." He's nuts, see. He's goofy. Or he's simply a little bit starved for communication. And if he is a fairly sane fellow anyhow but he's out in the wilds—we'll take it on that basis, there's nothing else wrong with him such as the past—we run into him and, boy! [sigh] Gab, gab, gab, gab, gab, gab, gab. Wow! You say, "How could a man talk this much so long?" You will sit up all night long talking to this fellow.

On an Alaskan expedition one time—I used to take rather deep thrusts in from the coast, looking over uncharted, unmapped areas, trying to determine their radio characteristics

and so forth for the eventual planting of LORAN (long-range navigational stations) and so on, which came to fruition during the war. But looking over this area, every now and then one would run into an old fisherman down on the coast or an old trapper back up in the hills and wow! If the man weren't mad—you know, I mean, he was just too much past, he was hiding, so on—usually in that case you simply found an empty cabin with the fire still burning and you turned around and walked away very carefully. Ordinarily I would leave a note—write a note out of a survey sheet, something like that, pin it on his door and—saying, “This was a survey crew. We don't care anything about the situation,” see. And the guy would come back, he'd be able to breathe. Otherwise he'd practically spin, maybe for the next two months, you know.

But we'd run into somebody who wasn't doing this trick, you know. Boy! We just couldn't get away from it. I mean, we'd sit there—he'd say, “Well, I just shot a deer.” Good excuse, see, or “I know where there is a deer and I will go shoot the deer and we will have some venison.” Anything is an alibi, see, to pin you down, to get a terminal there, see? “Yes. Oh, I know all about this surrounding countryside for miles and miles around.” The hell he did! You know? All his misinformation in all directions. Why? He wanted a terminal to stand there for a little while. All right.

And all day and all night he'd talk and you'd talk. You never saw so much gab-gab walla-walla in your life. What's this? This is a starvation for communication in general, see?

All right. Look at this. Supposing an individual has been living in a family which was very, very well controlled and very inexpressive and rather low on communication in general. You would see a varying scarcity of the various parts of communication. And an individual would at first become extremely eager for communication. But as time went on, he would decide—on the DEI cycle—he would decide that it didn't exist or he couldn't have it. If he decides he couldn't have it, he will then decide it didn't exist.

And individuals will begin to believe actually that acknowledgment is impossible to obtain. Intentions are impossible to reach. Origins are never come by. So much so that you can originate a communication and you can say, "Isn't it a wonderful day?" and he'll know that nothing was said, because communication itself doesn't exist. He also knows you have no intentions of any kind whatsoever, oddly enough, when he's really out the bottom, an apathy case. He knows you have no intention, one way or the other. Zero intention.

But apparently the last thing to fold up is intention. Acknowledgment, origin, these things can go and not exist and not be registered. But intention still leaves a little trail and it lingers on and it's the last flick of the light to go out. *Intention* after a while, no acknowledgments, see, no origins. You could stand there and tell him anything you wanted, like I put the note on the door and say we weren't [were] a survey crew. The individual would come back. He wouldn't believe that, see. He couldn't believe that, because it wasn't a communication, because it couldn't be a communication, you see? He probably—in that kind of condition. All right.

Now, intention would be worry, worry, worry, worry, worry. "What were their intentions? Now, my intentions toward them—well, I really probably should have squeezed the trigger. But I didn't do that. Now, my intentions toward them are not bad, therefore their intent will . . . No, no telling what kind of intention, see? *Uhhhh.*"

Now, many a preclear that you have or have had—it would astonish you that their various parts of the Communication Formula were really all gone, but intention was still standing. And it still stands and its last rank is intention unknown.

What is an intention? An intention is an unknownness. I mean, this would be the person's reaction, see? Well, that is suspicion, lack of trust, misinterpretation of motives and actions. You as a preclear openheartedly start to audit somebody and find this individual telling somebody else after a while, "You know, he was really trying to do this and he

was really trying to do that," something entirely different than you had in mind, see? Well, intention's almost gone.

So that you can go by this law: If the person is still operative and he doesn't receive acknowledgments easily and he doesn't originate communications, then he is dwelling in the land of intention unknown.

See, intention unknown survives and outlives acknowledgment and origin gone, see? Acknowledgment and origin are gone, intention survives.

Well, duplication has long since gone by the boards if this—and the first thing you know, when acknowledgment and origin go, intention lives on as intention unknown. Well, "terminal" comes right in there with intention. And a terminal is as well recognized as an individual can determine intention.

The name of Joe is Joe. That's a clear-cut thing. I mean, his name is Joe. We are talking to a terminal named Joe. Nothing odd about that, is there? Now, let's go downscale. We are talking to a terminal who *says* his name is Joe. Got that? All right.

Now, let's drop a little bit further downscale. We are talking? (question mark) to a fellow—forgotten his name—but think it was Bill.

Now, let's go downscale further: "There's an intention standing there and what it is, I am fairly sure . . ."

Now, below that is: "An unknown intention has confronted me" is the registry. Got it? An unknown intention. In other words, you think a conversation is going on, see? You think that somebody is talking to and at, you know?

Obviously the individual has some kind of mechanical responses, he's saying stuff and it doesn't quite make sense sometimes, but—you know, that's your, "How are you today?" and the fellow says, "Well, I just had my car fixed." You know, there's a lack of duplication there. We can be fairly sure that intention is surviving but is getting as unduplicated as it exists.

Individuals in this level do all sorts of interesting things, fascinating things, by the way. They use saucepans for hats, so to speak. The intention of utensils is being upset.

We see this when aberrated peoples try to handle machinery and they'll do the darnedest things with the machinery. The machinery doesn't run at all. What's wrong is, is they've misunderstood the intention of the machine. And the machine does five more things than they're making it do, but they're making it do something that nobody ever intended the machine to do at all.

For instance, I bought a brand-new addressing machine one time in Phoenix and came in a couple of days later and found it lying in pieces. Every single feeder mechanism on it was missing. And I thought, "Well, this is strange," so I asked for an explanation of this and the fellow who explained it to me—I found out that addressing had been turned over to a preclear on a volunteer basis because everybody was short-handed—and this fellow explained it to me very carefully that, in order to feed it large envelopes of books, it was absolutely necessary to dismantle its feeder mechanism. The machine was not supposed to address large envelopes full of books. It was not built to do so and didn't have the capacity to do so and I don't know how on earth anybody made that machine address these thick packages of books.

Now, the funny part was—is there was a little tape device which was in plain sight, right in front of the machine, and was beautifully described in the directions and had undoubtedly been shown to this same individual by the demonstrator, the salesman. And all you did was run a tape which then was printed on by the addresses, you know, the address plates, printed on the tape, and then you took this and pasted it on the books. See, that was the way it was done, but this machine was lying in bits.

Now, in view of the fact that none of these other items on the machine had any intention, several of them were lost—they were gone. Brand-new machine.

Well, I reassembled the machine and put the pressure on for about four days to get the proper rolls of tape running through the machine and so forth and finally hammered that addressing system into line so that the machine would be used as it was intended to be used—*intended* use. And that didn't include putting huge book packages through it which it couldn't possibly stand. Do you understand now?

Audience: Yeab.

All right. Now, do you understand what happens to an automobile? An automobile is intended to go at certain rates of speed. It's supposed to start, supposed to stop, supposed to do other things. And let's say it's a little convertible and there it is. And we see somebody going down the street in a little convertible and the top is not quite down and it's not quite up, you know? Neither one. And there's a whole bunch of paint cans and a ladder stuck sideways in the back of it. Get the idea?

7 Now, you don't have to look further to know the exact condition of the motor, the generator, the battery—everything else in the machine, see? You don't have to look any further.

“The motor—the intention of the motor is to blow air across the windshield. The intention of the wheels are to keep the body apart. The intention of the steering gear is to keep one's hands sweaty. The intention of the generator system is to light the dashboard lamp.” See this? This is fortunate because people who are dwelling at that level are trying to destroy something. They will be trying to destroy something, too, not because of this intention system but because they're on a succumb line.

So therefore, if the generator is running the dashboard light, they will quickly douse the dashboard light. They will find some way to break it. And that has ended the career of the generator and now the generator isn't functioning. Get the idea?

And so they mis-end the functions of the machine, which leaves a running automobile to some degree. You see, they couldn't credit the fact that the intention of the generator

system is to make the spark plugs spark and incidentally to light the lamps. If they knew that and if they found that out—first they wouldn't credit it, but if somebody stood there with a shotgun on them and impressed them on it for a long time, they would eventually say, "We finally get the idea." And then would be fixing the motor, you see, because it was a little bit out of tune, with a wrench which was too big and was intended for pipes. And they would wield this in a fashion so that it would crack the distributor cap and break the porcelain on a couple of plugs. Get the idea?

"The intentions of things must be destroyed" is the motto of the person on the succumb level. And this is difficult for them because they have ceased to recognize the actual intention. Got it?

They're tripping over themselves. If they can't really get the right intention, then they never really can destroy anything. There's nothing more pathetic than a psychotic person on the succumb level trying to commit suicide. They do it with all sorts of odd mechanisms. You wonder what they're doing with these things. They're trying to commit suicide with them. But they don't even clearly read this intention.

"How do you commit suicide? You break a saucer. No, that isn't right. Now, let's see. How do you commit suicide? You tie a thin piece of thread over a coat hanger and you tie a loop in the end of it. And that's so you can stretch the coat hanger. No, that isn't right."

You get this? This terrifically wobbly misintention. Now, as you examine this in people, you examine the last rungs of their communication abilities, see? The last thing that blinks out, you might say (not entirely accurately), is intention. And you get a nonduplication, nonunderstanding and finally intention unknown.

And we have human beings walking around right now who are no more capable of knowing the intentions of other people than they are of suddenly taking off from a springboard and landing on the Moon. If they knew the intention—the intentions were carefully explained to them and proven to them conclusively and utterly over a long

period of time, that this was the intention of this person—they would wind up then, finally, by doing something to eradicate it. See, they wouldn't wind up by understanding it. They would wind up by trying to eradicate it. And the more clearly they understood this intention, the harder they would work to eradicate it. They have conceived that the best way to destroy life is to destroy its ability to communicate. And therefore any part—they know instinctively—of the Communication Formula which is attacked will reduce life to that degree. But they're offbeat there. They are not even accurate there.

8 Life is not destroyed by destroying its ability to communicate, it is destroyed by destroying its ability to live. And life can go all the way down and find eighty thousand leagues still to go, south, after it has lost its Communication Formula—which is an interesting thing.

Now, how you start fishing up from a totally unknown communication of any kind, I wouldn't know, see—I just would not know, neither would you. Because if we then interfere with it and try to jar it back into communication by some shock, all we are doing is reducing what remaining self-determinism there is—which comes from an unknown source with an unknown intention and we're just adding to the unknownness of the whole thing. So just how far south life can go and still be returnable is death of the form. And after we get the death of a particular form, we can then have a freedom on the part of that life unit to make a similar form.

But it goes elsewhere. So there is a change. A change is possible for these levels of life, but how would you like to start out trying to audit a tuberculosis cell—a bacilli? How would you go about auditing it? It's a life form, isn't it?

Well, when it dies, it evidently skips over and, somewhere else, makes another bacilli. Boy, it knows what it knows awful well and it's all on automatic. Well, there's no reason

to worry about this particularly, because it'll snap out of it sooner or later when it goes that far south.

What we're interested in are functioning organisms, organisms which are still within the realm of communication. If they are dimly in the realm of communication, we can bring them on up to the Third Dynamic and the Fourth Dynamic. See, we can hoist them on up the line again if they are dimly within the reach of communication.

And who knows—it might be possible to audit a bacilli. It's not impossible. But when you introduce new changes to it, simply that's a new automaticity of one kind or another.

So you do see that there is a whole strata of livingness which is out of the reach—not of the auditor—but of other livingness. And that is an only-oneness, and when communication becomes impossible, then we have the condition known as “only one” exaggerated completely.

The totality of the condition of “only one” is *no answers* exist, *no origins* exist, *no duplication* is possible, *no attention* is possible—therefore it loses eyes and so forth—and *no intentions* exist. Everything is just running on automatic. And that's the way it is, see?

And you have an only-oneness. Now, how you'd crack through that only-oneness is an interesting problem of considerable magnitude. But that problem is not an unsolvable problem, because this life organism is not totally, forevermore, to the end of time, trapped. It can free from its MEST, one way or the other, and change its mind and do something about it.

But the funny part of it is—the funny part of it is that people remain so long in communication. Now, if you tried to do something about an insane person who was totally out of communication, I mean *totally* out of communication—catatonic schizophrenia, responded to no touch of any kind, no response across the line at all—the way you wouldn't

do it would be by shock, drugs, so forth. You just would not monkey with this. You just wouldn't fool around with it at all, because all you're going to do is suppress him.

Now, you can alert him and make him run on a machine or something like that, but they're further out of communication than they were when they were simply lying there flat. Therefore *the introduction of an other-determinism and particularly force into an organism which is already gone out of communication drives that organism further out of communication.* That's a little law that exists there. All right.

- 9 Just examine this whole thing and let's find out that we are working with somebody who is still capable at least of misreading an intention. And let's be fairly sure that they are doing just that. They're misreading an intention. They're not answering promptly or properly, they're not originating communications, therefore there must be something wrong with the intention involved here and might be one of the first things that you would consider as an auditor. And if you could make them start articulating anyplace, it would be in the field of intention, wouldn't it? Hm?

All right. The field of intention then—if a person will talk at all, no matter how upset or disarranged his answers are—the field of intention still exists there—misreading all intentions, but capable of being examined by the individual himself to the end of altering his determinism concerning it.

In other words, you dive for that penny that's left of this individual's personality. When you get it up, it's going to say "intention" on it. It's the last penny available. No lower pennies that are reachable by the auditor that we know about today. Should tell you a great deal, then, about these people who are out of communication.

You call it "out of communication." They are not totally out of communication, since they're still capable of considering an intention. They are answering in some way or another. They do occasionally originate *some* kind of communication. And so we start

in with an examination of what they're doing. And what they're doing right then and there, of course, is being audited.

Well, what they want to do about auditing is quite important to them. Factors which suppress auditing are important to them, the intention of the auditor is important to them and their own intention is important to them. See, all these are interesting.

So therefore we have such processes as goals and so forth. Now, as we say intention, we mean goals—past, present, future. Past goals—many a man is stuck in a past goal which was completed. Then he had no further goals. He didn't dream any up. You know—big win. About the worst thing that could happen to anybody would—to be something like dictator of Ipsabadaland, or finally has attained the high mogul of the Russian Catholic Church or something of this sort, you see? And there he is.

It's interesting. As we look around, we see an ex-chief of a country—something. Boy, this guy is in an interesting position. In the first place he's boosted himself up mechanically to an "only one" category. See, there he is—he's in an "only one" category. There's only one ruler. Well, this is kind of a wild position to occupy. Anybody who occupied this position and was only that thing and had no other string to his bow, he would be a lost man. He would have gone up in position and down in tone. And I wonder if this isn't usually the case. The usual run of it is, as the position increases, the tone decreases. Highly probable, you see, but this isn't an absolute fact, it's not a law—it just seems to be a tendency.

But this individual, by the way, might have many other capabilities. And if he had other capabilities, he'd have other lines of communication, wouldn't he, except being the high mucky-muck of Ipsabadaland, see? He has other capabilities. He can sit around and talk with the boys about this and that. He has other channels of communication. He doesn't consider himself at the same time . . . Very often you can see one of these rulers get himself into a wonderful box. He is the only ruler, he thinks, and that's his chief

capability and any other talent he has falls in line with this. And so if he is interested in poetry, he becomes the only good poet of Ipsabadaland, too—a thing which most of the poets of Ipsabadaland would probably disagree with but to his face say, “Oh yes. You’re a wonderful poet.” Get the idea? The only agreement with the guy is that he is the best in every category. So he drags along with this only-oneness, his other characteristics and so wipes them out if he’s stupid.

- 10 In other words, beware a ruler who has no interest but ruling, because he’s an insane man. He’s nuts. This man could not possibly interpret the intentions of any other nation or any group within the nation. No intentions could be interpreted properly. Therefore he would consider that other nations were about to go to war with him. He would consider that the unions or something of the sort would immediately and instantly and at any instant—any instant—declare war on him. See, he would not really know what was happening. He would be sure, absolutely certain, that the Methodists and Baptists were actually meeting for the sole purpose of supporting the Mafia. You could convince him of any dopey intention you wanted to. And a bunch of fellows get around and as they said about King James of Scotland once, they used to say, “Who’s got Jocko?” “Who has the monkey?”

Because anybody with him could change his intentions to anything they wished. And that was one of the pertinent questions and one of the pertinent statements. “Well—uh—Northumberland has Jocko, now.”

In other words, they knew what Jocko’s intentions would be at this moment: they would be what Northumberland wanted them to be at this moment for Northumberland’s rather shaky, shady morals.

You see where the “only one” goes then? As he falls out of terminals of comparable magnitude, he falls out of communication. As he falls out of communication, he falls into perversion of intention. And as he falls out of perversion of intention, he goes mad.

There's many a fellow sitting in a high place on the backtrack—many a fellow who is thoroughly out and who *was* thoroughly out of communication. And therefore he sticks on these wins but only when they fulfill these characteristics. The win must have put him out of communication in all directions. You got that? That's the only kind of a win that would stick anyone.

All right. Let's look at the communication bridge. Now, this is no sudden change. What happened here? 11

The stops on the track and the new time track wouldn't as-is at all. Why wouldn't it as-is? Because there was no communication concerning it since there were no comparable terminals. So he's gone out of communication, therefore he has gone out of As-iness, and as he has gone out of As-iness, so he perishes.

And as your preclear sits there in session, he gets some odd ideas about intentions, and as these intentions worsen, so his tone is worsening. And finally he's gone, *if* he is audited without communication, ARC, understanding. You got it?

It's pretty doggone easy to look at in a bad session and know exactly what happened. The preclear's understanding of the auditor's intentions didn't exist. He didn't have any idea what the auditor intended.

Now, you could artificially mock something up and absolutely wreck a preclear on this one principle. You could give him to understand clearly that your intentions were one thing and then clearly and unmistakably follow out another series of actions which represented an entirely different intention.

See, you could cross these intentions and you'd lock your preclear up on the track. One of the ways you'd do it—no communication. See, if intention is the last thing to go by the boards, it is actually the first thing to get damaged.

You might say auditing kind of looks like—here's your two-way communication here on a middle strata with intention going up here and becoming, at length, consideration itself.

Well, it's no longer necessary to communicate. All you have to do is *consider* and the intention is expressed in motion or condition. You see where we're going with communication? See, a nice little tent that peaks up from communication itself and becomes postulates and considerations. You see this? Hm?

You reach up from communication to consideration and change of mind *only* when *intention* itself peaks, then. It lifts, it becomes itself.

And you might say that a *deteriorated* intention becomes communication. That would be a wild way of stating it, but from somebody operating at band 40, that's the way it'd look.

"Say, do you know that this low-toned stuff called communication is the darnedest thing. I see people indulging in it all the time. *Why?*" You know. Only, at Tone 40 he'd know.

"So there it is clear down there at Tone 22. Ha-ha. Horrible. Look at those low-tone people—they talk." Get the idea?

And just as it is the first thing that one finds on the track or the highest point one finds on a finite, graspable Tone Scale, so it is the last point to expire on an inversion at the bottom of the Tone Scale. Communication evolves from consideration and consideration, at its highest peak, imperceptibly becomes intention.

We consider with intention. We intend. We intend to express our intentions. We communicate. We communicate. We communicate. We don't get all the answers we want. We don't get all the origins we want. Our intentions are good, our understanding of intention is good, our understanding of intention is there.

Our understanding? (question mark) of intention? "Intention? Intention? *Hmmm*. Well, they're at least all bad. I know that. Intentions. [sigh] Well, doesn't do much good to consider intentions. *Fffff!*"

12 Now, what other thing inverts at the same time this inverts?

Total Self-determinism or *total* Pan-determinism disintegrates and becomes *total* Other-determinism. Now, if you could see—let's draw a graphic picture of this. Let's take

the Tone Scale from 0 to 40. And above 20, let us put a white cone—draw an engram for you. We'll just put a white cone with its peak at 40. See, the point of this cone is at 40. And it, at 20, becomes a graying and then black cone inverted with its peak down in the minus Tone Scale.

We have two cones then laid out on this Tone Scale which have their open ends against each other at Tone 20. See this? Hm? All right.

We would then graph it this way: total intention is consideration and that would be Tone 40.

Now, let's get to Tone 20 and we would see that all things come about through communication and all of its parts. And now let's look at the minus scale and we would find that we had, at that peak, intentions disappearing at that point. See, they're gone.

And at the top—at the point of the white cone—we would have intention is consideration, consideration is intention. But what kind? Self-consideration or pan-consideration—better expressed, Pan-determinism. See?

In other words, one has control over, one is capable of, one has knowingness about one's considerations on all dynamics. And now, as we drop down scale, that consideration becomes, at 20, the level of total game—50 percent one's own determinism, 50 percent somebody else's determinism, see? And then one's own determinism sinks out of sight as we proceed down toward the minus Tone Scale until finally we have left only Other-determinism. See this?

Well, all right. In view of the fact that all these things are plotted against time, it would start at the top of the white peak—no time track—and as we go into the considerations, we get more and more time track—more and more time track till, at the middle, we have a mutual time track. And as we go down, it's less our time track and somebody else's time track, until at length, at solid rock bottom, we have, of course, total other-track. You see this?

13 All right. Now, what then is this track composed? It is composed of change—change of position in space, about the middle. But at the top it's just change of consideration. And we get Axiom 36: first postulate, second postulate, see? Way up there. Just change in consideration. All right.

Now, let's drop down-track and consider this further and we find out there's more and more time. There's more and more orderly progress about these changes of consideration. And finally, the change of consideration at 20 on the Tone Scale is in agreement with, 100 percent, another set of changed considerations. And we have two people here or two entities here or two beings here who have their changes of considerations uniform, one with another. And then we have agreement, you see?

And with that agreement, we could then have a condition where the agreement fell away and there was greater and greater dependency on somebody else to make track. And finally we'd get down, all the way down to the bottom, and we'd have a universe. You got it? Hm? But this is change, isn't it? Now, this change comes about and this change is as-ised to the degree that it is communicated about. But way up topside there's still another way out. All one has to do is change his mind about the whole thing. See? That's all.

The rest of this that I've been giving you are the mechanics involved with it. And these mechanics seem to be very well agreed upon.

Now, do we see how this would come about? We want to send a preclear downtime. He can never be audited above 20, because there's still a game in progress, see?

Above 20, why, he could go up on his own, see? But as we have this game in progress called auditing, we could then be the person who made track without ever consulting the preclear or communicating with the preclear about the track we were making.

And as such we could push him over into a total consideration of *ours*. He had no share in this. He had no means of communicating about it. He had no chance to make up his

own mind. There was no discussion of these processes. There were no discussions of the intentions of processing itself.

And we would simply be taking off grandly, nobly and only-one-ly in the session, to a point where we did all the changing and he never did a doggone bit of changing and we forced him then to change as we changed and he never had any say about it at all. And we'd eventually push him down into the -8 scale.

In fact, he would become hypnotized. The mechanism of hypnotism is simply taking over the total activity of making the considerations while pretending to be in agreement (to be totally out of agreement with the person you're doing the considering for), see? And you get hypnotism. Therefore you land somebody in hypnotism on total other-track and that's all that hypnotism does.

Now, if you just got him to make up his mind or find out what he could connect with, communicate with, with whatever significance, you would snap him back up to at least the base time of this universe and off of a lot of these disrelated tracks which he has made or had made for him, one way or the other.

Do you understand now how an auditor, by disobeying these rules; by throwing away the communication bridge; by obsessively, continually changing processes abruptly; with never consulting the preclear or talking with him or examining the preclear's intentions or what has happened to the preclear or paying any attention to his communication—you get the idea? You can see, then, how an auditor could simply wind the person up in the soup. You follow me? Now, do you see that? 14

Audience: Yes.

Well now, I'm not asking you to remember words. If you can just see that, you're actually understanding a part of your own livingness, not a part of my livingness particularly, see?

It's a part of your own livingness that you're understanding. You're doing this all the time. See? This is something that goes on continually as far as you are concerned. And all I'm doing is looking this thing over, examining it and putting it into a further codification.

Do you realize, as long as it is random, we have no chance to agree upon it at all? It is totally other—automatic, you know—other-determined. Not *my* other-determinism.

We must have agreed, at one time or another, and then it became somebody else's determinism, you see? And we put the whole thing over on automatic. And unless we can talk about these principles and understand them and use them, we ourselves are then suppressed by these very mechanics no matter how much we're audited. Follow me?

Audience: Yes.

Hm?

We could be suppressed, then, by the mechanical fact of the base line *MEST* universe to a point where we weren't up to the bottom-most, bottom zero of life.

How far north can a preclear go? Who knows? But certainly he couldn't go very far north unless he sort of got the idea while he was being audited, you know, that there was some necessity to talk it over. That he had some say in what was going on. You don't let him run the session. Ha-ha.

You've got to agree with the fact that he is so totally other-determined, simply to *know* who is determining his existence is a rise in scale! *Who* is determining his existence? You are! And in a shadowy background, because of the researches, to a tiny degree, I am. See? You are. I am.

Now, he knows that you exist or he should and that's why the auditor's presence has to be established. He has some vague notion I exist, unless people keep telling him all the time this. In other words he can as-is both of these sources. Got that clearly?

If somebody came along and said that Dianetics and Scientology—this has nothing to do with grandeur, it just has to do with an infinite practicality—if somebody came along and convinced somebody that it was invented by a bunch of savages sitting in Iwijiba and that was what we were actually studying, it would have misplaced this source and lent some doubt into the whole thing, see? You could put this much doubt into the thing so that you would trap people in the subject. And we don't want an entrapment to occur. You see how entrapment could occur?

It would be very, very easy for a charlatan—a highly skilled con man of some kind or another—could simply alter values in the subject itself to a point of where *it* made a universe. Got it?

Audience: Got it.

Now, there's hardly anybody—now, let's personalize this for an instant. It's not necessary to do so, it's not even important. But it becomes important to this degree: there is a terminal someplace that made this and therefore we know this, so therefore that can be as-ised. See that? It's a known terminal, therefore it can be as-ised. **15**

If we try and set aside this terminal completely—pay no attention to whether the terminal likes this, doesn't like this, wants it or doesn't want it—this has nothing to do with it. If we set this aside and confuse the issue of origin, such as science is always trying to do—you know, nobody ever had an original idea. It's their best mechanism you ever heard of. This is a lovely one. Therefore we don't know whether Newton originated cats or interaction, see? This is one of these gorgeous things. We just say, "Well, we don't know, but it seems like . . ." Now, we've got a big unknown.

So there's a point of the track that can't be as-ised and we get this character known as the professional scientist because he's on a track which can't be known totally. And you're on no such track in Dianetics and Scientology, so don't make the mistake of believing you are.

Now, just where *you* picked up as an individual—just where *you* picked up this whole idea of considerations which match up the general track itself, therefore can be inspected. You aren't left sticking in the unknownness of who said that this agreement existed.

Therefore you can as-is the fact that it has been said to you. And then you can expect [inspect] where you got it in the first place and then it blows and comes under your control. And if you don't keep it set up in this fashion, it'll stick there as an independent time track. Now, that's so much for the subject itself.

Now, let's look at you as an auditor. You are sitting there. You are unknown as to where you got this information. You are unknown as to what you are doing. You are unknown as to what you are now going to do in the session. And you even pervert what you're going to do, let us say, by saying, "Well now, we're going to run . . ." and you say, "spotting people." And then run that for two seconds and then all of a sudden, without further conversation with the preclear, without any other agreement, you suddenly start to run—well, you say, "Now, now let's spot automobiles." "Now, I want you to spot that automobile," but you don't even give him a warning to that effect. You say, "Let's spot those automobiles. Let's spot those . . ." Something else, see? And you say, "Now recall a time that is really real to you." *Abbbb!*

About this time your preclear says, "*Nyabbbb!* We agreed to run this and this. And you are running that and that." He went out of agreement with you, didn't he?

If you did this enough, you would get that manifestation which psychoanalysis counts upon absolutely to carry it through and to fill its coffers, known as transference. Transference means make the patient live on his time track. And who the hell wants to live on the time track of a psychoanalyst? [laughter] Get the idea?

So you'll at least get your preclear to 20 just by letting him talk it over with you and talk over what you're doing and talk over, for gosh sakes, your intentions and his intentions.

And if you do these things, if you did nothing else but these things, he would come up Tone Scale. That's how important a communication bridge is.

Now, what things are you trying to avoid? You're trying to avoid somebody getting stuck on an artificial time track. That artificial time track is created by unknown data which becomes unknown but it should be known, see?

It's only that . . . you see, unknown data can exist, but it doesn't necessarily have to be known and is therefore not aberrative. But the intention is wrong about the data. It should be known and it becomes unknown. Therefore you'll start to make—if you change things then, back and forth, back and forth, back and forth, one way or the other, you will create an artificial time track. Do you have it? And then nobody will ever be able to as-is the time track, because they don't know where it started.

And therefore you can park preclears—not in life, but in auditing sessions. And you should be able to work this out all over for yourself. You know who said it to you and, son, one of these days, running the higher-echelon processes, you'll probably also find out where you first decided on it. And at that moment your case will go “flip.” Tone 40.

You'll probably have to work like mad to get to Tone 20. But the way you do it is simply start agreeing with somebody. Just go all out, just agree with somebody. Agree. Agree. Agree. “Now, you're the boss. Ha-ha! You're the boss.” Got it? Agree. Agree. Agree. Agree. And you, all of a sudden, you'll at least be at Tone 20. Then you start to insist that you have a share in the agreement, too, and you will be back in the game. Got it? You understand this?

Audience: Yes.

Well, you look it over when you're auditing a preclear and you'll understand it an awful lot better. Do it both ways if you want to. Do it wrong if you want to. And watch what happens. Go ahead, because you can now undo what you have done wrong.

There's no unknowns kicking around that will kick you over. Got it? Hm?
All right. Thank you very much.
Thank you.



THE ANTIQUITY OF AUDITING

LECTURE 17

A LECTURE GIVEN ON 13 OCTOBER 1955

54 MINUTES

This morning I would like to talk to you about the practicalities of auditing and some other things. These practicalities are a little bit off the theoretical side. The whole and entire subject of auditing has many, many ancestors, is a long and continued subject and is an entirely different subject from what is audited. Could you see that there is a difference between having a theoretical structure and performing an action called auditing? Entirely different. 2

We could go back to the earliest times Man became aware of being a tribal being. Now, because I am not being sarcastic about “-ologies” and “isms” today, you will note that I did not say “tribal animal,” since Man has never been a tribal animal, a tribal being. He is a very gifted sort of being in that he has been able to help himself and help others of himself. And when he became aware of this ability, he became inclined toward continued tribal existence.

This is probably the most significant discovery or the most significant activity that Man has ever engaged upon. The Darwinian bacteriological school of origin has placed before us a picture of Man banding together to pelt his enemies with sticks and stones,

has given us a great many improbable answers to why Man stays together. But if we examine the actual mentality of Man and if we examine his corporate beingness, we discover, really, that these suppositions of "banded to fight" do not hold good.

Now, we are probably in the highly interesting position of being able for the first time to actually look at and know, without great liability, exactly what Man is composed of as a thinking being. We can examine his responses. We do not have to guess. We, for instance, know a great deal more on the subject of the unconscious and we know that the story of Man's thinkingness is not a story of some savage beast lingering below the level of consciousness, ready to spring upon him and force its will upon him at any moment. Whoever thought up that theory was probably a schiz.

We know that Man's motives are basically good, but that he assigns to others and then, on reverse, occasionally to himself—bad motives. And when I say "basically good," he basically means to be a sociable character, and then this is interrupted and he begins to dwindle and decline and fall away from being a social being.

Now, you understand I'm talking about Man—I'm not talking about a part of Man—I'm talking about all of Man.

3 Now, let's look Man over and let's find out something else. The last thing that goes by the boards in Man is his ability to help. If we could find in a sanitarium—if we could find for each patient in the sanitarium the last possible rampart of assistance for his fellows, we would find the road upward for sanity for these people.

Now, just as an individual's weaknesses tend to swamp him, so do his strengths live. And the last thing to perish in a man is, of course, his greatest strength. Now, that is an interesting thing, as we regard this, because it gives us an entirely new picture and a new understanding of this being called Man—a brand-new understanding. And that understanding itself, if thoroughly enough understood, would wipe away war.

So long as Man is running on the stable datum that Man is a warlike animal—that he came together, banded himself together, became a tribe simply to rebuke and conquer his enemies—we have a completely erroneous stable datum, and if a world insists on running on this stable datum, it will, of course, run itself in to cycles of war.

We know that Man fights—but then Man is engaged in a game. We also know that Man is not happy fighting. Out of all the fighting that is ever done, we discover that. We discover, however, that Man *feels* better if he wins a fight than if he loses a fight. This is an oddity since, actually, he's simply accumulated some more overt acts. But he does feel better if he wins than loses and he feels much better if he doesn't fight at all.

Do you see that the word “fight” here is used very advisedly. It does mean *combat with malice*. Now, that's a little bit different than a game. A game is interchange with comparisons and goals. Now, if anybody tries to liken a battle on a beachhead with a football match, he can draw between them a sufficient number of data of comparable magnitude to make the bridge. This can be done, you see? Football match, everybody running back and forth and kicking the ball around and every once in a while some player getting angry.

And then we take this activity on a beachhead. Well, it's a little bit different activity. We can draw the bridge. There is a gradient scale between these two things. It is true that Man has gone downscale in order to get from the football field to the beachhead. It's not just a gradient scale, it's a gradient scale *downward*. And the two *are* related and they *are* of a comparable activity. But I was talking to a fellow on a beachhead once and he didn't like it.

In fact, as I was standing there, I said to myself, “You know, I know better places to be.” In fact, as I pressed myself to a thinness of one micrometer, I couldn't even think of a football field—didn't even occur to me that there was a game in progress.

Well, of course, sometimes this can become very exhilarating, of course, when you've really decided to chuck it all anyhow and nothing to live for and so on.

It's kind of a one-sided thing. I want to call to your attention that it's not a broad tribal activity, this thing, the fight. Of course, when soldiers are attacking villages, children are present, but the children are not combatants. And in more civilized parts of the world, women are not combatants either.

It gives you pause. This football field, you say, well, there are no children or women there being combatants. Well, they have a better opportunity. They can at least be spectators.

But we have to assume, in view of the fact that it doesn't take in all of the tribe but is just one small manifestation of the tribe, that the football field and the beachhead are not the main activities of Man, even though they do fall together on a gradient scale. Maybe Man's contest with his environment, and his livingness within it, for all members of the tribe, is his actual environment. Because, remember, this takes in everybody.

4 So we cannot take a young man between the ages, let us say, of sixteen and thirty and assign his activity as the total tribal activity. And that is what the anthropologist has tried to do to us. He's represented the activities of one age band of one member of the tribe as being the highest possible activity of all members of the tribe and has therefore and thereby tried to describe Man. And he has not succeeded and it is not true and Man, being Man, has not reacted well to it.

What, then, is Man's activity? What is the basic activity of Man? It is a game, but it's a game which is not really the game of the football field. It is simply the game of staying alive and getting going and doing things and being social in the environment in which he finds himself. And that's his game.

Of course, this is much too mild and undramatic a view to capture the imagination of short story writers, or the lack of imagination of anthropologists and ethnologists. It's much too mild a view. And yet I have lived with Man of many races, colors and creeds—many barbaric tribes—twelve different tribes of Man of the most barbaric and maligned nature you ever heard of. I've never had Man, unless he were in an insane

state—completely insane state—offer me any harm in any part of the world. Now, that's very interesting, isn't it?

I was chalking up my mileage one time and it was a quarter of a million miles before I was twenty-one. And in all those places I never had anyone who was sane offer me any physical harm or threat but, quite on the contrary, have received a gourd of water, when well needed it, from headhunters; have received food and shelter from storms in the most unlikely places from people whom you would believe, by all the descriptions you read everywhere, would be the worst possible people to associate with.

So we can assume, then, that somebody must be telling a lie about Man. If you can walk into a tribe of headhunters and you not only keep your head but you find yourself cracking jokes over this and that; and after you've overcome your slight queasiness at your host dipping into the common pot and picking out a very choice piece of meat to hand you with his bare hand, which he's not washed for some months; and if you can overcome that hand and your suspicion that it is probably *dog* that you're eating, why, you've overcome about all of the upset you're going to meet.

Well, this is an interesting thing, isn't it? Man must also engage, then, upon another game about lying about the other guy. See, he must also engage in this game. Well, why does he do that? Actually, Axiom 36 tells us that every second postulate is a lie because it's in controversion in the same time continuum to the first postulate.

You understand, first and second postulate must be in a time continuum native to each other in order for the second postulate to be a lie. But the second postulate is only a lie because it controverts the first postulate. We have assumed that this is true; now we assume something else is true. First postulate has power; the second postulate has no power. It's an oddity, but it doesn't have any power. It is the apparent thing, but the power lies behind it.

And this is the hidden thing for which Man has been searching and he has called it the unconscious mind and he's called it all sorts of things, you see? But there *is* something behind the apparency which has strength and Man has been looking for this strength. And in looking for this strength, he has made many mistakes because the apparency itself is apt to be a lie.

5 Now, the first postulate and the second postulate picture becomes very comprehensible if we realize that if the first postulate is goodness, the second postulate will be badness. Do you see, then, that we'd have an apparency of badness which had the totality of force of goodness? It's only because we can conceive Man to be good that we conceive him to be bad. But if we paint him up as bad, the only strength to his badness is the potentiality of his goodness.

It's very, very interesting that nothing happens with most people if you simply assume the first postulate—unless the person is insane—which is to say, the second postulate has totally solidified. It's yet backed up with force and power, but assuming goodness starts to run out and explode the second postulate, and we get an explosion of badness because we've said he's good. Follow me?

It is closer to the native beingness of Man to be good than to be bad. Now, this is not slippery logic—it just happens to work that way.

Now, wandering around and hanging up my hat on the breadfruit tree and squatting alongside of evilly smelling fires in villages where the movies would teach you a spear could be expected any moment, and never finding any such conditions existing, I may have been disappointed when I was a young man because there were so few people you could legitimately shoot. [laughter] But although I may have been disappointed, I was edified. And I came to the rather outrageous conclusion (very young, that I have never since departed from) and that was that it doesn't matter what part of the world you're in, if you're sane and—which is to say social, sociable—there isn't anything can happen to

you except just the common incidents of MEST flopping around and running into MEST and sometimes catching you in between.

So with a conclusion of this character, I've kept the only modification: that Man in an insane state is insane only because he has ceased to be social. And this is an animal. We could almost say (we could almost—because this is too broad a definition, but we could—it's not a definition)—we could almost say that Man only becomes an animal after he goes mad and that where we find Man living in an animal condition, he has gone mad.

Now, I'm putting this interesting proviso on the entire thing of saying that there's *madness* in here, which is kind of a poorly defined thing. Well, *madness* is the action of exploding into random action when being triggered by the postulate that one is good. Insanity ensues if when somebody says you're good, you go bad. Now, that makes a terrifically interesting gradient scale of sanity, doesn't it? Someone says, "You're a good runner and you won" and you feel bad about it. Get the idea?

Well, everybody can do that, but you certainly don't explode and blow up in people's faces. You accept the cup and grin rather embarrassedly. And you say, "Yes, I'm the best runner."

Actually, your embarrassment might simply be from the fact of being singled out as an "only one" by other people around you, which you don't feel is right, either. But if someone comes up to you and says, "You're really a good man," and you instantly pick up a butcher knife and start after him—to destroy, in other words—it could be said that you would be insane, you see?

What has happened here? The mechanic is that the first postulate is triggered and the second postulate explodes. One is no longer able to live on this apparenity. There's something gone wrong here with the mechanics of the beast, and we have a beast.

It's quite interesting that if you make a thorough enough address to the first postulate, the other runs out, at least for the moment. Can you see this mechanism of the skid which

you have been watching in people, the mechanism whereby we hit the first postulate and skid into the second postulate? Can you see this magnified to explosive proportions?

Now, even a tiger can be sane. A tiger sitting there and you say, "Well, hiya, fella." And the tiger goes, "*Mm-rr, mm-rr,*" purrs. But if he's a crazy tiger, you'll come up to him and you say, "There's a good fellow" and he goes, "*Nrrrrrr!*" You see, he's crazy. So even a tiger can be sane. Even a black panther could be sane in that definition.

And so we do find sane tigers and sane black panthers. And so we do find that there is a gradient scale below the gradient scale of Man's beingness, which has to do with this. The ability to communicate on the part of the animal, of course, is not very great. And to say that Man is an animal says immediately that he can't communicate.

Man is not an animal, because he *can* communicate. He *does* communicate and he only becomes an animal when he *can't* communicate. If tigers could talk, they would probably go mad less often. They don't talk. The last one I said hello to said, "*Roovvrrr!*"

Do you see, then, a great oddity occurring here—an oddity? You have a ridge, a ridge of beingness and behavior—fascinating aspect here. You have an apparent badness and back of that is a goodness. And we touch the goodness and we very often merely bring it to life and it runs all right, but if the man is mad, we'll explode the badness.

The only reason we don't explode *all* the badness on this type of postulate—the only reason we don't explode all the badness is because we don't want the explosion. And our unwillingness to handle an explosion of badness, our continuous fending off of this explosion, keeps Man from running it out. And we have got him in a suspended cycle-of-action today whereby the threat of punishment, the various scientific opinions of the being and character of Man, alike, run out less and less the badness, you see?

Actually, any badness that has accumulated there, any ridges that he comes up against and so on are simply addressed. And look—this is very interesting, but that badness doesn't as-is very well.

Now, all the badness consists of is this: the badness consists of misadjustments with the environment, that's all, see? Here we have a social tribe and two or three elements in it keep bumping into each other. There's no hate or upset involved; they simply keep bumping into each other.

There's two or three clans and their interests come in conflict. And if they're in real good shape, they will resolve this conflict and nothing evil will result. But if their interests are not resolved, they will get into a condition where the bumps are more and more frequent and more and more severe, and this severity will eventually wind up into the opinion of each other that the other fellow is bad.

Not one man there considers he is bad, but he considers, because of the conflict of interest, that the other fellows have bad intentions. The other fellow doesn't understand enough about the interests of the first fellow, you see, to know that their intentions are really bad toward the first fellow. And so you're always getting this phenomenon of a number of individuals who have been violently at war sitting down together and talking it over and going away happy. See, you're always getting this. They simply discover that the other fellow's intentions aren't bad.

Here we have A and B facing each other and they're just doing fine, you see. And A and B are facing each other and now their interests come in conflict. They're both social, sane, good, happy, effective. They can function. And their interests come in conflict. And A isn't paying any attention to B's interest, B supposes. So therefore it must be that B believes that A is bad. But how is A bad? Only from B's viewpoint. And B and A, with this mechanism, can then each become possessed of the opinion that the other is evil. And that's all the evil there is and this is the totality of the mechanism.

Now, when A and B are so thoroughly in conflict that they collapse upon each other these opinions of the other fellow, then A and B start to act badly even themselves. Thus it is that, although we are all noble heroes in a war, we come out and rob banks.

You follow me? It's all very well to go through the war and protect your country—and by and large a fellow recognizes this as a high artificiality and he gets through it somehow. But he comes out of it with a less good opinion of himself.

Well, he has been so violently thrust up against the enemy's opinion of him and he himself has thrust up against the enemy so violently, his opinion of them—that some of that collapsed on the individual—and he began to accept the other fellow's opinion of him as bad, as his own.

Therefore, he can say at length, "I am a bad man." Whose opinion is it that he is a bad man? It was the other fellow's opinion of him. No man on the face of Earth has ever had *natively* the idea that he himself was bad or that his tribe was bad. You see? This is one of those horrible, sweeping things that you'd say is—"Well, good heavens! This just can't be to this degree," you know? "This can't be, that we'd have anything as one-sided as this. Certainly some thetan has come along and—sooner or later—and he's popped up and his first postulate was, 'I'm a bad one. You'd better stay away from me.'" Never has been.

First place, at the time he's making such considerations, he doesn't have any opinions of goodness or badness. If he's simply good at shooting people, he's still got an opinion of goodness, you see? Know what I mean?

So nobody has ever embarked with this idea of he himself being bad. He has embarked with the idea of his own goodness. And then somebody else inferred that he was bad and he has asserted that he was good and that's the first postulate. He didn't accept the other fellow's postulate. He said, "No, I'm a good fellow."

- 8 We have then, on the track, in every being, first postulate, and this works quite remarkably. It isn't any real reason this should work at all, you know? It might be some entirely different pattern, but this one happens to function—so this must be somewhere near the truth of the matter. That's the only reason I'm talking about it.

He has been convinced that he was good and then he has thought of the other fellow as bad and the other fellow has thought of him as bad. And sooner or later they collapsed the bad apparencies on each other and only then does an individual get the sneaky notion, "You know, I'm not quite the angel I pretend."

Well, let's look at Ownership Processing and find out that if you establish the exact ownership of any ridge or condition, it goes *poof*. Well, this becomes very interesting. It looks like a fellow who is convinced that he is bad or bad off or upset in any way, shape or form is running rather uniformly on somebody else's idea of him which he has now owned as his and so it persists. We get the persistence of this idea of badness. An individual doesn't think he's as able as he might be or as competent. He doesn't think he is as well-intentioned as he could be. He doesn't think he is as strong or as forward or forthright as he might be. He rather thinks otherwise.

And if he did think otherwise and that thinkingness persisted, we must then assume that he wasn't thinking the thoughts he thinks he's thinking. They must be somebody else's thinkingness. They're persisting, aren't they?

So just by this test of ownership, if he got the right owner, if he himself really thought these, they'd go *voof* and there would be no more thinkingness about how bad he was. Do you understand?

Audience: Yeab. Mm-hm.

Now, conversely—conversely, he looks at other people and thinks they know they are bad and thinks they intend bad things. And they intend good things, so he has misowned that badness too, hasn't he? That's *his* badness.

Now, we get another mechanism of swapping of valences. He thinks B is bad and then becomes B. You get the flip of valence? Huh? Isn't it fantastic? But as we get the valence shift and as we get the backup of these postulates on the individual and as we explore this thing with a little tool called Ownership Processing, we don't find anywhere in it

anyone's opinion of himself as bad. Nobody believes that he's bad. And so we discover it in the world at large.

We have a gunman, a hood, a fellow who is sitting in a car and a police officer simply walks by and glances in his direction; he guns the police officer down. He kills a young woman. He robs an old man in a store, shoots him dead. This fellow, racking around in the society, we would say, "Well, at least we'd have one man—one man there—who knows he's bad."

Oh, not so. That was Pretty Boy Floyd. And a transcript of his statements made in jail tell us that he was just a good boy trying to get along.

And the phrenologists—phrenology is a subject taught in most universities, I think that's the subject—the phrenologists had a very remarkable idea about this. They said, "It just proves how wrong criminals are," see? And this was the tremendous conclusion which they reached. They saw no further into this mechanism, that here is one of the most vicious of criminals, doing some of the most vicious things you can imagine and we have this great oddity: When he sits down in the jail, he's not apologizing, he simply gives a statement about how it looks from his end. And it looks from his end that he was always well intentioned and he was trying to get along, but things kept getting up in front of him and pushing him around and he just had to act in some direction or another. And this was his idea—Pretty Boy Floyd's idea—of Pretty Boy Floyd.

Oddly enough, it's the correct one. And if the great phrenologists, in their study of criminology and so forth, had maybe talked to an awful lot of criminals, they would have come to an interesting common denominator which they themselves then didn't have to reinterpret. And it was this common denominator: we didn't find any place where anybody thought his intentions were bad, but we came everywhere to people who believed that they were fighting against people with bad intentions.

And the criminal believes completely and implicitly that the intentions of the society at large are viciously bad. And we're going to make a social being out of him by punishing him some more? Oh, let's all go nuts! No, we'll just let the phrenologists go nuts and we'll do something about it.

You see, then, that a door opens for the rehabilitation of the criminal the like of which you never looked at before. There is a terrifically wide-open door. You could drive a battleship through it. All you have to do is just establish for the criminal the actual intention of the society. He will cease to be a criminal at that moment and we can save the taxpayers an awful lot of money, if it's worth saving. We'll find some other way to waste money to make up for running penitentiaries. 9

Let's look at these factors. These factors are extremely interesting. And in the field of auditing itself we have always had an automatic factor which has been with Man since his earliest tribal days, and that is Man is capable of helping the other man. And this only disappears when he believes that the other man doesn't deserve help.

Now, impossibility of communication was the subject of an earlier lecture, remember? That's the low-rank, rock-bottom, no-further-south postulate—"impossible to communicate." But when we say, "This man no longer deserves help," we have said, "impossible to communicate." And the last of the worthwhileness of livingness in Man goes *out* when he makes that postulate uniformly in all directions and all sides.

Therefore, on the same rock bottom, we say, "These people do not deserve help," we have assisted the triggering-in of "impossible to communicate." When an individual does this, he might as well pack up his little grip and get himself a ticket to Cuckoo Lodge, because there's where he's going. He'll either become a nut or a politician—almost anything.

See? He says, "This man does not deserve help." And we wonder why we have crime! "This man does not deserve help. Put him up before the court. Send him to jail. That's right. That's it. Humph! Well, we've dealt with that problem!

"I wonder why criminals are multiplying so fast? Well, we'll take care of that. They don't deserve to be helped. Put them all right before court. Put them in jail. There they are. Humph! Well, I guess—what the devil? They've doubled again! Humph! Now, listen, these people do not deserve help!"

No. I mean, this nutty cycle has got to be stopped somewhere along the line. I mean, somebody has got to come along and say, [whispering] "Hey, maybe we can at least get the criminals to help each other, huh?"

And that's the Scientology plan for the wiping out of crime is to get the criminals to help each other, with the full permission of the court.

[pompous voice] "They say they want to help the criminal. It's impossible to communicate over there." But they might let these guys help each other if they're all locked up in a bin, anyhow, you know.

10 And I've been for some time getting together a little stack of notes on the exact material to be prepared. One of these days we'll have it all prepared. Actually, we could probably make it up from existing materials now, but it actually should be specifically prepared.

And all we do is take this package of materials, you see, and a tape player and a requisite number of books and we get the okay from the warden—a fantastically easy thing to get, by the way. You know, the chief warden of all federal pens in the United States has already issued directions that every warden there should read *Dianetics*. Now, I have had two or three appointments with him which I couldn't keep, mostly because the guy wanted me to take over a penitentiary, lock, stock and barrel.

When we're ready, we fire, see? There's no sense standing around on the firing line till you got a little ammunition. But with a package of training and processing materials to be studied and with some lecture tapes and examples of auditing and auditors doing auditing and so on and examples of Group Auditing, some Group Auditing tapes, we just

move this whole business *inside* the walls of the penitentiary and we let them help each other to this degree.

We get the warden to let them out when he is satisfied with their psychometric results and recommend them for pardon and take care of them and give them a good time of the whole thing if they clear a couple other guys. Get the idea? Well, we make this condition the additional condition to release. In view of the fact that wardens and parole boards have more say than you think about the release of criminals, the least they could do is simply start releasing them on minimum sentence if they did so-and-so. You see, they do have a way to do this.

Your criminal will go out into society and your criminal population will drop. It'll drop for various reasons. But it won't drop appreciably unless we also include in our materials a rearrangement of the intentions of the society. The criminal considers himself a white knight and a hero who is riding against this ugly, horrible, rotten thing called society.

Wow, what another look. And even a criminologist, one who has examined the most hard-bitten cases, listening to me today, I'm sure, would do a couple of cognitions unless he himself had gone mad. You know, he'd say, "Well, come to think about it, I just never did meet a criminal who was convinced he was a bad man. Never did meet a criminal who didn't suppose that society was rotten and evil and therefore ought to be knocked flat. Hmmm! Wait a minute. This does hold water! Let's see if we can't maybe explore this a little bit further."

And if he looked over auditing and its results and the principle that if you communicate into anything, you will disinturbulate it—if you establish a communication line between two things, they have a tendency to get some space between them and get some understanding between them—and he would see that we actually do have, at this instant, the solution to crime in the civilized nations of Earth.

That's not an inconsiderable solution to have on your hands, is it? Well, we've got so many that we're just—we're solution-happy, you know—I mean, there's too darn many solutions around.

11 Well, let's look at this thing called auditing. Now, I've just given you a long rundown on criminology, and it has a lot to do with this thing called auditing. Do you know that Man has never been without, in his entire history—beginning, of course, with a semiorganized tribe until the present—without an activity somewhat like this activity called auditing? See, he's never been without this.

On a corvette, the commanding officer is also the medical doctor. That's because they don't have medicos enough to go around, and a hundred and some odd men, of course (a small number of men)—and getting shot at the most often, and so you don't need much medical care there. But nevertheless, there is a medical doctor provided for on this corvette. Isn't that an oddity? They just don't really provide for it. They give him a pharmacist mate who might or might not know something and they just say the commanding officer of the corvette is the medical doctor of a ship.

And here's a great oddity. You don't find many commanding officers who won't act as one. This is an oddity because the commanding officer of a corvette ought to be this way and he ought to be that way in order to do this or that and he's probably not very interested in his fellows and he's interested in keeping up that beautiful isolation of command and all that sort of thing. But these guys, without any knowledge at all, will talk to the men about their ills and aches and pains when the going gets rough. Maybe he will be a little bit savage and impatient, being tired, when somebody won't simply get well because he told him to. Maybe he gets a little upset with this. But what he's getting upset with is this mechanism—I want to call this to your attention: the individual was offered help, and rage comes only when the help either is refused or is ineffective. Then we start getting mad at them.

We say, “They have evil intentions. Our intention is they get well. They don’t get well. Therefore, their intentions are evil. And therefore, they have these evil intentions just to upset me. Because certainly I know that I, as a thetan, should be able simply to go *shoob, shoob, shoob* and the guy is well. And what’s he standing there on the bridge for with a shot hole in him? I mean, he ought to be all healed up. Oh, come on, fellow, let’s . . . Oh, my! Unappreciative devils. I mean, ah . . .”

But even if he got kind of sore about it or upset, I’ve seen—you know, one of the nastiest things to handle is venereal disease. *Nyaab!* You’re in port a few days, men hit the beach, come back aboard, you sail. There’s no medical officer. It takes three days for the earliest and mildest of these things to set in. It takes some weeks for the more violent versions to set in.

You’ve got men living cheek by jowl and illnesses of this character can cause blindness and everything else and you just haven’t—you can’t run a chance of anything occurring, because your crew might start going by the boards and there goes the efficiency of the ship, although this isn’t the practicality that points up all this.

You have to do something about it. And I’ve never seen a CO on a corvette or a patrol craft running into this problem who didn’t try to do something about it! **12**

This is an oddity. This is one of the nastiest problems that a guy is ever faced with. It is so much an invasion of privacy and so shockingly intimate, has so much to do with the mores and so forth of the society at large, that to treat a bunch of sailors who have gotten themselves beautifully smeared is something that you just don’t enjoy, that’s all. Usually, then, a commanding officer could be expected to say, “Well, pharmacist mate, you do something. Keep him out of here, you know? You do something about it. To hell with the whole problem.” They don’t do that.

You know, unfortunately, they get mad at them very often. And they say, “Jones, for God sakes, *rrruff!* Do you realize that this is going down as misconduct in your service record?

You realize you're going to be denied every day's pay you're off duty until you get well? Do you realize I'm going to clobber you? Now, what's the matter with you? What can we do about this? Sulfanilamide, thiazole, penicillin—we've got weapons these days would do something about this."

Fills the guy full of sulfanilamide—maybe that's all he had. And the guy is standing there on watch because the ship's short-hand. And he's standing there, skipper is over in the dodger, on the bridge, you know, and he sees Jones standing over there. Jones is going *zzzaaa, zzzong, zzzong*.

And he goes over, and he says, "[sigh] Go below. Somebody relieve this man."

And he'll be down through the sickbay a little while later and he'll look at Jones lying there in the bunk. And he'd say, "Now what's the matter with you?"

"I just feel dizzy. I just feel upset, you know. I just feel dizzy."

"Well, what the hell can we do about you now?"

It's fantastic, see? This skipper has never had any medical training, he has no goals or ambitions of any kind to be a medical doctor and yet [snap] [snap] on the very line that he should keep very nice and separate, you see—his relationship to himself as a crew—he will close terminals on helping individual members in that crew.

A captain is insane who will not help his crew. He is insane. I say that advisedly because I have shipped with and know insane captains. They're insane.

- 13 One captain got himself so beautifully upset on the score of people, had himself so misaligned about the intentions of the crew, that—on a mutter that ran through the crew, because he himself had made, unfortunately, a remark through an open-speaker system. His telephone-talker with an open-speaker microphone, you see, that went through all the ship's speakers was standing right alongside of him. And the captain was informed, "The boat groups won't be able to get away for another half an hour, sir. The ranges broke down and they won't be able to get any food for about thirty minutes."

“What do I care whether or not the sons of bitches eat? Get them into those goddamn boats!”

Oh, no. The speaker was open. I won't say that his telephone-talker had it open on purpose, but this was the normal regard of this man for his crew. There was a mutter went around about this. Men were sent out which were going to be out until six o'clock that night with nothing in their stomachs at all. And he sent them out.

And there was a mutter about this and he instantly and immediately chained off both of the bridges which went past his cabin. Here was the big navigation bridge and above that the signal bridge. Below that was the captain's bridge and then there was the main deck of the ship. In order to get to the navigation bridge (and there's terrific amount of traffic going onto the bridge of a ship), you either had to go up past the captain's cabin or you had to climb up a ladder back of the stack—a very thin, steel ladder—and climb over a railing and drop onto the navigation bridge. And this guy chained off and made ingress impossible for the navigation bridge by blocking off the entire section of his quarters.

Do you get the two actions and how they are of the same order of magnitude? These two actions are of the same order of magnitude: “To hell with them. Damn them. Want nothing to do with them” and blocking off the bridge so that they can't kill him. That was his statement on the matter.

So another officer and myself simply went to work on him and put him totally out of action. We told him how put upon he was and we finally practically put him down in his bunk. We didn't have him walking around the ship anymore because he was tearing the ship to pieces. **14**

But this man was insane. This man was an alcoholic. This man himself had been a rating. This man believed that his fellow man had the worst possible intentions in all directions and this man couldn't track as a rational man does on common, ordinary subjects. You or

I would have watched this man walk in, we'd have said, "That man's crazy." See? We'd have said, "Bah, he's crazy."

And it's that level of insanity which reacts that way and it's reacting that way simply because there's no communication one way or the other. Now, I would say this man somewhere on the backtrack tried to help too often and failed. You got it? He tried to help too often and failed. Maybe while down in the fo'c's'le, maybe he'd been beaten up often and all kinds of things might have happened to him. But we finally get him shot to the top of the barrel, in charge of better than half a thousand men and in this kind of a frame of mind about men—and we find a nonfunctioning tribe, which is my total point.

The tribe doesn't function anymore. There's no mutual assistance possible. Nobody could help him; he couldn't help anybody. And we didn't have a tribe. You can read all you want about Captain Bligh. Well, I can tell you Captain Bligh couldn't have had a tribe.

Where Man has not had an activity similar to auditing—the care of one person or more by another and interest on the part of an individual in discovering the troubles and communicating with them amongst his fellows—where this activity has not existed, no tribe has existed. And therefore, we find it to be the oldest activity of Mankind and certainly the one that he is most closely dedicated to.

Where Man no longer acts to audit, where he insists on staying out of communication and using surgical instruments, staying out of communication and using pills, he is dramatizing and expressing an apathy and the public doesn't want too much to do with him.

Therefore, maybe we find the fields of healing going by the boards to the degree that they depart from auditing, because auditing has always been here—the counseling practitioner, the witch doctor who advises, the shaman who looks into these problems and troubles and asks the fellows how they are and so forth, you see? And a field of healing cannot function or operate below that level.

Auditing is the *oldest* activity Man has and is therefore to a large degree misunderstood. And we, a handful of us today in this time and age, are probably the first group to understand a *great deal* about this mechanism called auditing. We really aren't doing, however, anything very new. We just know how to do it an awful lot better.

Thank you.

Thank you.



AFFINITY, REALITY AND COMMUNICATION

LECTURE 18

A LECTURE GIVEN ON 13 OCTOBER 1955

57 MINUTES

All right. Our main concern in the entire subject of auditing stems from one of the oldest items we have, the ARC Triangle, in which the role of communication has become paramount. 2

It has been discovered that the role of communication is modified by the roles of affinity and reality, but that communication is so much more important than the roles of affinity and reality that these other two items can almost be neglected today. Almost, not quite!

The Triangle, Affinity, Reality and Communication, was conceived by myself in July of 1950. A great deal of speculation ensued over the next few years in an effort to discover the relative importance of the various corners, if there was a difference of importance—if there was a difference, if one was more important than another.

Let me call to your attention that *reality* is the most important corner from the viewpoint of past psychotherapies and is *not* a workable corner, which in itself explains the failure of past psychotherapies when they failed. Or is not the answer or is a little bit of the answer and so we had a little bit of a result. But in view of the fact past psychotherapies

were unable to change the intelligence of an individual and were unable—and this they advertisedly said they could not do, even to a point of becoming very angry at the thought of anyone doing it. By the way, I do think old psychotherapies occasionally did change IQ, see. That's my private opinion. I just think they were doing a bad piece of observation. But it's in their textbooks, quite solidly, that it can't happen.

3 The role of reality descends into solidity and MEST. And when an organization begins to go along—an organization of thought or logic—begins to carry on a certain specific field or corner . . . See, they didn't even know the triangle existed, but they were carrying along one corner of this nonextant triangle, see, as far as they were concerned—and that was reality. And when it goes along the line of reality, it winds up using MEST as a cure.

Let's look over that. Because, in that right there, we have an explanation of an awful lot of randomness which has occurred through the world of mental healing. And that is, when emphasis is put on reality, they then get a solidification of reality itself and that is, of course, MEST. And therefore they would start out trying to find reality as the keynote of difficulty in the patient—reality, lack of—and failing, then, to get an immediate recovery (because an investigation of reality did not bear fruit in this patient), they would of course, then, naturally solidify a little bit and go in for a little bit heavier and MESTier type of reaction. And would finally start administering compounds, drugs, you see—which is just this same corner being used—and would finally go into the complete, actually, psychotic desperation of the prefrontal lobotomy and the electric shock. See, these are just dramatizations, they're not cures. I want you to understand that clearly because it actually isn't a bad intention on the part of an old psychotherapy. It was an incorrect selection of key or stable data.

We ourselves, up within the last year, still used every now and then this corner *reality*. We still carried along with us this mysterious thing which was the high tide of all processes in that direction: "Remember something that's really real," see? And we still had that as

a button, see? We still used that. That was still important to us within the very year in which I'm talking to you right this minute.

And then with newer things and better things and a better understanding, a complete clarification came about on two points: one, that consideration *is* actually the top dog of all MEST. See? The thought, the consideration, the thinking the thought *is* senior to all MEST. We can prove that today, see. But just about seven months ago, I remember sitting back and saying, "Well, that's that, huh." I sat back at my desk and tossed a bunch of papers in the air and said, "To hell with it. No more am I going to be confused on this very interesting point: Does MEST cause a change of sanity? Does it ever cause a change of sanity? Is it ever senior to the ability to consider?" And I found out it never was.

Well, this isn't the subject, particularly, of this lecture, but it became very apparent through examining—you see, the number of cases examined in Dianetics and Scientology just moves up into the thousands and thousands and thousands. I mean, it's a vast series. It's huge. And an examination of all these cases brought this about. And this is when and where we got this whole thing—cognition—you see? That when a person was audited and failed to change his mind, he didn't improve. 4

And we had a complete series with this fact never being disobeyed: nobody ever improved mentally without changing his mind about something. You could move around more MEST in the individual; you could practically pick up a bad leg and put a good leg in its place or something. But if the individual didn't go *spark* on the subject, we got no basic change in the individual.

We were auditing something which had as its highest ability the ability to exist, postulate and consider—exist, postulate and consider. Those are three different actions.

We had this being and if we audited what he was holding onto, he never won—we audited *him*, we won. And what he was holding onto never really changed him. Follow this?

Now, we could get an individual exteriorized in excellent condition and he'd go along and we'd audit him, and his body would get a little better and he'd feel a little better about the whole thing and his body would be a little better and so forth and we'd audit him and audit him and audit him and audit him. And wow! He wasn't improving one iota on the Tone Scale and he was getting audited all over the place. How very fascinating. He was exteriorized, he had perception and he never made any improvement, unless he *regained* the ability to change his mind.

The mechanical effect and fact of exteriorization is valueless in the absence of the ability to consider. And from consideration stems even this thing we call a physical universe. Therefore all that is important in the field of the mind is the ability to consider—improvement thereof. And it doesn't matter how much MEST you cart in and how many trucks you drive up filled with how many types of bricks. It doesn't matter how many laboratories you build that makes how many kinds of fluids which you inject. The only thing you will ever finish doing with any of these things is treating something the thetan (quote) "is holding in his hand." See how that is?

- 5 So you could go on treating and doing something to, and about, this thing the thetan is holding in his hand and he'd be real happy because this thing he's holding in his hand is now in better shape. He has said, "Now here's this thing and here it is and this is an item. And I'm dissatisfied with its condition. Maybe you and I together can alter its condition and you and I will then work to alter its condition." And you did by orthopedics or drugs or surgery or something; you did alter its condition. And he said, "That's better, *abb*." He accumulated some liabilities by having its condition altered but nevertheless he could say, "*Abb*, that's better," see—the highest possible change of consideration because of changing MEST—"That's better." Get the idea? The recognition, at least, that it's been changed.

But all this time you've only treated something the living being was holding in his hand. And you might as well have been winding up or patching up a toy doll—the life

in it, the life in the body, the life in the doll—not too far apart. It's on a gradient scale almost. It isn't that a body is alive and a doll is dead. No, if there was a thetan in the doll, the doll would be alive; if there was a thetan in the body, the body would be alive. If we're going to work with life, let's work with life. Well, then what does life do? Life changes its mind. Life considers.

Seven months ago, looking at psychometrics by the ton—very, very careful program carried on, not at the great expense such as should have been done—if the US Government had been carrying on this program, we'd just now be getting into it, we'd just now be getting the forms printed by which to requisition the psychometric blanks, you know? But working completely offside and away from, you see, the arduous of research and all that sort of thing, we were, nevertheless, testing every student that walked into the school and we were retesting them when they left. And we were testing every preclear that walked in and sat there and every preclear that went out. And we just tested them and we stacked it up; and we tested them, we stacked it up; and we tested them, we stacked it up; and we kept a running common denominator of the daily sessions. A common denominator I was tracking was: What is changing here? What change did the preclear make which was then followed by a change in the preclear?

And it wouldn't have mattered if I was the most hard-bitten materialist who had ever been born. I would have had to have been almost the stupidest man alive not to have, eventually, accepted this evidence. It wasn't set up to be accepted or warped in either way. It was simply set up as is. What changed?

Well, we found conclusively that where the preclear did not have the ability to change his mind, he had lost the ability to change MEST. But when we could get him to regain the ability to change his mind, he could then change MEST. But we could change MEST without getting him to change his mind. In other words we couldn't get the thing to flow back but we could get it to flow forward—and this in hundreds of cases.

This became possible when a psychometrist came on staff in Phoenix. And a great deal of psychometrics already existed and a great, great deal of case material was already there and we simply started throwing this together. And she started—because she was an expert psychometrist—started throwing the most significant batteries of which we had any record and which were available (real standard psychometric tests, perfectly delivered)—we started throwing these at everybody.

And boy, we had been hopeful, occasionally, on a pc when we shouldn't have been. This was what they showed us. Of course, the final analysis—I'll take the word of the auditor before I'll take the word of a test, but that's just because I'm fond of auditors. A test tells you very conclusively and precisely that something has occurred or it tells you something hasn't occurred.

- 6 Now, a person can change his mind and write a better test. Did you know that? An individual can say to himself, "Now, I'm going to answer this as a Clear would answer it" and get a much better test within certain finite limits. That's an interesting thing, isn't it? That he can just change his mind and get a better test. That's the only way we know of that a test can be thrown. And that really isn't throwing a test at all, is it? Because we've asked people to change their mind now, "Now get the idea you're a Clear, now answer the test here."

Hm. He didn't answer it like a Clear, but he answered a little bit better. And at the end of the test program and so forth, why, we had him answer it the same way. We tried to throw these tests in various directions, color them in various ways and we found this is not feasible. They're standard. You can believe them.

With great enthusiasm, the auditor audits this preclear and gets him all straightened up, he says, "The fellow is walking better, he's talking better, the fellow actually has less limp, the fellow can work more." All these are observable, utterly observable. And his IQ is raised one point—the error on the test is a potential four points—the test varies

about four points. And the preclear says he's no better and a personality analysis on the preclear shows no change. *Hrrmmmmmm!* The individual is functioning better; he's observably acting better; he is doing better. You can see it. *You* can see it, but *he* can't.

And do you know that he won't use these better abilities? He won't use them. This is fabulous. You haven't improved his livingness or his consideration about his fellow man. None of these things have been improved. He's still as critical as he was. He's still as antisocial as he was. All you did was fix up the thing he was holding in his hand, see? You picked up this body—here's the thetan, he's got a body, you know. Here's a body, you fixed it up. You didn't fix up his livingness. He didn't even say, "That's better." You said that. Mind you now, he's observably working better, he's looking better.

And you eventually would say, "Actually, there is something wrong with . . ." You put your finger right on it, by the way. If you incorrectly interpret it, you say, "There's something wrong with this fellow's intentions. *Tsk*. He just doesn't want to get well, that's all. He's on a succumb postulate, he's this, he's that. He's just trying to prove all the auditors wrong."

I never heard so many alibis. I should have kept a list of the number of alibis I've been told. But all of these alibis add up to just one thing: the auditor did not bring the preclear to change the preclear's mind.

Now, who can change the preclear's mind? The preclear. That's the person that can change the preclear's mind. That's the only person around. You can't come in with a club and make the preclear change his mind upward. You can make him change his mind downward, see? You could force him to change his mind. But have you forced him to change his mind at all or have you just shifted his valence or done something other to him? Or have you brought him closer to this object he's holding?

A very funny thing. Do you know that you can beat people and beat them and beat them and beat them and very often they don't change their mind at all. This is the awfulest

thing for a man to have to face. It is a fact so unsavory that people seldom face it. They feel they can always take a club and beat the guy into doing something—they can take a club and beat him into doing something. Or they can shout him into doing something or rave him into doing something. And so they beat and shout and rave and all too often no change of mind has occurred—most defeating thing you ever saw. You beat this human being and you do all sorts of things to him because he insists on walking over to the wall and pasting a placard on it. You know, the placard says, “Viva Reales” or something, you know.

And so we jail him and we beat him and we kick him and we say, “Now, you see. Now are you good and loyal to das King and so forth. You’re all set now? Now, that’s the way it is, because . . . [mumbling]” and so forth and we let him loose. And there he is pasting—a little more carefully, but pasting the poster on the wall that says, “Viva Reales.” *Yeowwww.*

“Well, I tell you how we get even with him, we’ll take some members of his village, we’ll shoot them!” And this fellow goes on pasting on the wall, “Viva Reales.”

You say, “This fellow wasn’t smart!”

Well, then you’d have to say that about all of Mankind. They’re not smart enough to change when MEST changes. That would be the full statement. If they were really smart, they would change when MEST changes *if* they believed that they had to conform to their environment. If they believed this as a stable datum, then they might get smart enough to change when the environment changed and you might be able to beat somebody into doing something. That would be the totality of the operation, you see? You’d have to get him to accept this as a stable datum first—that there was some relationship to their changing this in the environment. You could get them, then, to make that postulate and then you *could* get them to carry forward and change.

But you hadn't changed their mind with MEST! You changed their mind by making them put in a new stable datum—saying they should. And they had to do that; they had to do that on their own free will.

Then we could sneak up on them afterwards. We could have somebody assume, "Well, it's a nice safe environment" and sit down with his back to it, you know, and then throw a spear into him. We've made him wrong, haven't we? We didn't really change his mind, though. When you pick him up and audit him a few thousand years later, you know what you get? It's a nice safe environment—he's got a spear sticking in his back, see? [laughter]

But if we said, "Now, you know, all wisdom is now available unto you and the basic part of that wisdom is so-and-so and so-and-so and so-and-so." And you agree to all this and you're all set and then we slide in *pfifen*. "And Man is successful because he conforms to his environment!" And we could say, "Hey, what do you know. He is successful because he conforms to his environment! You know, he walks around on two legs with that much gravity and does this and that. Oh, that's real interesting."

You see, it's a true statement if it applies to a body. You get how slippery this is? This is *totally true* if it applies to the *body*. But if you then apply it to the *thetan* too, you have this terrifically wild variable.

So therefore any such study carefully convinces you at the same time that only a body is there. You follow me? That we're only dealing with a body and therefore we mustn't look at all these wild vagaries which occur. And we'll all comfortably go along on the theory that if we just beat somebody enough, then he'll change his mind and he'll be a good boy and so forth. And this never works and nobody ever notices it working, but they keep on doing it because it's true—where the *body* is concerned.

You can get a body to change with the environment. You can hit a guy in the nose hard enough to break it. You changed the nose, didn't you? Well, the hidden datum is,

here, did you change the guy? Well, you might modify his presentation to the society to the effect that he went around shyly offering—more shyly offering this broken nose. Or *did* you change his mind?

Now, how many people who have had a broken nose have you noticed being shy? That would be the proof of it. A person didn't care to show his face. Once in a while a mine explosion—a fellow will wear a mask over the mine explosion. It may even be—this is a horrible thing—it may even be that he had a tendency to wear, and wanted to wear, a mask and so got his face blown off so he could wear a mask.

I remember when I was a little boy, we used to have these serials of one kind or another and "The Hooded Terror!" All the little boys in the neighborhood were going around with black stocking hoods over their faces, you know, for a long time. Everybody was very enthused with the idea of wearing a mask. Good game: everybody would wear a mask! And see, we might have had another look at it at all—this individual might not have been changed—he might not be hiding himself because he has a blown-off face. He might have a blown-off face so he can hide himself. Sounds like very slippery logic, but either way, it could be stated with the same conviction. We could state it either way and maybe neither way is true. See, maybe *neither* way is true.

So it might be that if we put a prefrontal lobotomy into somebody and he got himself in a situation where he got a prefrontal lobotomy—maybe he got himself into the situation so he could get a prefrontal lobotomy. It might be, you see? And conversely, he might have been given a prefrontal lobotomy and then would be in the—oh well, you see?

This isn't certain. There is no certainty there at all. Everybody thinks this thing called MEST provides us with such a great certainty. In other words, such a huge reality. And it does *not* provide us with such a huge reality. It does not provide us with this. It provides us with some stable forms, with finite locations which we then can have as confusion or as an unconfusion. It provides us with a game. It provides us with a playing field. But it

does not provide us with an answer to the mind. It provides us with everything but an answer to the mind.

We don't know whether it's chronically associated with it or not. Every once in a while we start running some fellow who is having an awful time on R2-20, Problems and Solutions. And we ask him another problem and another problem and another problem. And all of a sudden he has this horrible cognition. He says, "You know, I'm just making problems so that I'll dream up solutions for them." *Huubbb!* And right away, he'll shut that down. [sigh] Big relief. He may have a lot of orderly problems stacked up of one kind or another that he can have or that he can't have.

Now, the mystery and wonder of it is, is that you as an auditor can change this individual. But remember everything I've been saying right up to this moment in this lecture—everything I've said in this hour has been limited to the handling of the R corner of the triangle. So therefore we can go off on almost any idiocy we want to if we insist on handling only the R corner of the ARC Triangle.

All right. Now let's just handle the A corner and that's about the most puzzling corner you ever had anything to do with. Of course, reality is also agree-disagree, but the A corner is affinity. And now, if we say affinity is just love, we wind ourselves up in a slot because that means that there is a good emotion called love. And then there are a lot of other things but, then, they would have no place to be and they would be indeterminate and so on. I'm afraid that hate is on the gradient scale as we descend down the line, that hate belongs in the A corner of the triangle, see. It is a type of or a perversion of or a twist on—if you please—but it is still an affinity of sorts, see. So any emotion is then an affinity of sorts.

Now, if you've ever gotten stuck to MEST—if you've ever gotten stuck to this stuff called MEST—let us say you've been out of your body and you've leaned up against it and you haven't let go. That, too, is an affinity of sorts. See, there is something else going on

here—an affinity. An “affinity” means to some degree a coexistence with or an ability to understand with or an ability to be it. And actually, *affinity* is the consideration of the distance. That’s what affinity technically is to us: affinity is the consideration of the distance.

You upset the distance and you will upset affinities. It’s just easy to do this and it’s easier than you think. It goes on inversions back and forth, so you can’t say, “The bigger the distance, the more the affinity, or the bigger the distance, the less the affinity,” you see? It’s not broadly that way. It goes on inversions. We increase the distance and we get more affinity; and we increase the distance and we get less affinity; and we increase the distance and we get more affinity; increase the distance, we get less affinity. I mean, we might as well have that happening, too, you see? Or we decrease the distance and we have more affinity; we decrease it more and we have less affinity; and we decrease it more and we have more affinity; and we decrease it more, we have less affinity. It just doesn’t matter—it’s the *consideration*, if you please, of the distance.

Now, I must have affinity for this—here’s a consideration—I must have affinity for this because I am inside of it—the fellow thinks that of his body. And then he starts to pull out one-sixteenth of an inch and he says, “How I hate this body. I am much too close to it.” He has changed his consideration with regard to the body, so he has changed his affinity with regard to the body. But basically all he changed was his affinity and this represents itself in distances. If you don’t like something, you either want to be right in there knocking it to pieces or way away from it not even looking at it. See? Affinity is a consideration of distance. All right.

It is also the consideration of reaction and effect—consideration of reaction and effect. It’s also intention, but it is expressed to all of us as emotion toward or about, see? That’s what it is.

10 Now if we change affinity, we’re going to change the R and the C slightly—if we just change affinity, we’ll change the R and the C slightly. An earlier psychotherapy known

as Christianity—and it was practiced very early as a sort of psychotherapy: it was how to be free and how to be all set up about life and so forth. You just believe this and you believe that and you were all set, fellow—and here we go, see? Sort of a psychotherapy if you want to twist it over.

Of course, it is a religion, we know that. But a religion is the ritual of worship or regard about spiritual matters. And that defines, also, a psychotherapy because a religion has the intention of changing and so does a psychotherapy. Changing what? Spiritual regard, reaction and so forth. They're so close together that the Catholic Church has practiced them almost indiscriminately for the last couple of thousand years.

Well, early Christianity was very much needed because a lot of people had gone completely mad. We had a slave society going very nicely. And it had fallen out of adjustment so that no slave could be happy being a slave and no freeman could be happy being a freeman, and freemen were slaves and slaves were freemen and everybody was getting taxed and nobody knew who the emperor was. In other words, had a big confusion.

Into this confusion was injected the stable datum, Christianity. And Christianity therefore caught fire. It went in all directions and everybody was very happy about this whole thing. And they used it as a mechanism to change people's minds. And boy, they changed an awful lot of minds before they were through—so it was quite successful as a psychotherapy. Of course, they only really changed their minds in one of two directions: they either went up into ecstasy or down into degradation. They were either so sinful or the otherwise.

But if you were to follow the original formulas of Christianity, you would find yourself more often winding up in degradation than in ecstasy. And why would that be? Well, it's a very simple thing, very simple mechanism. They said, "Repent, repent ye, for the Kingdom of Heaven is at hand."

Repent?

Now, if we define this and we look it over, we find this horrible thing taking place. We find that we're supposed to regret our acts. And to regret your acts, you have to get them into present time. And then to regret them further, you have to reverse them in their cycle-of-action. You hit the fellow over the head. The action of regret—that is the *action* of regret—is to “unhit” them over the head. It's very tricky. So of course, they'd stick people on the time track. Well, they could occasionally stick them into religious implantations and other things equally well.

Well, this Christianity was a very interesting thing from the standpoint of changing men's minds. Very often, somebody would come along and say, “I'm free as a bird and wonderful things have happened to me” and so on. He'd changed his mind about the universe and about God and about a lot of things and about his destiny and his hopes in hell and so forth and his future then was rearranged as far as he was concerned. And he was convinced this was true.

Now, they added, quite unnecessarily, the factor of faith and belief—faith, belief, conviction and proof. And as soon as they added proof, Christianity started to go by the boards and is practically by the boards now.

You see how you'd do this? All you had to do is get an other-determined faith and you would eventually get an other-determined desire for conviction, which would bring you to the level of proving it. You want to convince somebody of proving it. Well, if you ever want to have an interesting time with your preclear, run *proof*. This is a very interesting thing to do and you get realities as masses—realities as masses—when you start right into proof. Proof goes over, then, into the R-factor.

Well, Christianity tried to specialize in affinity. “Love,” they said. And this was supposed to be the hot stuff. And the funny part of it was, it *was* the hot stuff. All they had to do was stand around loving thy neighbor and giving people a hand and, the next thing you know, they really had a community. Things would be running along real nice and everybody

would be a lot happier and so forth. And some guys would get hit by too much of this “it’s good” postulate and start to blow up. And they’d hold themselves from blowing up and say, “I’m really a very evil man. I am now a hermit. I’m a whirling dervish” and go dancing down the road, *scream, scream, scream*. “I have just been visited by Saint Vitus,” see? You get the idea?

There were some chaps in the community who couldn’t take the postulate. The idea of loving people and being good to people was too much for them because they skidded at once into the second postulate that they were evil—arrived at by other people’s considerations. And they go *zoom, boom!* And you get Christians a few centuries later—the medieval Christian—specializing in telling people how evil he was. He was trying to run it out. Only it wasn’t his to run out, so he kind of lost on the deal. You follow me—the whole idea?

Well, where then Christianity won, it won by reinforcing the first postulate. Good, love, love thy neighbor, help thy neighbor, go into communication with thy neighbor followed, but they really didn’t talk too much about that. They were supposed to go into communication to prove to him the *drrrrrrrr*. And we’re sitting over here with a solid R. And so the triangle would start downscale because they used communication to prove, to convert, to do other things, you see, besides just communicate. So they of course would wind up hating everybody. See? If you had to convert everybody to Christianity and you had to prove to them the signs and wonders and the Good Book—and prove to them this way—you get a solider and solider R and you start to see churches building which were awfully large, heavy, thick, solid churches.

Now, the original community and the original Christian rites had nothing to do with mass on that scale. The early villages that adopted Christianity simply started to run at high C and they just were having a fine time, believe me. “Love thy neighbor, everybody is a pal, let’s get in here and pitch, one way or the other,” see? But of course, occasionally

you'd get this fellow who would practically go out the bottom up against this first postulate. And he would get tired and he would get lazy. And the other fellow would almost go out the bottom on the basis of solidity blowing up. He'd go mad, in other words. "There's too much action and violence there, too much evil," he would say. And he'd run around trying to run this out.

And so we got these randomities. It was not a panacea because it wasn't completely understood. And then they started to make mysteries and that cut down the understanding more and more and more and finally the modern church has lost its understanding of religion.

That's an awfully broad statement. But, it's just *pang*—I mean, that's true. You don't believe me, you go around and shake the hands of a few of the boys. And if it's a psychotherapy, then so is a prefrontal lobotomy.

Here's one, though, that followed the A corner. Get it? It followed the A corner of this ARC Triangle. It started out with love. And now over here we had our psychotherapies specializing in reality and they go in to treating with MEST. And both of these hit dwindling spirals.

- 12 And we are different only that we have learned about C as the third corner of the triangle and we are then specializing in C because we have found out it runs out R and improves A. You got the idea?

Now, if we were specializing in C with no attention to R or A, we'd fall on our faces too. The reality of the situation is that we don't always feel blithe and happy about communication. See? We don't always feel cheerful and top dog as an auditor—*tra-la, tra-la*. We're standing there and we feel like hell. And so we say, "Well, spot that person over there."

Now, what's happened to the ARC Triangle? We've introduced a lie into it. We have said the A was up and it wasn't up. And we have said the R was more solid because we

have told a lie about it. The agreement and disagreement there is not expressed, it is hidden and suppressed. Follow me? So there wasn't communication. If there isn't affinity and there isn't reality, then there isn't communication.

It's all very well for the Christian Church to have accepted A, and the later magician to have accepted A as their primary principle on this Affinity, Reality and Communication Triangle. They could accept affinity and carry on with it as long as they didn't come a cropper with R and C.

Now, they've gone out of communication with the society. There aren't enough ministers in the Christian world left to rally round. Well, I don't think there are enough to take care of the epidemic of one city, I mean, to come around and pat everybody on the back and do their job. I mean, if just one of the major cities of the world were sick, there are not enough Christian ministers to attend to the city from a spiritual needs and wants. I mean, this is a little tiny handful. That's some fantastically small number, very, very small.

You ought to really look that up to tell yourself the score on it. We thought of Christianity as this powerful and oversweeping force and so forth and here is this little handful of guys. There's nobody occupying this post anymore.

Why? Because they said it is A. It's affinity. And R went automatic and so did C. And so they got solidier and solidier churches and they themselves became solidier and solidier and their ability to talk became less and less apt. And they could no longer express themselves to the people, because C was on automatic. And everybody was waiting for God to talk. And he never said a word in two millennia! And so we had a wait on silence going. You get that? So here went Christianity.

R neglected. The reality of the situation was Man was not necessarily somebody designed to live in a monastery or a nunnery. Man was a social animal. Even the Darwinian knew he was a social animal. And we know today and we can make him into a good social being. And you don't get that in a church where nobody must chew gum, where the

women all have to wear their hats just right and where some joker stands up and throws all his intonations off-key. That's communication? *Humph!* Nah.

And we limit the communication so that you don't dare say any four-letter words in the vicinity of a minister. You don't dare talk to him about the facts of life. You're supposed to go to church and drop a nickel on the drum or someplace, you know—drop a sixpence, you know. You're all set—everything is all set.

You had an awful time last night. Besides having betrayed your spouse, you betrayed your sweetheart and it's all involved. And you sit there as a godly person and drop your sixpence in the plate. Oh yeah, that's communication, is it? That's communication—*not*.

So if we put the reality and the communication on automatic, then we could fully and completely expect the whole thing to go down Tone Scale at a mad rate and descend into no-understanding. So that one millennia ago, people trying to explain Christianity to people didn't know what the devil they were explaining. And they—all of a sudden the whole Christian Church went into bunches of splinter groups. Nobody knew what he was explaining anymore. It was a big mystery.

13 A hundred years ago it got so bad that they were trying to explain, and their understanding was in this ratio and this area: "God is good"—fifty years ago, sixty years ago—"God is good. God is all. Man is evil."

You say, "Well, wait a minute. Whoa, put on those brakes now. Now let's look this over quietly. You say, Man is evil. Is that right?"

"Yes, that's certainly right."

"All right. God is all. Is that right?"

"Yes."

"Well, now is Man a part of God?"

"Well, yes, uh—certainly."

"Well, now, God is totally good. Is that right?"

“That’s right. Man is evil.”

You say, “Wait a minute, wait a minute. Now, let’s take a closer look at this.” Get the idea?

Well, it becomes this imponderable, twisted mass of communication that doesn’t communicate, because there’s no understanding left. And where you don’t have understanding, you don’t have communication, you don’t have reality and you don’t have affinity. And when understanding disappears, you then have a failed movement. There’s no understanding anywhere in the movement of what it’s all about. You know that (1) it can’t be communicated, (2) it’ll get solid and (3) the affinity will go down to hate just as sure as the Sun rises.

You see what happens, then, when we put two corners of a three-cornered triangle on automatic and let them take care of themselves? Hm? They just won’t function, that’s all.

But sitting above this whole triangle is the very, very fascinating and interesting thing—a fascinating thing, a wonderful thing. It all derives from consideration.

And if you change the consideration, you can change any corner of the triangle. And therefore, getting a person to change his considerations by this or that can be effected. And it can be effected by changing the *MEST* which is nearest to him so that he can notice it shifting (and that’s the lowest level of auditing you should do) or by changing an individual’s factors by making him observe his environment and his situation and his problems. Got it?

We can make him consider in the level of *viewing* his environment. And he views—and as he views, he overhauls and looks at the ideas he has on automatic. And having these ideas on automatic, he can take control of them and look over them and find out they are his ideas and change them as he wills.

Now, therefore we do have levels that can change this. But what are we trying to change? We’re trying to change a fellow’s ability to consider and postulate, see? That’s what we’re really trying to change. We’re really not changing his ability to be, his ability

to have and his ability to do, only insofar as these are influenced by his ability to change his mind, which is totally. See?

If he can totally change his mind, he could totally change beingness, doingness and havingness, see?

But we can't change his beingness, doingness and havingness unless he changes his mind—or we can change it very slightly. Of course, you can always change a fellow's havingness by shooting his body. But let me call to your attention, he's still got a body—it's got a hole in it. It might not change *his* mind at all. He thought we were a bum; we proved it. [laughter] That's war. They think we're no good and we prove it. We think they're no good and they prove it. All right.

14 Here, then, is the most significant of all data in Scientology: The most interesting and most worthwhile data in the field of Scientology is, first, the ARC Triangle so that we can, then, observe and compartment Man's types of considerations so we know what we mean when we say "consider," see? And thereby, having defined "consider" for our listener (by pointing out the ARC Triangle), to say that Man's ability to change his mind about these factors is the only thing you can do with Man if you want to improve him.

And the therapy on which we're engaged is to take the lightest, mildest and tiniest and most intimate things near him, the things that are closest to being ideas and shake them up a little bit so the fellow will say, "Maybe, I could change my mind about that." And so we run a gradient scale of changing the mind. And this is the anatomy of the mind.

The ARC Triangle brings about and *is* understanding. And when it's summed all the way up, that's what it is. And we can use these three corners any way we like, but we must not use them separately, leaving the other two on automatic.

Communication is, by far, the most important corner of the triangle because the practice of communication can as-is reality and change the affinity either way.

Communication is the *action* of the triangle and the other two remain *out of action* except—they just are Isnesses—except in the presence of communication which is basically an altering of Isness without liability.

Now, we can alter Isness and alter Not-isness and alter Alter-isness without liability so long as we do it by communication or postulates. Naturally, if we can do it by communication, we can also do it just by postulates, see? And thereby, we can bring about a change in the whole triangle and thus change the individual's ability to understand.

Now, psychometric testing demonstrates today that the processes (the very processes which we're using right now), used well and carefully, constantly and consistently improve the ability of the individual to understand—even to understand *not-knowingness*, which is the darnedest thing you ever heard of. 15

When we've gotten to a point where we just don't know, or not-know as the case may be, but we also understand and can consider the anatomy of and handle the subject of and the masses of not-knowingness, we're in an interesting position. And we certainly have departed from the realm of former philosophy.

Spencer almost got it there. He said, "There is the knowable and the unknowable." And now we've bettered Spencer quite a bit. We now have a thing called an understanding of the unknowable, complete to all of its unknowability. And if that isn't insouciant. That is one of the most impertinent, sauciest things that any group ever thought of doing.

Well, Scientology is a total understanding of the knowable and unknowable. And you see to where and whence we have arrived.

Now, I'm sure that there are shortcuts. I'm sure there are things that we don't yet do with perfection in the handling of these things. I'm sure of this. I'm sure we will even find additional phenomena which will be wonderful to behold and speed things up, but we know the realm in which we'll find them. We know this pretty well. But I also know that when we are able to know the knowable and the unknowable, and better still

to understand the unknowable and the knowable, we've certainly arrived somewhere that nobody ever arrived before. And it might be kind of dark around here, but there are an awful lot of us understanding it and coming into an understanding of it and that makes an awful lot of data of comparable magnitude, so there's no danger in standing here. You see this now?

Now, maybe in this brief talk you understand where we have gone with research and investigation. And maybe, with this morning's talks you understand that what we're doing is not new, novel or strange. We are just doing it without much liability and with greater ability than Man has done it before. And as far as our technology and our theories are concerned, they are consistent from 1950 forward.

Now, the whole subject of auditing is only a subject as long as it is a live subject, therefore. And when it ceases to be a live subject and becomes itself a mechanical subject, it ceases to be a subject. It ceases to be anything more than a wound-up doll. Unless we have ARC at work in the auditing session, unless we pay some attention to the realities of the session, we don't get anywhere with the session—because we don't understand what we're doing. Okay?

Audience: Okay.

Thank you.

Audience: Thank you.



EXTERIORIZATION AND INTERIORIZATION

LECTURE 19

A LECTURE GIVEN ON 14 OCTOBER 1955

61 MINUTES

Morning.

2

Audience: Good morning.

The material which we have to cover has to do with the various aspects of auditing itself. It also has to do with the various aspects of theory itself and of living itself.

I'm going to give you a talk this morning on exteriorization—the whys, wherefores and et ceteras of exteriorization.

Interiorization and exteriorization are two subjects which have never before been well-studied subjects in the field of the mind or spirit. They have simply happened. They have not been studied. Get the idea?

We occasionally would have someone who couldn't leave his house and, perhaps, only to that extent was Man interested or aware of the subjects of interiorization and exteriorization.

Of course, some love-sick young fellow has often been interested in the problems of exteriorization, such as his young wife from a doting family. Trying to get her out of the family and into his home was a major problem to him which was, by the way,

perhaps, in a fair way of ruining his life. He could not accomplish the exteriorization of the daughter from the family and the interiorization of said wife into his own home.

- 3 The various pulls and thrusts of attractions and repulsions of humanity are themselves of vast interest to humanity. And it could be said, really, that completely aside from delusions and relusions and reconscious impulses—to use technical terms—that exteriorization-interiorization is the total subject of aberration, difficulty and success in Man. It could be said—and this with some truth, you understand, this is not one of these total truths but with some truth—you could add up practically every activity of Man under the headings of exteriorization and interiorization. See, with some truth, you could do this. It wouldn't be totally true.

But you could stretch the points, you know, stretch it out of shape a little bit and use some of this logic I was giving you the other day whereby I demonstrated to you that all you had to do was have a concatenation of data of comparable magnitude—just a parade of this data of comparable magnitude—and you would have logic.

So, of course, we could take exteriorization and interiorization and, by taking some of these data of comparable magnitude, take care of the places where it doesn't really cover the activities of Man and make it all *very* logical.

Nevertheless, we don't have to strain at this subject to this degree to actually bring to our consciousness the fact that these two things are certainly the most important factors in living. See, they might not cover everything, but they are the most important factors.

If a person were to acquire the ability and choice of interiorization and exteriorization into any and all fields of life, any and all activities or positions, he would, without the slightest difficulty, control his entire environment. It goes that far.

- 4 Now, probably all that Man really knows or has known (pre-Scientology Man), about all he has known of the subject is expert techniques to interiorize people. And he has known this.

The money problems of the world depend on these two things: somebody putting up enough attraction for an inflow of cash and the inflow of cash occurs so that the individual himself won't have to interiorize. Now, this sounds very peculiar, but it's nevertheless true.

Somebody out here puts up an advertisement and he says, "Buy Chippos, the most wonderful handy-jim-dandy, razor-blade cracker known to Man." And everywhere one goes, he sees this sign: "Buy Chippos" and—everywhere he goes. And eventually he pushes the sign away and tends to exteriorize from the sign by putting a two-shilling piece into the subject of Chippos. See, he doesn't need a razor-blade cracker, but he buys one.

This, you might say, is a repulsion from the potential interiorization into the signs. Do you see this? They put out anchor points of one kind and another to keep themselves out. They create, then, space with various types and kinds of anchor points so as to have a distance between themselves and those things into which they *might* interiorize.

They interiorize themselves, then, into their own space rather than to other spaces and masses. By doing what? By fending off, creating, repelling, so on.

Now, this looks a little bit far-fetched that an individual would repel himself from traps with cash until we realize that in countries which are more civilized and have less justice, you can usually buy yourself out of jail. Usually. Of course, you get one of these barbaric countries where they say, "Well, 'an eye for an eye and a tooth for a tooth' and that's justice." Code of Hammurabi, so forth.

These fellows then say, "There shall be no slightest possibility of any individual being able to put an anchor point into the jail and keeping himself out of it." Follow me?

The more civilized country, where they have things worked out, they say, "Well, we won't take your body. You can put some other anchor point in there," see? Get the idea? Actually, this tremendous emphasis on the fact of "we must have your body" is the lowest dregs of savagery. It's very, very close to eating.

5 The youth of the United States and some other nations in the world today is amazed to discover that the civil authorities and the military authorities together combine to make them put their body into armed services. See, that's a compulsive interiorization. Hm. Of course, Man knows how to do this very well. He has it all worked out.

Government has an anchor point known as a cop. And the cop walks up and taps the fellow on the shoulder and has another anchor point known as a judge. And the judge is supposed to sit there, deaf usually, and listen to (quote) "evidence" (unquote) by "witnesses" (quote) (unquote) who weren't there or who might have been there. And then is passing, by various rulings which are usually misread (justice!), passing the fellow's body on into a small cubicle.

And when we put it out this way, it all begins to look very asinine, indeed. Because if he does put his body into the cubicle, he's going to make the individual less aware. And having made him less aware will take away a great many of his responsibilities toward life in general, which are the only things that made him civilized in the first place. So, it is a barbaric society that always takes your mock-up and puts it—the only mock-up you've got at the moment—and these barbaric societies will stick it in a cubicle or put it in an electric chair or do something like this with it, you see?

Well, this is to convince you overwhelmingly that interiorization cannot at any time be prevented *if they say so*. Well, I don't know where these fellows get the idea that that's a civilized activity. It isn't, because it breeds crime, corruption, disloyalty, upset and all the rest of it. A fair look at the situation would tell us at once that interiorization is not the answer to crime but, quite on the contrary, is the answer to more crime. See? But Man knows how to do this very well.

Now, the young man gets to be eighteen, nineteen, twenty—something like that—and he really is thinking about getting along in life. He's thinking this is fine, he's going to get along in life, he's going to make things somehow—he knows a girl, he's got a job and

so forth. And somebody comes along and taps him on the shoulder and says, "Your body will now appear at such and such a place—will be examined. We will only take it in case it's a very good body. And of course if it has double pneumonia or something like that, why, we won't take it. But it's got to have at least one sound lung. You've got to be in perfect condition. It's got to be able to walk a considerable distance before it flops on its face. And we're going to take this body and it's got to appear now in another suit of clothes about which you have no choice at all.

"And it's got to walk up and down with a rifle in its hand, about which you have no choice. You probably know better weapons than this Krag-Jørgensen or Lee-Enfield or Springfield or Garand or some other crooked-up weapon that is of very little use to anybody. And they're, actually, very ineffective weapons. And it's got to walk up and down. It has no choice of weapons.

"Now, it's got to defend itself with this weapon that we give it, whether this is a good weapon or not. And this weapon has to be fired according to certain rules, whether they are good rules or not. And if somebody comes along in another suit—another body walks up in another suit—you are supposed to shoot that body. And your shooting of it is again not in the realm of your choice."

This is *insanity*—you put it that way, you know! Of course, we dream it up and dress it up in all of the foofaraw and hoop-de-do of the recruiting sergeant and all the rest of this stuff and we give it all kinds of lettuce and gold lace and talk about the ethical and moral responsibilities and home and Mother and all kinds of things like this. And it doesn't sound quite so insane. It sounds like the very thing you should do—even though, to date, it has never protected a single nation; even though, to date, it has never done anything but destroy happiness and lower the morale, ability to produce and civilization of Earth.

Yet this is the thing to do—interiorize the guy into an army or a uniform. See, that's the thing to do. Oh, he *knows* that's the thing to do. If one man knows one thing, it's "interiorize them."

And if you were to go around and couch a major social problem to people such as the Reichstag or somebody, you know, and you were to lay this thing out and you were to say, "Now, these are various solutions to the problem" and four of them were exteriorization solutions and one of them was an interiorization solution, they would pick that interiorization solution. *Hmm. Hmm.* Every time, because it's the only technology Man has.

He doesn't know how to get things out of things. All he can do is obsessively and compulsively put things into things. You get the idea? See, he doesn't know the reverse vector. Therefore, this entire universe, and particularly Earth at this time, becomes a trap.

I assure you that if you have skill in throwing a ball from the A side of a river to the B side of a river, you should also develop the skill of throwing the ball from the B side of the river to the A side of the river. You should be able to throw the ball both ways.

If you'd develop, for instance—if you develop facilities for tossing a ball into a basket—if you want that facility to continue and exist and be under your control, you'll also have to develop the facility of throwing the ball outside of the basket. Got it?

If you want the facility of writing good stories, you also must continue to have the ability to write bad ones. You see this? Because every time we set up one side of a dichotomy as the only thing which can occur, we put on automatic the other side and just sort of let that go along, you see?

And it, then, becomes the ruling and overmastering item. The one which is not looked at, which has gone beyond the power of choice, is the one which then accedes to control. If you want to be controlled, put something on automatic. If you put something on automatic, remember to have and retain the skill to take it off of automatic. You follow me?

Now, let me point out a common denominator to all these interiorizations. To continue to accomplish interiorization, it is necessary to overthrow the individual's power of choice. It can be done in no other way. We have to continue to overcome his power of choice. We could confuse him. We could do all sorts of interesting things to him to overcome this power of choice, but the end product of it is we must overcome it.

We give a whole land a free vote and then give them two candidates, both of whom are tramps. [laughter] And we say, "Now, they're responsible for the whole government of the country. There's Mr. Jones and Mr. Billikin and you can vote for Jones or Billikin. This is a free government." Neither one of them even vaguely represent the people. Each one of them represents some section of the more powerful interests which have nothing to do with the man.

We don't interiorize people into the ballot box this way. We interiorize them into a set of chains, see? It's all got to be logical—how you have a power of choice but it doesn't exist. And you will always see a phony power of choice sitting next to one of these traps. It's quite cute.

The recruiting sergeant gives the boy the power of choice of either going into the tank corps or the infantry. Fellow walks up, he doesn't want to be in either one, see? The fellow walks up hoping his heart will be going "*bup-bitty-dup-bup, bup-bitty-dup-bup.*" It doesn't. Or it does and the doctor says, "Just the sort of a heart we need today."

And then this farce ensues whereby the recruiting sergeant says, "Now, you sign this set of papers if you go into the tank corps and this set of papers if you go into the infantry. And now, you have complete free choice between which ones you sign." And, usually, the kid is pretty groggy and he signs one or the other and thinks he chose it. See, it almost must be one of these rather shabby choices, somewhere along the line, so the power of choice isn't completely overthrown, utterly. Because if you do that, you get unconsciousness.

Now, just as I showed you that intention starts at the top as a consideration—self-determined or pan-determined on all dynamics—and at the bottom was a consideration, first on all other dynamics except one's own, and then out of sight, so it is true that the power of choice follows this same curve. One at the top has free choice—such free choice he hasn't any communication or a game—and all the way down at the bottom has *no* choice at all! But his route down is being coaxed into it by the belief that he does have a choice.

People get him to employ his power of choice below the level of magnitude of the actual choice. And so each time he starts down. You see how this could be? You have to overthrow an individual's power of choice to interiorize him.

Now, that is on a consideration level. He has the power to consider A or B. And the A or B he should be able to consider is interiorization or exteriorization, and that is always the choice all the way down.

But you see what we do with the infantry and the tank corps? The individual's power of choice of being in the army at all is overthrown, and then they buck him up and hang it on him that he did it on his own responsibility by saying, "Well, you chose the infantry. You could have chosen the tank corps, you know." Get the idea? Slippery little trick. And then the individual feels, well, he did have some choice in the thing so his willingness to go on and do something is not completely flat.

But every time you overwhelm an individual's power of choice, you overwhelm his willingness to do—its inevitable consequence.

- 8 It might be said that this power of choice is the power of life, since when an individual loses it, he has no life. And we've made an individual exist along a line and a level where he can no longer choose anything versus anything. And particularly and really only when he can no longer choose between exteriorization and interiorization, we have,

then, a slave and then, at length, a nonentity. We have a nothingness which is incapable of choice or intention as the end product.

All right, the consideration, we see in each case, is important. It's important enough that when consideration is omitted, we lose the life or power or willingness of the individual.

The only thing a government or an individual can trade upon is this: willingness to live. This is the only thing that anybody can trade upon. This is the only currency there is—is the willingness to be, to do or to have.

And that willingness is an interesting thing because nobody ever seems to work very hard with the willingness. All they do is work with a *stop* of willingness. And then they look around and they say, "Look, our industries are no longer thriving. We have not originated in this country any leaders. We do not have any entrepreneurs. There's nobody getting any ideas. The artists and writers of today are bums. Everything is going to pot. Let's put on some more regulations. Now, let's see if we can't bleed out of this country a little more willingness to live by making unlivingness too horrible to contemplate!" Boom! There goes the country.

Any time anybody comes along and he tells you that anybody can be forced to work to a degree where the work will actually be done, he's telling you a lie. Nobody can be forced beyond that level.

Willingness to do, willingness to be, willingness to have: these are the only currencies. And these depend on power of choice. An individual must have made a self—and all is revealed now—he must have made a self-determined postulate in connection with the situation or it has no power.

An individual who has *not* made a self-determined postulate with regard to the situation isn't worth having around. I don't care how many shovels you can put in his hand or

how many hods of bricks you can, apparently, make him carry up and down a ramp—that individual is not only not worth having around, he's a terrible liability to the entire community when he has been pulled in and enslaved against his will. He has made no power of choice to get him there. He didn't say, "Well, I'll be a slave until something better turns up." And soon as we get enough of these people around, or even really just one of them, any civilization on which we're engaged will eventually blow up. And it'll certainly start going down Tone Scale just to the degree that its participants do not have and have not made a postulate to be there. See that?

9 So about the most dangerous thing you could ever engage upon would be to recruit without bringing about, or having on the part of those you recruit, a power of choice. They have not postulated that they wanted to be there. And if they have not done this, then there is no willingness to be, to do and to have. And if there's no willingness to be, do and have, they're interiorized and fighting like mad to get out. It's a very adventurous thing for a state, an army, ever to draft anyone. It's a very adventurous thing for a business to so operate with economic duresses that it traps into its ranks all of its people. See, this is a very adventurous thing. No power of choice!

Now, the odd part of it is it doesn't take much postulate of "I want to be there," see, to accomplish it and to carry it through somehow. But there must be *some*.

I wouldn't give you a plugged collar button today for any modern army on the face of Earth. I wouldn't use them to police a kiddie-car race. Maybe they're very fine troops and maybe they're not. Who cares?

But remember that it was not the Allied pressure that brought about the final downfall of Germany in 1918. Remember, it was the revolution of the German Grand Fleet. Of course, our history books would never tell us this because American and British pride would suffer too much.

And that they had a revolution, they drafted one too many guy and held him in the lines just one time too long. You see that? And they were starting to take the Grand Fleet and putting them in soldiers' uniforms and throwing them into line. And the rest of them said, "No." And they revolted. They locked up their officers. Germany was within a few hours of being struck down by its own troops.

We take the history of Rome and we find that the control of Rome by the Praetorian Guard was an interesting thing. It was very effective until the Praetorian Guard no longer included Romans and then Rome became the slave of the Praetorian Guards. It's quite interesting, but they took Goths and Visigoths and Vandals and anything else they could get hold of, see, and threw them into that Praetorian Guard. There wasn't a Roman in the midst. And they certainly weren't there by choice. Most of them had been captured on the field of battle and then the next thing you know we had a Rome enslaved.

Thus, a country which recruits its troops solely by conscription will eventually wind up as the prisoner of those troops. So that every trap that pulls in will eventually trap what made the thing pull in, because the postulate and power of choice must come from somewhere. There must be some willingness somewhere to do something, otherwise nothing is going to happen. And the only willingness left is the willingness to interiorize other beings. And a society very often will start to run on this as its total willingness: a willingness to trap, a willingness to interiorize.

Now, the willingness to exteriorize then stays on automatic, doesn't it?

I don't wish to paint a horrible and gruesome picture just to go over it, because I'm just making some examples, trying to let you see them graphically, see? It is true that nations which have fallen have usually fallen to their own armed forces, particularly when conscription was used.

It's fantastic—fantastic flashback that one gets. You see the cycle? All we have left—nobody was willing to be troops but everybody was willing to interiorize troops. The only

willingness around, then, had to do with control or interiorize somebody or a willingness to interiorize things. And the army itself will start to run on that and it'll level that at its own civil populace. Not a safe thing to have—a drafted army.

- 10 I dare say a drafted army, by the way, could be defeated with the greatest of ease. It'd probably be nothing to defeating a drafted army. Probably take five thousand men who were willing to be there and furnish them with weapons that they thought were good, effective weapons and there would go about eight million drafted men. I mean, it'd be horrible.

We saw this in the South during the American Civil War—the War between the States, the War of the Rebellion and other Southern names for it. We had one troop of cavalry called the Comanches—I think they numbered thirty-two men—were responsible by the end of the war for having killed or captured some thousands of Union troops.

One day, they were riding like mad on the road to Gettysburg—and they'd been ordered up to Gettysburg—and they were going down the road, hell for leather. And they all of a sudden came across fifteen hundred Pennsylvania infantrymen with brand-new rifles who had just been grabbed and thrown into service. And they just rode around them and told them to lay down their arms and they did. And they grabbed their own baggage train and stacked the arms and ammunition into the baggage train and sent it south in time to arm a couple of Southern regiments that didn't have any weapons. Told these fifteen hundred men under the control of their own officers to march south till they came to such and such a place and let them go. When they got back after Gettysburg, the fifteen hundred men had marched south and were now neatly imprisoned.

This sort of thing happens wherever you have a willing army versus an unwilling one. Weird and great oddities occur this way.

But let me show you the mechanism. The only willingness there on the part of the army that has been conscripted or pulled in against its choice—the only willingness which remains is a willingness to entrap. It'll even entrap itself. This army of fifteen hundred men—that's quite a few men, by the way—walks out and puts itself in the stockade very nicely and neatly, see? You know, that's an incredible thing to have happen. Thirty-two cavalymen did that. They didn't even send an escort with these men, you understand? They just said, "You walk south and walk into the stockade," and the guys did. "And you take your arms and ammunition and deliver them over to that quartermaster." They did. Must be something psychotic here, huh?

Well, the power of choice left is only this power: the power to interiorize. There's no desire on their own part to be there, but there would be, then, a residual desire to put something *into* things, to interiorize things. You follow me?

And that is the surviving postulate. Out of power of choice—the power to consider, to be willing to do this, to have that, to be this or that—when that gets broken down (this power of choice), it turns into "to interiorize" as the decision. And you'll see this work out someday in a preclear.

All right, and we take a preclear—he's a thetan. Once upon a time he saw this body walking down the road—we won't worry about how the body got there—but he saw this body walking down the road and he says, "Heh, heh, heh, heh. Tsk. This interesting, cute gimmick. I think I'll do so-and-so with that." And he did. He did this and that. He made a prisoner out of it, didn't he? He made a slave out of it.

And then he finally walks it into a place where it won't walk out again right away, so he can have it. You understand? He invents ways to put it to sleep so he can go roaming around the countryside while it's asleep. He does all sorts of things. We don't have to

go into these things. But all he's doing is entrapping under complete control—making a slave out of a body. Body didn't express any willingness to be there at all. It didn't know why it was walking down along the road that way.

And out of this, what do we get? We get, in the body, the one expressed choice, which is a desire to interiorize something. You can say that when a thing has not asked to be there, it will then residually have left the desire to interiorize something.

See, that is the expressed intention. It has lost—if you get it on the overt act-motivator sequence—it has lost, and the only remaining life in its vicinity is “interiorize.” See, it says itself, “Interiorize, control, enslave.”

Now, we could get this much more easily if we said the thetan comes along and entraps the body and the body then entraps the thetan, see, the mechanics—the mechanics of the thing. But we should be wary of stating it this easily in terms of mechanics, because that isn't exactly what happens. You got to keep this in the realm of considerations to understand it. And that is its power of choice—the ability to consider—these two things are synonymous terms. The ability to make considerations is what has been trapped.

And when a person finds himself a slave or in something that he didn't ask to be in, he will then, usually, express activity of “interiorize things,” see? Desire to go into, overcome, brings about desire to make things go into and overcome them. You follow me? Hm?

- 11 Now, where do we find any kind of a mechanism, anywhere, which is “desire to get out of?” Where does this mechanism occur? How would it occur? Well, of course, anything that is put, perforce, into something that it didn't want to go into will make the postulate “want to get out of.” And what if that postulate was a consistent failure?

“I want to get out of this.” How many times have we heard men in the army say this? Hm. And if they got out of it, what would happen to them? They'd be shot and everything else would happen to them—I mean, they'd get court-martialed and their civilian life

would be ruined and they'd go to prison and all kinds of horrible things would happen to them, see, if they suddenly broke free and walked away.

So, that is a punished action. And it comes about that when the desire "to get out of" is sufficiently overcome, that just getting out of something brings about the feeling that one should probably be punished.

And, thus, we get a preclear: We say, "Be three feet back of your head." He's three feet back of his head and he knows, now, he's going to be punished. And he feels very grieved and he'll go back into the body again. He knows better. Get the idea?

Overt act-motivator sequence. The body went on a free will of its own. It went into a back-flip or did something embarrassing, you know. Big thing and what did he do to it? He punished it. Overt act-motivator sequence.

But that doesn't mean really overt act-motivator sequence. It means when the total intention present, save *one*, is "to go into"—this one with the intention "get out of" will be overcome by the general agreement, see. And the general agreement will swamp him.

Thus, we say to a preclear "Be three feet back of your head." What happens to him? The least thing he'll feel, very often, is that somebody is after him—something is going to happen to him. He should have some penalty attached to this. So one of the things he does is not see, not hear, not look at the room really—look at facsimiles of the room.

We don't care how mechanical all this is. These mechanics are well understood to us. But what is the consideration above these mechanics? The consideration is "If I get out of this—nobody else wants me out of this or out of anything; therefore, I must be running counter to the general opinion and agreement and therefore I will merit punishment. Therefore I'd better punish myself and show people I'm not really out of this."

So, he goes through all kinds of things. He'll cut on past deaths and various mechanical patterns of one kind or another will be turned on. And we have difficulty keeping him outside. And he'll go around for a few days and he'll feel guilty about this thing, or all of

a sudden there will be a threat to the body of one kind or another. And he'll say, "Yeah, I knew they were going to punish me one way or the other. Now, they're going to take my body away from me." It's just kind of an instinctive thing. And *pongo!* He's back in.

See, it's a very simple mechanism, actually. He believes he ought to be in. That's the only thing he believes. And you've said, "Be out."

Now, this person's ability, his freedom, his power of choice and all these other matters actually depend on his being able to interiorize or exteriorize at will. If he can interiorize or exteriorize at will, in and out of anything, then his control of his environment is an assured thing.

- 12 An individual who can walk in and out of the army at will—*abbb, me*. The army would really be upset about this fellow. Thus, we get the army is having to make all sorts of odd concessions to militia forces that aren't signed up, really, at all, you know. They just walked in, they decided they'd have a fight for a while. They're liable to go home at any minute.

You'd have to have a succession of victories or you'd have to have some chow or you'd have to have something around there—or you'd have to have a continued fidelity of cause, you see, the cause they're fighting for, must be faithful to and so forth in order to keep them there at all, because they can wander in and out all the time. So they actually are the determining factors as to whether or not the battle will be fought. Are they willing to fight this battle? Are they unwilling to fight this battle?

Usually, the men are pretty sure that when a battle is to be fought, they have some kind of an idea who's going to win. Now, if they think that they can't win, they're liable to say, "Oh, no, let's not fight this battle." Some schoolbook general is tearing his wig to pieces, you know? *Tsk Rarrab!*

It isn't some nice cool stunt, you know. There's nobody criticizing his activities at all in a conscripted army, which is why he likes them—they are the most dangerous thing

to have around you ever heard of, but generals love them—the power of choice totally overcome, nobody doing any thinking around here.

General Headquarters can say, “Well, now, all men will now swim the Mediterranean in full equipment and immediately launch an attack upon the Pyrenees.” The men will at least have to wade up until the water is over their heads.

But you wouldn’t be able to do that in an army there by the power of choice—see, just wouldn’t be able to do that.

Look at a preclear. As a thetan, his power of choice has been so thoroughly overcome one way or the other that he knows he’ll have to do it but he’s not able to. This is his continued opinion—he’ll have to do it but he’s not able to. And these two things just go hand in hand to a point where everything he has to do he knows he can’t do. You get that? That would just be a bing, bing reaction.

“Well, let’s see, I have to walk down to the corner. No, I can’t walk down to the corner. Well, I’ve got to walk down to the corner somehow or another.”

The body starts caving in, various things start happening. He’ll impede himself so that he can’t walk down to the corner. He’ll say, “I’m tired.” He’ll say, “I have no real purpose in going down to the corner. It can wait till tomorrow.” Get the idea? “But I’ve got to go down to the corner, but I can’t go down to the corner. Well, the best thing to do is develop a somatic in my right leg. That’ll fix me.” You can almost hear this guy chattering to himself.

See, when he’s lost his power of choice, the various factors he is considering are always countered with “must entrap.” See, any outward motion is accompanied by the self-statement, “must entrap.” And we get these chaps around who call it self-invalidation. And it’s not self-invalidation. It’s self-entrapment! They were there without power of choice, so therefore they’re going to put themselves there without power of choice. You get the idea?

Now, it can go that far and get that bad to where a person will walk up and put himself in jail. See? It can get that bad. A person isn't much good to anybody when it's that bad.

Now, we in Scientology can overcome these factors. It's not too difficult to overcome such factors. Why? Because we know how to exteriorize and interiorize.

This is very fascinating. Nobody else ever knew how to exteriorize. You say, "Well, an army knew how to exteriorize. After a guy had been there for a certain length of time, they signed the discharge papers and he went away." The army knows, huh? Well, then why does the army put him in the reserve? See? Doesn't let him out, really, at all.

Body dies—that lets the thetan out, doesn't it? So you come back and get in another body. See, they just don't have any idea of totally exteriorizing anything, see? Every exteriorization is with tremendous reservations.

When you go to the motion-picture theater, the motion-picture theater has fixed it up, it thinks, it hopes, so that it has reinteriorized you next Friday when *Love, Love, Love* will now be played. See, it hopes it's done this.

You're never permitted to walk away. All of life is so sold on this that it insists that if you do walk away, you will at least have a memory. So the individual then insists that he have a memory.

If an individual is insisting to himself that he have a memory—let's take this mechanism and watch it work now—if he insists to himself that he have a memory, then we must conclude that his power of choice about having memories has somewhere been thoroughly overcome. And this, then, being the case, he himself continues to fail to exteriorize. He no longer exteriorizes from events, totally. He takes along a memory of them. [sigh] You follow me?

Now, there's no reason why he should have a solid memory, certainly. His power of choice has *really* been overcome if he's got to have solid memories that pop up here and pop up there. That means he's never going to get out of anything.

His backtrack, he didn't leave—eighteen lives ago or eighty-five lives ago—he didn't leave anything on the track at all. It's all there one way or the other in picture form. See, he's got to come back and watch the show next Friday. Get the idea?

So, this only occurs when his own power of choice has been overcome thoroughly on the subject of memory. After that he will continue to interiorize, see? Power of choice overcome, then he continues to interiorize. You got the idea?

Man has not learned the art of exteriorization, but he has learned the art of interiorization very, very well, so much so that he practices it obsessively and compulsively. He never seems to be able at any time to set anybody free. He's lost the art of doing so—so much so that an auditor's mistakes are usually just hangovers of these interiorizations.

Gets the preclear five feet back of his head and the auditor doesn't know it, but his dropping the ashtray at that instant (and other activities engaged upon) breaks a two-way communication. A sudden inability to do this or that, a sudden inability to remember the right things to do—he's just saying, "Well, let's kind of interiorize him again, see. Let's get him out here five feet back of his head and then let's kind of interiorize him a little bit, too." See, he's liable to make blunders one way or the other.

If he really doesn't want the person to go away, if he doesn't want to lose this person in any way, he's liable to forget the whole rule book and do all sorts of wild things. If he knows the Auditor's Code well, he'll take two or three items of it and just turn them upside down. He really doesn't want to lose this person. You get the idea?

Let's say some wife is processing her husband. I swear to Pete, you just never see the number of boo-boos which occur. Why? Because they didn't want their marriage to break up! Well, as long as the marriage is being engaged upon by power of choice on both sides, it'll be a fairly successful marriage. But if the choice to be there of either party has been ferociously overcome, you will have the other party compulsively—or you'll have

this party—compulsively interiorizing the other members and himself into the marriage. Get the idea?

If somebody was persuaded against his or her will or wish to marry, utterly and completely, I wouldn't give you two bits and a collar button for the marriage, because all that's going to happen is, is that person is now going to dramatize "must interiorize." See?

Overcome choice: must interiorize. That's the way it kind of works, see?

Well, if we didn't know the anatomies of this today, we'd be in a bad way. We know that if we exteriorize somebody, he can patch up the body and do all sorts of things. And if we can't exteriorize somebody, we'll know that our ability to do something for them was rather limited. So, therefore, we ought to know very, very well the techniques of exteriorization. The techniques of exteriorization are not a bunch of mechanical techniques. It's actually rehabilitating the individual's power of choice. That would be the highest level of process to lead to an exteriorization, you see? See this now?

If you just rehabilitated his ability to choose and his power of choice, he would then be able to exteriorize. I mean, this is an open-and-shut proposition. Got it?

Now, the mechanics of interiorization are today also understood. An individual interiorizes into the unknown. He is a knowing thing; therefore he interiorizes into the unknowing thing. Dichotomy: first and second postulate. Native state: potentially knows. First postulate: I don't know. Second postulate: I know something.

It's very interesting, but the power postulate there is "I don't know," which is one of the more fantastic things. It is true that it is. It's the power postulate. It shuts off his own abilities. So the native state could be said to do a skid into the first postulate—into a total "I don't know." Now, you see how that could be?

So we get this great oddity: We take anything that is totally unknown or big secrets, pardon me—we say it is totally unknown but we say it exists. That's enough. Now we have

made a postulated unknownness. Some awareness of this unknownness must occur in order to do an interiorization into it, but the thetan will skid into that area of unknownness. We got it? Hm?

All you have to do to skid people into things is to make them aware of the unknownness in the thing and you'll skid people into it. Sounds odd, doesn't it?

Well, why is this? Because it's only in the presence of unknownness that an individual cannot at once exercise the power of choice. He feels he has nothing on which to exercise it. He must have some data, some observation, someone. And he fails to exercise the power of choice in the presence of unknownness. And it's as simple as that. He just fails to exercise the power of choice in the presence of unknownness and so goes on into it. You follow that? Follow that?

It's the power of choice—ability of and ability in—flips a person out of anything or into anything, see? No power of choice puts him into things. See, it's just as simple as that. So therefore he runs into an area of unknownness about which he has no knowledge except that it exists. **15**

Remember, though, he has to have the knowledge that it exists, see? And he will wait with his power of choice long enough to cause a terminal snap with it. See, he'll say, "Well, now, I don't know whether that's bad or good." *Snap!* Get the idea?

See, it isn't "I want this position" or "I want that position," or "This position is habitable" and "That position isn't habitable." Nothing like this at all, see? It's unknown. And he says, "Hm? What's that?" *Snap!* See this?

Now, the unknownness of the bank—now, the engram bank—makes a person go *snap* into it. He exercises no power of choice over unknownness. So, therefore, he snaps into the unknown parts of it and stays there looking at the known parts of it, trying to make up his mind if he should or should not be there. Get the idea?

He goes out inspecting the knowntnesses from the first postulate position of "I don't know." When his power of choice goes, when he says, "I don't know," he's had it. Get the idea? He says, "Well, I don't know." *Snap!* And he doesn't exercise the power of choice and therefore he gets interiorization—what I've been trying to show you here.

It's a little bit difficult to grasp this for the excellent reason that you're above the realm of logic. And I tried to make it fairly clear to you that it was above the realm of logic, because I said we could make some neat concatenations of gradient scales around here and button up all of life gorgeously with interiorization and exteriorization, you see? But it would just be logical embroidery.

When we're into native state, first postulate, second postulate—we're in the unfortunate situation of being above the borderline of logic. But you can see this by example, can't you? Hm?

Audience: Yes.

16 Individual loses his power of choice—*bang!* He's into it. See, it would exert a pull on him. See that?

Now, a vast public can be delivered into the hands of any club, cult or otherwise, as long as the public knows just one thing about it: that it is a secret society. Get the idea? And it is unsuccessful to the degree that it delineates its goals. See, if its idea was to interiorize everybody into its ranks, then it would never make its goals known. Got the idea? Hm? And the public would simply come in, *swish, swish, swish, swish*. Be fabulous.

If you had something sitting up there which was the secret of all secret sanctuaries, but there was nothing in it at all—reference Lord Dunsany's story, "The Day the Monastery Fell," or whatever it was—title. Gorgeous story. It's simply the fellow walked along and pulled the curtains aside and there was nothing there and, of course, the monastery fell that day.

But if you just rigged up something like this, the society would come in on it. They would not be able to establish whether it was bad or good and would have lost their power of choice concerning it because it never published its goals.

Now you see at once that this doesn't happen to mirror our particular goals because we do delineate our goals, see? This subject and organization is self-*untrapping*. Probably the first one that's ever come along.

But I wonder if you realize that people like the *Scapa Flow Diuretic* and other magazines which stand around and hammer and pound about how this way and that way and so forth—that Ron is or the HASI is or the auditors are, or the particular auditors are and that sort of thing—they just stand around and hammer and talk about it and throw big doubt up in the air, see? They've created an unknownness. And they're practically the only people that are creating unknownnesses in the United States or here. And they snap public to us. Hm, snap, snap, snap, snap, snap.

Probably would have no success at all if it hadn't have been for the other campaign—the campaign going on to prove that we were no good at all. Actually, we owe them all a debt of thanks. We should send them some money. We should send them some small contributions so they'd carry on with this good work.

I originally started Dianetics—I was going to hire three preachers to do nothing but go on local radio stations and raise hell with Dianetics. You know, make it a big unknownness. Because here we are, obviously representing forces of good. We're doing our job as best we can in a physical universe. And it's not very good sometimes, but it's still the best we can at the time. And somebody is standing off postulating unknownnesses about what we're doing because it's in conflict with what we're apparently doing. They create an unknownness, destroy the public ability to say, "I know or consider," and the public comes in snap, snap, snap, see? Only we really don't want that kind of public. But they're

the best recruiting agents that we have. We ought to have ten more magazines like that. We'd have thousands of people and then we could teach them and send them on their way.

Man knows lots of mechanisms on how to entrap. He knows few on how to exteriorize. We, fortunately, know how to exteriorize.

Thank you.

Thank you.



GLOSSARY

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

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

accedes: consents to or yields to (something).

address plates: reference to the plates used on an Addressograph machine where an address is pressed or placed onto it by the machine. The plate then receives ink and is pressed against a sheet of paper or an envelope where the address is printed, ready for mailing.

air brakes: brakes operated by compressed air, especially in heavy motor vehicles, trucks, buses, etc.

air-raid siren: a device that produces a loud, high-pitched sound as a warning of an air raid (an attack by armed aircraft against a target on the ground, such as a city or production facility).

Allied: of or relating to the Allies (Great Britain, France and Russia, later joined by the United States, Italy, Japan, etc.) in World War I (1914-1918), the nations allied by treaty against Germany, Austria-Hungary, Turkey and Bulgaria.

alpha(s): the first letter of the Greek alphabet, used to indicate the first in numerical sequence.

Alpha Centauri: the third brightest star in the sky, visible only to observers in the southern hemisphere. It is the closest star to Earth and 4.35 light-years from the Sun.

American 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.

amps: short for *amperes*, the standard unit for measuring the rate of flow of an electric current, that is, how much electricity is flowing per unit of time (such as per second). The typical light bulb uses 1/2 ampere and a toaster about 12 amperes.

anestheseD: placed in a state characterized by loss of consciousness (anesthesia), brought on by *anesthetic*, a chemical substance given before surgery.

anti-molecule: a *molecule* is the smallest particle into which a compound can be divided without changing its physical properties. An *anti-molecule* is a humorous reference to a hypothetical form of molecule that is identical to a molecule except that it has opposite atoms. The theory being that if a molecule and anti-molecule were to come in contact, they would explode or disappear.

Appalachian Mountains: of or concerning the Appalachian Mountains, a mountain system of eastern North America, nearly parallel with the Atlantic coast, and extending from northern Alabama to the province of Quebec in Canada.

appetite over tin cup: a pioneer Western United States term used by riverboat men on the Missouri River, meaning thrown away violently, like "head over heels," "bowed over." Figuratively, throwing someone *appetite over tin cup* means to put into great disorder or confusion.

arcng: operating correctly or following a correct sequence of events. Literally, *arcng* means forming an electric *arc*, the band of sparks or bright light formed when a powerful flow of electricity jumps the air gap between two conducting surfaces, such as lightning during a thunderstorm.

Arcturus: the fourth brightest star in the sky, located approximately forty light-years from the Sun.

assuage(d): satisfy or relieve.

atomic and molecular phenomena: the subject or study of the structure and energy of atoms and molecules and the relationship between them. An *atom* is a very small particle which is considered the building block of physical matter. All the material on Earth is composed of various combinations of atoms which unite in an infinite number of ways into more complex structures called molecules. A *molecule* is one of the basic units of matter, consisting of one or more atoms held together by chemical forces.

Attorney General: the head of the United States Department of Justice.

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

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.

Babylonians: persons of *Babylonia*, an ancient empire of southwest Asia (located in the area now called Iraq) which flourished from 2100 to 689 B.C. and again (as Chaldea or New Babylonia) from 625 to 538 B.C. Babylonia produced the first form of writing, a set of laws, and studies in mathematics, astronomy and other sciences.

bacilli: rod-shaped, spore-producing *bacteria*, which are individual, single-cell microscopic organisms.

ball, get on the: become more knowledgeable, competent or skillful (regarding a particular subject or activity).

ball, on the: indicating alertness or ability.

Baptists: members of a religious group believing in individual freedom, in the separation of church and state, and in baptism of voluntary, conscious believers.

barflies: a slang term for people who spend large amounts of time in bars.

barrel, top of the: a high position, rank, condition, etc. From the idea that the material or food (such as fruit) at the top of a barrel is higher quality and condition than that at the bottom.

base time: the time continuum of the whole universe. The galaxies move in relationship to galaxies at such and such a rate. Photons travel more or less at such and such a speed given a standard medium through which to travel. That's base time.

beachhead: a position on an enemy shoreline captured by troops in advance of an invading force.

binary: also called *binary star*, two stars that are bound to each other by gravity and orbit about a common center of mass. One type of binary star system is known as an occulting binary in which the two stars orbit each other in a manner that is closely aligned with the line of sight from the Earth to the system. In this case, the stars alternately pass in front of each other, thus partially or fully blocking each other's light output to the Earth.

bird-dogged: followed after closely or persistently. This term is an allusion to the action of a *bird dog*, a dog trained to locate and retrieve birds for a hunter.

birds, for the: useless; no good, or that should not be taken seriously, likened to food that birds would eat off the ground.

blanket: something (such as a direction or order) that applies broadly and without exception.

Bligh, Captain: William Bligh (1754-1817), British admiral and captain of the ship *Bounty*. He was overpowered and set adrift in a small boat by his crew who claimed Bligh's severity as a commanding officer as justification for their mutiny.

blink right on out: a term used figuratively to describe something ceasing to exist by a gradual, but complete, disappearance.

blitz, the: *blitz* is a shortening of the German word *blitzkrieg*, which means lightning war. *The blitz* is commonly used to refer to a series of intense German bombing raids over London during World War II (1939-1945).

blowing (one's) stack: becoming angry or excited. (A *stack* is a large pipe on a ship or on some railroad trains through which smoke from the engines is emitted.)

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.

boner: a stupid or silly mistake.

bow, other string to his: a coined variation of the informal phrase *two strings to one's bow*, meaning another means, option or resource in case the first one fails; an ability, idea or tool that can be used in addition to the main one. This phrase is an allusion to the custom of the archers of olden days who carried a spare string for their bow in case of loss or damage.

breadfruit tree: a Malaysian evergreen timber tree having large, round, yellowish, edible fruits.

British Foreign Office: the department of the British Government that handles foreign affairs, responsible for all dealings between Britain and other countries. It is also responsible for visas, trade, investment and human rights.

broadcast band: the range of frequencies or wavelengths assigned to a radio station or radio broadcaster. (A wavelength is the size of radio wave which a particular radio station uses to broadcast its programs.)

buck (someone) up: give fresh courage or energy to.

Bureau of Naval Personnel: a division of the United States Navy, formerly known as the Bureau of Navigation, responsible for procurement and distribution of naval personnel. It also oversees basic and technical training, maintains records of service, and supervises the welfare, promotion, discipline, discharge and retirement of all personnel.

button up: carry to completion.

c: in physics, c represents the velocity of light in a vacuum, approximately 186,000 miles or 299,793 kilometers per second.

calculus: a form of mathematics dealing with things in a state of change. In calculus irregular shapes or varying movement can be calculated. For example, calculus can be used to determine the rate of speed of an accelerating rocket at a given instant, such as exactly twenty seconds after takeoff.

Calcutta: a seaport in northeast India and the chief commercial, financial and manufacturing center of eastern India.

capacitance, cubic: a reference to the amount of space in the chambers of an engine. These chambers are where the fuel is ignited, the explosion of which is used to generate the power which makes the engine run. Generally, the larger the chamber, the greater the generation of power.

Capitol: a reference to the Capitol building in Washington, DC, USA, used by the US Congress.

captain's bridge: the raised deck or platform on a ship from which the captain controls (navigates) the ship and which often contains his quarters.

carabao: (in the Philippines) the water buffalo.

Caruso: Enrico Caruso (1873–1921), Italian operatic tenor who with his powerful voice is considered one of the greatest singers ever. A *tenor* is a singer with the highest natural adult male voice.

catatonic schizophrenic: one suffering from *catatonic schizophrenia*, a condition in which a person lies there day and night and never moves, barely breathes. Breath hardly registers on a mirror when held to the lips, and there is hardly any pulse.

cc: an abbreviation for *cubic centimeter*, a unit of measure of volume equivalent to that of a cube 1 cm x 1 cm x 1 cm. (A centimeter is equivalent to 0.3937 inch.)

Censorship Bureau: an organized body of people that review communications, literature, motion pictures, radio and television programs, music, etc., to judge whether the material contains anything considered threatening to political, social or moral order.

Chaldean(s): persons of *Chaldea*, a region of ancient Babylonia, an ancient empire of southwest Asia (located in what is now southern Iraq). Chaldean leaders developed a vast civilization in Babylonia (625 B.C.) called the New Babylonian Empire which gained control of a large part of the present-day Middle East. However, 100 years later it was destroyed by the neighboring Persians, becoming a region of that empire.

Chaldean priests: a reference to the priests of Chaldea, an ancient region that formed part of the empire of Babylonia (located in what is now southern Iraq). Renowned as fortunetellers for predicting movements of the Sun, Moon and stars, the Chaldean priests used their knowledge to control their kings, who came to rule over all of the Babylonian Empire (625 B.C.) until destroyed by neighboring Persia about 100 years later.

Chancellor of the Exchequer: the highest finance minister of the British Government, responsible for overseeing the receipt, issue and accounting of money belonging to the state.

chassis: the shape of the human body.

cheek by jowl: side by side; close together. *Jowl* means the jaw or cheek.

Chief of Naval Operations Office: in the United States Navy, the office of the highest ranking military officer and chief naval advisor on matters of war to the president of the United States

and to the secretary of the navy (the post in charge of the Department of the Navy in the US Government's Department of Defense).

Chippos: a made-up name.

chips into, threw (throw) one's: invested financial resources, time, effort and work, into something, hoping to achieve a result, an allusion to the use of chips (small flat disks) as tokens for money in certain gambling games.

chloroform: a colorless toxic liquid once used as an anesthetic.

chute, ready for the: about to go into a state of failure, ruin, deterioration or collapse. Figuratively, a *chute* is something which descends or declines and alludes to a steeply sloped channel used to convey water, grain, coal, etc., into a wagon, truck or other container at a lower level.

Code of Hammurabi: a Babylonian legal code of the eighteenth century B.C., instituted by Babylonian king Hammurabi. It dealt with criminal and civil matters and was noted for its cruel and swift penalties. For example, if a man knocked out the eye of another man, he could lose his own eye as punishment.

Columbia University: a university located in New York City, New York, USA. The university is divided into numerous schools, such as those of architecture and planning, arts and sciences, business, engineering and the college of physicians and surgeons.

come off: stop being wrong or foolish; be truthful or honest.

concourse: communication; interchange. From *con* which means together, and *course* which means to flow.

condenser: a device for accumulating (from *condensing* which means to make more dense or compact) and holding electrical charge. A condenser consists of two equally but oppositely charged conducting surfaces held apart by insulating material.

controversion: the action or state of being in opposition to or in contest with (someone or something). Literally, it means being turned or going in the opposite direction to.

convolutions: actions or instances of coiling, twisting or winding or following such a course; a complication or intricacy of form, design or structure.

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.

court-martialed: brought before a *court-martial*, a trial by a military or naval court of officers appointed by a commander to try persons for offenses under military law.

crooked-up: an informal term meaning worn-out or wrecked.

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

Cuckoo Lodge: a made-up name. *Cuckoo* means crazy or nutty.

cylinder: a chamber in an engine in which the fuel is ignited, the explosion of which is used to generate the power which makes the engine run.

Daily Mirror: a daily morning newspaper published in London, England. Founded in 1903, it emphasizes sensational stories and covers British culture, politics, economics, business, foreign affairs, sports and fashion.

Darwinian: someone advocating or supporting the theory of evolution by natural selection developed by Charles Darwin (1809-1882).

Darwinian bacteriological school of origin: a reference to the theory of evolution by natural selection developed by Charles Darwin (1809-1882). This theory holds that all species of plants and animals developed from bacteria-like microorganisms that originated more than 3 billion years ago, and that within the various species, the ones that were stronger, more beautiful, etc., had a greater chance of survival and in some cases would do away with the weaker forms within the species, leaving only the fittest to survive.

das: a German word meaning *the* or *that*.

"Day the Monastery Fell, The": a reference to a short story by Lord Dunsany (Baron Edward John Moreton Drax Plunkett 1878-1957), entitled "How the Enemy Came to Thlunrana."

Thlunrana was a secret monastery, a cathedral of wizardry, and the terror of the valley and all the surrounding lands. The story tells of the night of the cathedral's prophesied doom and the ordinary man that proceeded to the most holy of holy places, where its inner mystery resided. His laughter upon looking behind the curtain caused the magicians to flee; laughter being the prophesied doom of Thlunrana.

deep end, went off the: started acting recklessly and without any restraint.

Defense Department: the department of the United States Government charged with ensuring that the military capacity of the United States is adequate to safeguard the national security.

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.

dismay: become discouraged or disappointed; also, the action of discouraging or disappointing.

distributor cap: (of an automobile) a cap that sits on top of the distributor (a device in a car engine that applies electric current to the spark plugs in proper sequence) and which holds in place the wires from the distributor to the spark plugs.

dodger: a canvas or wood screen to provide protection from ocean spray on a ship.

Don: Dianeticist and Founding Scientologist, who was a staff member in several Scientology organizations.

dope: a slang term for information, data or news. *Hot dope* is very exciting or interesting information.

Dorchester: a town in southern England, on the Frome River. It is an agricultural trade center and is noted for its printing and leatherworking industries.

douse: put out a light; extinguish.

drag: the force exerted on an aircraft surface, such as a wing or propeller, or other body moving through the air that tends to reduce its forward motion.

drift: the deviation of an aircraft from a set course due to crosswinds.

drum, beat the: vigorously promote, support or loudly publicize (something). Likened to the beating of a drum for ceremonial, promotional or other purposes.

Dunsany, Lord: Baron Edward John Moreton Drax Plunkett (1878–1957), Irish dramatist and poet who wrote popular works of fantasy-filled, symbolic stories and plays.

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

1812: a reference to the *War of 1812*, a conflict between the United States and Britain over the rights of the United States at sea that lasted from 1812 to 1815. The war was said to be caused by the attempts of the United States to maintain the freedom of the seas against British and French interference and the desire to seize Canada from Great Britain. Unable to settle differences, the United States declared war on Britain on June 18, 1812. American soldiers attacked Canada unsuccessfully and the British retaliated in August 1814 by burning the White House and other buildings in Washington, DC.

electron(s): a tiny particle of matter that is far smaller than an atom and has a negative electrical charge. Electrons form a part of all atoms and are thought to rotate around the center of the atom.

Elizabeth Foundation: a reference to the Hubbard Dianetics Research Foundation located in Elizabeth, New Jersey, USA, which was formed in 1950.

Euclid(es): a humorous reference to Euclid (*Eukleides* in Greek), a Greek mathematician who lived around 300 B.C., often called the “Father of Geometry,” (the branch of mathematics that deals with the measurement, properties and relationships of points, lines, angles, surfaces, etc.).

Euphrates: a river in southwestern Asia, rising in Turkey and flowing through Syria and Iraq before joining the Tigris River near the Persian Gulf.

eye for an eye, an: the idea that if someone does something wrong, you should punish them by doing the same thing to them, from a Babylonian code of the eighteenth century B.C., instituted by Babylonian king Hammurabi.

fair way of, in a: having a good chance of (doing something).

finger on, put your: identify something; find, discover or explain exactly.

Floyd, Pretty Boy: Charles Arthur Floyd (1904-1934), American gangster, bank robber and killer who robbed more than thirty banks and murdered at least ten men, half of them police officers. He was nicknamed "Pretty Boy" because he wore his hair slicked back and was never without a pocket comb.

fo'c's'le: short for *forecastle*, the space at the front end of a ship below the main deck, traditionally where the crew's quarters are located.

foofaraw: excessive or flashy promotion of something such as a job position.

foot, off on the (their) wrong: beginning or starting something badly or in an inept or unfavorable way.

Foundation(s): a reference to the various organizations connected to the Hubbard Dianetic Research Foundation (the basic organization of Dianetics established in 1950 in Elizabeth, New Jersey, to further research and mainly offer training) and which existed in various states, such as in California, Illinois, New York, etc.

Frank: a staff member of the Hubbard School of Scientology in New Zealand at the time of these lectures.

French cuff(s): a wide cuff, as on the sleeve of a shirt, that is designed to be folded back upon itself and fastened with a cuff link.

gab-gab walla-walla: a humorous reference to idle talk or chatter.

gamma ray(s): a high energy form of radiation particle emitted by certain radioactive materials. *Radiation* is energy that is emanating (flowing or coming out from a source) in the form of either waves or particles, and gamma rays are the most penetrating type of radiation. Gamma rays are capable of traveling long distances and can penetrate steel and concrete. Exposure to large amounts can be very harmful to living things.

Garand: a rifle invented in 1929 by Canadian engineer John C. Garand (1888-1974). It was adopted for use in the United States Army in 1936.

generator(s): a machine that converts one form of energy into another especially mechanical energy into electrical energy.

German Grand Fleet: a fleet of German ships built before World War I (1914–1918) to a size nearly as powerful as the British Royal Navy (the most powerful fleet in the world). Towards the end of the war, political unrest among the German crews made it nearly impossible to operate the ships and in 1919, as the final fate of the fleet, all ships were sunk by their own men.

Gettysburg: a town in southern Pennsylvania, site of a crucial battle (July 1863) and one of the bloodiest encounters of the American Civil War (1861–1865). The Southern army, commanded by General Robert E. Lee, engaged the Northern army at Gettysburg and suffered heavy casualties. Forced into retreat, Lee had sacrificed a large portion of his forces in this ill-fated attack, and the battle came to be considered as the turning point of the war.

girls, amongst us: a humorous variation of the expression between you and me (or ourselves), meaning in strict confidence between the person speaking and the person (or those persons) listening.

give (one) to understand: cause to accept as true.

go in for: occupy oneself with; engage in.

gold lace: a band of gold-colored material often used to decorate a uniform, cap, etc., and to indicate rank, as in the army or navy.

gone dog: something that is doomed beyond all hope or saving. *Gone* here means lost, hopeless, ruined, dead, etc.

Good Book, the: the Bible.

Goths: Germanic people who invaded certain parts of the Roman Empire in the third, fourth and fifth centuries and founded kingdoms in Italy, France and Spain.

grape: a shortened form of the term *grapeshot*, a group of small iron balls (usually nine), resembling a cluster of grapes, that are firmly connected together so as to form a charge for a cannon. In use between the sixteenth to mid-nineteenth century, the grapeshot was loaded into the cannon as one single unit, and when fired, the small balls spread out to form a wide area of impact.

grubworm: the wormlike larva of various insects, especially beetles. *Larva* is the wingless immature worm-shaped form of many insects that develop into an adult insect.

Hairnet: a humorous reference to *Dragnet*, a television drama of the 1950s (adapted from a radio show of the same name) typically of police rounding up criminals and bringing them to trial.

half-cocked, went off: acted hastily and without consideration or forethought.

half-life: certain radioactive substances decay at a uniform rate. The time required for half of the atoms of a radioactive substance present at the beginning to become disintegrated is called its *half-life*. By measuring the decay of such substances, scientists have been able to accurately determine the age of various geological formations including the Earth itself.

half-radiation: same as half-life.

hammer and tongs: with great vigor, energy, determination, etc. A *hammer* and *tongs* are the principal tools used by a *blacksmith*, a person who makes and repairs things in iron by hand. *Tongs* are a tool with two movable arms, used to take a hot metal object out of a fire. The object is then held on a heavy iron block with a smooth face and struck vigorously and repeatedly with a hammer to shape it. The expression *hammer and tongs* figuratively describes something being done with a similar intensity to this action.

handy, jim-dandy: remarkable or convenient (said of an item, action, technique, etc.).

hanging together: adhering together as a consistent and harmonious whole.

hard-bitten: toughened by experience.

Harley-Davidson: a motorcycle manufactured by Harley-Davidson Motorcycles, founded in 1903. The company provided motorcycles for the army during the first and second World Wars, for the police, and later became involved in racing bikes. The Harley became one of America's top motorcycles.

Harley 45-cubic-inch: a reference to a Harley-Davidson motorcycle with a very powerful engine. Forty-five cubic inches refers to the amount of space in the fuel combustion chambers of the engine where the fuel is ignited, the explosion of which is used to generate the power which makes the engine run. (A *cubic inch* is a unit of measure of volume equivalent to that of a cube that measures 1 inch x 1 inch x 1 inch.)

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.

hasp: a device for fastening two parts of a garment together, such as the hasp on a cuff link that passes through the buttonholes and holds the two sides of a cuff together.

HCA: an abbreviation for *Hubbard Certified Auditor*, a basic auditor training level at which one learned the theory and practice of Scientology. It taught the fundamentals and procedures of auditing and was the lowest level course where one could become a professional auditor. The Hubbard Professional Auditor (HPA) was the British equivalent.

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

heap savvy: understand well or thoroughly. This phrase is formed from an informal use of the word *heap*, meaning much and *savvy*, meaning to know, understand.

Hearst (Willie, William Randolph): a reference to William Randolph Hearst (1863-1951) controversial American publisher who established and built up the largest chain of newspapers in the United States. His papers were noted for yellow journalism, the type that gains or holds the interest of readers by printing or headlining news stories that are sensational or scandalous, or that involve ordinary news sensationally distorted. In the late nineteenth century, reports and photographs in his newspapers on Spanish atrocities in Cuba so aroused the public that the US declared war against Spain.

heliomirror(s): a device for signaling by means of a movable mirror that reflects beams of light, especially sunlight, to a distance. Also called *beliograph*.

hell for leather: a variation of *bellbent for leather*, moving at a tremendous speed, without regard to danger; energetically, rapidly. It originally referred to the terrific beating inflicted upon leather saddles by a rider going at full speed. It is used figuratively to indicate great speed on foot,

by horse or by vehicle. *Hellbent* means determined, recklessly dogged or stubborn, persistently going at breakneck speed.

high C: a musical tone of a relatively high sound or level. Used figuratively to mean energetically or at a high level of activity or production.

high fidelity: extremely high-quality sound reproduction with minimal distortion and where the sound produced bears as close a resemblance as possible to the original. *Fidelity* is the degree to which a sound or picture reproduced or transmitted by any device resembles the original.

high tide: the highest point, summit; the point of highest development.

Hitler Youth: an organization of the Nazi Party that existed from 1922 to 1945. Its purpose was to train future soldiers (male and female) who would serve Hitler's government faithfully.

hods: long, narrow, portable boxes for carrying mortar, bricks, etc., fixed crosswise on top of a pole and carried on the shoulder.

hold water: prove to be sound or valid; bear a test or examination; hold good when put to the test.

Home Office: the British Government department dealing with law, public order, public safety, immigration, fire, passports, prisons and the police. It is a part of the British Foreign Office.

hoop-de-do: noisy or extravagant activity meant to attract attention.

horsepower: the unit for measuring the amount of power of an automotive engine. It indicates its practical ability or maximum performance. Originally from the rate of work of a horse; raising 550 pounds (250 kilograms) to a height of one foot (30.5 centimeters) in one second equals one horsepower. Most car engines are rated between 60 and 200 horsepower.

HPA: an abbreviation for *Hubbard Professional Auditor*, a course which taught the fundamentals of auditing. HPA was the British equivalent of HCA, Hubbard Certified Auditor.

"If": a poem by English author and poet Rudyard Kipling (1865-1936). The poem starts with:

*"If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;"*

The poem continues in this manner and ends with:

*"If you can fill the unforgiving minute
With sixty seconds' worth of distance run
Yours is the Earth and everything that's in it,
And— which is more— you'll be a man, my son!"*

Indoctrination Course: a reference to a one-week course of instruction given as the first stage of the HCA Course which taught the procedures of auditing itself (as opposed to processes), such as auditing attitude and the various actual mechanics of putting a preclear in a chair and auditing him. This instruction included the following rudiments, One: Awareness of the auditor, the auditing room, that an auditing session is in progress; Two: Two-way communication on a casual basis; Three: The delivery of the question. Four: Communication lag; Five: The acknowledgment of the question. Six: The duplication of that exact question.

insouciant: unconcerned, without worry or anxiety; carefree, nonchalant.

interaction, (law of): the third of three laws of motion formulated by English scientist and mathematician, Sir Isaac Newton (1642–1727). The law of interaction deals with the forces of action and reaction (the two forces that make up the interaction between two objects): Whenever one object exerts a force on a second object, the second object exerts an equal and opposite force on the first.

Ipsabadaland: a made-up name for a place.

isms: distinctive doctrines, theories, systems or practices.

Iwijiba: a made-up name for a place.

Jamis: a brand name for a bicycle.

jammy: characterized by being stuck, blocked or obstructed.

Jerry: a German; specifically a German soldier; a German aircraft; also, the Germans or German soldiers collectively.

Jocko: another term for a monkey. As used here it is a play on the word *Jock*, an informal term used to refer to or address a Scottish person, especially a man, and often offensive.

Joers: guys; fellows.

juice: an informal term for electricity or electric power.

ken: knowledge, mental perception, understanding, cognizance.

kid gloves, with: in a gentle or delicate manner. *Kid gloves* are soft gloves made from the skin of a young goat (kid). The kid glove was once a symbol of elegance and courteous, well-mannered behavior and came to represent delicacy in one's dealings.

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

King James of Scotland: (1566-1625) king of Scotland (as James VI) from 1567 to 1625, and king of England (as James I) from 1603 to 1625. Becoming king of Scotland as a child, he grew up under the control of various nobles who tried to influence his policies in their favor. One group of nobles even held the young king captive for almost a year (1582) before he finally managed to escape.

Kipling: Rudyard Kipling (1865-1936), English author and poet, who wrote poems, novels and short stories set mostly in India and Burma (Myanmar) during the time of British rule.

Korzybski: Alfred Korzybski (1879-1950), Polish-American scholar who developed a philosophical approach to language. Korzybski gave tremendous importance to symbols and stated that words (which are inexact) were a symbol for something and that the word was not the thing itself. Korzybski further believed that because of the limitation of language and the fact that matter is constantly changing and moving (such as its atoms and molecules), one cannot really describe an object nor are two objects ever the same. Thus one cannot duplicate an object. To handle this, Korzybski developed several systems of discipline. For instance, he employed the use of quotation marks around certain terms and numbered notations, such as placing the date beneath someone's name (Smith₁₉₂₀ and Smith₁₉₃₅), to prevent identification of people or things which were not in fact identical and thus distinguish in time when someone is being referred to.

Krag-Jørgensen: a rifle developed in 1889 by two Norwegian inventors, Captain O. Krag and E. Jørgensen. The gun was used by the armed forces of Norway and Denmark and a modified

version of the original was also adopted and used as the standard-issue firearm for US forces in the late 1800s.

L'Enfant: L'Enfant, Pierre Charles (1754–1825), French-born architect who in 1791 designed the basic city plan for Washington, DC, as it stands today.

laid eggs: a reference to dropping bombs or missiles.

ld ratio: abbreviation for *load ratio*, the ratio (proportional relation) of how much weight an aircraft can carry or support in respect to the area or size of its wings.

Lee-Enfield: a rifle developed by inventor James Paris Lee (1831–1904) and a British small-arms factory in Enfield (a district in London, England). In the early 1900s, Great Britain adopted the rifle as its basic weapon for the infantry (soldiers or military units that fight on foot, typically with rifles, machine guns, grenades, etc.).

Leipzig: a city in eastern central Germany, the location of Leipzig University where Wilhelm Wundt (German psychologist) and others developed “modern psychology” in 1879.

lettuce: a slang term for paper money.

Liar: a humorous reference to a magazine in Sydney entitled *Truth*.

Linotype: of or having to do with a *Linotype*, a typesetting machine formerly widely used that sets type line by line on single strips of metal from which it is then used for printing.

livery stable: a stable where horses and carriages are kept for rent or one where horses are looked after for their owners. *Livery* means the care, feeding and stabling of horses.

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

lock, stock and barrel: the whole thing; all of anything. Originally this term meant all three elements of a firearm—the *lock*, or firing mechanism; the *stock*, or handle; and the *barrel*, or tube.

logier: duller and heavier in motion or thought; more sluggish.

Look (magazine): a biweekly American picture magazine, introduced in 1937 by American publisher Gardner Cowles (1903-1985) to compete with Life magazine. It was in circulation until 1971, and again briefly in 1979, but was then taken off the market.

Loran: derived from *Lo*(ng) *Ra*(nge) *N*(avigation), the name of a system and equipment by which the position of a ship or aircraft can be easily determined by its navigator.

lorry: a chiefly British term designating a large vehicle, used to transport goods by road.

love nest: a location where lovers live or meet, often used in regard to illicit (illegal), adulterous love. The word *nest* means a secluded, comfortable, safe or snug place such as a bed or home where one can have shelter, rest, etc.

make a go (of something): make something a success.

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

Matched Terminaling: the action of running the process Matched Terminals. The way one does Matched Terminals is to have the preclear facing the preclear or his father facing his father—in other words, two of each of anything, one facing the other. These two things will discharge, one into the other, thus running off the difficulty.

MD: an abbreviation for *Doctor of Medicine*.

mechs: shortened form of mechanics, workers skilled in making, using or repairing machines, vehicles and tools.

megavolt(s): one million volts. A *volt* is a unit for measuring voltage, the amount of pressure or force behind an electric current or flow. 110 volts is the standard amount of electrical force found in outlets in the United States

Methodist: a member of the Christian religious body characterized by concern with social welfare and public morals. Developed from the teachings and work of John and Charles Wesley in the early eighteenth century and so called from the methodical study and worship practiced by the founders while at Oxford University, England.

mind you: take notice, observe or understand.

-273 (degrees): a reference to the temperature of -273.16 degrees centigrade (-460 degrees Fahrenheit), which is the theoretical temperature at which substances would have no heat whatever and all molecules would stop moving. Also called absolute zero.

mis-end: assign an incorrect purpose to. *Mis-* means incorrect or improper and *end* means a purpose or intention.

mogul: a position of being an extremely important or powerful person.

monodeism: belief in the existence of one God.

MPs: an abbreviation for Members of Parliament. *Parliament* is the legislative body of Great Britain.

mucky-muck, high: a self-important person, one who imagines he is more important than he is.

navel(s), contemplate (one's): a reference to a practice in certain religions in which a person gazes at or concentrates on the area around the navel as a supposed aid to meditation or to bring about a hypnotic state, etc.

navigation bridge: the raised deck or platform on a ship, usually in the forward part, from which the ship is controlled (navigated) while underway.

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

neutron: any of the particles containing no electrical charge that are contained in the center of an atom. When certain substances are bombarded by neutrons they become radioactive.

Newton: Sir Isaac Newton (1642-1727), English scientist and mathematician, who formulated the three laws of motion. These laws in brief are: (1) *inertia*: a body at rest remains at rest and a body in motion remains in motion unless acted on by an external force; (2) *acceleration*: the motion of a body changes in proportion to the size of the force applied to it; (3) *interaction*: every action produces an equal but opposite reaction.

nickel on the drum: a reference to a monetary contribution made by a person, as to a church or other charitable organization. From a song in the 1940s about the Salvation Army, which contained the line: "throw a nickel on the drum and you'll be saved."

Nile Valley: a valley in Africa which contains the Nile River, the longest river in the world, flowing north through eastern Africa to the Mediterranean Sea. The *Nile Valley* was the territory

of Ancient Egypt, a civilization that thrived along the Nile River for more than 3,000 years, from about 3300 B.C. to 30 B.C. Because of seasonal rains farther south in Africa, the Nile overflowed its banks in Egypt every year. When the floodwaters receded, a rich black soil covered the area. This natural phenomenon and its effects on the environment enabled the ancient Egyptians to develop a successful economy based on agriculture.

Northumberland: a reference to the Percys, earls of Northumberland from the 1100s to the late 1600s. As a county in northeastern England bordering on Scotland, Northumberland was frequently the scene of many conflicts between the two countries. During the 1500s and 1600s, several of the earls of Northumberland were involved in various plots and rebellions against English monarchs.

obviate: to do away with or prevent by effective measures.

oculting: cutting off from view by interposing something.

-ologies: *ology* means study or knowledge, usually in reference to any science or branch of knowledge; for example, biology (study of living organisms), geology (study of the physical history of Earth) or ethnology (study of the races of humankind).

overmastering: controlling or overpowering.

Ownership Processing: processing based on the principle that the discovery of the actual creator or genus of anything will bring about its vanishment. Ownership Processing is run by having the preclear state that this owns the condition or that owns the condition, and just have him keep stating that this or that or the other thing, and including himself, and his machinery and the body's machinery owns or made the condition, or the pictures own or made the condition until the condition vanishes. All masses, spaces, conditions depend on misownership for their persistence. In the absence of misownership—we own up to the ownership of everything that we did and know the ownership of everything that everybody else did, or has—why, everything would disappear. Ownership Processing is declaring the proper owner.

pan-determinism: the willingness to start, stop and change, along the dynamics. The degree of pan-determinism which a person has is his willingness to start, stop and change along the

dynamics. In other words, to monitor other dynamics, that is pan-determinism. The action definition is: The willingness to control two or more identities whether or not opposed.

PDQ: a made-up name. *PDQ* is an abbreviation for the expression *pretty darn quick*.

peanut-whistle: a coined term used to describe something that is small or of narrow range or scope, alluding to a small whistle made in the shape of a peanut used by a child.

pen(s): a penitentiary; a prison.

Pennsylvania Avenue: a well-known avenue in Washington, DC, USA, where the White House, the official residence of the president of the United States, is located. The street runs for 7 miles (11.3 kilometers), crossing through the central section of Washington, and is lined with numerous government buildings.

perty: a dialect pronunciation of “pretty.”

petrify: to cause or bring about *petrification*, the process by which organic matter is turned into stone.

pharmacist mate: the person on a United States naval vessel who assisted the ship’s doctor in providing healthcare to officers and crew. (A *pharmacist* is one who is licensed to dispense medicines and to advise on their use. A *mate* in the United States Navy is an assistant to an officer.)

phrenology: the now discredited psychological theory that a person’s character and intelligence can be measured by feeling the bumps and depressions on the skull.

plugged collar button: something that is valueless. A variation of *plugged nickel*, a coin from which the center has been removed and the space filled with a cheaper metal. A *nickel* is a coin made from the metal nickel (or nickel combined with copper) worth 5 cents. A *collar button* is something considered to be of insignificant value.

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

Pogo: the name of a popular American comic strip by cartoonist and illustrator Walter Kelly (1913–1973). The comic featured an opossum (a small animal found in the Western Hemisphere) named Pogo, who lived with his friends in the Okefenokee Swamp in Georgia. The comic strip first appeared in a New York newspaper in 1948 and by 1952 was featured in some 225 papers.

post express: a post office or a mail service system or method of sending goods and mail that is faster and safer, but more expensive, than ordinary mail service.

pot, going to: going to ruin, deteriorating; becoming useless or worthless.

Praetorian Guard: the bodyguard of a Roman commander or emperor usually comprising 3,000 to 6,000 soldiers.

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.

Psi Universe: a designation for a universe. (*Psi* is the twenty-third letter of the Greek alphabet.)

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.

purred off: went smoothly and satisfactorily. Literally, made the characteristic soft, low sound that a cat makes when content and by extension, said of any machine or the like that is running well.

put upon: imposed upon; ill-used; overburdened.

Pyrenees: a mountain range in southwestern Europe which forms a natural boundary between France and Spain.

Pythagoras: (582?-500? B.C.) Greek philosopher and mathematician who founded a school in southern Italy that emphasized the study of musical harmony and geometry and is considered the first true mathematician.

quadrillion(s): an enormous number equal to 1 followed by 15 zeros (1,000,000,000,000,000), or in the UK, 1 followed by 24 zeros (1,000,000,000,000,000,000,000,000,000).

quantum mechanics: a study and analysis of the interactions of atoms and subatomic particles by the quantum theory. The *quantum theory* is, in physics, a description of the particles that make up matter and how they interact with each other and energy. The name comes from the fact that the theory describes the matter and energy in the universe in terms of single indivisible units called *quanta* (singular *quantum*). For instance, prior to quantum mechanics it was thought that

light was emitted in a continuous stream. However, in quantum mechanics light is seen as being emitted in indivisible units called *quanta*.

quartermaster: an officer in the military charged with providing lodging, clothing, fuel, transportation, equipment, etc., for a body of troops.

R2-71: a Route 2 process named Answers which consists of “Give me some answers,” as a constantly repeated question. This process is described in the book *The Creation of Human Ability*.

racking (around): moving or proceeding from place to place in a rapid manner.

rack up: accumulate.

radar operator(s): one who controls the *radar*, an electronic device on a ship, plane, etc., used to detect the location of remote objects. Radar comes from the words *radio*, *detection* and *ranging*. A radar system detects objects by emitting radio waves from a continuously rotating antenna. The waves bounce off objects and return to the antenna, and the objects so detected are displayed as pictures on a screen. The images are continuously updated as the antenna rotates, which shows if the objects are in motion.

Radio Luxembourg: a privately owned radio station in Luxembourg that broadcasts throughout Europe and Britain, in several different languages.

radium: a white, highly radioactive metallic element found in uranium (another radioactive metallic element). *Radioactive* means that atoms are decaying (breaking down) and emitting energy in streams of minute particles. Since the atoms decay at a constant rate, the element is sometimes used to determine the age of surrounding rocks and other deposits.

range: a form of cooking apparatus, usually a gas or electric cooker (stove), typically with a grill, ring burner or plates, and one or more ovens.

ready for the chute: about to go into a state of failure, ruin, deterioration or collapse. Figuratively, a *chute* is something which descends or declines and alludes to a steeply sloped channel used to convey water, grain, coal, etc., into a wagon, truck or other container at a lower level.

reconscious: a variation of the word *subconscious*.

Reichstag: the former legislative assembly of Germany.

relusions: a made-up word that rhymes with *delusion*.

Republican: belonging to the *Republican Party*, one of the two major political parties in the United States, originally organized in 1854. Republicans are usually associated with business, financial and some agricultural interests and with favoring a restricted governmental role in social and economic life. At the time of these lectures, the Republican Party was in power with Dwight D. Eisenhower as president of the United States.

resistance: an electrical term for the trouble electricity has in passing through something.

ring a bell: awaken a memory; cause one to start remembering something.

Roman legion: the basic military unit of ancient Rome. It consisted of about 5,000 to 8,000 infantry soldiers and several hundred cavalymen and other troops.

Rotarian(s): a member of a Rotary Club.

Rotary Club: an international organization of clubs for business and professional men who provide humanitarian service to the community and encourage better business relations.

Royal Navy: the British Navy, that part of the military organization of the United Kingdom given the responsibility of national defense at sea, protection of shipping and other naval duties. It is the second largest navy in the world.

Royal Society of Blockbusters: a made-up name. A *blockbuster* is a high-explosive bomb used for demolition purposes.

Saint Swithin: a ninth-century English bishop noted as an advisor to two English kings of the time period.

Salvation Army: an international Christian organization founded in England in 1865 that assists people in need.

Scapa Flow Diuretic: a made-up name for a magazine. *Scapa Flow* is a body of water off the coast of Scotland and site of the chief naval base of the United Kingdom. *Diuretic* means a substance or drug that tends to increase the discharge of urine.

Schicklgruber: a reference to Adolf Hitler (1889-1945). Hitler's father, Alois, was born to an unmarried woman named Anna Maria Schicklgruber whose last name he used and which was later changed to Hitler. *Schicklgruber* was used by some of Hitler's political opponents as an insult.

schiz: short for *schizophrenic*, a person with two (or more) apparent personalities. *Schizophrenia* means *scissors* or *two*, plus *head*. Literally, *splitting of the mind*, hence, *split personality*.

Schnickelgruber: a humorous reference to Adolf Hitler (1889-1945). See **Schicklgruber**.

score of, on the: with regard to.

Scripps Howard: American newspaper chain which started in 1895 as Scripps-McRae League of Newspapers and which became Scripps Howard Newspapers in the 1920s when the editorial director, Roy Howard, was made a partner.

Separateness (Processing): a reference to R2-48, Separateness as given in the book *The Creation of Human Ability*. This is a key process attacking individuation. Separateness is best run by having the preclear out in an open place inhabited by a great many people. The auditor has the preclear point out things from which he is separate.

shake a stick at: many more things than one is able to count; a large quantity or great amount of something. A stick is often used as a weapon that is waved as a warning to an enemy. If the enemy greatly outnumbers one, there could be so many that one couldn't threaten all of them with a single stick.

shaman: a priest or priestess of northern Asia who is said to relay messages between the natural and supernatural worlds and to use magic to cure ailments, predict the future and to contact and control spiritual forces.

shilling(s): a coin used in the United Kingdom prior to 1971. One shilling was equal in value to 12 pennies and 20 shillings was equal to a pound.

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

signal bridge: a raised open platform or deck on a ship from which visual communication is maintained with other ships in the vicinity. The signal bridge is equipped with an assortment of signaling apparatus including special flags, flashing lights, as well as the ship's bell which is used to give audible signals to other ships and to indicate time of day.

Silver Spring: a reference to the Distribution Center located in Silver Spring, Maryland, USA, the center which handled the manufacturing, storing and shipping of Dianetics and Scientology books and tapes at the time of the lecture.

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

Six Levels of Processing: a gradient scale of six levels of processes published in late 1955 in *Certainty* magazine article, "The Six Levels of Processing." These processing levels are described throughout this lecture series and in the article "The Six Levels of Processing" included in the lecture series supplement.

sixpence: a former British coin equal to six pennies.

slippy: 1. not easy to grasp or comprehend completely.

2. characterized by deceitfulness.

smear: literally, a small quantity of some substance (such as blood or cells) prepared for microscopical investigation by being smeared upon a slide, to detect such things as syphilis, cancer of the womb, etc. Also used figuratively to refer to one who has been tested and confirmed as infected with such a disease.

snake pit: an intensely chaotic or disagreeable place or situation. In primitive cultures snake pits were literally large pits containing poisonous snakes into which victims were thrown for execution or a test of endurance.

soggier: more spiritless; heavier; duller.

solvent: helping to solve or explain.

SOP 8-C, part of: a reference to the third step of Opening Procedure of 8-C, which consists of having the preclear drill in physically holding on to and letting go of objects and spaces on his

own decision to hold on, decision to let go. It is called Opening Procedure of 8-C as it is done at the beginning (opening) of Standard Operating Procedure 8-C (SOP 8-C). SOP 8-C and Opening Procedure of 8-C are fully described in the book *The Creation of Human Ability*.

soup, in(to) the: in trouble or in difficulty.

South Sea isles: the islands of the South Pacific Ocean, including Indonesia and all the smaller islands in that area.

Spanish-American War: a war waged against Spain by the United States in 1898, for the purpose of liberating Cuba from Spanish rule.

spark plug(s): a part in a car engine that produces an electric spark exploding the fuel to provide the force to drive an engine.

Spencer: Herbert Spencer (1820-1903), English philosopher known for his application of the scientific doctrines of evolution to philosophy and ethics. He said that we can only know what can be observed, and that these things come from "the unknowable," an incomprehensible power, the source of everything.

spin no more: a humorous allusion to the story in the Bible, in which Jesus heals a man who was crippled and then tells him to go and sin no more. (*Spin* means to go into a state of mental confusion or go insane.)

spiritualism: the doctrine or belief that the spirits of the dead can and do communicate with the living, especially through another person known as a medium.

Springfield: a rifle developed by the Springfield Armory, located in Springfield, Massachusetts, USA. It was adopted for use by the United States Army in 1903.

steering gear: (of an automobile) the totality of the mechanisms that connect the steering wheel inside the vehicle to the wheels of the vehicle causing them to turn left or right.

stroke: a single movement, up or down, of a piston in an engine. A *piston* is a solid cylinder or disk that fits snugly inside hollow cylinders of an engine and slides back and forth. Burning fuel causes a piston to slide back and forth and produce motion that is used to turn the wheels of an automotive vehicle.

sulfanilamide: a drug formerly used in the treatment of bacterial infections.

super-Messerschmitt(s): a reference to *Messerschmitts*, any of several types of fighter aircraft extensively used by the German air force in World War II. Named after Willy Messerschmitt (1898-1978), German aircraft engineer and designer.

Surgeon General: the chief of medical services in any of the armed forces.

Sydney Lies: a humorous reference to a magazine in Sydney, Australia, entitled *Truth*.

tearing his wig to pieces: a variation of the phrase *tearing one's hair out* which means very worried or angry about something, especially when one does not know what to do.

thiazole: a chemical compound that is used to kill fungus.

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.

threw (them) off: finished or consumed in a casual or offhand way.

ticked: figuratively, touched or struck with a momentary sharp blow.

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

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

top of the barrel: a high position, rank, condition, etc. From the idea that the material or food (such as fruit) at the top of a barrel is higher quality and condition than that at the bottom.

topside: on or at the top.

traffic engineers: engineers whose training or occupation involves the planning and design of streets and highways and the safe, economical and convenient control of traffic, such as through the placement and control of traffic lights, signs, street design, etc.

transference: in psychotherapy, the process whereby somebody, such as a patient, unconsciously redirects feelings, fears or emotions onto someone else, often the analyst. The theory is that the feelings of the patient do not originate in the present situation but merely transfer over earlier emotions he or she had for another (such as a parent), thus supposedly bringing those feelings to view.

triggering-in: the activating, setting off or bringing about (of something).

Triumph Terrier: a small lightweight motorcycle manufactured in 1953 in England by the Triumph Motorcycle Company. The Terrier had a straightforward engine design and was cheap to produce.

Truth: a magazine in Sydney, Australia.

two bits and a collar button: a very small amount; scarcely anything. *Two bits* is the equivalent of twenty-five cents (a quarter) and a *collar button* is something considered to be of insignificant value.

two pounds ten: two pounds and ten shillings, a reference to an earlier system of Great Britain that used pounds, shillings and pence. Shillings were equal in value to twelve pennies. Twenty shillings (240 pennies) were equal to one pound. Shillings dropped out of use after 1971 when England changed its currency and the value of pence changed—the pound became a monetary unit made up of a hundred pence.

two-shilling piece: a coin used in the United Kingdom prior to 1971. The two-shilling piece was the equivalent in value to 24 pennies (12 per shilling) and 20 shillings were equal to a pound.

two-way double horseshoe: a reference to a diagram or graphic representation of the cycle of communication and two-way communication as fully explained in *Dianetics 55!*, Chapter Nine, Two-way Communication. The diagram looks like a horseshoe turned on its side and the communication terminals are shown at its tips and curves.

University of Kentucky: a university in the state of Kentucky, USA, that comprises colleges of agriculture, education, engineering, fine arts, human environmental sciences and others.

unmoored: figuratively, loosened or released from a fixed place, likened to a ship released from a place where it has been tied up.

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

uranium(s): a heavy, silvery-white metallic radioactive element, one of the heaviest naturally occurring elements found on Earth. Uranium is employed in certain nuclear weapons and it is the source of energy for nuclear power plants.

valleys of death: anything resembling the valley into which a British cavalry unit rode during a war in the mid-1800s. The valley was lined on the right, left and ahead by Russian cannons and

despite this the British force attacked. Recorded in a poem by English poet Alfred Tennyson (1809–1892), the attack is described in part as follows:

*"Theirs not to make reply,
Theirs not to reason why,
Theirs but to do and die.
Into the valley of death rode the 600."*

Vandals: members of an ancient Germanic people who originated in what is now Denmark. During the fourth and fifth centuries, they conquered Spain, Rome and parts of North Africa before being defeated in 533.

Veed: shaped like the letter V.

vertical(s): a reference to mechanical appliances or engines that operate vertically and are mounted upright as opposed to at an angle or slant. Some motorbikes have large engines that are set at an angle or have a Y shape.

Visigoth(s): a member of the westerly division of the Goths that invaded the Roman Empire in the fourth century and formed a monarchy (a state or country ruled by a king or queen) in both France and Spain that lasted until the early eighth century. (A *Goth* is any member of a Germanic people that invaded and conquered a majority of the Roman Empire in the third, fourth and fifth centuries A.D.)

Vitus, Saint: Christian child martyr and patron saint of dancers and actors, thought to have lived around A.D. 300. (A *patron saint* is a saint who is looked upon as a special guardian of a place, person, group, trade, etc.)

Viva Reales: *viva* means long live and is used to express support for somebody whose success or life is hoped will continue. *Reales* is a made-up name.

volt(s): a unit for measuring *voltage*, the amount of pressure or force behind an electric current or flow. The standard amount of electrical force found in outlets in the United States is 110 volts. One volt is a relatively small amount of electrical force or pressure.

Washington, George: (1732-1799) United States general and political leader. He was the commander of American forces during the American Revolutionary War (1775-1783) and first president of the United States (1789-1797).

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.

water, hold: prove to be sound or valid; bear a test or examination; hold good when put to the test.

watts: units of electrical power. A *watt* is a measurement of the rate of flow of energy; that is, how much electrical energy is flowing per unit of time.

Weimar Republic: the popular name of the German republic established following World War I (1914-1918), so named because the constitution for the republic was drawn up in the central German city of Weimar. At the end of World War I, Germany was forced to sign a peace treaty whose harsh terms included millions of dollars in payments to the countries that they had fought against. This, coupled with inflation and a large national debt, led to the collapse of the currency, resulting in great economic hardship for the people.

Welles, Orson: (1915-1985) American actor and filmmaker who, in 1938, performed a radio dramatization of a science-fiction story in which warriors from Mars invaded Earth. The broadcast caused widespread panic in the United States with many listeners believing the attack to be real.

whammy: an exclamation suggesting a startling occurrence or event, a sudden blow, force, violence, shock, etc. This word imitates the loud sound of a blow, explosion, impact, etc.

whirling dervish: a member of an Islamic religious order of monks. As part of their worship they seek ecstasy, spinning around and dancing to music. (*Dervish* is a word of Turkish origin meaning beggar.)

whole cloth: created entirely and completely fresh. From the fifteenth century meaning of *whole cloth*, a piece of cloth that ran the whole length of a *loom*, an apparatus used for weaving fabrics. An item made of such was considered superior to one made of different pieces of cloth sewn together.

- whupped:** a variation of *whipped* used in the southern United States, meaning definitely beat or defeated.
- 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.
- Wundt:** Wilhelm Wundt (1832–1920), German psychologist and physiologist (a specialist in the study of the functions of living things and the ways in which their parts and organs work); the originator of modern psychology and the false doctrine that man is no more than an animal.
- yellow journalism:** the unrestrained use of shocking and sensationalized news in newspaper publishing to attract readers and increase circulation. The term was coined in the 1890s to describe the tactics employed in a heated competition between two newspapers, the *World* (owned by Joseph Pulitzer) and the *Journal* (owned by William Randolph Hearst). The rivalry led to press sensationalism and resulted in inaccurate, exaggerated reporting. The word *yellow* came from an immensely popular comic strip series called “The Yellow Kid” whose creator had first drawn the strip for the *World*, but then deserted and drew it for the *Journal*.
- you pays your money; you takes your chance:** a humorous phrase employing nonstandard grammar (pays, you takes) meaning that one may as well depend on luck in choosing if one has a choice of several similar things, possibilities or courses of action. The implication here is that after payment, one is taking a chance in choosing between two or more things which appear equal in quality, characteristics and so forth.
- zeppelin(s):** a rigid cylindrical airship consisting of a covered frame filled with bags containing lighter-than-air gas to provide lift, and a suspended compartment for engines and passengers. Popular in the early 1900s, with the outbreak of World War I (1914–1918), zeppelins were constructed for military purposes, which included the bombing of London, England by Germany.

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