

4TH LONDON
ADVANCED CLINICAL COURSE
NATIVE STATE & POSTULATES



L. RON HUBBARD

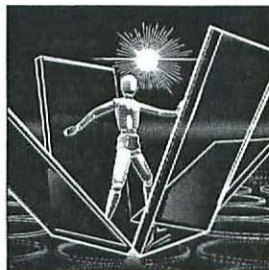
LECTURES 20 - 29

4TH LONDON

ADVANCED CLINICAL COURSE

NATIVE STATE & POSTULATES

TRANSCRIPTS, GLOSSARY & INDEX



L. RON HUBBARD

VOLUME TWO • LECTURES 20-29

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IMPORTANT NOTE

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

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

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

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

GLOSSARY

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

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

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

FURTHER ASPECTS OF EXTERIORIZATION

LECTURE 20

A LECTURE GIVEN ON 14 OCTOBER 1955

61 MINUTES

Now I would like to take up with you some of the more interesting aspects of exteriorization as such. I've covered this thing a bit in theory. We can see at once that an individual, in order to exteriorize, must to a marked degree recover his power of choice. 2

How do we go about getting an individual to recover his power of choice? We get him to decide. We exercise him in decision. That is the first theoretical level of process.

But I have said theoretical because the process itself is, to a marked degree, nonfunctional. Why? It's because the individual is trying to stay in agreement with what he conceives to be the physical universe. And he will actually push his power of choice so far—just so far—before he lays it aside, since he is afraid that he will lose his game.

It tells you that there must have been a great many eons where the thetan had no game. It tells you at once this must have been the case.

If you could observe the sadness of a child at being separated from his playmates, his crowd, the neighborhood gang, the kindergarten, so on—the sadness of that separation is not an aberration at work. It is the loss of his game and of his playmates. This is an

interesting thing since it lies on the track of anybody and everybody right in one lifetime. The disappearance of the game brings him to believe that there is no game, that there is only action and motion, and so we get work as opposed to play.

Games are so scarce as to be almost absent in a society which is very much in motion. Sounds interesting, doesn't it? Because we have to have the consideration that there is a game. And that is the first thing we rehabilitate with the preclear.

Do you see that people in motion and doing this and doing that and going here and going there is not necessarily people playing a game? It would be people in action, in motion.

We notice at once the curve of possession. The curve of possession begins with simple curiosity concerning, goes into desire for, continues into enforcement of and then goes into inhibition of. And below that we get a disappearance.

3 Now, we have no game at the top and no game at the bottom. But the oddity is, is we have another DEI cycle with no game, which we could call work. Well, there being no game, he gets curious about work.

So he decides that, well, maybe there's a game here in this thing called work. Everybody is in motion, there's no particular esprit or spirit involved here in any way, shape or form, so therefore, maybe we'll just, you know, go to work. You know, that's probably a substitute. You understand, it's a substitute—it's ersatz—an ersatz game.

And, ah, he desires to go to work. And then, because of the demands of this and that and the overhunger of some and the overrepulsion of others, he is enforced on the level of work; he *has* to work. He has to work in order to eat.

Then we get, as this part of the cycle, recurrent depression, which is an inhibition of work. And here, this recurrent inhibition of work brings about a state of mind on the part of the society that work is not available. You understand that they are below the level of invent, however. And a depression is simply that state into which a society sinks where work has been inhibited to such a degree that it has lost the power to invent work.

We can speak of all the economics of which we wish to speak, but the only way to rehabilitate a country in the throes of a depression is to create—invent—work.

That would be about the only way you could do it. But you could do it at a higher level: you could invent a game.

Work and a game are not quite the same thing. Work has a different emotional context. It has with it the idea of necessity. A game is something out of which a person can exteriorize at will.

When you're playing baseball, you can always say to the other kids, "I'm tired," and go over and sit down on the grass. And they say, "*Yab, yab, yab*. Come on back and play. What's the matter with you? Yap, yap, yap."

And you say, "Well, I'm tired," and so they go on and play the game for a while without you, see.

And now we get into work—show you the singular difference of this. We get into work and the fellow has been standing there pulling on this drill press handle, back and forth and back and forth and back and forth and he feels that if he just sees that drill press go down one more time, through one more piece of metal, that he is going to fold up.

So he says, "Dickens with this. I am very tired," and he goes over and he sits down on a bunch of old boxes. "*Habbb!*" and heaves a long sigh of relief. He's not permitted to leave this game. Immediately somebody is going to come along and they're going to say to him, "No work, no pay. No pay, no eat. No eat, no wife, no house, no family. There is the drill press." And he drags himself back exhaustedly to that drill press.

Little more certain interiorization, hm? Goes down a little bit more certainly into a deeper interiorization.

Now, you could, for a moment, believe that this was the lowest rung, but this is not the lowest rung. Somebody gets curious about slavery. They desire slavery. They desire that slavery occur because in this way then, "[in a gruff voice] We always have people

standing to drill presses and we don't have to put up with this nonsense called labor unions! We don't have to put up with this nonsense of power of choice!"

So, here and there, somebody is picked up and, out of the slavery of economics, is moved into the slavery of no pay. This is quite important, by the way, because this is an overlooked point in socialism, communism and other ideologies—that it is a dropped-scale activity.

See, this individual on the Curiosity-Desire-Enforce-Inhibit cycle, just above that, did carry with it the fact that the individual did have the right to starve. He still had the power of choice of starvation. He still could back out of the game and say, "Take your old pay—the devil with it. I'll become a tramp. We'll go out and walk up and down the roads. We're no longer interested. Somehow or other we'll pick up a few nuts and potatoes that have been overlooked in dug fields, somehow."

And the employer has to say, "Oh, well, if you feel that way about it, [sniff] that's it."

But at this lower cycle, this does not occur. More power of choice missing—more certain interiorization. The fellow stands at the drill press. He was curious about slavery or he never would have tried to resist it. Somebody else desired it; he didn't. You get how from the top consideration of intention we have swung down toward the bottom consideration of other-determined intentions.

So the desire is an other-determined intention. They want a slave in him. And the next step down for that is enforced slavery. And then he stands there pulling the drill press handle and he says, "Whew! I want to leave this game; it's too much for me, standing here. I think I will sit down for a moment."

And you're liable to find manacles on this man placed there, steel bands to hold him upright at a drill press. He's not permitted to move away from that machine. He's liable to be kept at that machine twenty-four hours a day, such as galley slaves were in a bygone

age. Chained to their bench, they were never permitted to leave those benches unless the ship itself was laid up, at which time they were chained into a bagnio. All right.

Here we had enforced slavery and now the nation really goes to pieces. Now it really goes to pieces, since it has introduced into its vital structures a more certain interiorization and we get now an *inhibition of slavery*.

You'd say, "Well, this would be the dawn of a new era. This would be a dawn of a new era." Oh, no. It starts out first as the slave inhibiting slavery. How does he inhibit it? He just makes it tough, that's all. He just makes it tough to hold him upright. He makes it hard to do for his slave masters.

How does he do this? Well, they can very closely approximate his standing up and pulling that drill press handle, but they cannot necessarily absolutely supervise that that drill press drill is going to come down on the right hole every time. And it keeps missing just a little bit. And it misses more. And because everybody in the place is doing this, they occasionally drag somebody out and whip him, tear the flesh off his bones and nobody is quite making the grade. You get the idea?

And it gets worse than that and worse than that and after a while, somebody says, "Slavery is not the answer. The answer is nobody do nothing nowhere at any time. We quit."

Now everybody is interiorized into the slavery and what chance do you think anybody has to invent work or a game in this kind of a society? And you get the fall-apart of an empire, whether it is a familial empire that simply exists between the kitchen and the bedroom, you know, or we get the fall-apart of an industry or a company or we get the fall-apart of a nation as great as the Roman Empire. And we begin to lose its possessions one way or the other, just as certainly as can be.

And we get this: We get individuation—the eventual individuation of anything which has adopted a greater interiorization. The more the interiorization, the more certain it is that we will get an eventual individuation.

Hasn't very much to do with self-determinism, but it has an awful lot to do with the fact that there are body parts and—of this family, this nation, this industry, or the individual—and we get the arm in revolt against the body and individuated from the body and the person starts speaking of this arm as though this arm has its own determinism and intention.

We have the individual speaking of his foot and its intentions not to walk. We get the individual speaking of a tumor as having a complete full-blown personality and who knows but what it has. And this is individuation with the total end of destruction. And the individuation occurs—first it itself has some life in it and then even *it* is determined to destroy itself, too.

We get then, instead of a wholeness, we get an individuation—that's not an individuality, you understand, that's an individuation: a splitting apart with different identities. And these things come to war with each other.

And as we get this symptom, we get at the same time the desire in these individual parts—the desire magnifying in these individual parts, rather—to destroy not only other parts, but themselves as well. And we have come across the Create-Change-Destroy cycle to a point where we have only destruction at every hand.

6 We could get to a point where every individual in the society was himself bent on self-destruction, without much self-determinism as to exactly how he was going to accomplish it. We get in the Dark Ages, after the breakup of the Roman Empire, vast numbers of individualized people—individuated people—running up and down flogging each other, starving, doing all sorts of odd things.

We get in India the fakir lying on his bed of spikes—not as a magic trick, but simply lying on a bed of spikes. Very well.

As we look over this break-apart of the whole, we look at this consecutive Curiosity-Desire-Enforce-Inhibit cycle taking place. And each time it's a deeper and deeper interiorization—more interiorized.

An individual could theoretically be buttered all over the universe and then himself break up to fight himself. Get the idea? His personality, then, is at war with itself. He is warring against himself. And this comes apart since he has made a slave out of a body. He made the slave out of the body and then further interiorization became the order of the day.

And then the more slavery, the more force, the more duress, the less power of choice that can be exercised, the greater the interiorization will occur. And we get a fellow really going into his head and then going into his head to such a degree he butters all around the place.

Let's take somebody who has had a terribly hard job to do; let's take it at the work level again. This individual has been doing work greater than he could perform. It has had more demand upon body, strength and energy than he himself could muster. He has held the body in a certain position through exhaustion, through any mechanism the body had by which it was trying to say, "Quit, quit, just for a little while; let's stop, let's rest for a moment," you see?

And he said, "No, you don't. Stand right there." This thetan said, "Stand right there and do just this," or "Run along that road and keep running." And after a while, he goes into the body, snap! And then he's more and more into the body and then he himself, although still part of the body, starts to break away into various parts of the body. Do you see this? It's a very curious phenomenon and it is the phenomenon of—the phenomenon of interiorization.

Therefore, as we go down cycle into less and less choice being expressed, we get greater and greater interiorization. And we go from a game, to work, to slavery, and out the bottom of slavery.

There's really no place to go then except just a bunch of items, individuations without much power of choice, just sort of drifting. That's the bottom: "impossible to communicate one with another."

Now, if we started communication and we started communication rising up this scale, we will knock down—unfortunately, according to some people’s views, since we all know that we have to be neurotic in order to work or think, we all have to be crazy, according to low levels of this look—if we start to communicate, what do you know, something interesting occurs.

If we were at a level where we couldn’t even be a slave, we actually come upscale through an enforcement of slavery, a desire to be a slave, curiosity about slavery. And then enter into an inhibition of work. And then we come up scale further to an enforcement of work, a desire to work and curiosity about work. And then we get into the level of game.

And first we start to inhibit the game and then we start to enforce the game and then we start to desire the game. And somewhere along about that line, your preclear is going to go into action and as far as you’re concerned, he’s going to say, “We’ve gone far enough; I’ve found out that games can exist. And if I go much higher than this, I’m going to go out the top and no game is going to be possible. So, no, you don’t. No more processing.”

Processing, then, doesn’t continue forever. It will only continue up to the band somewhere in the game/DEI cycle. That’s where the preclear will stop. But you could go right ahead and exteriorize him out through the top of that, probably, if you made a good enough game of it. All right.

7 You see, exteriorization and interiorization, then, are the two opposites. As an individual recovers his ability to exteriorize at will, so he goes up Tone Scale. As he becomes less and less able to exteriorize and so is interiorizing at will, he goes down Tone Scale.

And these two phenomena are accompanied by: upscale—regain of power of choice; downscale—loss of power of choice. And the common denominator to the whole scale, top to bottom, is communication, any part thereof. And out of that we could draw a very interesting and informative chart, let me assure you. See that?

When you ask an individual, “How could you tackle that?” or “What could you do about that?”—not “What are you going to do about that?” or something, in tackling the present time problem, you’re asking him to communicate with it. Well, we find him with a present time problem where he is an individual and the problem is an individual, too. Got that? We have individuation. Not individuality, but individuation. Problem is an individual—he is an individual, from an individuation standpoint. The problem over there has a personality.

And we ask him, “Now, how could you tackle that?” not, you understand, “What are you going to do about it?” That is not anywhere near as good as, “How could you . . .?” since we only want a light idea that he might be able to communicate with it, see, and that’s the easiest, simplest way to introduce this idea, is just get him to dream up some way that he possibly could possibly do something about it if conditions were otherwise and he could just modify this all over the place. And you let him then go through and actually tap this individuation over there called a problem and he can put a communication line through to it and, therefore, he can participate with the problem, the problem can participate with him to some slight degree.

And the better and more communication that he puts into this problem, the less individuation exists and, therefore, the greater control over the problem. We’ve at least come upscale to a control.

Now, in view of the fact that *his* consideration, his ability to consider, is greater than the problem’s ability to consider—which loses? In view of the fact that he has life in him and is communicating with his auditor and the problem is not—which loses? The problem loses, of course.

That’s how we then solve a present time problem.

Now, we could demonstrate this to him on the simple basis of asking him, “Well, perhaps you can’t tackle that one. You’ve said you just can’t tackle that one. You can’t

tackle that problem, there would be no way whatsoever to communicate with that area. All right. Can you tell me a problem of comparable magnitude? Can you think of one? Could you invent one? Problem of comparable magnitude?"

And he says, "Well. Oh, well," and so on and so on and he says, "Well, yes. My grandmother getting sick. That would be a problem of comparable magnitude."

And you say, "Well, how could you tackle that?"

"Well, I could go out and cheer her up."

Aahhh! He's already postulated that this other problem is of comparable magnitude and, therefore, he has postulated when he communicates with this problem of comparable magnitude—which is more or less an invented one, more or less—that he can also communicate to the actual problem. And the next thing you know, he's in communication again, isn't he?

8 Now certainly, two problems of comparable magnitude can communicate one with each other, can't they? Certainly. So—they do, by the way. You start mocking-up a problem alongside of a mocked-up, fixed problem and the two will discharge against each other. There's some kind of a communication goes up there: Matched Terminals.

So he sees this as an example and he says, "Therefore communication is possible to some slight degree." And he comes out of "Communication is impossible" and so starts upscale on the subject of this problem.

Now, the oddity is, if you went ahead and practiced this with regard to the problem, you would bring him up a little bit to a point where he thought problems were awfully necessary and that new problem was quite necessary, too, and he's liable to put it back and dream it all up again. You've just gotten into the slavery band there, you see, he's going to make a slave out of this problem.

Little bit higher, if you went up on the next band, he's going to make that problem work for him. He's going to make the body work just because he has that problem. We get

up a little bit higher, he's still liable to have something to do with it unless he has other games, he's liable to make a game out of the solution to that problem. We get him devoting his life to, "How do you make checkmates in eight moves?" you know? You know, this is a problem and he makes a game out of that problem. See that?

Well, by that time, he could invent so many problems of comparable magnitude that it didn't seem very important to him to use *that* particular problem for his slavery, his work, or his game. Follow me? And therefore, you just say, "Whew! Gone. We can dream up a better one."

The great oddity is—the mystical element which we're confronting here—is that he can't be touched by the problem unless he's got it there mocked-up to touch him. Hence, we get all sorts of mystical beliefs about gods and protections and amulets and all kinds of things, you see? That's an other-determined protection.

Well now, he is his own best protection. If an other-determined protection can exist, certainly as he inverts and comes over onto the ability of choice again—he controls a sphere of influence and actually won't hurt him. As long as he has a postulate that a snake can bite, the snake can bite him.

Now, if he actually has a great many cross-lined considerations and the snake is still in the slavery band, you know, he wants the snake for a slave, he may skid downscale to a point where one day, quite startlingly, the snake bites him. But he had a slave in the snake.

Now, if the snake were really working with him, you see, much less chance of this occurring—much less chance. And if he was simply playing a game with the snake, snake probably wouldn't bite him at all *if* it was also the snake's game. Got the idea?

Audience: Mm-hm.

Every once in a while, these factors go amiss and the individual says, "That snake can't bite me," *snap!* See, every once in a while, the factors go amiss. That's because he hasn't consulted the snake about the matter.

9 Now, there is the *apparency* of other life and the *actuality* of other life. And many religions get these two confused to where they believe we are all the same life unit. Get that? That's right down the slavery band. We're all the same thetan.

Well listen, if that were true, then the process would work. We could just assume then, "Well, all right. Let's work on it. Now, we're all the same thetan; we're all the same thetan; we're not the same thetan; we're all the same thetan and let's just work it out and naturally we would all get a nice blend-in together and we would be very, very happy."

Only if we say, "We're all together; we're all together; I'm together with that; I'm together with that," we start going down, down, down, down, down . . . boom! "Where am I?"

The only proof of the matter is that the process leads downscale. Therefore, we have processing proof that we are individuals—processing proof that we are individuals. And processing proof that we're not all the same thetan.

Now, processing proof may or may not be real proof, you understand, but it's good enough for us since we can exteriorize people by reestablishing *their* individuality as a thetan. And people go to pieces if we simply bring about *individuation*.

You know, "You're individuated, but you're really all the same mass." And power of choice doesn't exist in this particular level of field. Now, as we see that power of choice goes up, therefore, there isn't one big choice for the whole universe, evidently, to which we are subject. We ourselves can, each one of us, have a power of choice regarding our environment. And it's possible to each of us.

And the more an individual goes upscale, the more an *individual* he becomes and, simultaneously, the greater sphere of influence that he can handle and manage.

It sounds sort of like you'd go upscale to a point of where everybody is the same sphere of influence or everybody is in everybody else's sphere of influence, but this doesn't happen. Space at this point becomes infinite.

And you could have a near infinity of influence and your next-door neighbor could have a near infinity of influence and you'd never bump into each other. See, that's a theoretical thing, but something which you explore when you get up into the upper ranges and it's much more easily understood because it is understanding itself. All right.

Exteriorization, then, brings about a rise in tone. Where it brings about a drop in tone, it hasn't occurred. Got it? Something is awfully wrong here where we start getting a drop in tone. We say to somebody, "Be three feet back of your head" and he feels terrible, he feels grievous, he feels upset and so forth.

He has exteriorized—now, get this very slippery logic here—he has exteriorized on your determinism and he's probably just a little bit more of a slave than he was an instant before. We're simply moving this guy around the universe, you see? We've made a pawn out of him. He doesn't like this.

We banged him out of his head. He must have been in such condition that he could be banged out of his head simply by your action and intention. And then we banged him out of his head and he all of a sudden finds himself out there on the auditor's action and intention. Whew! And he realizes this: Instead of an operating thing which occasionally did have power of choice, he now has no power of choice. So he feels sad about the whole thing.

He's out. He can't get in. He feels he couldn't move in and out at will and so forth, so he feels sad. How would you repair this individual? You really don't have to. He'll bang back in the second that you stop holding him out. See, he's on the slavery band. You say, "Well, end of session," and zoom. He'll either be confused as to where he's supposed to go or what he's supposed to do or the body-determinism in the thing will simply pull him in. But he is the thing, he is moved by other things. He is the piece of steel that we could move over to the right or move over to the left or move up or down and it would stay where we put it, you see?

Now, if we really banged him out of his head and we said, "You will stay now back of your head three feet, you will be unable to return into it," he probably would for quite a while until the spell wore off. And, man, would he feel horrible, because we've done something else: We have apparently exteriorized him from his head, but we have interiorized him into our control and command. And we haven't exteriorized him, you see, on an individualized basis. We have further complicated his interiorization. We've practically, really, put him in our bank. See, that's kind of the way he feels about the whole thing.

So the simple mechanical action of moving in and out of things is not the totality of exteriorization and interiorization. You could move a fellow out of an army and into an industry and you would have accomplished, you think, an exteriorization.

Supposing you moved him into the industry as a total slave, whereas at least he'd been a sergeant in the army—would have gone downscale. He finds himself more a slave in this new position than he was in, in the old position and so he's unhappy about it. He would rather have been in the earlier trap. See? And you have people, then, mourning and moaning around about the earlier trap, and almost the entire subject of regret on a low-toned look is nostalgia about the earlier trap since one evidently had more power of choice in the earlier trap than he has in the trap he is now in.

11 So the motion of—this isn't slippery logic, you can see this very clearly—the motion of an individual out of something is not necessarily exteriorizing him. We have to look what we're moving him out of, into. See? What did we put him into when he came out of.

And the new "into" can be more of a trap than the old "out of." And this is the entire mechanism behind revolutions. Freedom! *Libertad, fraternidad, igualdad*, drink Coca-Cola! And we move a populace out of some era of justice into an era of greater slavery because of less justice. We move them out of merely incompetent management into maliciously incompetent management.

So we don't ever really move anybody anyplace with force and duress or other-determinism. They have to have a power of choice about the whole thing.

Now, one of the early processes of exteriorization still remains—one of the better processes. You merely ask a fellow, “What is exteriorization?” “Well, that's real good, that's fine, that's fine.” “Now, what is exteriorization? Now, you tell me, to you, what is exteriorization? What do you suppose exteriorization is? What does it mean?” “Good.”

“Now, what is exteriorization?” “Fine.”

“Now, what is exteriorization?” “Good. That's swell.”

“Now, what is exteriorization?”

He starts making up his power of choice on the subject of exteriorization. And this remains to date one of the more successful methods of exteriorizing somebody.

Interesting, isn't it? One of the more successful methods of exteriorizing somebody—by definition. We just keep asking him the question, he keeps answering it. He keeps making up his mind what it is.

Now, if we wanted a total on the thing and to help him a little bit, we could ask him also what it is not. “Now, could you tell me what exteriorization isn't?” See? We could run one side of it flat and then run the other side of it flat. What is it? What isn't it? Getting this thing really established, you know, get it really established.

You'd never get a chance to get a totality—never get a chance to get a totality of understood definition on his part, because he would come out of his head before he had the subject more than scratched. Five, ten hours of this, something on that order, and he'd all of a sudden be out of his head.

Why? We're giving him the choice of definition. We're giving him the liberty to establish an understanding. See? What is it? And he keeps saying so-and-so and it's so-and-so and it's so-and-so and it's so-and-so. And it's so-and-so and it's so-and-so.

Now, we could also start in on it and, "It's not so-and-so. No, it's not so-and-so. No, it's not being in something." He's liable to stick on that one because he'll stick on its opposite. "It's not being in something. And then, come to think about it, it might be in something if it were out of something else. But really it's not out of something else, you know," and he gets himself going *zzzzzz, boob, zzzzzz*. And he starts straightening this thing up in his mind. It's not this and it's not that. It is this and it is that.

12 You're establishing his power of choice by establishing his power of considering—almost practically the same thing and he can consider it's anything.

After a while, if you were to run this real flat, he would start to give you silly answers. It's this, that and the other thing. But don't mistake the silly-answer harmonic which occurs earlier for the later freedom. Before he's out of his head, he's liable to start giving you silly answers.

Now, when the fellow said—you say, "What is exteriorization?"

And he says, "It's moving out of your head."

And you say, "Well, that's very fine. Now, what is exteriorization?"

He says, "It's moving out of your head."

"Now, what is exteriorization?"

And he says, "It's moving out of your head."

And you say, "What is exteriorization?"

"It's moving out of your head."

Actually, you'll go on out of ARC with him. He'll start downscale after a while. He's talking about a conviction. He is convinced that this is what exteriorization is and he will have gone out of session if he keeps giving you a repetitive answer. So you must discuss this matter with him. Enter into two-way communication on going out of your head, see?

The truth of the matter is, if you enter enough two-way communication into the matter, why, he will discover practically the totality of the system of exteriorization, see, one way or the other.

But you regain to him his power of choice over this matter.

Now, it's one thing to quote something and another thing to know something. And if you were to audit a Scientologist, he would tell you the acceptable answers of the group and then he would start to dream these things up on his own and they would be entirely different tones. See, which is he doing? And we'd discuss whether he was doing it or not.

Therefore, processing by definition directly rehabilitates the power of choice. And therefore, it's good processing—very good processing.

Well, we look over the entire subject of exteriorization-interiorization and we find that there are various mechanisms which occur at the same time. And one of these mechanisms is A and one is R and one is C. And the C as-ises and the R establishes and the A is the consideration of how far, how near.

And these three things must be kept in view. We exercise or act on the communication. The *reality* of the situation is something he has usually been taught to avoid. See, he's been taught to avoid the real thing. "Am I really in my head? Well, I really shouldn't think about that. Hah. You know, I really better not know about that. It's not a subject I want to take up." And so we ask the fellow—if we ask the fellow, "Where are you?" or "Where are you not?" or something like this, he's liable to rebel a bit against establishing himself, any way, shape or form. He knows this is kind of dangerous.

But he looks around and, as far as he's concerned, everybody else is in *his* head and he is bound by the agreement of reality. It's another interesting point. That's why a society does not change easily from one thing to another thing and why a revolution always changes it minutely indeed. Scatters the rubble a little bit further, is about all a revolution does. Therefore, the use of force, therefore, really doesn't change a psyche.

13 Let's look at this. Let's look at this—this business of change in the individual—the change of mass, change of position. These things are time—are liable to build another time track.

Well, why are we liable to build another time track? We're liable to build another time track if his power of choice is destroyed thereby.

So, we have people walking out here in the street and, as far as he's concerned, they're interiorized. They're doing this or that. See? And he feels that to stay in there with any idea of a game at all, well, he'll have to do this or that, too. Otherwise, he's liable to fly straight out of agreement with them and off their time track.

So, they're moving in certain patterns so, therefore, in order to continue on their time strata, he feels he should move on certain patterns.

He has lost his power of choice where other people and thinkingnesses are concerned. You see this? Hence, we get these Other People processes. That's fabulously important to auditing, because they return the power of choice to agree or not to agree with the people in the society where the individual lives. To agree or not to agree, *that* is the question. To be or not to be is too shallow to be considered.

And as we spot them—people, people, people, people—all he's doing there is looking. People, people, people, people—he's saying, "Well, [mumble], what do you know. Maybe I can be in agreement with some of these people. [mumble]" Spot, spot, spot, spot, spot.

After a while, we start asking him, "Now, a person out there you're separate from." "Another person you're separate from." "Another person you're separate from." We're letting him unlook. We're letting him turn away slightly from all these comparative things. We're letting him unlook at the situation. We're saying, "Separate from, separate from, separate from." We might as well be saying, "Unlook, unlook, unlook."

And he says, "I can look at them or not look at them, as the case may be. How interesting."

And now we go into a higher level of postulate: things he doesn't know about them. And we knock out the mechanical skid that keeps him into an unknowingness about the

situation, so that eventually he loses his compulsion to stay in an unknown strata which is also a known strata with regard to other people and his environment. And we return his power of choice over not-knowing.

He can know or not-know at will which says, of course, then, that he can affinity, reality and communicate or not affinity, reality, communicate at will. Because “know” stands as a postulate or consideration which becomes the ARC Triangle.

So when we rehabilitate the ability to know or not to know, as the case may be, we rehabilitate, of course, the ability to communicate or not to communicate, as the case may be. So therefore, you could separate off that strata and go out of communication with the past and other things.

We rehabilitate affinity: he can like or not like, as the case may be. He can consider this real or not real, as the case may be. He can consider it's there or not there, as the case may be, if we rehabilitate the power to know or not to know.

Now, let's take perception. Perception contains at least fifty-seven different channels, such as sight, sound, hearing—as a specialized reaction to sound, which is registering and understanding it—smelling, tactile, so forth. We could rack these up and find out that all of these perceptions together, considered as individuations, actually add up to one thing: systems of knowingness.

Perceiving in any way, shape or form, brings about a system of knowingness. And a system is always clumsier than a fact. An ability to create a system is greater than an ability to utilize a system. Creation is always above this level. 14

So the individual, each one on his own, has created some kind of a system on this. People have systems for remembering, of all things. They have systems for forgetting. Well, they have systems of looking and systems of not looking, systems of smelling and systems of not smelling, systems of hearing and systems of not hearing—completely aside from the mechanical idea of perceiving or not perceiving, you see?

Boy, do they get complicated! The body has a system for looking and not looking and then a system on that system. For instance, an eyelid—close and open—is a system for looking and not looking, see? To see or not see: shut/open. It's worse than that. You get down a little lower, you get a more complicated system. And the system is to be conscious or not to be conscious. It's a more complicated system of looking and not looking or knowing and not-knowing, see?

All kinds of complexities enter into this. People drink or take dope or not drink and not take dope in order to turn on and off their perceptions.

Now, this is the doggonedest thing you ever saw in your life, because this is certainly a massive system. This has gears and wheels; it has vias and blueprints. The reaction of the body to port—"The reaction of my body to port wine is so-and-so and so-and-so. And therefore, by taking a glass of port wine, I can establish knowingness or unknowingness, perceivingness or unperceivingness, see? I can establish this at will."

Some people will tell you, "Well now, port wine," (it isn't a consistent pattern) "port wine makes me less alert and makes me more comfortable and less aware and less critical of my fellows. It makes me feel much better. And so therefore, I have a system of not perceiving called port wine."

Another fellow says, "Port wine makes me alert and keen and much more able to perceive deeply into the middle of problems and so forth. And, thus, I have a system called port wine."

Here's a great oddity, is once we get away from the simplicity of look and not look, we then drop into such things as eyelids, open or shut. And then drop into such things as eyes in good shape, eyes in bad shape. And then drop into such things as unconsciousness or consciousness, degrees of, via various systems.

We don't any longer postulate, "I'm conscious of it. I'm not conscious of it." We have to have a gear shift and chutes and baskets and all kinds of things by which port wine

will go into the stomach and then it affects the neurons and comes back sideways and then I adjust this and then I adjust that and then I adjust something else. And now that I've adjusted that something else, then, all of a sudden, we get a better or a worse perception.

And, of course, this gives us a better or worse knowingness. And it's all very complicated. And the more complicated we make it, the less certainly it is occurring.

As we remove the power of choice from the individual, we replace it with *systems* which bring it about. So in order to reach individuals by processing and return their power of choice, we have systems. But they're, each time, the system just above his power of choice which then regains to him a certain amount of his power of choice and knocks out a certain amount of system. And then we go up and knock out just a little more system and give him just a little more ability to do this.

Now, there's a process—give you a more accurate idea of this—there's a process known as Unspotting which is a gorgeous process. It's perfect. It works beautifully. Nothing wrong with this process at all, except it tears people's eyeballs out and does interesting things, see—directly addressed to perception and goes like this: We unspot—"Unspot that person." "Unspot that chair." The fellow looks at it and then consciously makes a consideration that he's not going to look at it and he goes zip—looks away. And he's consciously going to look at this door now and then he's going to unspot the door—looks away. You make him make the postulate, "I'm now going to unspot the door." Bang! We've added a little action into it and the energy masses which move around are too gruesome to behold.

It's one of these processes which, "Well, we always have that, you know." His eyesight doesn't improve and we've decided he's only going to have another hour and a half or two hours in processing and we take him out and make him unspot. See, we're going to change his eyesight, that I guarantee you. You're also liable to change his face masses and all kinds of other things and practically unmock him.

But I can guarantee you'll get a change of eyesight, because we're taking over the automaticity of unlookingness. He's looking at the door and then some kind of a machine makes him stop looking at the door—some sort of a system makes him stop looking at the door, see?

Now, we look over here and some sort of a machine makes him stop looking at the wall. Looking at things, you see, is usually a little bit in one's power of choice, although it can get automatic, too. One only looks at those things which attracts one's attention. Well, that's kind of an automaticity.

But the first one to disappear, as we know very well from SOP 8-C, Opening Procedure, is letting go. And that goes on automatic first. One lets go automatically first. Now, he makes the consideration to let go and that's all in SOP 8-C, see? "Make up your mind to let go and let go." "Make up your mind to let go and let go."

Well, we could also put into that level a little higher level than this: "Now, make up your mind to unspot it and unspot it." See? "Make up your mind to unlook and unlook." Rip! Crash! This machinery—old-time machinery will start going back into action again because it's so long gone that an individual fixates.

The entire problem of fixation is the problem of deterioration of automatic machinery which unfixes one. He once had a machine which unfixes him. "You know, if I find myself looking at Medusa's head, I have a machine over here which says, 'Whirr, Click!' and I'm no longer looking at Medusa's head.

"If I am looking at anything dangerous which is going to hurt me, this machine will monitor it, measure it and take my glance away."

After a while, we go walking through life and we see something and then we unsee it on an automatic basis. And then the automaticity starts to go by the boards because it's an untended machine. It has no power of choice in it. It's just like a slave, you know? And a slave goes downscale to a point of where he'll inhibit the very thing he was supposed to do.

And so it starts bogging it. It doesn't any longer take one's attention off of things and one gets afterimages. And the entire system of afterimages is the system of breakdown of the automatic unlooker.

Therefore, the engram itself is authored by an automatic unlooker gone wrong. If one's automatic looker breaks down, one will then have pictures—image pictures.

Now, of course, one can always simply start mocking-up image pictures and take over that automaticity of creation, but the basic mechanism that we're fighting really isn't that mechanism. The basic mechanism we're fighting is a broken-down unlooker. So we take over the function of unlooking. You follow me? We take over the function of unlooking—unspotting. Got it? Hm?

There's a law that runs through all of auditing, is: *That which the preclear has on automatic is dispensed with by making the preclear do it.* And we can put anything that is on automatic back onto conscious volition. No, it's not necessarily true you should put everything in the preclear back onto conscious volition and you certainly shouldn't put everything in the body back onto conscious volition—such as breathing exercises. They've usually brought about asthma by putting the individual into conscious volition of what should be an automaticity: breathing. Do you want to spend the rest of your time saying, "Now I breathe; now I don't breathe; now I breathe; now I don't . . . Now I unbreathe; now I breathe."

You don't take apart automatic machinery either unless the preclear has regained his ability to create it—two little provisos that come along there.

That's why unlookingness is such a fantastically rough process on some preclears, because they don't have the ability to set something on automatic. They've lost that and you come along and tear apart the machine by making him unspot, unspot, unspot. And it's very rough and you'll certainly change his eyes. But you're liable to leave him going down the street in a state of fixation.

He'll forget to say, "Unlook at the bus" and, therefore, will carry an afterimage of the bus. Even after he's turned his head away, he'll have pictures of the bus. And he'll wonder, "Why is the picture of the bus going down the street. I didn't have facsimiles around; everything was nice and black. And it was nice and black and comfortable and everything and now, all of a sudden, my nights are made horrible by buses running up and down, here and there" and so on, you see? There was no unlooker at work.

Now, you could unhear or unsmell in similar fashion. Now, this is not the perfect remedy for no perception. The remedy for no perception lies in the field of choice to know, choice not to know, because one perceives simply as a system to know. Any perception is a system of knowing. And one had to, before he wanted to unperceive, he had to postulate that he didn't know, since it's impossible for a thetan not to know unless he says so.

So, unknowing is unperceiving. So we have to rehabilitate, any way we can, his ability to unknow and know at will. And there we're liable to take over an awful lot of automaticities of one kind or another. But at the same time, they're low machine order and we're putting the individual way up. We're rehabilitating his ability to know or not-know at will.

It is more important for an individual to know how to forget than how to remember. More important. The first thing he regains is how to forget—that he should regain, that you'll see him do a big resurgence: he can start to forget at will.

Well, that's the third postulate. Let's take the first postulate and rehabilitate that—not to know. And he will cease to be troubled with afterimages and all kinds of things. Terrific mechanical rehabilitation takes place in the individual simply by getting him to know or not to know, as the case may be. And that, of course, will take care of, to agree or not to agree, as the case may be.

But if you haven't brought him out of agree or not agree, as the case may be, as you find in Level One of modern processing, you're going to have somebody completely unwilling

to cooperate with you at all, because he knows—the one thing he knows: in order to have any kind of activity at all, he's got to stay in solid agreement with all these people. And there are all these people and so he's got to practice looking at them and not-knowing about them. And he's got to practice them not-knowing about him or knowing about him.

And it's all done by having them not-know about him. And all of a sudden he gets off compulsive knowingness, obsessive not-knowingness. And having gotten off of these two things, his power of choice is then most swiftly established.

But this process is sometimes a little high for preclears. Sometimes just establishing rudiments of auditing is a little high for preclears. But we can always catch them in rudiments or in spotting people or in Separateness enough so they will eventually be able to exercise the facility to know or not to know, as the case may be.

You got that now?

Audience: Mm-hm. Yes.

All right. Thank you very much.

Thank you. Thank you.



TOLERANCE OF UNKNOWINGNESS

LECTURE 21

A LECTURE GIVEN ON 17 OCTOBER 1955

62 MINUTES

All right. Let's sail into some material here it's about time we covered. Lot of data which is apparently stray data which an auditor needs. The best way to cover this is to cover the use of the material which we have talked about in this 4th London Unit in practical auditing. 2

You should be able to see your preclear as a series of phenomena which triggers or doesn't trigger. He is in this condition at the beginning of auditing. He has some feeling that he himself is energy. He has been educated by every school of thinkingness extant in the Western world, except of course for those very tiny outposts from the East such as the Buddhist Church and so forth, into believing he is mass—and at best, mass. And just for variation, *mass*.

And he feels that if he came up Tone Scale, he would become energy. And that is the education by which Western civilization is attempting to carry forward the abilities of Man—carry them forward to an ashcan and dump them in.

Note: The original recording has periodic sound distortions.

- 3 Now, this character who is sitting there in front of you, if he's had any kind of education, believes that his brain thinks—that his thinkingness is done by his brain. Therefore, when you start to process him, you will discover inevitably that he's waiting for something else to do the process for him.

And let me assure you that the day a brain thought a thought has never dawned and never will dawn and that all this mass of neurons and speurons and burrows or whatever else they got in there is not even a relay system by which the body is controlled, but is an electronic shock pad which was developed by generated currents of shock. And its evolution is very easy to trace.

A cell emits an electrical impulse on being struck. A thetan is apt to put out a beam if something starts to hit him. And when you strike a number of cells in a small area, the combined electrical shock is passed on to cells beyond the area of impact. And this current is injurious to the cells in the vicinity of the injured cells. And being injurious, there has then come about a conduit system to pass off and absorb this impulse and these impulses and these things are called neurons. The gaps, which are regulated to monitor the shock impulse and are monitored solely and entirely by the shock impulse—you understand there is no thinkingness with this—are called the synapses.

Any way you want to look at this and/or classify it or call it right or wrong is all right with me because it's just about as unimportant as we could get. Now, if I stood here and talked about trucks and the wiring and distributor system of trucks, I would be talking about a far more vital function than the brain in relationship to thought, because at least the distributor system of a truck aids and abets the motive power of the truck.

Now, this is a very important thing to an auditor, since in this society he is continually presented by cases that sit there and figure-figure every auditing command to such a degree that they just wait and wait and wait and wait. The stable datum on which they're operating is there's something else in their heads that's getting audited. It's just as silly as

this and that something is probably a brain. They're educated to believe this. Well listen, the brain not only does not know anything, the postulate in the center of the brain is "not-knowing anything about not-knowing."

So the more he fools around with this thing called the brain and the more he fools around with the idea that the brain is thinking, the tighter he's going to get riveted into his skull. And the more you audit him on this subject and the more you pander to this idiocy, that thinking and monitoring the system and the automatic machinery of the body is all included in the neurons and the rest of it—the more you give ground to this or pamper him in this regard—the more fixated he's going to get and the more stupid he's going to get. Do you see that? I mean, there's a real nasty operation going on in Western civilization.

Now, that's the first group of phenomena which we are facing and I'll go over the important parts of it again. The preclear is normally not being audited; he is auditing something else while you're auditing him. And you, then, on a via, are auditing some kind of an electronic sponge which has an unlimited tear-apartness, see? There's an unlimited amount of sponge electrical energy to rip to pieces there. There is no end to that. If you started to unmock the brain by adding in postulates and that sort of thing, it is highly doubtful in the average preclear if you would be able to do this in twenty-five or thirty years at the rate of two or three hours of auditing a day. That's the average preclear.

Somebody else might be able to come along and say, "Brain-*ssben*, no brain." But he'd have to be in pretty doggone good condition.

Now, it's very important, then, on the second series of data—I mean, just right in part of that same thing—it's very important to realize that we have found the rock-bottom rock bottomness of postulates.

Now, you know guys that go around and they're trying to look a little deeper to find a little bit more all the time, you know? There's always something under the something.

Well, of course we could suppose that there was an infinity of this and that there were an infinity of bottoms and every time we'd stand on one low level, we would always find another low level under that and every time we were standing on that low level, having attained that, we would then get to another low level. And it's a thought that this activity—that this activity would then be an infinite series and it is not an infinite series.

You can examine this if you wish, but as far as life is concerned, the infinite series is not infinite. It ends abruptly and finally with this postulate which is to be found in the middle of black masses—indestructible masses of one kind or another—and these things contain this postulate: “I don't know that I don't know or that there is anything to know.” And that's the postulate in the middle of these masses. That's bottom. That's bottom.

Now, I very seldom make a forthright statement just all out, you know, wham, that's it, take it or not as you will, but that's it. I very seldom make a forthright statement, but I've seen these black masses tear apart which were indestructible on anything else, see? I've seen these things come apart and I know what I'm talking about.

You know, there *are* black energy masses kicking around in a preclear's bank which have heretofore been all but indestructible. And the only way he could destroy them at all or anything was simply, you know, kind of put them over to the right or left or hide them in his left-hand pocket or we simply brought him up to a point of where he'd tolerate the stuff and so didn't pay much attention to it.

But as far as actually destroying one of those screens is concerned, even Communication Processing has fallen short. You know why? Because if something doesn't know that it doesn't know or that there is anything to know at all (that's a real blanket thing, you know), it also knows it's impossible to communicate. And the only thing that, really, you could get to the rock bottom on—and this becomes very easy—the only thing you could really get to rock bottom on, on the thing would just be to throw this postulate into the middle of the mass.

Now, one of the ways you could do this and the way it was tested was to throw up two of these black masses—go locate two of them, you know, and put them side by side and keep pouring the postulate into the two of them as they stood there, matched terminal, which also is very shaking to any of these things. See, they didn't go to pieces because they couldn't communicate with each other before and you just keep throwing the postulate into the centers of them. You're remote from them, you see, and you throw the postulate into the centers of them. And the postulate is, "I don't know that I don't know or that there's anything to know." And they go *thuuugh*, which is real cheerful. And they come upscale and go into communication.

There are many higher levels of this which are unthinkable low. There's, "I don't have anything to know just now," you know. That's a higher level. "Knowingness is possible, but I don't see how," all kinds of little stupidities and gradients. But when you get down to the exact center of masses which don't easily surrender, why, we find out that it doesn't know that it doesn't know or that there's anything to know. And this is a *blaaabbb*.

Now, this operates as the world's finest little handy-jim-dandy vacuum. How does it operate as a vacuum?

There's a play running down here called *Waiting for Godot*. This masterpiece of idiocy may or may not have been written by anybody who knew anything about Scientology. He might have just been nuts. But he packed into this thing just enough significance in a tremendous amount of unknownness to make a pseudo-intellectual audience come back and send their friends and come back and come back and come back.

What are they doing? They're sitting there looking at the unknownness of the whole thing. In the first place, it's deadly, it's sitting on the time track, it is not moving on it. In the second place, they don't know what they're waiting for or why they are waiting. And in the third place, they are waiting for something that the audience never finds out

what they're waiting for or why. And then the acceptance level of the audience is amply and adequately achieved by the complete dishabille of the characters.

There's one very bright point in it which is quite interesting and that is the fact that a fellow walks on stage who is very well dressed with a man on a rope who is carrying things for him—in other words, a human carrier, a slave, that he treats as a beast of burden. And this is quite a shock, probably, to the audience here and there—gives them something to talk about. But it's one little drop of something into this sea of unknownness and only serves to punctuate that the rest of it is unknown.

There's one other good spot in it. They say, "Well, let's pass the time away. Let's insult each other." And they say, "Hog" and "Pig" and so forth. And then one of them—as they're standing there, these two bums across the stage from each other—one of them says to the other one, "Critic," as an insult. And the bum who has had "Critic" said to him, of course, folds up at that instant, gets deathly ill. No other insult has done anything to him except this one, which I thought was very, very sharp. And note, at the same time, the critics are now saying that a theatrical revolution is going to take place because of this thing, you see? They have to defend it one way or the other.

But, here's just a couple of drops of something or other in a sea of unknownness. And of course an audience will go and go and go and more audiences will go and go and go. Why? This is the crudest thing you ever saw in your life. They have simply put up a thorough unknownness and the audience is coming back to it—slurp, swish, see? That's all.

If you were to go out here in the street and have a fancy gimmie-gawab and stand there and look at this gimmie-gawab. You just stand there and look at it, you'll collect a crowd. See, there isn't anything there. It's just a somethingness which is really a nothingness but nobody knows about anyhow and people come around and look at it. The reason they're trying to do this and the reason they go to see that play is the reason why people have a scarcity of problems. All right. But we'll get on to that in a moment.

Now, let's take a look at that unknownness. Unknownness in terms of knowingness could be characterized as, "Don't know that I don't know or that there's anything to know." And that would be the rock-bottom unknownness where you'd still have something. Isn't that right? There is still something there, but it doesn't know that there's anything to know.

Now, that's real low stuff—*gug*, see? And one of these characters starts ripping his brain apart and this is the kind of a mass he gets. This is the mass he restimulates. A mass which doesn't know that it doesn't know or that there's anything to know.

And *this*, ladies and gentlemen, is the human brain. Because when you start to take it apart, mass by mass, neuron by neuron, the only way it comes apart effectively and adequately is to keep throwing this postulate into those masses: that it doesn't know anything to know and that there is nothing to know.

And this, for God's sakes, has been the seat of reason on an agreement basis, you see? A fellow says, "If anything happens to my brain, I therefore will not be able to coordinate the body." And he's got it all on nice automatic, see?

Well, he's got his agreements going down the line like this as a living being. They have measured various injuries to the mind, the brain, and so forth and said that it shut off this and it shut off that and so on. You have a basis of agreement there. The funny part of it is, is you can turn these things on as fast as they go out of agreement, without doing anything more to the brain. This is very odd—very odd, I assure you.

We have somebody who's had a stroke and it's a blood clot and he's in terrible condition and so forth, because the nerves in the brain and some of the arteries in the brain and so forth are now all in a mess, you know. And he'll sit there and be all in a mess unless you run a third level process on him or fix him up so he can run a third level process. At that time you change all this all the way around without patching up any neurons and without unsnapping any synapses.

Now, a thetan will come along and he will look at a mass which has this postulate inside of it and he will say, "Well, what the hell is in there? What's in there?" And because he's looking at it, he tends to go into duplication with it. Communicating with something brings upon one some responsibility for duplicating it.

All right. Let's just stand around and stare at a mass which doesn't know that it doesn't know or that there's anything to know and stay bright, hm? Isn't that fantastic? How the devil could these two things get locked up? How could Man postulate to the degree that he has postulated that knowingness is in the middle of the brain unless, of course, he wanted to stick everybody in his skull?

Now, Man, from time to time, has changed his mind about all this. He's changed his mind about all this. One time, during Greek days, Man was sure that everybody thought with his stomach. And the Greeks thought just as well or better than modern Man. So, actually, where this thinkingness is located is not very important.

I suppose some race will arise sooner or later that is sure that you think with your ring finger. Everybody will be going around preserving their ring finger so that it will do all its thinking for them or something. Or somebody could carry around a small black box and say, "This is my thinker" and let it do all of his thinking for him. Or he could come around with a radar hat, you know, and all he could say, "All of my thinking is being done from central headquarters"—and very often, in a decadent electronic society, this is exactly what occurs.

There's a thought tower in the town and it does all the thinking for the whole town. If you think a thought antipathetic to the better good of the people of the town—a criminal thought or something like this—why, your thinkingness is all being done over there and is merely being relayed to you, so you're supposed to walk over and turn yourself in, and say, "Well, that's the way it is and I thought this horrible thought and . . ." Of course they throw you in a box and turn on the juice.

Civilizations have constructed themselves entirely on “Where is the thinking done?” Well now, this civilization has really figure-figured out a honey. The stomach doesn’t have as many of these black sheets in it as the head has. And if you start this thing that “doesn’t know that there’s nothing to know” and you transfer all thinkingness to this, it is no sillier, really, than transferring all thinkingness to a thought tower in town, see? “Now that is doing all of my thinking for me.”

Now, soldiers transfer their thinkingness to their sergeants and officers. And the sergeants and officers transfer their thinkingness (I’ll just give you a graphic illustration of how ridiculous this can get)—they transfer their thinkingness to generals. Huh! See? Now, have you gotten a suitable analogy?

Now, what keeps a thetan looking at this? Well, I’ll tell you, he’s looking at it because it’s unknown. And you make a vacuum with an unknownness so as to excite curiosity and then it goes on down the DEI Scale: Curiosity, Desire, Enforce, Inhibit; Curiosity, Desire, Enforce, Inhibit, see—going on down Tone Scale. And they go from top to bottom of scale because here you got a rock-bottom thing which is death. If a thetan were to get into that condition, he’d be dead. And he’s simply led down there by, “Something is unknown” so he looks at it. See?

Now, we could carry all the way downscale and figure out the most unknown thing that is. And the most unknown thing that is, just theoretically, you’d arrive at—would be a “Don’t know that I don’t know and they don’t know and I don’t know that there is anything to know.” And that of course would be bottom of the barrel. And it is. Masses, black masses, tear up when this postulate is thrown into them.

All right. Now, let’s take a look at this thing called—well actually, it’s just a hypnotic fixation by that time. Thetan starts looking at it and then he begins to think that he doesn’t know anything about knowing either. And he thinks what he gets out of a body, why, in view of the fact that that brain did all of his thinking for him, it certainly must

have been doing something. Anything laid out this fancy must have had some purpose and it must have been doing . . .

And he will back off of the body and he will rationalize, then, but he will say to himself, "Well, *it* was aware for me." He's just transferred his thinkingness. And so when he flips from life to life, he lays aside his personality. And he has other rationale—other reasons—why he's doing this, but none of these reasons hold up. See, there is no real reason why you shouldn't be able to remember and utilize any skill you have picked up anywhere. You're not so delicate that you can't face the fact that your wife and kids kicked the bucket and that the war wiped out the town. You know, you're not delicate-minded to this degree. You could live through this.

So, that happened in the last life. Well, there's no reason why you shouldn't remember it, except for this: Everybody doesn't know about your past. And we have every person not-knowing about any other person's past and so we compound this not-knowingness.

If you will think for a moment of your immediate family when you were a child and think of how they (here goes everybody anaten)—and think how this family (I don't want you to go anaten; that's why I said that)—that your family walked around and stood around and didn't know you had ever been anything and they didn't know you had ever done anything and didn't know where you came from or what you did. But supposed something quite erroneous: that you were just a little baby that was growing up and had to be taught everything.

Well, their not-knowingness that this took place would wipe it out in your head, too. See, here's this amount of unknownness, you see? So, you look at their unknowingness on this subject and you say, "[in a stupid voice] Huh?" Get the idea?

8 All right. Now, if you look at somebody's—if you look at some *body's* brain and it is not just as stupid as the family, it is *rock-bottom stupid*, see? There is nothing more stupid

than this. And if you spend all of your time looking at this thing, ah, ladies and gentleman, I assure you, you're going to wind up a citizen.

You'll elect Mr. Skullbum to the highest office in the land and you'll not complain when somebody walks along and says to you that "Now all money must be made out of iron and *a pound* literally means *a pound*, and a pound must be a pound of iron. And therefore all our money is now going to be pounds of iron and that's the way it is."

And you'd say, "Well, there must be some reason." Of course, if you want to have a good game, I suppose, just get stupid.

This is a popular fallacy: they say a good football player is all muscle and no brain, you know? And this is not true at all. As a matter of fact, I've known some football players who were all muscle, but they weren't good football players. Some of the real sharpies who were real fast on their feet and real sudden and so on were quite bright boys if you started talking to them. And the boys who looked awfully massive, but who really had made the aggregate errors of the season and who had slowed down the whole works—but they looked impressive, you know, they had that much mass—they were stupid, too. But I've seen guys that looked impressive and had mass, that were bright as new shillings.

Now, what about this? What about this? Why would anybody want this much unknownness? Well, I'll tell you, this is why "I don't know" and problems seem to be craved by the individual.

Now, we got lectures on the data of comparable magnitude. Right?

And he's got so damn much of this on the track that he keeps telling himself, "If I can just get myself into a problem similar to some of those problems back down the line, I'll at least get a Matched Terminaling or something of the sort and the things will go *phsst*, you know? And if I could get myself into exactly the same problem, in this moment, that I got into five years ago, the five-year-ago problem will of course run out."

Here's this consistent effort to run something out. Very fascinating, because this is the mechanism of dramatization. An individual has this problem on the backtrack. Now, to get rid of that problem in that situation, he gets into a similar situation in order to get rid of that situation—he'll have two terminals. And these two terminals, then, in some way or another could communicate with each other and he'd blow it. Well, maybe this worked once, maybe it worked for millions or trillions of years for a thetan, but it hasn't worked now for millions or trillions of years.

- 9 This could have been an automatic mechanism that has been lost on the time track. But it still leaves one with the obsession, because it's on the backtrack too, that he'd better have an awful lot of problems in order to get his past problems run out. The way to clear yourself, then, is to get in trouble. See how that would be?

Well, a fellow follows the dictates of energy and the dictates of energy tell him to get in trouble because he collected his most energy when he was in trouble. So therefore, he gets in trouble. And it could be just a mechanical response on it, which it is in the stupidity level. But in the thinkingness level, a fellow says, "If I just get into enough trouble, I'll get enough experience so then I'll be able to take care of myself."

"Oh, no! You mean, if I get into trouble, then I won't get into trouble because I'll keep on getting into trouble." See if this doesn't equate. But it makes such a horrible unknownness that it itself as a factor gets an individual bird-dogged on it. But get this mechanism: "If I get into trouble in present time, similar to the trouble I got into five years ago, then the trouble I got into five years ago will no longer worry or trouble me because I'm in trouble here in present time." We've of course exceeded logic. One of these darn fool Q and A mechanisms. Follow me?

Audience: Yes.

So we get an apparent thirst for problems which we cure, evidently, by mocking them up and getting someone's scarcity of problems remedied, because he can mock these

things up. And then he starts mocking them up and he says, "Look, they don't have to happen to me in actuality. I can dream up problems which are of comparable magnitude on the backtrack."

Now, we had somebody right here the other day that was in bed after some auditing and so on and they just started going back down the track and picking up and kind of as-is-ing an awful lot of past problems on the whole track. Curious, but not *really* curious. This person had decided to pick them up where they were and see if they couldn't be as-is-ed one way or the other.

Well, in keeping with that, then, you get this manifestation: As soon as we give the guy enough problems, we ask him to dream up problems, to imagine some, one after the other, and he imagines all these problems. And having imagined all these problems, he all of a sudden says, "You know, I'm just making up problems. I'm just making up problems so I'll get solutions to them. And it's kind of a game."

And he'll flash on this and he'll say, "That is what I'm doing." He'll cognite and, for a moment or ten minutes or a day or two days, will be clear of problems and solutions—clear as a bell. He's clear of everything, but this one—this little gimmick is still standing there: He still has problems on the backtrack that need running out. And when one of these things stirs uneasily, he says, "*Abababaabab!*"

The automatic response to this is to get in trouble or have a problem quick. See that? And this clear feeling goes out [snap] just like that—restimulation. In other words, we don't have the track cleared, as we know, very well in Dianetics.

Now, all you have to clear the track of, oddly enough—the only thing of which you have to clear the track, actually, is a person's intolerance for stupidity. And as soon as you get the track cleared on this, it doesn't go into restimulation anymore—he doesn't resist it. Now, how would you increase somebody's tolerance for stupidity? Well, that's real easy.

You could give him a Straightwire question on Level Three. But that would be crude, so we give him an invent-type question. We say, "Tell me a kind of not-knownness or don't-know that you wouldn't mind confronting. Give me some unknownness you wouldn't mind observing." Any such command worded so it communicated with the preclear, you see, would start to increase his tolerance for not-knownness.

And as soon as his tolerance for not-knownness—and this, today, is the center trick of Scientology; you get this, this is the middle trick of the middle—as soon as you have remedied his intolerance for stupidity, he no longer gets snapped in automatically by every mass that has stupidity as its center postulate and therefore the sideshows don't work anymore on him. Got that?

Audience: Yes.

The sign saying, "Two-headed Roy: One is the face of a boy, one is the face of a cat. How did he get that way? Has to be seen to be believed." Well, that's sort of mild, isn't it? How about this one: "The unknown jungles of Yup-yup have delivered up this unquestionably unknown object which, in its unknown patterns of behavior, scare people half to death"—the sideshows.

Now, one of these sideshows is the human brain. You understand, I'm not saying, "human mind"—the human brain. I set out twenty-five year ago man and boy (as they say in the Middle West of the United States) to find out what the devil this brain was all about.

Well, we've certainly finished and ended cycle there with this morning's lecture. I'll tell you what it's all about. I know all about it. And if you look it over, you'll know all about it too. And the very funny part of it is, is we're in a position so that we can know all about it now. Because we know that we can know about not-knowingness. And that is about the darnedest thing that ever happened. And that's what it's all about.

11 Now, how many ways can you dream up a stupidity? That's the human mind. I knew by a little bit of investigation and examination. I knew very well in Wichita, in 1951,

sitting around shooting the breeze with the guys, I all of a sudden cognited on something: I knew that you could not be human and be right, it was just impossible! There was no slightest possibility of being human and be right!

You know the old scale of right and wrong—there's an old book, *Notes and Lectures*, 1950—well, this showed a scale where infinite rightness would be infinite survival and infinite wrongness would be infinite non-survival. And this scale goes out in gradients toward one direction or the other direction. And a human being is so far from being right that he's over on the negative side, you know. This is real wild.

I figured this out and it was an appalling fact and we discussed it. We talked about it and the kids around—they discussed this in a mingled set of emotions running between horror and glee. You could not be right and be human. If you were human or if you associated with humans, you would have to be wrong. You go on being right in association with humans and you break all possible communication with them, just like that. You just run right straight out of communication. You become incomprehensible.

Now, just the other day, one of the leading science-fiction magazines in the States, which at one time carried some of the early articles on Dianetics, burst forth in print, after having gone along with the field—a lot of which didn't like Dianetics (call it an invasion of privacy, it knew too much about them, you know, they felt like somebody was looking over their shoulder)—and this had gone along with this feeling, and actually occasionally had been bitterly hostile. This magazine in its last issue has swung back on to this side of it: Talks about me—doesn't mention me by name—it merely describes how long and where and every single vital statistic, you see. And says that, "Well now, he's 98 percent right in his predictions, leaving about 2 percent doubtful on the subject of the mind. And this 2 percent doubtful is in doubt as to its doubtfulness because it usually, in the next few months, will also materialize as being factual. And the trouble with this

man (bitterness, bitterness, bitterness)—the trouble with this man—he is so invariably and so incredibly right!” So, now you see what’s wrong with me.

But actually, here is a human being getting upset about somebody’s rightness. It’s not in a joking fashion either. I mean, it’s really upset. Now, here we have a demonstration of this. I evidently broke terminals with this individual because of this and he is just now—the editor of that magazine—admitting how come it came about. He just couldn’t stand this amount of rightness. He couldn’t take it. It was upsetting to him. And he’s now said so in print.

Well, he’s obviously trying awful hard to be human. Now, we look over this (and I leave it to you just as a philosophic exercise, there’s no reason to elaborate upon it), we look over this fact that you really can’t be right and be human—that in order to keep on being human, you have to keep on being wrong—not just lightly, I mean, you have to keep on being wrong in all directions. Wonderful. The agreements on wrongness and so forth—I just leave that to you as a philosophic exercise. You can just amuse yourselves with that while you’re having a cup of tea because it’s really a ball.

12 We find, in the midst of all this, that in order to be good and wrong, we’ve set up that thing—which has as its center structural postulate, “I don’t know that I don’t know or that there’s anything to know”—the human brain, as the thing which is doing all of its thinking for us.

Now, we look this over and we find out that nobody possibly could have won in the field of the mind if all the time he was assigning thinkingness to a thing that was so far from being a machine, it was directly inoperative as a machine. I know this sounds incredible.

How can the body function? I don’t know how the body can function. If the body is depended upon to function as a machine, I have no idea.

Of course, it’s kind of cute in its structural lines and designs: the wrists bend and the arms, see, and the face, expressive—that’s real cute. But if we think it’s handled by a system

of neurons which pull and inflate a system of muscles, we are just asking some medical student and some psychologist to interiorize, but good. We're telling him a falsity. It gets that way and evidently operates because the fellow is able to consider that it does. And he considers that his face does this and this and if he simply considers his face does this and this, he's in beautiful condition, see?

But if he figures his face does so-and-so and so-and-so because of a bunch of machinery which is making his face do so-and-so and so-and-so, he's nuts. Right away, he can't make his face do so-and-so, see? So that we come around and we ask an actor—we say to this actor who is playing the role of Julius Caesar and so forth and we ask him—we say, “Just how do you handle yourself during that scene.” And he goes out there next time like this . . .

Audience: [laughter]

It's just fatal to ask any actor how he does it.

Now, knowing a few tricks about thinkingness, people ask me, occasionally, how do I give all these lectures and think these things up and so forth. And of course this is a joke. This is just a joke. It's nothing more than that because I know how I'm doing it. I'm doing it. You get the idea?

Audience: Mm-hm.

It's very simple.

But because people demand more explanation, this poor actor will stand there and consent to be wronger and wronger, you see? “I do it because I studied with Stanislavsky. My teacher, my tutor on the subject, taught me how to walk dominantly. And you walk dominantly, you see, by arranging the position of the feet and legs in [laughter] . . .”

This is wonderful. The more he explains, the less he's going to act because there are no vias. And the more he explains how he does it or learns how to do it, the more vias he gets on the line which aren't so. So his ability to act will deteriorate because now there is something to deteriorate. Up to that time there's nothing to deteriorate. You understand that?

Audience: Mm-bm.

But to keep on being human and to be a good fellow and to stay in social rapport with his fellow man, he says, "Well, I act because I went to school and I studied this way and I studied that way." And he'll take some young actor who is just doing fine and he'll start teaching him how to act, too, as revenge, usually, because the young fellow has been asking him how he did it, you know? And the two of them will get together and the next thing you know, the audience is asleep.

Something has happened here. What they've done is introduce vias on the line and, being human, they of course were getting more and more wrong. A totality of being human would be an infinity of wrongness just because of this: they agree with one another on vias and the more vias you agree upon and the more excursions you take in order to arrive at a direct effect, why, the more can be interfered with. Do you see that? So that, theoretically, you actually don't even need a body in order to do anything the body can do. And the best way to go about this is to try to sort your way past any and all vias of making sounds in space and any and all vias of making yourself move in any fashion—you got it.

- 13 But the effort of a thetan to talk in empty air is quite interesting because he accepts, at that moment, all the human agreements that the eardrums have to be vibrated by air vibrations. And this has to go up a certain set of neurons and the thetan picks it up off the left-hand bank or something, see? And a thetan starts to talk in empty air—it's necessary, then, to set air molecules in vibration. And this is a trick. You start setting air molecules in vibration just exactly the way they're supposed to be set in vibration so they'll register according to human agreement. And the next thing you know, you're standing there, not invisible at all. You're a solid mass trying to make this air vibrate, you see?

Now, a thetan, however, trying to talk to a human being, finds this very unsatisfactory. He just makes a consideration and the other person picks it up. It's very unpositive.

Do you know the human being never acknowledges it? Human being is below that level of communication. And you walk up to somebody and you throw out the consideration—just as a straight communication you say, “Hello Joe.” He goes on reading his newspaper. Now, you take some little kid, or a bright dog—something that’s superhuman [laughter]—and you say to this bright kid or bright dog, you say, “Hiya Billy.”

He’ll say, “Hiya.”

The dog will say, “*Heb-yab.*”

See, it’s interesting. Well, why doesn’t Joe do it? He’s too numb, that’s why!

Now, if you walk up to him and look at him very fixedly and you say, “How are you, Joe?” To really get Joe to answer you, you very often have to move your face around to get your face into face his and he finally wonders, “What’s this fellow doing, you know?” And he finally looks at you and he says, “Hello.” Up to that time, he’s usually said, “How are you?”

I’m talking about just about any guy you would meet out in the society—you just walk up to him and you say, “Hello.” And he’ll kind of look at you and look down at whatever he’s doing again, you know. They’re kind of out of communication. Well now, if you can’t do it easily, having—presenting him with agreed-upon mass, called a body, with the proper vibrations and everything else, think how much less aware he is to a . . . just a consideration across.

Now, I’m very sure this can be done, see? It’s a field of study in which I have engaged for some time, but just haven’t amassed any actual know-hows on the thing, probably because there aren’t any. And what I’m evidently trying to do is to delete enough know-hows off the line so as to get a communication line. You see how that could be? But one could still have a bunch of know-how that he was absolutely sure existed, that he wasn’t even looking at, which would restrain him from accomplishing his ends. Follow me?

- 14 All right. Now, let's look at this thing about being right and being human. We look at all of these activities of rightness and wrongness and we discover in these activities a consistent desire to displace the center of thought to something else. A thetan never likes to take the responsibility, it seems, for thinking the thought he just thunk. And that is why we say, "The stomach thinks. The brain thinks. The central tower in the town thinks. Joe thought of this, I didn't." Why does he do this?

We have to look over Ownership Processing. A postulate cannot as-is—*cannot* as-is unless you get the proper owner. Now, a lot of fellows are going around saying, "I am trying to undo my considerations and they just don't undo. And processing doesn't work."

"Did you ever consider they were somebody else's considerations?"

"Well, no."

Now, that's the interesting part of it. The interesting part of it is that you *can* undo your own considerations with such ease that you don't have a game unless they're somebody else's. All you have to do is say, "These are my thoughts," and *phew*, they will go.

In view of the fact that time itself is a consideration, you have to handle it with kid gloves. So we say, "God thought of time, somebody else thought of time." Human beings never agreed on this and we've removed it entirely out of the sphere of where time came from. It's running on automatic now; somebody else owns it. But it is persisting and we do have this thing called persistence. And this thing called persistence is a very interesting mechanism.

Now, if we take responsibility for the thoughts we actually think and also realize that other people thought the thoughts they thought, we get an unmocking of any situation. But we have to realize who thought the thought. Therefore, the only thoughts on which you are operating (it's horrible, I hate to do this to you)—the only thoughts on which you are operating are thoughts you have thought and said somebody else thunk or thoughts somebody else thought and you said were your thoughts.

Now, somebody else thought series A to G and they're all alive and you said you thought them which makes them persist, you see? So any thought that you are holding on to as absolutely yours must have been thought by somebody else. And any thought—any thought which you are absolutely certain is somebody else's and which is persisting, is yours.

To get a persistence—as we look at Ownership Processing in general and its tests and these tests are very, very interesting; they're very positive . . . If you start sorting them out on an E-Meter or some such thing, you just see engrams and all kinds of things going *poof, poof, poof*. But we don't particularly want all those to go *poof, poof, poof*, you see? So it's not a highly popular up-to-date process. It's a good process, but it's not the best process that we could possibly have, you see. It hurts people's havingness a bit after a period of time. It also hurts the persistence of some things they want to persist.

But you get the idea, now, that an individual whose thoughts worry him, says, "Why do I think all these things? Couldn't possibly have thought these things," you see. "Why do they think all these things? Why are these horrible things being thought by these people?" And yet, these things persist. It must be then, to some degree, that he thought of them himself. See, we have to have a crossover to get a misownership on a set of thoughts or opinions in order to get a persistence of these thoughts and opinions—one of the reasons why it's impossible, then, to get a continued persistence of mass and be right. You have to be wrong to get a persistence of mass on an automatic basis.

Now, there's another way to get a persistence of mass. You mock it up, you get somebody to agree to it and then both of you agree that it's going to keep on going. You don't have to get it wrong at all. Unfortunately, the two of you are together next Tuesday and you've mocked-up this table and you both look at it—*psewnn*, no table.

You get mad and you say, "Well, you can't have any of the furniture in the house. I just took away my agreement on it. You can still see it, but I don't." No more furniture as far as other human beings are concerned. I mean, it would be, then, with this idiotic

simplicity, that anybody could come along and unmock the works. So, we get much more involved. We get these considerations which add up to misownership. And we decide to be wrong and then assign all of our thoughts to some other thinkingness. And that makes them untraceable. And then, by assigning all of our thoughts to this other thinkingness, we carefully select something which is a *starp*-vacuum, postulate of unknowingness.

So we say, "That thing there is doing my thinking for me. So any thinking that is being done around here is being done by that thing there." You certainly keep your attention on it. But the trick is that it doesn't do any thinking at all. So, as an individual's dependency on it increases and as his attention fixates on it more and more, and as he more and more expects something to come out of it, he gets dumber and dumber and dumber. And pretty soon, he's not doing any thinking at all. Something has happened to his thinkingness. No, nothing ever happened to *his* thinkingness, but something happened to the via-circuit which transferred the function of thought to something else.

Now, there's a lot of people around who are sitting looking at an energy mass expecting it to tell them something. It can't do it. No energy mass can tell a living being anything. But he sees a chair, so he says, "Well now, that chair is saying it's a chair."

But how would you like to get into a condition of life by which every object you saw had some deep future significance for you? We look at the Moon and the phases of the Moon determine whether or not we are going to be lucky or unlucky in the next month and whether or not we will draw our paycheck or not draw our paycheck. And if the phases of the Moon are wrong at the instant and our regard toward them is not done the proper way, then we won't draw our paycheck, see? Or we won't be lucky in some fashion.

If we feel that if we read a taxicab number, which is all the same number, that this means that we're going to have to have a trip to the dentist. And if we get everything cross-referenced so that matter is telling us everything, boy, we'll be the least informed

people you ever heard of. That's how to get completely uninformed, see? There just is no better way to get completely uninformed than to have mass tell you everything.

But individuals look at the mass in their banks, the pictures on the track, and they expect these pictures to tell them something. All that the pictures tell them is what they, themselves, tell the pictures to tell them. And if we take that via out, "we recall"—and we get total recall on the line.

Now, these factors which I have been talking about are the factors which we face in any preclear. These are the principal phenomena encountered by the auditor: The preclear's belief that he is trying to be right—and the more he does, left to his own devices, the more wrong he will be, see? We're confronted with that phenomena. We're confronted with the phenomenon of transference of thought. We're confronted with the phenomenon of persistent activities or thoughts which are misowned. We're confronted by the phenomenon that there are many energy masses in the preclear's vicinity which have stupidity as their central postulate.

Now, there's two things we've got to get our preclear to do—three things, really: On a lower order, we've got to get him accustomed to unlooking on his own consideration and looking on his own consideration. We've got to get him accustomed to doing that. In other words, accustomed to transferring his attention by consideration, not mass.

Another thing we've got to get this preclear to do is to make considerations and decisions and unmake them with ease. In other words, we've got to increase his power of choice.

And another thing which we've got to get this preclear to do, any way we look at it, is to tolerate not-knowingness and, of course, we also could say, tolerate confusion, since that's a lower order of not-knowingness. But that covers that, you see? And we got to get him to tolerate confusion. In other words, we've got to get him to be able to unfix and

fix his attention on his own consideration. We have to get him so that he has a power of choice when confronted with two or more possibilities, you see. And we've got to raise his tolerance of unknowingness or confusion. And if we don't do these things, we leave him there fixated, chewing on energy with his brain being processed by him and he won't get Clear.

Now, as we confront a preclear in this Western culture, we are confronting enormous number of stable data with regard to thought which are untrue, which are cultural data. There's no reason we should start to undo these things, but it does leave us in the position of auditors, of finding all the bulk of the well-trained youth who are educated—the better strata and so forth—a little bit beyond our fingertips at times, because they are unbearably rough cases. They are rough cases because their whole faculty has been transferred thoroughly onto the brain.

Psychology is now a compulsory study in most areas of the world. And the dictates of this regimen are antipathetic to their immediate increase, so we find these people tough.

Now, when a preclear is tough, the difficulty in his case is discoverable in one or more of the factors which I have gone over in this hour and it really isn't very much more esoteric than that. It isn't strange, it isn't peculiar.

You can look right straight at a preclear and you know what he's doing, because whatever else could be said about him—and many, many things could be said about him and many ramifications of these things can show up and there are many particularities which stem out from these things I have mentioned—nevertheless, these are the central phenomena with which the auditor is concerned because his not-knowingness central postulates will keep him from communicating. Says, "Communication is impossible" because there's no terminal there. See, many things branch out from these central phenomena which I have covered.

Nevertheless, these are what are wrong with the preclear in auditing.

Thank you.

Thank you very much.



ESTABLISHING A SESSION

LECTURE 22

A LECTURE GIVEN ON 17 OCTOBER 1955

61 MINUTES

All right. This lecture concerns material which we have already viewed.

2

This lecture concerns material which we have already gone over. Its title could be said to be "How Far South?" Its title could also be "The First Lecture on Auditing."

Now, when we look at the business of auditing, we discover at once that the progress of an individual is measured and monitored by the upward swing of his affinity, reality and communication ability. And when these things do not progress, we discover that the individual is not progressing as a case. We are trying to return to an individual his power to consider—his power of choice.

His power of choice depends upon his relaxed frame of mind toward his fellow man, the relaxedness in the fields of trust, in the fields of confidence and, of course, on the entire Tone Scale.

Now, here we have in auditing, in general, the whole and entire picture of what we are doing with a preclear. There's no other picture of what we're doing with a preclear. We're not trying to make a preclear stand on his head easily or walk four feet off the ground.

We're not trying to make a preclear do dozens and dozens of different odds and ends. All we're trying to do is raise his ARC. Nothing else.

If you can learn that, you've learned everything about the reason *why* behind auditing. As long as an individual is unable to trust other individuals, as long as an individual feels he must safeguard himself against Lord knows what horrible intentions on the part of his fellow man, as long as an individual feels that he cannot communicate or is operating from the center of some basis that does not communicate or as long as an individual is terrifically intolerant of stupidity to the degree that he'll stand there staring at a stupidity in a fine state of stupor—he cannot be counted upon to function, to act, to be himself in any way. All he is going to do is to be the mirror of things he faces.

And, eventually, he will act as a compulsive duplicator—obsessive and compulsive duplicator—of anything he faces. And if he were to go into a stupid society, he would be stupid and if he were to go into a fairly bright society, he would be bright. But would he originate anything or contribute anything to those bright or stupid societies? In the stupid society, he wouldn't even contribute a new stupidity. You see this?

3 His ability to communicate is the only thing that'll keep him going in a society which is knocking at him and pounding at him, hammer and tongs, all the time. There's lots of motion in the society, there are a lot of particles moving around. There are particles that do all sorts of things, including collide with the individual's possessions, such as a body—just another possession.

And so in the face of all of this motion and action and randomness, the individual can as-is his considerations to the degree that he can communicate. He can handle and control things to the degree that he can communicate. And if he's working on the Third Dynamic at all, he'll be successful to the degree that he can communicate. And he'll keep going if he can communicate well. And he won't need any more auditing if he communicates well and if you can get him out of the slough of despond on the thing and put him in

communication with anything and everything. Therefore, he must be relaxedly capable of communicating with anything anywhere and making it communicate with him.

And if he can do this, then there's no question of aberration, since anytime he gets a confusion before him that he cannot immediately resolve, instantly—you know, he gets all kinds of problems coming up every day—these things at least will leave no residue. Why? He can communicate about them. He doesn't flinch from communicating with a confusion. If he doesn't flinch from communicating with a confusion, then he will continue to as-is the pictures of those confusions which might occur around him.

Now, that is the goal of auditing: to put an individual up to a point where his communicability with his environment is such as to as-is any detrimental or non-survival characteristics in the environment. And if his communication is at that level, then he doesn't get into any further deep-down, dredge-deep buried trouble. But he can handle the things he faces and therefore he can play a game.

You can't play a game if you're always afraid the football is going to hit you in the nose. And if you've been hit in the nose and you can still communicate, any picture made by the football hitting you in the nose will go *poof*—and on with the game.

An individual, however, can be made to fall below the level of being able to communicate and that is all that is wrong with your preclear: He cannot as-is troubles as they come up; he cannot glance at these things and have them disappear. And being unable to do so, he then gets aberrated and having gotten aberrated, he gets more aberrated and having gotten more aberrated, he gets more aberrated and finally becomes a citizen.

We don't expect that he go all the way down Tone Scale and become a general. But he'll hang up in some undesirable level where he feels that the best possible way to handle the society around him is to stay out of communication with it. And the day he makes his first postulate to that end, you might as well hang him, because he will be hanged

in the next few lifetimes. He will then stop as-ising or knocking out the pictures and patterns which are set upon him by the motion of these particles.

- 4 Now, let me assure you, if you're going to play a game, there are going to be particles in motion. There's nothing wrong with particles being in motion. There's nothing wrong with cars going eighty miles in this direction and eighty miles at right angles and not even anything wrong with cars hitting cars. But there's something that is wrong about this and that's getting convictions of great depth on the subject of the awfulness of the motion of particles or the stillness of particles which then does not as-is.

And that is the condition that we are trying to avoid in the preclear. And when he says it is impossible to communicate that way and he's stuck with it and he can't reach this and he can't communicate with that, then he can't solve his problems anymore and he goes into a cumulative condition. One problem adds up to another problem adds up to another problem adds up to another problem and the problems that add up become lighter and lighter to be deeper and deeper. And at length, he will get to the horrible state of walking off from the taxicab—he'll get into the terrifically worried condition of having forgotten to tip the driver and he will worry about it all afternoon.

Now, that's about how remotely you could be to a moving particle and worry about it. He paid the fare, but he forgot to tip the man and the man might have looked at him a little crossly. Now, you see how we could do this?

An individual who can have a very, very light lock laid into him and not as-is it, is then in a fair way to being in a solid mass of energy from which he cannot escape and through which he cannot see. All kinds of interesting things happen to him.

Invisible particles come up and pack him all around and these invisible particles, then, can be of some slight degree seen through, so he gets some glasses to let him see through them better. Black particles occur and he knows these are dangerous. You never

know what's in blackness, you just—no idea of what's in blackness. So, he'd better not communicate with those black particles and he'd better not communicate with blackness.

In other words, his learning pattern, then, is learning what *not* to communicate with, like a safety program conducted on small children in schools—a traffic safety program.

Now, by golly, if you wanted a bunch of bad, lousy, stinking, stupid, blind drivers, you would invent and originate and carry forward a safety program. If you want guys putting their hands in factories into band saws and sawing them off left and right and dropping crucibles of molten metal on the heads of their fellow workmen, for heaven's sakes conduct a safety program.

Oh, that's the thing to do: show them what not to communicate with and talk about nothing else. You mustn't communicate with a roadway. You must stand on the curb until such-and-so and so-and-so is all this way and that way and then, having stood there for a while, why, you must then go forward only when the little boy with the whistle blows the whistle—something of the sort like they do in the States—or until the bobby twists his wrist in some direction. And at that moment you will be able to go across and it's very, very necessary for you to wait there until that moment occurs.

What's this kid, stupid? It says, "Don't communicate with the traffic, communicate with the traffic control unit." In other words, transfer your thinkingness over to the tower. And more kids get killed this way!

Now, I'll give you an example: In the Philippines, I've seen a little kid run through saw grass. You see, I know that it's impossible to walk through saw grass—it tears, it's tall, it's over your head and it just tears your clothes to ribbons, it just tears them right off. It tears your boots off of your feet. It finishes you. This is one thing you mustn't communicate with—saw grass. And I have seen a little five-year-old kid in Luzon run at top speed through saw grass and come out the other side without a scratch on him.

I sent a little kid back to a village one time to get a pair of field glasses for me and it was about a quarter of a mile. And we'd come by a very tortuous trail and he'd plodded along methodically, you know—I was a white man and crazy—and he'd followed me and it was all right. We'd walked over this game trail. And I sent him back to the village and he didn't take off on the trail, he took off right straight through the saw grass! And I said, "Well, that's the end of him, then." A few minutes later, he pops back out of the saw grass, hands me my binoculars and there wasn't a scratch on them either.

You'd appreciate this if you realize this stuff grows in packed masses—there's no way through it at all. You know, nobody educated that kid to stay clear of saw grass. It wasn't necromancy, it wasn't that his body vaporized and passed through the saw grass. It's just that he tuned up—this was moving particles—how do you handle a moving particle in relationship to moving particles? You handle it. You don't transfer to the chief of the village the rightness or wrongness of walking through saw grass. You follow me? You just tune yourself up till you can handle it.

- 6 All right. Now, the preclear who is made to vest all of his thinkingness and his preventingness and his non-communicatingness to some other area than his own responsibility is, of course, half dead already because we've taught him, "*You* can't communicate, you have to communicate from some remote point." "Something else has to communicate for you and you mustn't communicate here and you mustn't communicate there and you better not communicate someplace else."

Police are always hard at work trying to educate you not to communicate with them. They labor at this. You walk into a police station and you have a complaint—your wallet disappeared—and you talk to them for a little while. And although they're courteous about the thing, usually, they're not quite sure that you ever *had* a wallet. And they're not quite sure that your suspicions of this other person are founded upon just a wallet. You know, there's probably something else going on here, one way or the other. You get

the idea? And you kind of find yourself, at least to some degree, in the freest country in the world with police, under a slight cloud, you know? And in a fascist country, you walk into the police station to report something—you poor fool—and maybe you'll never walk out again.

You go in and you say, "I left my car parked at 9th and Main and I came back and picked it up and it was gone. And its license number is . . ."

And they say, "Just a moment. Left your car parked at 9th and Main. *Hmmmm*. Which side of the street?"

"On the south side, right there by the drug store."

"Do you realize that that's a twelve-minute parking zone? How long was your car parked there?"

"Oh, just a few minutes."

"You sure it wasn't parked there fifteen minutes?"

"Well, I suppose it was . . ."

"You realize that's a twelve-minute zone? Here's a ticket."

You'll in vain try to report something to them because they are a non-communicating ferocity. A country is thus left without a police force. The police, in collusion with criminals continually, simply start taking things over and eventually they find some archcriminal for a dictator and away we go, see?

And their game has now reversed itself. Instead of the good citizen tackling the criminals, why, the criminals are now attacking the good citizens—we have what is a fascism. We've already seen that happen in our lifetimes. We have been ducking hot metal—all of us, I'm sure—because of this fact: A police system got set up which was a non-communicating sore, you might say, in the middle of the society and you no longer could communicate with it. You were punished for communicating with it. And the less you could communicate

with it, why, the worse it got until you had a Third Dynamic aberration of the highest magnitude. By setting up what? By setting up a non-communicating unit.

7 Anytime you set up a non-communicating unit anywhere in the society, or set up—it's plainly visible but it's non-communicating, see? You can't communicate to it. It doesn't communicate to you. Anytime you set this up you get, then and there, the beginnings of an aberration, because something in the entirety of the dynamics has struck bottom—something has struck bottom.

And when you see things in a society starting to drop out of communication, watch it!

If that hits bottom, something else in the society will hit bottom, something else will hit bottom, you see, and we have terminals standing around which are uncommunicating terminals. The natural result of this sort of thing is more prisons, more asylums, more communication barriers of one kind or another—greater security, see, greater censorship.

You might ask why a government such as Russia would engage in security at all. Why would it engage in security? It's a silly thing to engage in anyhow. During the war recently past—a couple of wars ago or one or two wars ago (one loses track of these wars)—a setup of this character begins: you start putting everything in code.

And one night—first night I'd been on the beach for a very, very long time—I was suddenly called back to the ship, after I'd been ashore about a half an hour, and brought back to the ship to decode a top-secret, all-fleet despatch. And I had to be called back because it was in the Captain's safe—and not even the coding officer had a copy of this code. Boy, was this secret! It was so secret that the guy who originated it didn't even know what he was saying. And I decoded this arduously.

You understand, I hadn't had any rest to amount to anything for ages—been at sea, and so forth—I decoded this. And when I finally got through with it, it said, "No dogs will be allowed in New Zealand." And it had been supercoded because it was really destined for a convoy and nobody wanted to inform the enemy that a convoy was going

to New Zealand. Because, you see, there was no war in the South Pacific (we'd only been at war down there about a year).

Well, we can understand that people shouldn't go around bragging to submarines that merchantmen are going to be sent there to be shot at—but the submarines had no slightest difficulty in locating merchantmen. All they had to do was put up a periscope and see a merchantman and fire—I mean, it was simple.

And with this and other activities of this character and nature . . . I've had several, by the way, despatches in clear (which were terribly important)—because the codes had been compromised—refused by a naval command because they were not in code. They were an emergency nature and there were no codes. All the codes had been compromised in the area I was in and so they couldn't receive, of course, the message because it wasn't secret enough. Get the idea how they can go?

And we agreed finally, about halfway through the war, amongst us, that this decoding and encoding and recoding and pecoding was a very, very interesting activity—and it might or might not be doing anything to the enemy, but it was certainly raising hell with us.

Remember being called out of bed one night at about three, four o'clock in the morning. I got to bed at two—on watch and so forth—and the communication officer was whispering in my ear, "The cancellation word is 'Mundo.'"

I said, "Huh?"

He said, "'Mundo' has just come over as a 'receive, communicate to three officers and destroy' despatch, to invalidate cogwheels eighty-six, thirty-two and forty-nine"—or some such numbers—"on the electric coding machine."

I says, "Huh?"

And he said, "This is very important, because you'll have to remember the word. We are now going to destroy the despatch." So that when that word is sent out worldwide,

then these cogwheels are supposed to be thrown over the side as having a compromised code, you see?

Well, I don't know what it did to the rest of the officers in the United States Navy when that word came over that night, but it cost me some sleep because I got so damn mad—I sat there and spat between my boots for a half an hour. “Mundo.” I said, “Throw the coding machine over the side for all I care.”

It's quite interesting what happens when you've got this much code, what happens when you've got this much non-communication, what happens when you've got this much delay. Men die and ships sink, that's what happens. And they probably kill more men and sink more ships and slaughter more armies by having a supercode system where you can incautiously blat out your brains, that the enemy can then decode in the next hour or two anyhow. You probably kill more men that way just by slowing down all communication lines than you ever would if you sent every despatch in clear to imperial headquarters. You see? There is such a thing, then, as stopping a communication line.

8 Now, the reason we're talking about this in the Third Dynamic, I want to show you what goes on with a pc right there in his immediate environment. He gets security happy. He thinks he would become a social pariah if he dared communicate on this subject or that subject or some other subject. And Freud in 1894 recognized this: He added a lot of other stuff to it, but he said, “It's the guilt complex of this indi—.” Nah, if he just simply said, “It's the non-communication of this individual which is throwing him out of communication,” he would have had something. And all we'd have done, instead of saying, “It's your little sister's raping your grandmother's aunt, or something, is the basic cause of your difficulty” and throwing the fellow on the backtrack and all that sort of thing—he simply would have said, “Okay, then the answer to this is communication—more communication. Now let's find out what communication is,” then he would have had a workable process. You see this?

So in an essence of simplicity here—in a very simple statement here—anything that compromises affinity or a specialized type of affinity (affection, trust, relaxedness, serenity), anything that actually is concerned with what really is true (the reality corner) is monitored by that C corner. And as that communication is less and less possible, so is affinity less and less possible, so is reality less and less possible as such.

Reality merely becomes a solidity, it doesn't become a truth. And we get things going downscale at a rapid rate.

Now, if you understand how, then, in a large area such as a navy or a war or a government, you could get points dropping out of communication and eventually bring people out of communication with everything—if you can understand how that could occur—and that that then would be followed with lessened trust. Not that lessened trust is followed by communication breaks, but that communication breaks are followed by lessened trust. Get this right-end-to, please. The other is just figure-figure, “We have all this security because we don't trust somebody.” That is not the way it goes.

There are communication breaks, therefore we get lessened trust.

You were hung with the fact that every man, if you can find him on where he sits, is himself of good intention. But he starts dramatizing the bad intention referred to him by somebody else and we then have something that's apparently bad intentioned. But the individual is not bad intentioned and therefore we never discover anyone who is bad intentioned. We keep looking for the bad intentioned fellow in the midst of all this and we can't find him. And the unknownness of the bad intention itself creates a tremendous mystery.

So we get the lessened communication terminals—their lessened communicability—pursued by lessened trust, lessened confidence, lessened knowingness. And we get, at the same time, less and less reality on what's going on. So we get more and more perversion of data,

less and less communication, more and more distrust and we eventually get everything looking very like an insane asylum. You could see how this would be on the Third Dynamic.

- 9 All right, let's take a smaller look at the microcosm of the thing. Let's take a look at the pc and let's find out that lessened communication to various parts of his body has brought about lessened trust and lessened reality, which brings about lessened desire to communicate, which brings about lessened trust, which brings about less reality, which brings about less desire to communicate and less communication, which brings about greater distrust and greater unreality and hallucination, until we finally have a fellow who, if he saw an ice-cream cone, would tell you it was an ogre. He'd look at some nice-nice old lady and she was offering him a piece of pie. And he would immediately whip out a gun and hold her at bay. See, we get terrific unrealities going on, more and more duress instead of communication, communication particles are getting more and more solid and going faster and we'd finally get into a situation where the individual didn't even know that he didn't know.

Now, there is your preclear.

Areas of his environment have followed this cycle, areas within his own beingness have followed this cycle. This individual, then, is in this condition: his trust factor is shot, therefore his confidence is shot, his ability to believe in anything goes, his reality is poor—which means his perception. The entire subject of perception is over on the R corner of the triangle—sight, sound and all the rest of it—the ability to record. They're also over here on the C corner and they depend terrifically on that A corner. So, we have somebody who has a tremendous break of affinity with his environment getting into the fascinating thing of being deaf, dumb, blind and stupid. See.

He gets a terrific break. Immediately after a terrific break, he goes out of communication and you have a non-communication incident. When all these non-communication incidents

are compounded into a time track, we have a preclear. You see how it happens? It is as simple as this and it's remedied as simply as this.

Now, how far south—how far south do you have to go, actually?

We have here rudiments of auditing. *One* is the awareness of the auditor, the auditing room, that a session is in progress and that the preclear is being audited.

Now, we've headed all those under *one*, since it is a single condition that certainly must exist before we can have an auditing session, but it actually is several factors. And these factors are awareness of the auditor—there must be awareness of the auditor, there must be some communication ability possible with the auditor or no auditing can be done. And if the person isn't aware of the fact that the auditor is an auditor, the reality of the thing is shot. So, we don't have very much terminal there, you see, and so we don't get any auditing.

As far as the auditing room is concerned, an auditing room can be anything, but it is the area in which he's being audited. And he isn't being audited eight miles above Earth or in the mines of Cornwall, he's being audited in an auditing room. And there's no telling where this man, really, sort of is or where he thinks of himself as being. And there's no sense in auditing him unless you audit him in the auditing room. Now, you can take him from the auditing room and send him someplace else, but for heaven's sakes, start with a place to start. Maybe the first area he's ever started from for the last million years, you know—he started from this auditing room. "I'm right here. Now I'm going to go from here and we're going to do things," see? So getting him oriented there is very important. That a session is in progress—in other words, that you are going to do something with this individual, that something is going to go on here.

Now that a session is in progress, what is a session? The session has intentions, it is a series of actions and communications between two people towards certain definite goals and so on. And you could discuss goals and session and all kinds of things under that.

But what is an auditing session? Preclear may have some kind of a weird notion. You'd be surprised! He may have a notion that at any moment you're going to whip out a turban and read his fortune. He doesn't know what you're doing. You certainly better find out! You'd be amazed that this happens, you know—doesn't know what to expect—and that the preclear *is* being audited.

Now, you can give him a demonstration of what auditing is and then follow it up with some auditing. But if you give him a demonstration, don't then continue to give the demonstration and think you're giving the fellow a session. I've seen auditors do this. They try to sneak up on the preclear by giving him a demonstration of how it goes and then never shifting gears. And the preclear keeps waiting for the session to begin. You might as well tell him, sometime along the line, the session has began.

Furthermore, if you're not really going to audit somebody, if you're just chat-chatting at him and coffee-shopping him—you know, "coffee shop auditing" and so forth—well for heaven's sakes, don't start the session. Tell him so, every now and then, "This is not auditing," you know? "We're just fooling around." That will keep him very alert, see? But it establishes the reality of the thing and if you tell him that you're not auditing him, that you're discussing something and you may be phrasing the discussion into several auditing questions on a two-way communication basis—keeps him from dropping out of sight on you.

And he never establishes your altitude and goes into your control and you walk out of the coffee shop and he kind of walks out with you, but he's still sitting at the table. Get the idea? So, a session is in progress or it isn't in progress, it's not something that should be left in the air. Audit people on buses and anyplace you want, but don't put it into session unless, of course, you're going to put it into a full complete session to the bitter end. You get the idea?

All right. Now, of course, an auditor isn't worth two whoops and a collar button if he can't carry on a two-way communication with the preclear and get the preclear to originate and he himself originate on various subjects.

Now, this is an interesting state trying to conduct a session where no communication is possible from a preclear. Fascinating business, but it's a slow pull. So, two-way communication on a casual basis must be able to exist. And when I say casual basis, that is put in there to keep anybody from jumping the gun and trying to go into mechanical two-way communication or trying to do anything arduous or trying to set up things in a chop-chop, "this is the way we've got to do it," and put it on a formula basis with the preclear who then stays on a sort of a formula basis from there on and really never talks to the auditor, see? A lot of preclears go into an artificial session and they give an artificial two-way communication. They're not really talking about anything they would talk about ordinarily. They become another person, so to speak, in the auditing session.

They often become the person who sits down in the dental chair and gets operated on. They often become a patient and then they switch off that valence at the end of the session. You haven't audited the preclear all the way through. You audited some kind of a valence or another. It's quite interesting. You have to be able to communicate with the preclear on as casual a basis as you would communicate with anybody else. And as a friend, you must realize that a casual basis is necessary there.

Three: the delivery of the question. There's a lot of ways you can deliver the question—awful lot of ways you can deliver the question. You can two-way communicate on any Scientology process if you know how. You can—and you deliver the question in this fashion, on a two-way communication basis. In other words, you don't hammer and pound this question, you just hand it out and talk about it and hand it out and talk about it. Or you sit there and you acknowledge his answers and you hand it out as an auditing question which is one of these super-pound auditing questions that's going to run out

every circuit in the joint before you get through. See, that's another way to present the auditing question.

But what kind of a way—what method are you going to use to present this auditing question to this particular preclear? Hm? Well, you got to make up your mind. Are you going to “two-way communication basis” with this preclear only?—which would be one way of presenting it. Or are you actually auditing him with a question, making *it* do a lot of work for you? And if you're auditing him with a question and that question is the bulk of the communication and so forth, then there's certain exact ways you have to go about it.

Two things you can do here, but they're both dissimilar; they are not the same thing.

Four is communication lag. When you've pitched a preclear a question or when you've made a remark to him and you start getting communication lags off of him, you know that you are doing with him something which is productive of an end result if you continue it.

Now, let's say we're talking to a preclear who has a communication lag in his casual conversation, the process then to run on him is casual conversation. That's the communication lag.

Now, the communication lag is actually in time—the exact time between the asking of the question and receiving an answer to that question. There are specialized lags, such as the exact time necessary for the preclear to originate—to think up and originate a communication. You'll see him walking around kind of foggily for a long time and he'll finally look at you kind of embarrassedly and say, “It's a nice day, isn't it.” See, something on this order. He's monkeyed all this time just to originate a question. That's a kind of a special lag, then, isn't it? He has an origin. He has originated in the last five years, three communications. So you see, this is a specialized lag. All right.

And this is very important: You must *acknowledge* the preclear's replies or actions—these must be acknowledged. You say, “All right,” “Fine,” and “Okay.”

Now, there's a great deal of mechanical acknowledgment can go on. You can set up a circuit that every time the preclear says something, you say, "Okay, fine."

He says, "I feel terrible today."

And you say, "Okay, fine." And you wonder about, in five minutes from now, why the preclear is not working with you? Acknowledge it within the reality of the statement—acknowledgment because you heard it. And if you didn't hear it, don't acknowledge it; make him say it again. Get the idea?

Now, it actually is of importance to you, some of the things he's telling you. You're not just listening to these things just so he'll answer the question. He gave me the answer and so I acknowledged it and he gave me the answer. He's liable to put the doggonedest things in there. "I did this just now, but there were two red comets that just went through my head and they have left a very deep burning sensation." 12

And you say, "Okay, fine," and present the question again and then wonder why your preclear drops through the bottom. He originated something he thought was terribly important. It was very important to him—possibly is important. You certainly better handle it with two-way communication right then and there and let him tell you all about it if you expect to have a preclear who is still a preclear sitting in that chair.

The one way I know of to ruin a preclear is to fail to take up and discuss origins. About the last thing the preclear does—well, that is to say, the thing he does most poorly is originate communication. And when he says, "Two comets just went through my skull," he sometimes is originating, really, his only communication in the session, and you didn't acknowledge it. And this just throws him into apathy at once. The formula is so overbalanced already. You're originating, originating, originating and then he originates once. And then you don't acknowledge sufficiently what he originated and he just goes through the bottom—formula just overbalances itself—and he goes into apathy, instantly. I've seen this happen time and time again—about the worst trick you can do.

Now, sometimes, he merely flinches. You consider that an originated communication and you say, "Okay, what happened?" as though he'd said something.

And he'll say, "Well, nothing, except—first somatic I've ever had. It went up through one heel and went out my left ear and it feels pretty dreadful. It's very distracting." He's liable to get so introverted on a somatic or something like that, that he'll do remarkable things with the somatic and about the somatic.

He's liable to sit there figure-figuring on this somatic for the next fifteen or twenty minutes and answering with some other section of himself, your questions. Got the idea? You don't have a whole preclear all of a sudden. You only have part of one. The rest of him is involved in some fashion with something that happened. If you talk about it, he'll release it and you'll put him back into session again.

So, when things happen to him, if he just flinches or he blinks or he grits his teeth or he says something to you, you consider it all in the same bracket—an originated communication. And you talk about it, you acknowledge it sufficiently and you discuss it so as to remove it out of the realm of the unknown and don't ever give him the feeling he's neglecting you.

- 13** Now, six: the duplication of that exact question. This applies *only* when we are using an auditing question on a repetitive basis. And when we do that, we don't change its wording around. We say, "All right. Spot that man," we said. Let's say that's an auditing command. It isn't—but you say, "Spot that man. Spot that woman. Spot Joe. Spot Bill. Spot the person at the end of the row." It is not according to the rules to say, "Now spot that man. All right, now look over that woman. Now see if you can see that fellow down at the end of the row." You get the idea? The difference of wordings make him figure out every time what you are saying. And if he's involved with this problem, don't put the added strain of supersignificance on this fellow. You just use the same auditing question—whatever

the question is. It's an auditing question, you repeat the question and this will grate on his nerves and then cease to grate.

Now, there's another reason for this: it's because the auditor, by repeating, can repeat out of a person's bank certain words.

For instance, you could say, "It's a boy. It's a boy. It's a boy," to people for a half an hour and they would wind up in birth—men would. You can say, "It's a girl. It's a girl. It's a girl," why, for a long time, why, you would repeat people—I said a half an hour, that's too long, for ten minutes—you'd repeat a girl back in her birth. In other words, the auditor can do repeater technique on the preclear. It's quite interesting—I mean, it doesn't have to be the same person, see, using the repeater technique that has the restimulation. The auditor can use this.

Well, after you've used an auditing question for a half an hour, forty-five minutes, you've probably nulled the significance of those very words so that their meaning is coming through unaltered. And if we've got to have an auditing question, let's use it on a repetitive basis so that we run out any other significance than its significance as an auditing question. And sometimes this doesn't occur for the first hour of use. The fellow is still fumbling with this thing: "Think a thought."

"Well, let's see, he means 'think.' 'Think'—I suppose that's an action of my brain. And a thought—a thought. That's probably a product of something—a thought. All right. Let's see, 'Think a thought.' Well, let's see now, think, think, that means . . ." Get the idea?

Well, the fellow after an hour will finally get to a point where he means: "I must perform an action which produces some kind of an idea." And he's got that now. And you've waded through all this other.

Well, you see that you'd never do this if you said, "Think a thought." "Dream up something." "Figure it out." You get the idea? And you just have new words all the time.

14 Auditors always believe they have to be more interesting than they have to be. Believe me, the preclear finds himself very interesting, you don't have to be very interesting. But most people, in running Group Processing, err in changing the process because, when there's that many people sitting out in front of them, they feel they have to be interesting—they restimulate stage or something—and they have to be interesting. So, they don't give them the most elementary processes. They give them too many processes too fast and, as a result, they stick a lot of people on the track. All right.

It's very interesting, isn't it, then, as we look over the rudiments of auditing to discover that we have already answered the question of how far south. If there's any further south to go below the level of "Spot a person" as given as a first step of Level One or "Spot an object" as the alternate—slightly lower—if there's any further south to go than that, it is into the ramification of establishing one or more of the rudiments. And if you are confronted with a preclear who has to be audited below "Spot an object" or "Spot a person,"—if you have to audit a preclear below that level, then all you do is pick up one rudiment in one of the rudiments—number one of the rudiments. Just pick up one of them and start working it over until it's established and then establish another one. And with a psycho, it might take you twenty-five hours of work to establish all of part one of the rudiments.

And that is the way you go south: You go south by establishing the rudiments. And when you've got them all established, you have him notice objects or people. You got it?

Now this, then, to some slight degree, might make you feel as though you're left in a never-never land. It just might make you feel like there's no absolute set process here; there's no magic incantation or formula by which you do this. Well, there can't be any further formula than this for the good reason that you've got a preclear who is cherishing greatly his unpredictability and who is changing all over the place obsessively or who is

statically standing still. And the first action in his improvement is to get him to discover that there's somebody else there—namely you.

Now, you don't have to establish the rudiments of the session with anything like the thoroughness that you will be able to establish them on the normal preclear after fifteen hours of auditing. You'll still be establishing the rudiments after fifteen hours of auditing—you will. But you don't have to establish them arduously—you very easily establish them much better. He is more aware of you as an auditor, he is more aware of the fact that he's in session, he is more aware of the fact that he's a preclear, he's more aware of the fact that auditing is in progress when it is in progress. Do you know, when you first start him out—on a lot of preclears that you'd say are in pretty good shape, for two or three hours after the session they're still being audited no matter how careful you are. Well, that's certainly, by the time you've gone ten, fifteen hours, why, when they're finished being audited, they're finished being audited.

Sometimes I've seen this work out in an hour, you know—an hour of processing puts him beyond that. But if we chewed away on his case and did it poorly in some fashion, probably for a couple of hours after the session he'd still be chewing on the session, he'd still be meshed with the session. Well, that's certainly being audited when he's not being audited, isn't it?

Well, if he did that, then he wasn't being audited very much while he was being audited, you get the idea? His awareness of the period of time in which auditing was occurring was poor, so that he slopped over. That's all that amounts to. And as you go on processing him, you'll, of course, recover to him greater and greater ability to recognize you and the session and the auditing room—in fact, he's being audited. You see, this is all easier to establish the further you go.

But when you are trying to establish a session and you look at any of these things—any of these factors—and find that they are markedly missing, you'll do very well to spend

a little time on them with two-way communication, as much as you can manage. The individual doesn't have to be in good two-way communication to start auditing him, but you had certainly better handle some of these factors.

I'll give you an example of a case who didn't particularly want processing, but received processing from another quarter than she really expected. She didn't really want processing—curiosity, a little bit of curiosity, that was about all. And the case was run on spotting people and spotting objects and the person became very, very bored and very upset—you know, and they didn't want to do it and so forth. And a discussion with this person, after about six, eight hours of auditing had occurred, discovered this interesting fact: that the auditor had never really established a session. What had he omitted? What had this auditor omitted? Preclar was not gaining. Something, then, must have been missing in the rudiments and something *was* missing in the rudiments.

Skepticism on the subject of Scientology itself was the stable datum from which this person was being audited. And they were being audited, at best, to stand off at some vast distance and wonder whether or not anything was ever going to happen. You talk about transferring action to some other sphere. Skepticism of the subject, did not have any expectancy—not only no goals in life, but no expectancy that anything could ever exist that would ever do anything for anybody and prided herself a great deal upon being a skeptical person. Of course you and I can look at this and we can see that this person must be pretty psycho—must be. You lay in front of somebody the ability to attain a greater ability and to attain some goals, to live better and this person cannot even vaguely take any advantage of it of any kind whatsoever.

16 Well, we look into this person's life and we find this person has no use for anything—there's nothing useful in this person's life. We're pounding on an empty drum. But at the same time, what was the entrance?

The entrance was two-way communication *about* Scientology and *doing something about the mind*. We didn't have to convince this person any, but, for heaven's sakes, we had to do something about it. We had to get some trace—one way or another—some trace of where all of this skepticism comes from.

Now, we find out, if we wanted to search it over, this person isn't skeptical of Scientology—just Scientology. This person is skeptical of medicine, naturopathy, homeopathy, skeptical of pills, skeptical of healing, skeptical of wounds, skeptical of pie, skeptical of doughnuts, skeptical of coal trucks, skeptical of mothers, skeptical of cats. See? Because a case that's doing this and starting that hard must be doing a terrific identification.

Well, to some degree, we have to be skillful enough to lighten this up, you see that? So they won't get into a, "Well, I'll just see what happens," you know? You've got to have somebody participating in the auditing session or nothing will occur. Why don't you have them hold out their right hand and you audit that? Huh? You'll get further. Five thousand hours from then you'll still be auditing the hand—it'll probably be missing by this time—but you still will not have done anything for the person. You follow me?

So, we had to take up what really amounted to the auditor's present time problem. And the auditor's present time problem is always the preclear, when a session begins. And therefore, we have to examine what factor in this problem is (1) going to hold up the works and (2) *can* be attacked. And we hold it up on the basis of creating a session. No matter how poorly or indistinctly or indefinitely, we still create a session somehow or another.

We bring about an awareness of the auditor, we bring about the awareness of the preclear that the preclear is a preclear—not that their right hand is a preclear, see? We talk about this; we talk about their identity with regard to this auditing session; we talk about what is auditing, what is to be expected from auditing. We get their minds at ease

on this and then we get them aware of the fact that they're *being* audited *when* they're being audited—not that you're just going to start in five minutes. And then the end of the session comes along, you think you've given them a session—they were waiting all this time to be audited.

Being audited, you find out, by definition, is balancing a card on the end of your nose—I mean, they're liable to define it any way, you know, but it's way out there someplace and it's totally unreal. You should tell them, if they are this way, "You are now being audited."

Oh, this is awfully stupid, it sounds—but all you're auditing is stupidity, stupidity which is a breakdown of the triangle.

Now, the ARC Triangle at the top is knowingness, pure knowingness, and this knowingness becomes Affinity, Reality and Communication. And this becomes, in turn, involvements in distrusts, in miscommunications, in inabilities of one kind or another. And this, in turn, becomes not-knowing that there's anything to know about anything anywhere. And that's the way that thing looks. It goes from a peak here to the triangle and then downscale to a black piece of mud. And I'm sure that the scientist is not talking from reason when he's talking about, "Man came from mud." I'm sure he's looking at his own bank because it looks like black mud.

Now, there is the cycle of auditing. From a standpoint of that, you pick the fellow up low down on this scheme and you boost him well up on this scheme. And the first knowingness that you establish is that sessions happen and that things happen.

And I wouldn't sit there and start proving it to somebody one way or the other, but I would at least talk to them until their hope sparked a little bit in *some* line *somewhere*. I don't care how I did that—wouldn't matter.

So, you see there's a certain looseness observable in establishing the rudiments of auditing. But the only *real* mistake you can make is in not establishing them—that's a

real mistake. Any other little boo-boos that you make in the direction of establishing them are nothing. They're probably acceptable to the preclear as high feats. You get the idea?

They maybe think this is awfully right of this person—must be awfully right of this person to have made that mistake. You get the idea?

Now, in establishing these things then, your own ability to observe the preclear, your own knowledge of the subject at large, your own ability to communicate and invite the participation of the preclear in communication in this act known as auditing, is the paramount, primary thing. And when you have a preclear who isn't responding to the low levels of process or the upper levels—it doesn't matter—but the preclear just is not progressing, you know where you're wrong. You're wrong because you didn't go far enough south. And how far south do you go to establishment of the rudiments of the session.

Now, the lot of us, by putting our heads together and adding up a lot of our data and experience, could undoubtedly bring about a considerable amount of material on how we've gone about starting sessions with this one or that one. We've all dealt with this, one way or the other. There are probably ten thousand million ways to start sessions, but they simmer down simply to establishing some ARC with the preclear.

And the best way to establish that, for the purposes of auditing, is to find awareness of the auditor, the auditing room, session is in progress and the preclear is being audited, using two-way communication on a casual basis, delivering the question in a way not calculated to upset the preclear, observing his communication lag on any subject and if it's not just his standard lag but if his lag improves or lengthens on any particular subject, talk about it for a moment. You started talking about it, you better finish talking about it with him. And always acknowledge what he says in reply to your question. And for heaven's sakes acknowledge his originated communication. And if you're delivering

auditing questions, deliver them as *exact* duplicates in order to as-is their significance in the bank and bring him up to an awareness of just that auditing question and go on and ask it.

And if you do these things successfully, you'll really be an auditor.

Thank you.



BEGINNING AND CONTINUING A SESSION

LECTURE 23

A LECTURE GIVEN ON 18 OCTOBER 1955

58 MINUTES

Good morning.

Audience: Good morning.

I want to talk to you this morning about the beginning and continuing a session, how you audit it, why you should and what you shouldn't do.

The rudiments we have pretty well recovered. And now, let's take a good look here at the actuality of auditing itself. The first step in actual auditing, as such, is the present time problem. This comes before one attempts the first level of auditing and is done, really, in conjunction with starting a session.

Here we have an interim step which gives you something to talk about while you are starting a session with the preclear. Got that? We can be fairly certain that the preclear's interest is on his own present time problems—we can be sure of this. In other words, we have an area of interest and we can exploit this area of interest in order to begin an expansion of his area of interest.

Auditing could be said to be a process which raises the ARC of an individual; therefore, the extension of communication by an individual into his environment is absolutely

necessary. And if we look at this as a gradient scale, we discover that his interest is normally fixated upon himself quite markedly and next upon his present time problems and next upon the persons and locale in which he *has* existed (not in which he exists)—which he *has* existed—and then upon the locale in *which* he is existing. And so we can extend his area of interest.

It is notable that the material in which he *has* been interested is represented in terms of pictures and facsimiles and is not represented, as far as he is concerned, by solid MEST. It is not solid objects and spaces there anymore.

The battle he fought in the early thirteenth century has long since gone to dust as far as he is concerned and we don't want him getting back into this battle. Well, he will try to get back into the battle because it was interesting. Battles *are* normally interesting.

Then, let us look at a preclear as a gradient scale of interest to be extended into the present and future. And if we see this clearly, we see that the preclear's ability to communicate depends upon his ability of free choice of communication into his present time and future environment.

- 3 Now, if you can just look at a preclear as a small spot which you are expanding in concentric circles out into the environment, you have it. Somewhere we must engage his interest. One of the best places to engage his interest, completely aside from technical and mechanical reasons, is the present time problem. This ordinarily is entirely dependent upon past problems.

He's fixated on the past problem. He has a present time problem to get a datum of comparable magnitude by which he hopes to run out the past problem.

The way an individual is solving his past problems in picture form, which are long gone, is to get into the same amount of trouble in present time. And if he can do this, then he gets a matched terminal and runs out the past problem. Follow me? This is the mechanical procedure which he is following.

His interest is apparently, then, on present time problem. But remember, his interest is not *really* on the present time problem, it is on a past problem and *then* the present time problem. You should see this very easily, then.

We're extending a sphere of influence. But we are, primarily, as far as auditing is concerned, extending a sphere of interest. And as we extend this sphere of interest, the preclear will come along with us and work well. If we do not extend this sphere of interest . . . Now, understand, I'm talking about interest. I'm not talking about the necessity to do this because there's something wrong with him. I'm not talking about the innate, inherent cooperative nature of the preclear. These things don't exist. I'm talking about *finding* a sphere of interest and then *extending* the sphere of interest. And the map is—sphere of interest is—as far as you are concerned, on the past, on the present time problem. And that's about as far as it goes with the average preclear. Follow me?

This is where and how an auditor succeeds or fails. It's right there—it's right there. It isn't the beauty with which he holds his right hand little finger in the air as he audits. It is definitely the degree to which he enlists pleasantly the preclear's interest in his case and continues and expands that interest outward—as-is-ing, knocking apart, resolving the more intimate problems, the things of near proximity—and extending the interest further and further out.

And finally, when he's extended the interest all the way out, he will have a very, very interested preclear indeed. And more than that, he will have a preclear who exceeds, then, interest. But unless he follows this on a basis of interest, and pleasant interest, he will not get the preclear in session.

Now, we find that Level One puts the preclear's attention on people, objects (merely spots them), then discovers their separateness from the preclear and the preclear's separateness from them and then discovers what the preclear does not know and what

these objects and people do not know—all on a spotting basis. In other words, the totality of Level One is an orientation—locational series—the entirety of it.

And it's a gradient scale. Actually, the gradient scale is exactly this: spot an object, spot a person, separateness from an object, object separateness from the preclear, preclear separateness from the person, person separateness from the preclear (spotting these people in the environment, you understand), and then the preclear's lack of knowingness about objects, objects' lack of knowingness about the preclear, preclear's lack of knowingness about people he spots and then the lack of knowingness of the people he spots about the preclear.

And that is the gradient scale, the exact gradient scale, of what we call today Level One. We have had in the past Six Basic Processes, but these processes are none of them as powerful or as close to a gradient as we have now in these levels.

And I call your interest to the fact that we have Six Levels of Processing. These levels are actually an extension of interest and ability. And in Locational Processing we have the most fundamental of activities in which this preclear can engage.

Now, there is enough mechanical material in the first level for an auditor to get a mediocre result even if he doesn't know his business—he merely knows the commands. See? He could go out and have the preclear spot objects and spot people and get separatenesses and not-knowingnesses and so on and he would get a result of sorts. You understand that?

But this wouldn't make him a good auditor. This wouldn't make him a good auditor at all because something would be lacking in the auditing sessions. And the something that would be lacking is very, very easy to trace. He has not enlisted the interest of the preclear. That's the first and foremost lack that would be found when a poor auditor is auditing—a preclear's interest has not been invited.

A lower-than-mediocre auditor would not challenge the preclear into action, he would simply run the whole thing there without any sense that the preclear didn't quite know

what was happening, was sort of bored about the whole thing—you see, that's a little bit lower. And below that is the auditor *enforcing* the preclear's interest and lower than that is the auditor *inhibiting* the preclear's interest.

Now, when I say enforcing the preclear's interest, you see, you could do something like shove a pin in the preclear and say, "You see? There is a contact there." [laughter] You see that? You could promise him direful, horrible results unless he had a casectomy [laughter]—numerous things that you could do which would *slam* a preclear into action.

But let me assure you, merely running a slightly bored, disinterested, a little bit out-of-ARC preclear is better than any of those methods. See, that's better—I mean, just to sort of mechanically run a session—you get better results. It's better than holding a gun on him and say, "All right, you. Audit that or I'm going to mow ya down." [laughter]

The reason husband and wife teams don't work occasionally—occasionally, you'll find a husband and wife team where this is going on—"Unless you let me audit you, I will leave you," see? This is the duress. Get the idea?

Well that, bluntly, is for the birds. Hasn't any business in auditing. Remember, what you're trying to do is increase the preclear's sphere of interest. You're not trying to eradicate or wipe out or erase the preclear. You see these different slants?

Now, any of us has observed one of these lower methods in operation at one time or another in Dianetics and Scientology. And they just don't work, that's all.

Now, the ARC is the clue and the clue of ARC comes into immediate apparenity the moment auditing is started. There is this about it: An expansion of existing ARC is necessary to make the case progress. And if the case is not progressed from existing ARC upwards, then we have simply made a new road from some lower depth into which we forced the preclear, you understand. And we're running the road between that lower step (an undesirable point) and the existing ARC of the preclear, you see?

We've lowered his tone in order to increase his tone. Why should we ever bother? Just leave him alone, he'll have better ARC than that he has dropped to under duress. Follow me now? Don't challenge him, hammer him around, pound him and so forth. No.

- 6 Now, the best auditing—the very best auditing—is done by enlisting the preclear's interest and bringing about a state of mind on his part that you are engaged with him in a cooperative endeavor to increase his ability to communicate with and control his environment. Now, that is the best point of view from a standpoint of the auditor. It achieves better results. It is not as spectacular.

For years we have had people with us who consistently and continually mistook an effect for a result. The preclear sat and screamed for an hour and they say, "Boy, that's something. That's a real good technique!"

Now, that is an effect. You can always create an effect on somebody. You don't have to work to do that. Go get a gun and shoot him. [laughter] You don't increase their ARC by doing so, however.

Now, a result is taking the existing ARC of the pc and increasing it gently on upscale. And that's the way you make Clears.

Now, wherever and however we look at the subject of auditing, we discover that where we neglect the Affinity, Reality, Communication Triangle, we also have neglected the preclear. We are probably running some sort of mass and the mass that we are running may or may not be of interest. The mass that we are running may or may not be the preclear.

Now, if we were studying physiology, we would say, "The mass we are running is the preclear" and thereby would make a terrible blunder. We can do anything we want to, to the mass of the preclear and we might engage a little higher tone by making him feel a little better, but the chances are that we will probably depress his tone—the chances are.

Now, wherever we have duress, challenging, out-of-ARC auditing, we depress the ability of the preclear. We turn off his perceptions and we do everything else to him. You follow me?

So what is the right way to go about this? We can talk about a lot of wrong ways. I'm merely pointing them out to you because they are wrong ways and you will see them occur here and there with—oh, a Book Auditor, people who have no training, people who have a background as a slave master of some sort or another.

I imagine you can see Dianetics and Scientology used as though they were being used by a screw in a penitentiary—one of the guards, you know? You can just think of the way he might use these things. You can think of the way that some galley captain might have used these things.

You see, there are uses to which you can put an unlimited knowledge of the mind. There are many uses to which you can put this, but the use we're putting it to is auditing by individuals and groups and that's a little bit different use, you see? So anyone's interest is invited to an increase in ability because in that way we get a resolution of the existing difficulties.

Of course, if you want to create difficulties, you suppress the preclear, you push him downscale, you challenge him, you upset him, you put him under duress, you knock him apart and the next thing you know—heh! Well, I am not sure what you've got, but it's an effect. It's an effect; it's not a result. Also, the effect you have now created will probably kick back in this universe with remarkable velocity. All right.

How do you enlist a preclear's interest? This is important. It's important to all of us. How do you enlist a preclear's interest? Well, you find out what his interest is really on and you expand it from that point. That's awfully elementary, isn't it, but it's the basic

law of getting a preclear into session. You find out what his interest is on and expand it from that point.

Now, what he's calling interest may not be what you would call interest. Fixated horror! [laughter] That's interesting—that would be interest as far as he was concerned.

All right. You normally start working with him on the basis of his present time problem—normally—*if* he has come to you for help.

All right. Let's say that again. If the preclear has come to you for help, you start work with the present time problem and you establish those rudiments of the session while doing so. Got it? That's very easy.

How about the preclear who didn't come to you for help—that you went to, to help? Different flow, isn't it? Well, now, the best handy, jim-dandy little tool I know of for doing this is to take a little bit deeper fact of interest. His interest is probably, undoubtedly, in the past. There is his interest level. It may be one or another part of the past, but it's certainly on the past somewhere. This we can count on.

In the first place, he is so far gone he wouldn't even come to us for help and doesn't even know help is there. So, when you go out to help somebody, it is a maxim that regardless of how it appears at first, you are actually approaching a case in worse state than the person who comes to you for help.

Now, if you just think of the most dismal, plowed-in, upset, neurotic or psycho case that ever walked up to you and said, "Help me," you have the bottom of the scale—which is the top of the scale of the people who haven't asked for help. I hate to have to say this. It sort of makes it a revengeful attitude toward these people who don't ask for help, you see? But we are dealing here with men and women and we are dealing here with people who are involved every day in problems and activities of one kind or another in the world, who are under duress of one kind or another. And these people are evidently incapable

of knowing that any knowingness is possible—and that is the monitoring element. It's measured straight against their attitude of knowing.

And you just look over their attitude of knowing, you find the people who come to you for help, even though they are stark staring mad, have still come to you for help. So they still know that somebody knows or that they can feel that maybe somewhere, somebody knows. Maybe you aren't it but you're there and you might let them down and probably will. But at least they know that somebody else knows something.

Now, let's start at that as the bottom level and we look at the people who won't ask for or receive aid or assistance of any kind and we find—and this sounds to you at first like a horrible generality, but I think you will find it borne out—you'll find that they start with this raving madman, that came to you for help, as their top level.

They do not know that anybody can know and they're sort of self-sufficient when you see them and they don't seem to be troubled in life—they're sort of self-sufficient automatons.

And you go around and you talk to them and you say, "Well, we have something new here that's of interest. And in your immediate environment, you could probably use some information that has been developed on the human mind and so forth."

And they say, "*Nyab, nyab, nyab, nyab, nyab.*" They know you don't know. They know nobody knows.

Yeah, this fellow might be a business executive. He might be, evidently, quite successful—quite successful. If this man is trying to get anything done in the world, he's trying to get it done with people. And if he's trying to get it done from the attitude that nobody knows anything about people, except maybe he might know a little bit about people (he thinks)—he's not getting anything done with people.

You will find the most remarkable boo-boos in this individual's vicinity. It'll just be gorgeous. Don't lift the lid of that pot! Don't pick up the corner of his blotter if you're allergic to looking at chaos.

You have to spend a lot of time and be very persuasive towards some individual as an auditor. In the first place, his wife has come to you for help and you've audited her. And you know that she's going to go back into this environment and—wham! See? And it's not going to work out. And you know to some slight degree from her case that his conduct is less than optimum. And you know that there's got to be a little understanding on his part, too.

Now, we're not in the business of breaking up marriages, so in order to do something about this, you, just as an ethical problem, should get ahold of this guy. See, you did give her some auditing. Now you really should get ahold of this guy and do something there.

Why? Because why work on the wife if she's going to stay in that vicinity, see? Why work on her at all? Why not just leave her in her mild state of agony? Because she's going to be suppressed and depressed one way or the other—she's living cheek by jowl with something like that.

And we go to see this guy and he knows it's his wife. He knows this and that's his highest level of knowingness. He knows that it's his wife who is at fault for everything that has ever happened. He knows it's her state of case, the reason things don't run well. And he hasn't even the wit to understand or believe that any adjustment could take place in himself.

Brother, the raving madman who came to you and asked for help is above tone on this other individual. He is a cold stone, at best. You got it?

9 Now, do you understand a little bit better what I mean when I say the people who don't come to you or who won't take any aid or assistance from you, with what you know, are worse off than the people who come to you for help? You got that? Hm?

When you, without invitation, start working on somebody and you find out that they really don't believe anything can be done anyhow, or that you know anything, you've got, to some slight degree, a job cut out for you. And what is the best way to handle this?

What is the very best way to handle this? Well, the very best way hasn't been invented yet. I'll need another week or two to figure this out.

But we have a very good way. Here is a great oddity. We have an enormously well-expanded, sign-posted science that we are *not* using. It is the darnedest organization that anybody ever wanted to study. We have the entire field of Dianetics, which is different than Scientology.

Now, people come along and they say, "Well, Dianetics and Scientology, why, just change their names, that's it, see? Why not identify across the boards?"

Dianetics is a science and it is a science which mainly concerned itself with—but had a good look toward the other dynamics—but mainly concerned itself with the First Dynamic. See, its techniques and technologies were definitely on the First Dynamic level. It was developed out of First Dynamic materials, which were then applied to the rest of the dynamics.

Now, its concentration was right in close to home. We couldn't have advanced an inch into Scientology without Dianetics. And Dianetics has been lying there gathering bread mold and it's about time that you picked it up and used it as a tool to pry the people—who have no knowingness that anything can be done—out of their pleasant or unpleasant little rut.

You can do remarkable things with the command of Dianetics over the mechanics of the reactive mind. Now, Dianetics stresses, works with, goes into the mechanisms of the reactive mind—also, to some slight degree, into the analytical mind. It almost totally neglects the whole aspect of the awareness of awareness unit. It mentions it, talks about it and describes it and that's the end of it.

Scientology entirely ignores, grandly, the more complicated aspects and technologies in which the reactive mind is involved and works entirely and completely with the awareness of awareness unit—the analytical aspect. Got it? You have two sciences which are face to

face and one has as its subject matter the reactive mind and the other has as its subject matter the analytical mind.

And if we call these things both the same science, we would have a tendency to neglect, then, the singular and vast difference—and neglect the singular and vast difference between these two ends of the same spectrum. One covers the upper end, one covers the lower end.

Well now, listen. If you're going, at one fell swoop, to connect this individual up with the rationalities of existence—with his analytical mind and so forth—you're going to ignore something if you're going to try to do that. If you try to connect up with his awareness of awareness unit, you are going to at once fail because this individual doesn't know that anything can happen or anybody can know. And therefore, his totality of knowingness is connected with energy, mass and interior spaces—and that will be where he is. He is being told everything by energy, in his bank and everything else. He *is* an animate reactive mind and you can always interest the reactive mind in itself.

10 Let us take a lesson from the evolution of these two sciences and see that the widespread and immediate interest in Dianetics had a tendency to cone off the further we went past the boundary between Dianetics and Scientology and the further we went into Scientology. We got less and less public response, didn't we?

Why? Because we had more reactive minds than we had analytical minds. Follow me? And an awful lot of people didn't come along with us—they just didn't come along with us, that's all. They said, "Engrams, engrams. Oh-oh-oh, nice old engrams. Yah! If you just have one engram echoing back against another engram with me as another engram—all of us going round and round in a beautiful, beautiful circle—we'll all be happy."

Well, they're happy, but the rest of the world was not happy. We have dropped fellows by the wayside and we've dropped them by the wayside because we've exceeded their level of interest and understanding. The science has progressed faster in many cases than

the ARC has been increased in people who were originally interested in it. And that's because we had to go to the top to look at the bottom again.

And now we're at the top, let's look at the bottom and let's use it with malice aforethought. [laughter] Let's sharpen up our already not dull wits and utilize anything and everything we know in the field of Dianetics with this proviso: that we go very lightly to the public on what we today call Para-Scientology. That actually was first discovered in the realm of Dianetics. And we use current-life Dianetic phenomena to interest the cases that are not very interested in anything.

They can get interested in this. You can practically knock their silly heads off because there's where their interest is fixed.

Now, let's go back—think about the earlier part of this lecture—I said that the sphere of interest, the exact sphere of interest of the individual, was upon himself and that must be an awfully coned-in thetan to have the interest on himself. He must already be gathering up into an energy ball. But he does. He has his interest on himself as a thetan. And his next interest is upon the past, but that is not very visible to thee or me. And his apparent next interest, as we expand this sphere, is upon the present time problem. **11**

But in between—in between the present time problem and the interest on himself, is this sphere of interest on the reactive mind in which we have the past represented and coacting with itself. And so if we find that we cannot interest our preclear in this outer sphere of the present time problem, we must assume he is then anchored in the past.

And if he didn't come to us, we must assume that he is so unresponsive to knowingness at large and in general that he cannot comprehend anything more than a past datum. He cannot comprehend a present time datum. He will tell us, "Well, nobody could suddenly come along and think up any new material about the mind. It's all been covered." You know? Well, that tells you at once that the individual must be giving credence to the past. This must be where he sits!

He tells you, "Casablanca thought of all that. There is a definite statement in the cabala which says that theta is the cube root of phi and whereas theta in that case is used as a mathematical symbol to represent the amount of water flowing down the Nile, nevertheless, the word is used and therefore the material is all old." That's awfully reactive think. But that's the way they think.

Well, how would you then use Dianetics, current lifetime (*Original Thesis* and first book, *Dianetics*) to spark these individuals into view? You can almost always do it. I have never failed yet one way or another to interest people in Dianetics and in Dianetic phenomena—never *yet* have failed in this case.

I had one attorney who was absolutely certain that life and so on had long since been demonstrated as an unsolvable problem and that that was conclusive. And there was nothing to be learned about life at all and it was all wrapped up into a complete mystery—and that solved it. You know, this was the way he was thinking. And he was very snide, as a matter of fact, extremely snide about Dianetics and was himself at that moment involved in an hostile action toward Dianetics.

And I sat there with one elbow on his desk, looking at him with innocent blue eyes, and fifteen minutes later he said, "If this is Dianetics, maybe something has happened in the universe. Maybe we ought to leave you alone," not because he'd become afraid of me, but because he'd found out there was phenomena of which he had no knowledge whatsoever.

I used as a demonstration on the thing, simply getting him to look at a picture and then getting him involved in more and more sticky pictures of one kind or another and then getting him uninvolved with these pictures.

12 Here was a hostile frame of mind. And when he finished up, he had good ARC with me. I saw him several times afterwards and he was always very polite. See, not because he's afraid of me, but he was respectful toward me, very friendly. "Have a cigarette?"

You know? And this fellow had been all set to mount his little mud-colored burro and dash off to the wars to slaughter all of Dianetics as being a horrible hoax.

And what did we do? I found where his interest actually sat. His interest sat, actually, in the past. And I found the past area in which he was interested and then found the pictures of the past that he didn't know he had and showed them to him. You follow me?

I mean, this is very interesting that a completely hostile frame of mind—utterly stupid—the man was connected with the law! Imagine this. The totality of law and the motto behind it is, “Precedent shall prevail.” It is in itself an engramic subject; it is an animated engram.

Well, it says, “This law has been on the books since 1751 and therefore is a true law.” You understand? “Now, this other law has only been on the books since 1928 and therefore probably is worthless.” This is reason. This is reason in law.

We see lawyers going up before the bar of justice and talking to each other about decisions that *were* made. Oh, no! These men are there to make a decision and all they get is second-hand decisions, third-hand, fifth-hand. And the more—the more removed they are from the present time, the better the decision is, see? They come up with some juicy decision which had nothing to do with the case at hand, which was arrived at in 1801 and they say, “Well now—well, I'm licked—I'm licked.”

The client, you know, and the plaintiff and the defendant are standing there and they're saying, “Now, wait a minute. We were trying a rent case.” And we've completely departed from the whole subject and we find out, now, the fact that the tort was not written in the form of a brief in accordance with Malthus or somebody, you see, has immediately invalidated the whole thing. And the case is thrown out of court. And they keep waiting to find out when the rent case is going to be tried, you know, as to who owes who what rent. And they're told it's all been dismissed.

I mean, I may be exaggerating it slightly, but law seldom talks about any of the material at hand. I'm not doing this to abuse law. They're getting the maximum agreement from

the maximum backtrack. And when the fellow knows that you don't know anything, the only way you will get any agreement with him whatsoever is finding out where he's interested in the backtrack and then showing him something about it.

There are two ways to do this, both of them very, very simple. They're both of them extremely simple. One of those ways is more simple than the other. Where he has a picture, you can show him a small lock—you can pick up the last time he hurt himself, you can show him he has a picture of it, you can describe pictures to him.

And when he tells you, "Well, as long as you don't know about them, they won't hurt you."

And you say, "Well, the only reason they stick to you at all is because you don't know about them."

Sounds interesting, doesn't it? You realize that is why the picture sticks to him. He saw it, he had it and now he doesn't know about it at all. Now he knows a little bit about it and now *crash*. It's set up as a triggered mechanism. You might as well trigger them. They're all ready to trigger, anyhow. When he gets five or ten years older, they'll trigger on him.

Pick up one of these—pick up a set of pictures in a sphere of interest, show them to him, talk to him about them, get him to run them out any way you want—throw them away, do something with them—turn on a somatic, turn it off. Find the last time he hit his hand or hurt his hand, find the picture of it, run him through it a couple of times—turn it on, turn it off.

He'll say, "Wow! There's something going on here I know not what of," and that will be his highest cognition. But this is a cognition and he will then let you audit him.

Well, I don't say stick him on the backtrack—just pick up light material, discuss with him about engrams, locks. Talk to him about this; talk to him about Dianetics, see? You don't even have to say it's Dianetics.

And then you have the other case, the case that has no pictures at all. The oddity is, he knows he ought to have them, only he's gone downscale to a point of where he doesn't have pictures anymore. And where this is coupled with the unknowingness about you or that anybody could know, it becomes a little more difficult problem. But you can still ask this fellow what he is looking at.

You see, the very attitude which you employ . . . You say, "Well now," we ask the fellow to, you know, "close your eyes and tell me what you see."

And you know, you say, "Well, now, think of a cat. All right. Close your eyes and tell me what you see."

And he says, "Oh, a picture of a cat."

See, you got it. You got it. Then you just talk to him about locks and various things. Oh—and you can go so far as to be very surprised that he has pictures. You can explain about pictures and talk about them and be a little bit upset, maybe, that he does have them. And he'll get interested in his case—I guarantee.

Now, the other fellow you find now, you say, "Now, just think of a cat," you see? And, "All right. Close your eyes. Now think of a cat. Now, do you see anything?"

And the fellow says, "No."

And you say, "You don't?" And then be very surprised and upset that he doesn't have a picture.

You see, he's damned if he does and damned if he doesn't.

Talk to him about this—this is a serious lack. You get the idea? Well, actually, his machinery is broken. He is having a rougher time.

Now, by the way, a thetan who is up against a reactive bank which is broken-down is not necessarily in bad condition himself. Do you understand that? I mean, you can have a totally blacked-out, plowed-in reactive bank, and a thetan who is not in this foul a condition and what will we get? Very simple. We'll get a—he knows that more ought to

be going on than is going on. He's looking at the reactive bank, but he is able and active himself. Here's the idea of "The body is one thing; a thetan is another thing." And that body is not necessarily the thetan's body, you see?

Now, we can have another case where an individual, as a thetan, is in poor shape and has a reactive mind which is in excellent condition and you get what we used to call the wide-open case—you know, they could run anything. But you'd run out mayhem and slaughter and everything else and the case wouldn't change even vaguely. Well, there was hardly anybody home, you know? We all know this phenomena from the old days of Dianetics.

Well, here, then, it doesn't necessarily follow that your preclear has a bad case because he has a black bank and it doesn't follow that he has a good case because he has a bright-pictured bank. It does follow that if he doesn't know that anybody else could possibly know anything, he's nuts. See? It does follow—that follows.

So you see the various conditions of pictures do not necessarily regulate the condition of the person. You follow me closely on that?

14 *Audience:* Yes.

Therefore and thereby, you are at total liberty to interest the individual's interest in that sphere where it is naturally fixated. And if the individual doesn't know that anybody else could know, we assume, then, he is relatively incapable of reason and therefore is probably stuck someplace on the backtrack. So, he's interested in himself, in the backtrack and in the present time problem—in that order. And if he isn't interested in the present time problem and isn't interested in being audited and isn't interested in the session, then we assume he's interested in the backtrack.

If he were not even interested in the backtrack, we wouldn't be talking to him. He would be a round ball of energy falling in on itself with a stupidity in the center. See? He wouldn't be a thetan, he'd be a BB shot.

Well, now, do we get the gradient scale of interest? If you know this—if you know that you should gently and smoothly handle a case and increase its ARC all the way up the line—you will know, then, that you must elicit the preclear's interest where the preclear's interest exists and then extend it outwards. After you've unlocked somebody from the backtrack, it is very easy sometimes to solve some of the more interesting present time problems.

Do you know that there are a lot of people walking around who have present time problems of the size of a hurricane that they're simply neglecting? You know, they're saying *daab*, you know? They've got four kids to feed and a pretty definite sphere of responsibility—their job and everything. And the kids are going to the devil and the jobs are going to the dickens and everything they got is going to pieces. And they once had a car and that thing standing there with four wheels under it certainly doesn't look like a car now, you know? Everything is going to pieces. In other words, they have a superfluity of present time problems.

Well, if they're in this kind of a condition, they're not interested, then, in present time problems, are they? They must be interested in backtrack, mustn't they? Huh? They must be interested in the past and that past could be represented by pictures or by absence of pictures. And if you make either one of these factors a mystery, you've got him in session.

You know, make either one of them a mystery. If he hasn't got pictures, well, you—don't tell him so. But boy, you sure demonstrate to him that he really ought to have them.

If he's got them, you say, "You have them? Oh, no." You know, that sort of thing. Play these two aspects against each other, get his interest on this item of pictures and you can actually unlock one of these guys off the past track. There are more ways to bring somebody into present time than you can count. There are lots of ways.

I would say that probably by interesting him in pictures, you would get him off of some of them and you'd probably bring him more closely into present time than he was before.

15 So we can handle, now, the fellow if we use this sort of an approach—even the insane, by the way. The insane are stuck *way* back on the track, ordinarily and quite often can simply be told to come to present time and get sane again—see, out of the picture band. We can take this individual who doesn't come to us and we can talk to him about this sort of thing. And it doesn't matter if we have to back up the hearse as far as he's concerned, we'll eventually get his interest going on this subject.

And having gotten his interest going with ARC, you understand—not by plunging him into birth and doing all sorts of horrible things to him—we get his ARC going, we can build him up from that point to a point where he will actually face a present time problem. Where present time problems don't surrender, the preclear is not interested in them. See, he's not even interested enough to do anything about it. You get the idea?

Well, therefore, starting a session depends on (1) good intention on your part as an auditor, (2) a good knowledge of Dianetics and Scientology, good working knowledge, (3) depends on your ability to handle modern processing and (4) depends on an expanding sphere of interest on the part of the preclear and (5) depends on his environment remaining relatively un-upsetting during the period of auditing—the factor is always with us.

Now, if somebody is being chewed up all the time he's being audited, you better find out who's chewing him up and, if possible, get that person into session. And then—*then* we really have to get skilled. If the first person came to us and then we have to go find the second person to audit him, now our skill really comes into play—because this person doesn't know that anybody else knows. He's probably sitting as an “only one,” that person who knows, of all people in the world, the only thing that is known—which is nothing. He knows nothing. He knows that there isn't anything to know and so on.

Well, our skill is challenged when we meet this person—our skill in getting him into session. He is so difficult to get into session that getting somebody into session who is

interested in the subject is no difficulty at all, in comparison. And if you have any difficulty getting somebody into session who is already interested in the subject of Dianetics and Scientology, for the love of Pete, you must be having a horrible time.

Here we have—here we have, in essence, a structure in these processes—a structure of understanding itself. But we have, more importantly, a bridge between past and present. We have a bridge between auditor and preclear. We have a number of connections of one kind or another. And we have the bridge between the preclear and the wider environment, we have—there are these lines, you might say, in action.

And in clearing up these things and straightening them up—making these lines run straighter—we are, of course, going to win. There's no doubt about that. If we take the bridge from the preclear to the present time problem—does not exist—it must be, then, a bridge from the preclear to the past, from the past to the present time problem. But that bridge from the past to the present time problem has been burned. It was burned by the rebels a long time ago. The only bridge that exists there is from the preclear to the past.

Now, some way or another you have to throw a catwalk between yourself and the preclear in order to get him to walk a little bit on and clear up a little bit and make better that bridge between himself and the past. And only in that way can you get him to build a bridge between himself and the present, at which moment he'll find out he has a present time problem—he didn't know this before. Landlord has been demanding the rent for two months. He's about to be evicted. He hadn't noticed.

We get him to build a cleaner bridge, then, into the present time environment because we've cleaned up the present time problem. And actually, what we're doing is an awful lot of swamping in the interest of getting a straighter series of communication lines. We should know where these communication lines should go and what they ought to lead to and we should know what impedes them.

A break in the Auditor's Code impedes that communication line between the auditor and the preclear. You might as well—thinking in terms of a bridge as a communication facility—we might as well go out in the middle of a bridge and dump four or five carloads' worth of rock, as to break one or another parts of the Auditor's Code, see? We've just fixed up a bridge so it's inoperable by breaking the Auditor's Code. It's the bridge between the auditor and the preclear.

Now, you just get your communication lines as straight as you can from the preclear out to the environment. A gradient scale of this is getting the preclear to put a communication line out to the auditor and then out to other people. As an auditor, you're standing there, sitting there, representing the rest of humanity, with an invitation to him to communicate—that's what you're doing. As an auditor, you are actually a skilled individual as to the maps.

What are the maps? They're the map of his reactive bank, the map of his ARC in general, the map of his various dynamics. You know what these things look like. You should rather easily plot these things out. You should be able to do it without halfway thinking about it. And by doing this, we get a preclear not just into session, but into life. If we don't get him started into session, he never cleans up the first bridge and you won't clean a second bridge until the first bridge is clean.

So where is the first bridge? It's usually between the preclear and his reactive bank if the preclear has not come to you for help. If the preclear has come to you for help, it is ordinarily between the preclear and the present time problem. And the preclear who comes to you for help has simply started out with a present time problem. You don't have to do anything more.

And the preclear who has no present time problem and yet is there to be assisted, of course, is the easiest problem of all. You simply just build a bridge between himself and the rest of humanity and the rest of the universe and other universes and he's on his way.

That is how it's done. Where auditing doesn't work, a great many of these principles have been overlooked.

Thank you.



PROCESSING: LEVEL ONE

LECTURE 24

A LECTURE GIVEN ON 18 OCTOBER 1955

60 MINUTES

I want to talk to you now about Level One. There are six levels of processing. We notice that there are really, in actuality, seven levels of processing if we consider that starting a session is a level. But it's hardly a level if there's no session. Well, this is a point of jurisprudence which I would be happy to take up at any time, but not now.

2

Auditing can be said to be an activity in progress when a session is going. So this leaves not a tag end, but it leaves a tremendous body of information lying below the first level and that's also how far south you go and so on.

Now, wherever we find the session not progressing, we start it all over again. In other words, we respect this phenomenon: that a session can end during an auditing period. So let's differentiate the difference between an auditing session and an auditing period. And if you're able to do that ably, you'll be a good auditor—but if you can't do that, you will not know why some of your preclears are not advancing. They're not advancing because you're giving them auditing periods and they have fallen out of session.

So an auditing session is the activity immediately progressing from having started a session, as per the rudiments, and it goes on as long as the preclear is being audited.

But the preclear can fall out of session during an auditing period and then we merely have an auditing period.

So just make sure you don't give people auditing periods. Give them auditing sessions. When they fall out of session, put them back into session. How do you put them back into session? You go back to the rudiments and you start all over again.

You generally have them fall out of session only because you have, one way or another, permitted their ARC to drop. And when their ARC has dropped too far, they get into restimulation, they get into this and that—they become wary of you as an auditor and they simply back off. They have lost their identity as a preclear.

Or you do something dull like giving them some sort of auditing command that is backwards or upside down or incomprehensible and, having given them this, they have lost an auditor. Do you see this?

Female voice: Yes.

They went out of session or they lost an auditor.

- 3 Another way this can happen is for an auditing command to flatten and continue to be run. So we look at the Auditor's Code and we discover that a process is run as long as it produces change. If it's not producing change, it isn't run.

So we get this very strange phenomenon of a preclear with no comm lag. He has no comm lag at all. One of two things can happen if he has no comm lag. One, he can immediately and instantly fail to cognite even on the auditing command, but go ahead and run it anyhow. In other words, he's running a command which is above his case level. He will run it. This is the oddity: He will run it. It will not bite, it will not do a thing for him—he will do this with no comm lag. He will also get no cognitions of any kind.

The other condition is that we have run the communication called auditing, whatever it is, we have run this and we've actually flattened it and we don't notice that it is flat and we go on running it. It no longer produces communication lag or change.

Now, an auditor has to have the judgment necessary to know whether or not we are running a process that is too high-scale for the preclear or whether we are actually running a process which is already flat. He has to know that.

If you have an individual who is in rather bad shape anyway and you start running too high a level process on him, he simply will not at any moment develop any comm lag or any cognition. He may go on bravely and just talk about it. It's so superficial as to be worthless. You could probably audit him for the next 8,000 hours with the greatest of ease on this too-high-level process. He would not get well. There would be no change of case.

That is an auditing period. There's no session in progress. Why is there no session in progress? Because the preclear is not being audited, he's simply being obedient.

Now, you can take something like Opening Procedure of 8-C and you yourself, as yourself, just by giving the commands, can monitor a body over to the wall and back. The preclear isn't monitoring the body. This is one of the greater oddities which an auditor can observe. You can take a psychotic person sometimes and run them on 8-C and just run them around for hours and hours and hours and they will not improve, nothing will happen, so on. Because you're not running the preclear, you're running his body. You're handling, again, the mass, not the preclear.

A preclear improves to the degree that his power of choice is increased. He interiorizes to the degree that his power of choice is decreased. Actually, that's about all you need to say about it, because his ability to consider lies in the realm of his ability to know. His ability to consider, to postulate, to know, is right up there, upper strata. And as that deteriorates, he starts interiorizing.

Now, your preclear must be held at an optimum level of interiorization into the session. And I don't mean by that that you interiorize your preclear into the session, but he has to be interested and he has to be there by his own choice and he has to be running that session and being audited—running the auditing command and being audited at his

own choice. He has to have a session in progress as far as he is concerned or his power of choice is being overcome and then he would simply continue to interiorize further and further into the session or further and further into his body or further and further into his difficulties and you're just auditing him downhill.

Why? He's not there by his own choice. He *must* be there by his own choice.

Now, you can overcome a preclear's dislike for auditing or his feeling that he doesn't need any and so forth, early in the session, as we've just covered. We covered this earlier. But where and when you have a preclear who is out of session, you have a preclear who is not being audited by his own choice. You follow me?

So if this is the case, then your preclear will gain in tone. And if you violate his power of choice too greatly, then he will lose in tone. That's about all there is to it. In other words, he must choose to be there. If he's not choosing to be there, why, he gets there as a sort of a slave. And after a while you're just sort of auditing an automaton. Follow me?

Well, there are many things that we do in auditing to establish these things and the handiest tool we have in auditing is, of course, communication. Communication is insupportable in the absence of good affinity (you know, affinity can be anything; there's such a thing as good affinity) and good reality. And when we have affinity and reality at work, why, we then of course have communication, if we also have communication. So almost anything that happens in the session can be wiped out and laid aside on the basis of, and with, two-way communication.

Therefore, we handle a preclear on the basis of gradient scale. We make no sudden changes. We don't change things around. We don't put him under sudden duresses. We don't do strange and peculiar and odd things to him. All we do is increase his gradient scale of ARC upward and we do this by engaging in two-way communication at all times.

Now, it's absolutely necessary that we understand two-way communication. Two-way communication—this formula is contained in full in *Dianetics 1955*. It's discussed at

some length. There is no need to go on and discuss it here. But the important point is that your preclear is as bad off as he will not originate communications. That is the first thing that we notice about him.

We also notice, of course, that he doesn't receive it, we notice that he doesn't acknowledge it and so forth. But the significant point is his lack of origin of communication and this lack of origin in itself is the telltale mark on the preclear.

Now, many a preclear can go ahead and on a social machine basis acknowledge and talk and so forth, but he doesn't originate any communications, and we know by this about where he sits. So therefore, we have to assume the origin of communication, many times, where it doesn't exist. The preclear flinches, he sighs, and we have to consider this an originated communication. And we acknowledge it one way or the other and we ask him what it's all about.

Preclear sighs. We assume he is acknowledging and you say "Okay. What happened?" See, you acknowledge his communication and then you originate one of your own.

Saying "What happened?" to him, by the way—and I point this out—is not acknowledging his sigh, see? You've violated part of the formula right there. You have to say "okay," "all right" or "very well" or some such thing, just as though he said something and then you say, "What's wrong?" or "What's that?" or "What did you just think of?" And he comes right ahead and will tell you, just as though he had originated a communication.

Now, when a preclear originates a communication that he considers important, the auditor takes it up. The best way in the world to spin a preclear in fast is to cancel off any opportunity he has to originate a communication. That is a fine way to throw a preclear downscale and put him in the soup.

5

Many a preclear has exteriorized and has said, "Hey, I'm three feet back of my head!"

And the auditor said, "Well, that's fine. All right. Now do so and so." And the preclear has gone *smack!* Right back into his body.

In other words, he introduced a new subject. He said something. He said something was important. And you now take it up two-way communication on a casual basis. You take it up with him. Is this important to him? He's three feet back of his head.

And you say, "Is that a fact? When did it happen?"

"Oh," he says, "just now."

And you say, "Well, how does it seem?"

"Oh, I don't know. I'm kind of groggy."

"Well, what did you do?"

"Oh, I just all of a sudden went *boom* and I was out back of my head."

"No kidding. What happened?"

"Well, I'm just back here, that's all."

And you say, "Well, how do you feel about it? I mean, are you upset now about it?"

"No, no. But do you know, this is quite interesting."

You say, "Well, that's very, very interesting. You know, that's what we've been trying to do for a long time."

And he says, "Is that so?"

And you say, "Well, all right. Now, you want to do a little bit more auditing on this to kind of help stabilize this condition a little bit?"

And the fellow says, "Well, sure, because I kind of feel very queasy, you know, very tippy, as though this condition is not going to last." And if you're a bad auditor, it won't.

And he says, "Well, all right."

And you very cautiously put to him the same process that you were just doing. See? Don't go changing the process too. That would put two changes in a row. He's already had a change. All right. And if you did not handle this interestedly, alertly, talk about it and continue the process as you were doing, he would probably go into apathy. If he went three feet back of his head and you did not adequately acknowledge it, he'd just go *splat*.

Now, this happens not just on exteriorization. Preclear says, "Huh." He really didn't originate a communication to you.

You say, "Okay." And you say, "What happened?"

"Oh, I don't know. It's—I don't know [mumbling]."

And you say, "Well, all right. Okay. Just what are you looking at?"

"Well, I don't know. I mean, I've got about fifty old bodies of mine sitting out here in front of me."

You say, "No kidding. What do they look like?"

"Oh, I don't know. There's one that's this way. There's one that's that way. There's another one. This is very fascinating."

He's fascinated all right. He's fixated. You can go on and talk to him about it and all of a sudden his attention comes off of it very nicely and neatly and then you continue the process. By doing what? By engaging in an interested two-way casual communication about the situation. Follow me?

Now, every time we change a process, every time a change occurs in the preclear, every time we change an auditing locale—we build a communication bridge. And we do this by ending what we are doing, talking about what we have done, talking about where we now are and talking about what we're about to do. And having gotten all this established with good discussion and acknowledgment with the preclear, each point, we then continue with the new auditing command or in the new locale. Do you see that?

Furthermore, we *end* sessions by putting in the last end of the bridge. We acquaint him fully that we are not now going to process him further today and that we are going to stop processing him and we are not going to continue to ask him auditing commands. And we want to know how he feels about "the session we have just had," you get it? And we put that session in the past tense. And we slow it down to a quiet halt and end the session.

Now, here's one way to do it. The preclear is developing a nice long comm lag, completely irrelevant to the rest of it and then the period is up. So we say, "Well, end of session" and get up and smoke a cigarette and look at our appointment book. Why not shoot him? [laughter] I mean, it's just about as kind.

All right. Another way to do this wrong is very easy. We're running "things that you are separate from" and we say, "You know, that's a funny darn thing, but this process is not going as well as it should. We probably flattened it or something. I don't know. He hasn't had a communication lag or a cognition on it yet so it's probably too low for the preclear." We say to ourselves, "Let's just run things he doesn't know about the people."

So we're saying, "All right. Now, find another person you're separate from. Good. Now, find another person you're separate from out there. Good. Now, what doesn't that person know about you?"

Grind, crash! If we go over old auditing sessions with a preclear that were badly done, we'll find him stuck at each one of these changes. To some slight degree he will be stuck at that sudden change. Change equals time, time equals change. When you change a process, you change the auditing time track enough to put a stop on the auditing time track. You started to sort of create an auditing universe at this point. There is actual time been created there with a sudden change.

So the communication bridge is there to as-is these sudden stops and changes and to keep the auditing itself from being a liability and the creation of a new universe for the preclear.

What we could do, what we have done in the past, carelessly, is to change the auditing command without any warning. What we do is we put a communication bridge in there. We've stopped running Separateness. We've decided, rightly or wrongly, that it's no damn good on this preclear at this moment. We've stopped running this and we decide we're going to run a new process. So we discuss the old process and we bring the whole thing

to a slow halt, you see, and then we start up the new process by discussing what we're going to do, with adequate warning, and starting out along that line.

It isn't necessarily true that we have to invest a great deal of time in a communication bridge. We must simply do it very well and have the preclear totally alert to what we are doing and in good agreement on what we are doing. This way his power of choice is not violated.

Sudden change is detrimental to the case when the power of choice of the individual is violently violated. Power of choice is violated when we make a sudden change without establishing any new agreements.

See, we're on an old agreement and he was going along fine and now we make a sudden change without establishing any new agreements. We don't end the old and start the new. So we don't get him off the old auditing command—we put him on the new auditing command and he's now on two auditing commands. He's now on two auditing commands. It's just as neat—*ask*.

See—"Person you're separate from. Another person you're separate from. Another person you're separate from. Well, what doesn't that person know about you?"

He's now doing two auditing commands, one of which—the old one—he has not disagreed with, see? I mean, we haven't come off the agreement on the old one. We haven't established any agreement on the new one—so the new one is a violation of his power of choice. He has no say about it. Therefore, we have decreased his self-determinism and, having decreased his self-determinism, he is then and there put into a worse condition.

You see why we have to use a communication bridge? We tear up the old contract, the old auditing command and we write a brand-new contract. Got it?

We change auditing locale. We've established the fact that the session was going to be in progress in this room and then we take him out in the hall and run him out in the hall. We forgot to tear up the contract saying "We are using this room" and we didn't

write any new contract for the hall. Therefore, he's still being audited—actually, this is a fact—he is still being audited in the room you've just left. Dislocating, to say the least.

Well, we do this by communication bridges, by communication bridges. A communication bridge is establishing communication, two-way, at any point where any change is intended or anything has occurred.

All right. A boo-boo occurs. You drop the spittoon with a crash and the preclear is very startled and this was not in the script. Nowhere did he have any agreement on a dropped spittoon. Well, we talk about this dropping of the spittoon sufficiently so that we bring up to par again his power of choice. See, we just talk about it.

8 Now, two-way communication, as we will take up later, can be used as a process all by itself to address almost anything—but all of its parts must be looked at very carefully and securely. Every part must be used one way or the other.

A preclear is in good shape when his two-way communication gets into better shape. So you're into the oddity very early in a case of auditing a preclear with good two-way communication, who is not vaguely capable of two-way communication. And that's a trick and that's why you're an auditor. It requires a delicacy of touch, of skill. You must inspire his confidence so he will, to some degree, go into two-way communication with you.

Now, just because a preclear isn't in perfect two-way communication is no reason not to start a session. That's why you're auditing him. He's not in good two-way communication. This is vital enough so that if he were in good two-way communication, nothing could happen to him, even being hit by a bullet, that he couldn't talk out, see?

Just the fact that he can do it brings about greater relaxation toward the events of life. He is mired down by the belief that all communication is bad and that there's no panacea of any kind to eradicate any past incident that will occur to him, see? And this mires him down.

Both the hope that there is one is gone and the actual incident, bad effects, are there. And you see, not only are the bad effects there, but he can't get rid of them either. And he doesn't know of any way to get rid of them because everybody has taught him communication is bad. And he's sitting there believing communication is very bad and therefore he can't engage in it.

And you start auditing him and he still tells you that communication is bad one way or the other. He doesn't originate. He's afraid to give you a secret. He's afraid to do this and that and the other thing with you—afraid to talk, afraid to acknowledge. He just holds back. Communication is bad.

Now, the funny part of it is, is the one panacea that would resolve all of his ills on all dynamics—and this is a fact—is two-way communication. For the first time that we know anything about, we have the formula of two-way communication and we do know and can demonstrate and prove that communication is a solvent for all of these various ills. Two-way communication is a solvent for any engram or mass or universe.

So here we are on a set of agreements which as-is all of the materials which are around. The materials around got solid because somebody thought communication was impossible. And the more he thought communication was impossible, the more solid things got.

The fellow who has a black screen across his face and does not see pictures is simply mired down in the belief that you can't talk into the night and get any answer. That's the only thing he thinks.

Now, communication is actually a method of knowingness and is junior to knowingness. Therefore, cognition on the part of the preclear—a “come to realize,” let us call it—is more important, actually, in an assessment value in auditing, than communication. This doesn't mean you can neglect communication.

You're looking for a cognition. If you talk with him on good two-way communication long enough and interestedly enough on subjects which are pertinent to his case, this will

result sooner or later in his developing a cognition. He goes upscale from communication. A cognition is upscale from communication. A cognition could also be called a "come to realize." He says, "Well, what do you know," you know.

He talks about—his mother, his mother still lives with him. He's forty-nine years old and his mother still lives with him. He's never been able to get married. And he kind of thinks he's never been able to get married because women are antipathetic to him, something on this order, you know. Women don't like him, he says, that's why he's never gotten married. And his mother is still living with him.

And we talk about this for a little while. And he finally says, "Well, I don't know. It just doesn't seem reasonable to me. I don't know. Women just don't like me. Say, you know, I wonder—say, what do you know. You know, my mother tells me about five times a day that women don't like me? Say, what do you know, you know? Hey. Do you suppose this could have something to do with my state of mind? Ha-ha! Well, the old slut!"

Now, the funny part of it is, you've broken an ARC, apparently, between him and his mother. Oh, no, you haven't. You've started to establish one. You've started to establish one. You needn't leave it on this basis of antagonism, but let me assure you that hate or antagonism is senior to "don't care." See, an individual is just blah on the subject. Hating it is upscale. You could bring him all the way upscale to where he could assume a fairly normal relationship and existence. You see, that would depend though on your being able to get him to arrive at a cognition.

Now, the auditor is limited to this degree. He's sitting there. He knows the answers. He knows what this fellow should communicate on. He knows what this fellow should say and what he should cognite on. He knows what this fellow doesn't know, in other words.

He could just look him over in his situation and he'll say, "Well, now, there's his mother living with him. And this is real weird that a perfectly successful young executive should have his mother living with him and so on. There's nothing wrong with this, but this

individual also has a very, very bad twist on the Second Dynamic. Now, what on earth? Why doesn't he realize that there's probably something here that has something to do with this picture?"

You say, aptly, he's being stupid on the subject. He sure is. And of course, that's not the time for you to immediately say, "Now, you realize, don't you, that your mother is probably discouraging you from believing that you have any appeal or charm to women." The auditor doesn't do that. He's sure tempted to.

If this fellow was ready to know that, he'd realize it. Get that: if he was ready to know it, he'd realize it and it won't do him a bit of good until he's ready to realize it. That's a horrible little quirk in auditing. And the auditor gets upset about this only when the auditor is upset about not-knowingness. And when the auditor gets frantic and upset about things not-knowing things that ought to know things, you know, why, he sits there and looks at preclears and eventually he says, "Preclears are [growling]—shoot them! I'll go study psychiatry. Scientology is too good for them." [laughter] Get the idea?

Well, what's happened? What's happened? The only thing that's occurred here is that the auditor's intolerance for not-knowingness has tripped him up as an auditor. And what's wrong with the auditor's case? An intolerance for not-knowingness. He should be perfectly willing to sit back, happy as can be, and the preclear says, "[sounding stupid] Well, I don't know. My mother has been living with me all these years and I'm forty-nine now and so on. It's nice to have her because no other woman would ever have me, you know. It's real nice. Yeah, I'm not lonesome then. Tried to get married four or five times, but it just didn't work out, you know. Something always happened."

And you start talking to him about his mother and what she says and talk to him about girls and what they've said, talk to him about girls that exist today and so forth. And he says, "Huh?"

You know, you just look at—this guy is bright on every front. He could probably design machines and run businesses and do anything you could think of, but boy, you found a subject area of not-knowingness which is a thousand feet deep and a mile wide, see? And he'll talk about this and you'll just say to yourself, "It is absolutely impossible that anybody could be *this stupid!*"

10 Well, that's why you're auditing him, to smarten him up. But the only way he smartens up is when he figures he's smartened up. You get the idea? He figures, "You know, I think I could get smarter on this subject. You know, here we are. I walked in here and we've been talking about it and you know what? I . . . you know, maybe there's something to know about this subject of women"—this would be a lower-order cognition—"of women not liking me? You know, there might be something to know about this subject!"

"There might be something I don't know about this subject" is usually his first cognition on this. "There might be, you know."

And his next cognition will be "Could it be that I'm kind of stupid on this particular subject?" That's a cognition too, you know. "Maybe I better think about it."

Little more talk, little more discussion and all of a sudden he says, "Well, now, what do you know? Ever since I was five, my mother's been telling me that women are no good and they hate me. And come to think about it, the last three times I tried to get married, every time the girl all of a sudden ran away and so on. And my mother was real happy. You don't suppose she could have rid 'em or something? Could be. Could be. Hey, I have an enemy in camp."

These "come to realizes" gradually add up and pretty soon—you may have to restrain him from going home. "Please don't go home and strangle your mother."

And we go on and talk about this a little bit further. And without completely overthrowing his power of choice, why, all of a sudden he says, "Well, the old babe wrecked my father too. I guess I can put up with her all right. She's harmless."

“Hmm. I wonder what I did with Maizie’s phone number.” [laughter]

You’ve changed the preclear by changing his level of knowingness in some sphere of existence, changed the preclear by changing his level of knowingness in some sphere of existence. And if you go and override his power of choice all the time, he’s not going to change his level of knowingness and therefore he won’t be getting better. ARC adds up to understanding. We increase his understanding up to knowingness. If we keep overriding his power of choice, his understanding goes down to zero.

Now, it is perfectly true that you could sit there and talk to a person and tell him what the factors of life were. This is a different activity. The two activities do not mix very well. The auditor is teaching the preclear something about life on a direct overt “here are the facts” level and then auditing him and then teaching him and then auditing him and then teaching him and auditing him or doing them both at the same time. And it doesn’t work at all. Doesn’t work, see? Tested it out several times. **11**

Boy, I made the most educated preclear you ever saw in your life on the subject of ownerships. I taught this preclear by auditing her directly and overtly on the subject of ownership, how she herself could as-is ownership. And I’d run her a few minutes and then I’d talk to her and inform her for a few minutes and then I’d run her for a few minutes. *Rrrrrrrr*. Do you know what happened to her? She thought ownership was the biggest mystery she’d ever wound up with. You got it?

Now, the funny part of it is, is you can educate a preclear *if* he is there at his own choice to learn something. You can educate him. But don’t run him—you *can* do this: You can say, “Here’s a phenomenon. Now, I’ll show you this little phenomenon, and so on. There it is.” And go on educating him, see, you could do that. But you didn’t put him in session. He is not in session; he’s not being audited. You got the idea?

If we’re going to audit him, we improve his power of choice. If we’re going to educate him, he’s not a preclear as far as you yourself are concerned.

Now, you can take two preclears and educate them as a co-auditing team as long as you're not continually auditing one or the other. You got the idea? But if you do switch over from the role of teacher to the role of auditor, for God's sakes do it on a communication bridge basis. "I am not now teaching you anything. I am going to audit you to improve your power of choice," see? All right. You can build enough bridge to change his mind.

What's really wrong with teaching them or auditing them—it's because the two things have two different goals, ends and intentions. And we do the other thing: we mix intentions.

Now, let's go into mixing intentions in running the first level, mixing intentions. Net result, no case gain. Why?

You've dropped the R out of the ARC Triangle. Intention belongs over there in the R corner of that Triangle. You had one intention, the preclear had another intention.

12 All right. Let's give you another example of dropping the R out. We audit the preclear and we feel like the devil as an auditor, you see, and the preclear is being audited. And we're sitting there trying to be a good example of Scientology, you know—being a good example for Scientology and not complaining, not doing a thing about this. We've got a pounding headache and a hangover, see, and we keep on auditing the preclear. We never mention this. We have dropped the R.

So that the R, as the ARC Triangle, requires some statement of conditions which have some reality, see? A statement of the real conditions under which all this is progressing. Otherwise, ARC will also be reduced.

Now, if we sit there with a pounding headache and we don't say to the preclear—of course, we're not going to use this as an excuse not to audit him, because our intention is to audit him. We feel perfectly happy about auditing him, really. We just feel terrible while we're auditing him, you know.

And we say to him, "Now, I hope you don't mind. I've got a pounding headache and I've got this and that. There's no overt act on your part that I am auditing you at all,

but you understand that I am in less than optimum condition at this moment. I'll try to give you any kind of a session of a decent sort that I can, but that is the conditions under which this session is continuing."

The preclear will say, "Well, that's all right. I'll come back tomorrow."

And you say, "No, you don't have to come back tomorrow or anything of the sort. I'll go on auditing you. It isn't going to hurt *me* any. But I just want you to understand that I may drop the spittoon or I may upset the desk or suddenly jump up and hang from the chandelier or something, you know. I may do something that you won't like during the session. And nevertheless, I'll try to do a good job on you."

Well, the preclear's power of choice—he can either be audited under these conditions or he can go home. So he says he wants to go home and he'll come back tomorrow when you feel better. All right. You might as well, because if he doesn't accept this as an auditing condition, the session won't do him any good at all, see? He will become aware sooner or later that you're under strain, very probably become aware that you're under strain. And having become aware of it, he will then become wary of the progress of the session and he won't be getting audited worth a nickel.

You can ruin a preclear by messing up that R. I've told a preclear way, way back when—I took on several preclears when the organization was very flat and I told them, "The only reasons I am auditing you at all is one, is to gain some data, but that's secondary. The organization is broke. That's the only reason I'm doing any professional auditing at this moment. I'll do a good job auditing you, but that's why I'm auditing you."

They established good ARC with me. We went on and got fine results. But I didn't hide it from them. That was the truth of the matter. As a matter of fact, I had so many things to do that I practically felt like a gun was being held on me to sit there and audit those preclears. I wanted to do anything else but—because I was trying to put a book together and I really didn't need the research data at all.

It might sound to you very strange to be that candid. We are educated thoroughly into believing that social intercourse depends utterly and completely upon a smooth and unenturbulated flow from one to another. And although this is pretty, it doesn't establish ARC. If we're mad at somebody or we're upset about somebody, a very good thing to do is to play that part of the communication which is "refrain." See, that's a very fine thing to do. That will as-is the hold on it, anyhow.

You know, we don't like somebody and so forth and are mad at them. The best thing to do until we can adjust this with ourselves is to stay out of communication with them. That's a funny thing in the social world because we start mad-dogging back and forth, to most people we simply—they're so accustomed to people being mad at, they just go out of communication with us, anyhow.

No, we try not to drive them out of communication. So we don't drive the preclear out of communication by getting mad at him. But we also don't go on auditing him in a sullen rage which we're trying not to display, do you get the idea? If your mood is to break communication with a preclear, go ahead and break communication with a preclear. Smoothly put him aside, put him over on ice and pick him up later when we feel better about this situation. See?

The reality of the situation is that we want to be out of communication with him. We'd better be out of communication with him than try to be in. Do you understand that?

- 13 Now, we could talk about the factors which are making us so mad at him in an effort to resolve them, if that's our intention. Do you see this? You say, "My God, I'm so damn mad at you I could just take you and tear your head off! Now, I really don't know why I feel this bad about it except what I heard that you did a couple of nights ago. Now, I'm talking to you in an effort to resolve this so I won't have to be this mad about the whole situation, but let's talk this over, see? Because I am so mad at you, let's talk this over." And you come upscale on the thing.

But don't sit there in a sullen rage, ready to really shoot the preclear in his tracks and not even inform the preclear of this, because there will be no R in the session. Do we get the idea?

Now, I have taken several parties who were mad at one another and gotten them all together in the same room and we would absolutely have been *certain* that there would have been a couple of corpses lugged out of that place. And I have seen them come out of there in good ARC with one another.

But I have also seen a number of contending parties mad at each other come out of the room *without* resolving the problem and remain mad at each other entirely. There was nobody there pan-determined enough to keep them in communication until it ran out, until *some* solution could be arrived at on their mutual difficulties. Do you understand? There was too little communication to run it out.

So if there's going to be too little auditing to handle a tough preclear, skip him. Same thing, don't you see? Enough communication would run out the contending differences, but an insufficient amount would simply peg everybody into the differences. It rather seems, in this universe, that we were maybe all talking this whole thing over and the conference got interrupted and we've been mad at each other ever since. You see how that could be.

Now, I don't want to leave you adrift on this. It's that R is a very important corner of the triangle and R contains intention and it contains the agreement, it contains the factors present which are actually present in the session.

Somebody says, "Now, I don't want my wife to know that I got her audited because I think that she is balmy." You're going to audit over this bridge? Heh! No. I'd tell the fellow, "I'd just as soon audit your wife, but I'm going to tell your wife that you're having her audited because you think she's balmy."

"No, no, no, no."

“Yes, yes, yes, yes.”

All right. We start auditing the wife. “Now, I’m auditing you—you realize why I’m auditing you? Let’s just get down to cases here. I’m auditing you because your husband thinks you’re crazy.”

She’ll say, “Is *that* why he’s been acting so strange lately? You mean, it isn’t another woman?”

You’ll find ARC will increase. Here’s a missing datum, a misaligned attitude of one kind or another and you straighten it out as an auditor.

I’ve audited preclears who were being kept from telling other people that they were being audited. I’ve even made a preclear pick up a telephone and call the boss to say he was undergoing psychotherapy.

And the boss said, “Well, so what? Maybe you’ll work out some of those nutty quirks you’ve got, you know.”

That was that. And the guy said, “Well, he didn’t sack me?” I mean—different. He was auditing under secrecy. And when secrecy is occurring, you don’t have communication. The two ends of the spectrum of communication are *in communication* or *out of it* and if you’re out of communication, it’s all a secret, isn’t it?

14 So establishing the realities of the session are quite important. And I would say that too many auditors who have a difficult time with cases have assumed a reality existed in Scientology which was a sort of an unreal reality—you know, you have to remain in a sweetness-and-light attitude toward the preclear very carefully and so forth.

The Auditor’s Code tells you not to do certain things. It sure does. But that is merely the code of a professional. You see, that is the code of a professional. We know we can wreck the preclear by doing these things. We’re not interested in wrecking the preclear, but neither are we interested in holding forth on a complete *unreality* with regard to the preclear, you understand?

Within the frame of reference of you as a professional, you do a good job, you carry forward very nicely and smoothly, you make your communication bridges, you do all these things right, just like you drive an automobile correctly. Savvy? All these things you do right, but you don't drop the R out of the triangle.

Now, one of the ways you could drop the R out is pretend that you *weren't* auditing them when you were auditing them. Every once in a while I will say to a preclear, "This is *not* an auditing session." It isn't. We're just hashing over their case. "I don't intend to throw you into a session. We're just talking about your case." We get some sessioning done, you understand, but we're leaving them entire free power of choice and we're generally talking over some sort of a problem which has arisen which is an immediate problem and we're not really auditing them. We're talking about this sort of thing.

This usually happens, by the way, with another auditor who rather easily falls into session. You can put him into session, bang. But if you're not going to put him into session, you say, "We're not in session," you know, and then we just do a few little things with Scientology on a two-way communication basis. We straighten out this or that, you understand. But at no time are they actually in an expectancy of going through a complete routine. It's brief, it's informal, you know. The reality of the thing is "Well, let's you and I patch this thing up," you know.

You can do that with a Scientologist. You couldn't do that with the public—you have the relationship of a professional, of a skilled person, a knowledgeable person, with somebody who is stupid as an ox, ordinarily, on these subjects. But a guy that you like and you'd like to do something for him or you were simply doing it for him because you feel that Gestetner Ltd. would be better off if one of its officials was a little more on the ball.

You'd be surprised at how ARC warms up and appears when you state the real reasons back of what's going forward, because the preclear is usually a little psychic. He usually sort of guesses there's something else here, or he feels there is, or he's so low in tone that

he can't establish your motives. He can't establish your intentions, anyhow. So you at least give him the intentions you've got and let him work on those rather unconfidently. It's still better ARC than none.

"The reason I am auditing you" is only part of the realities of an auditing session. "The reason we are auditing in this broken-down room is because I haven't got enough preclears to get a better room. That will come in time, but I'm trying to rack up a tremendous number of preclears here and I just haven't had much time to accumulate enough MEST to put a good office together," you know, you say to the preclear, see, instead of pretending that it's your friend's room and that your office is busy. The realities of the situation. They become very distrustful of you when you don't give them.

And you would be amazed at what the tolerance level of people is. And if you assume that it is great, it will be. If you assume it's narrow and you have to hide things from them, their tolerance level won't be.

Correspondingly, their intolerance of your apparent, according to them, breaks and so forth will just go out of sight. They'll just want to strangle you. Because why? You didn't put any R into the session. There's no reality on the factors actually involved in this session.

15 So here's the way we get communication breaks. We don't establish the realities of the session. The auditor is saying all the time "I am a professional automaton. I lay aside all of my own common human feelings. And all the time I am working away here with you, I am not a human being, I'm a wound-up doll." Something going to go into ARC with that? No, they can't.

You say, "I've been trying to get at your case for about four months. Man, every time I hear you stammer, it goes up my back like fingernails on a blackboard. Let's you and I fix this up."

And the guy will say, “Y-y-y-y—at least somebody’s at least g-g-g-g-given my s-s-st-stammering some attention.”

And you say, “Well, we mustn’t really infer to him that he is stammering, that nobody can understand what he’s saying you know . . . We mustn’t say this.” And we audit him.

Well, we’ve opened up a gap in the bridge you couldn’t jump with a trick motorcyclist, see? There just is an unspannable gap. You’re auditing him because he stutters. He kind of knows this, but you haven’t told him.

He says, “He’s being nice to me,” you know. All kinds of breakdowns occur in communication.

I have told preclears the damnedest things you ever heard of and established tremendous ARC at once. Oh, I mean, it would just be incredible. It isn’t that I had to invent them. These factors actually had to be present before I remarked on them. You get the idea? But the factor was present, it was sitting there and you saw that as the first obstacle to getting the session in progress. And as sessions go along, these obstacles consistently and continually occur. They consistently occur. They occur one right after the other.

You have been auditing him at some sacrifice to yourself because you didn’t have any lunch, nothing. It’s now getting on toward teatime, you see? All right. If, during all that time, you were auditing him without any lunch, you were actually making him perform an overt act against you. And eventually we tell him at teatime, “Well, I’m awfully glad to have some tea because I didn’t have any lunch and I have been starving to death all afternoon.” Wow, see?

We audit him with a headache to a point of where it gets so bad that we cannot then continue the session. We say, “I’ve had a headache here for a couple of hours and I just can’t go on,” you know? We finally have to say something like this.

Oh, no. We've just made him guilty of an overt act, you see. Because this thing happens to him: He looks back over the backtrack and he says, "Do you know, all the time we were back-going over that backtrack, there was an unknown datum riding right along with this session that I didn't know anything about?" And it gives him a spooky feeling about all future auditing. You follow me?

- 16 Now, in view of the fact that your intentions are good and you're in good condition, you don't have very many irrational antagonisms. Because somebody is an Arab or something, you don't suddenly say, "Nyaah. I hate all Arabs" and you know, you're not irrational along the line. You know, this is not a fixation. You're in pretty good shape. So that type of antagonism and prejudice seldom comes up in sessions. A guy has to be awfully bad off, you know, to be into that bracket.

But if somebody is—preclear is sitting there breathing onions in your face and you're flinching and you feel terrible. They lean over and they say, "I just spotted that woman, you know, with the red *bat* [exhale]."

And you say "*Nyowww!*" [laughter]

I would at least tell him, "If tomorrow when we have a session I discover that you have eaten any onions, I'm going to drop you into birth." [laughter]

And you know what's liable to happen with the preclear? Instead of being offended, he will much more often—because you aren't saying this to injure him, you're just saying it to clear up the reality of the situation, see? He'll much more often heave a sigh of relief, usually pointing his head in the opposite direction. He didn't know it was the onions that was making you flinch. He's been noticing for an hour that you were flinching and he thought that it was something else, you know? He thought these horrible facts of his case that he's concentrated on were probably too much for you, the auditor, see? And it was just onions. And nearly all realities work out to be that.

Oh, it was just a murder, you know? The fact is always downgraded, almost always a downgrade of importance from the imagined fact. And that's one little one I'd like to have you remember: The fact is always downgraded from the imagined fact. They always imagine things are worse than they are. When you state the realities of the situation, why, generally, everything gets explained and a problem will unravel.

Now, in running things, then, you do follow—with the greatest of skill, all you know about the mind and everything that you know about auditing, everything you know about this person and you follow it with your own tolerances, *but* you don't introduce artificialities of human relations into your sessions which will impede the sessions from occurring.

In other words, with this preclear, relax. Do you get the idea? You, as an auditor, relax. And one of the ways of relaxing is to establish the exact intentions which are involved here and you'll find out that's the most relaxing thing you can do.

This takes some preclears aback, like they've—*ooooof!* They say, "Well, it's so-and-so and so-and-so (and boy, am I fooling him)" and all that sort of thing.

I've let a preclear go on lying to me like mad about present time problems for an hour and then finally say, "Well," establish good ARC by doing this, you know, and say, "Now that we've got all of the junk out of the road"—not breaking him down, you know—"how about let's actually going into this situation."

"Well, don't you believe me?"

And I say, "Nope."

"Oh, you don't believe all that?"

And I say, "Nope. If it's true, it's true, but I don't believe it."

He'll say, "[sigh] Well, I've always been quite a liar, you know. That's my main trouble."

17 Now, the art and skills of establishing and maintaining ARC are the art and skills of living. When you've got a good map on it, it becomes very easy to do. When you know the map completely, you can sure relax. You get up to a point of where you can really handle people. Your sphere of influence should be pretty good to get a continued inevitable success on cases.

Now, we take Level One and we find out all the time we're running Level One we are battling with everything I have mentioned in this lecture. We are working with everything I've mentioned, because we have the preclear in the worst possible condition. It is a horrible thing that—we should start auditing with the preclear in the best possible condition, you see, and then audit him a while and that would be that, but that isn't the way we do it. We always find the preclear in the worst condition that we will ever find him and we have to take him from there. And we have to establish our ARC on that level and in the face of all these potential boo-boos.

By the time you've run the entirety of the first level, you'll probably have a human being on your hands. Up to that point, you probably didn't have. But nevertheless, you've got to go into ARC with him and carry him on anyhow and you won't do it if you yourself are being a very artificial person.

I was auditing a psychotic once. I told the psychotic that these screams that they were screaming were deafening me and I'd been working hard all day and I was sick of it. I just said that. Not "Now do something or another or another." I just made a remark, a statement. And the psychotic stopped screaming and says, "You mean you're tired?"

And I said, "Yes."

And they went and got me a cup of tea.

Now, this wasn't that they came off session. What you watched there was an *immediate* occurrence of ARC. Now, you learn the difference between those two things: the guy

falling out of session and the guy suddenly going into terrific ARC with you. They are quite different. Let's see if you can observe them and let's see if you can use these data which I have given you in auditing, the starting of a session and in running Level One.

Thank you.



THE SENIOR DESIRE OF A THETAN

LECTURE 25

A LECTURE GIVEN ON 19 OCTOBER 1955

60 MINUTES

Well, we are now going to talk about a very technical subject—a highly technical subject. We're going to talk about the desire—the basic desire of the pc. And we don't care whether this pc is characterized as a thetan, as a body, as a thetan plus body, as a reactive bank plus body plus thetan, as a reactive bank plus body plus thetan plus thetan machinery. Whatever this combination, there is a certain desire present in Scientology which has not been articulated in the least—not been articulated in the structure of Scientology. 2

And it would seem that this desire is the downfall and doom of a thetan and of his various games, but it's not. It's only when the desire is unappeased that it is the downfall and doom of the thetan.

This is very peculiar—very peculiar that there should be a common denominator which is above "Survive" since a thetan will go through body death and his own forgettingness by which he approximates body death in order to achieve this desire.

The entire background of Dianetics was dominated by the following maxim: The Dynamic Principle of Existence is Survive! The entire background of Scientology—like 3

the kettledrums at the rear of the symphony orchestra which are playing very low and constantly, and you wonder what is that going on, but you don't quite articulate it—in Scientology, is this peculiar and particular desire that a thetan has.

Survive is, in actuality, meaningless to a thetan. One exceeds that immediately when he addresses a thing, a being, a livingness which can do nothing else but survive. The unfortunate lot of the thetan is that he is the postulator of time and is therefore living in a stream of postulates we call a time track of his own invention. And that's an interesting thing for somebody to do. So he has a game by which he postulates time and then he says the time is engulfing him. Well, that's a rather interesting thing, isn't it? If he unpostulated the existence of time, he would simply become static and there would be no time and that would be that.

But he gets together a concatenation of incidents of one kind or another by which he makes a postulate in agreement with other thetans. And making this postulate, he makes a second postulate and with the second postulate he gets time. He does not get time with the first postulate. And tickety-tick he starts to manufacture a time track in agreement with his fellows. Just how he manages the first liaison is not any of our business, but it is the point of assumption. Thetan with no time makes time.

Now, the only spot that is rough there and the only point of assumption which is difficult to assimilate is how does he find a couple of other thetans and say, "Boys, let's make time," in view of the fact he has no time in which to talk—no time in which to communicate.

Now, early philosophy got around this very neat point by saying—looking at one another—"We're buttered all over the universe, fellows, and we're actually a part of a great big pool of something which disintegrates and blows up and then we become individuals, whereas we're really not individuals." And they speak of this as—well,

one rather complicated description of it is called Nirvana. One phrase that we've used in Scientology is "a pool of theta."

And by the way, all thetans, sooner or later, early on the track, have had pools of thought. They had a pool and they looked into it and mocked-up things in it and we're very prone to then talk about a pool of theta. All somebody is doing is demonstrating the nostalgia of a mocked-up pool that he has. There is no pool of theta. There couldn't be a pool of theta for this excellent reason: there wouldn't be any time or space in which to make one or continue one if we look at this original assumption.

So how does a thetan, Joe, and a thetan, Bill, get together and say to each other, "Hiya, Joe." 4
"Hiya, Bill."

"Well, well, I'll tell you, fellow, I'll tell you what let's do. Let's make a postulate. Let's make a postulate 'We don't know anything about time.'"

And they say, "Well, that's fine. All right."

"Now we don't know anything about time. Let's make a second postulate that we do know that we're talking to each other and that our coaction as regards to our two universes which we have now just dreamed up shall hereinafter commingle and become a time track." There's just no such moment, see. There can't be any such moment.

The reason there can't be any such moment is they couldn't have been in communication in the absence of time. So you see, the big not-know is still there, isn't it? But what is it? It's a don't-know. It's about the fanciest don't-know that any thetan ever dreamed up.

And if we all know the answer to this—we are very loath to recover the answer because time tracks would start to fold up and the whole business of universes and everything else would go blooey.

Nevertheless, it's possible for a thetan to reassume this moment with modern processing and, as such, we are the boss of universes. Universes can perish at our whipcrack. All we have to do is get ahold of Joe and Bill and then say, "What got into you fellows?"

And they say, "Huh? We don't know anything about it. We're just a couple of guys. We're just trying to get along and raise a family and do this and that." Only that's not what they're trying to do. They're doing something else. They have another desire.

Now, this matter of survive is very interesting because the whole entire definition of *to survive* depends upon *time*. And *time* is a fascinating thing. It is a postulate. So above the entirety of backdrop, you might say, in Dianetics—the Dianetic principle of the Dynamic Principle of Existence is Survive—lies the fact that one had to have a postulate "to survive" along a time track before he could assume survival.

Therefore, he is the effect of his own cause. And in this word *survive* we have the effect of one's own cause. And having the effect of one's own cause, one then has a reverse view of everything else, naturally. And so survive might very well embrace Dianetics, but does definitely not embrace Scientology. We're talking about something else besides survival.

- 5 Survive is a dichotomy actually; it is Succumb. We can explain succumb in view of the fact that a thetan cannot die, cannot do anything but go on being the effect of his own cause. We can say that succumb is a method of surviving. There being no rock bottom of extinction as far as a thetan is concerned, then we can immediately assume that the succumb activity is an effort to get rid of an unsuccessful mock-up which doesn't completely match the environment and then build a successful mock-up which *will* fit the environment.

And without the mechanism of death, one would never be able to jettison the mock-up. The dinosaur would still be walking around embarrassed because he had eaten the tops off all the trees. The dinosaur had to go. The brontosaurus and the rest of them had to go because they devoured their food faster than their food could grow. They were too big, they lived too long, they were unwieldy, they got stuck in swamps and tar pits and they had a fascinatingly lugubrious history.

And if you were shepherding around a brontosaurus mock-up and you didn't have any further food and the climatic conditions had changed and you couldn't get a big enough overcoat, I am very sure that you would say, "Well, now let's see, *tsk*, what's the solution to this?" And of course the solution to this is, is stop running that body around.

Well, if you let go of the body and that mock-up and simply let it perambulate around without any guidance and so forth, and it didn't have any motive power or thinkingness of its own, you have another problem: if you made another mock-up, it sooner or later would run into this brontosaurus, see. Only the brontosaurus now is not rational, he's just sort of floundering like a wound-up toy. Obviously the solution is get rid of this brontosaurus and mock-up something like a, oh, a chorus girl or, you know, something more amenable to the environment as it progressed. And I know that they did all this on a gradient scale, but it was not done in the absence of intent.

If we said there was no intention whatsoever and there's no reason to have a brontosaurus and it all happened by accident, then we're falling into a den of snakes known as science. And this den of snakes is very, very prone to believe that it was all mud and there was an accidental spontaneous "mudation" from which life stepped fully armed and all because of an accident having to do with this and that. And then it developed the way it was going because it ran into too many trees or something and, you know, I mean, just complete gibbering idiocy.

We look at the principle of natural selection and if we look at it as a scientist in the biological, physiological field and know nothing about any other field, this all sounds reasonable. Well, yes, yes, sounds very reasonable. And actually, it's a theory which is very old, it's almost—oh, heavens, the theory is about 100 years old in its full-blown form and is much, much older than that in its form. Seven thousand years ago I remember the Indian philosophy in India had to do with mud. And there was mud all mixed up in that one too—elephants and pillars and turtles and mud and—oh, man! I think science

is probably dramatizing a disagreement with this mud theory of India seven thousand years ago.

But if a person who was only a physiological scientist and therefore a specialist of the highest order, got himself into a close association with all these theories, they would seem reasonable to him unless he studied mathematics. And if he studied mathematics and became a good actuarial mathematician, he would see the fallacy of all this.

The idea that an accidental *natural* selection came about and evolved anything is giving energy and mass the ability to think, because *no* series of accidents could account for the complexity of one form. And we have ants and lice and politicians, we have all kinds of forms all over the place and each one is distinct and each one matches up its own species and it's a fascinating picture. And actuarially, mathematically, a series of fortuitous accidents could not have occurred. It just couldn't have occurred to have made all these forms. There had to be some intent involved with the thing too.

The factor, by the way, is not a mild factor, it's about a hundred thousand to one against an accidental solution. There has to be some intent there. As soon as you subtract the intent, it becomes mathematically impossible for enough accidents to occur fortuitously to convince enough pieces of mud to form up in a similar pattern.

And we take two billion human beings on Earth today and to say, "Well, it's all an accident that comes off the stream of protoplasm that a human being gets made every time and we . . ." See? I mean, it's . . . No, no.

Evolution is an excellent principle, I'm sure, but hasn't much to do with the situation. What it is, is a look at this principle of the gradient scale. And if you say, "gradient scale" or "data of comparable magnitude" or something like that and call this evolution, you see, from one datum as I was telling you the other day (the Empire State Building down to a gnat), we can get a gradient scale like this and we could then call this evolution, plotting these various changes against time. But that's not what evolution means. I'm not

going to go into evolution now, but I call your attention to numerous textbooks which have been written on this subject and which start with an unreasonable assumption and then continue with unreasonabilities.

No, there had to be intention where life forms were concerned. And this intention was always expressed in the direction of survive even when the life forms died. And a method of survival is to get rid of the mock-up. Now, that's not a new idea with me at all. I mean, that's part and parcel of the old-time biologist. He used to remark on this before he—while he was still thinking and while he was still philosophizing. Natural history talks about this.

But, therefore, succumb is an activity of survive. We'd have two survival activities, then. And these two survival activities would be to live or to die.

Well, actually, a thetan is in a more interesting position. He can postulate himself out of the livingness of an identity. He can say, "I am no longer this. And I no longer have any personal memory of this." That's what he can do. And that's an interesting thing, isn't it? "I can forget all about this and pull off it and therefore I am dead." But he's not dead. You get him to change his mind back the other way and he's alive again. He's been alive all the time. He's saying this identity and this series of memories are dead. Well, why does he do that?

Well, he wants a clean start. He wants a good clean start and wants to make his mistakes all over again and have the fun of making them. And this is his philosophy and he's stuck with it.

But he can actually undo these various philosophies and this is quite curious. He can undo all these philosophies. If he wishes, he can undo all of his postulates and considerations and he doesn't have to make a clean start of it at all.

But, of course, he's probably very leery of finding himself, all of a sudden, in the position where he has to say, "Hey, Bill, let's make a postulate that there's time," without

any cognizance of how he's going to get in touch with Bill if there is no space in which to locate everybody. The queasiness of non-location and so forth is liable to hit him one way or the other.

So there's a never-never land of origin which must be right here. It must be right here and now. And it isn't back on the time track or anywhere else. It just must be co-instantly existing because there is no time except the postulate that there is time, made as the second postulate to the fact that they don't know anything about time—must be, you see.

Well, that tells you that there isn't any *where* to the origin point. And it must, again, be right here and right now in this instant. It is only by our considerations that we consider it could be a thousand years ago or a thousand years in the future. Don't you see? I mean, because, then, we're working off the second postulate again and we're working as an effect of our own cause.

And it's very difficult for us to understand ourselves when we ourselves are not the effect but only pretending to be. You run a thetan very long and a feeling of awful pretense starts to come off of him. The awful pretense of his problems, of his difficulties, of his illnesses and his pain, these things start to come off and a horrible falsity sets in.

Little kids run this. They've got a stick and they're using it for a horse and they're trying like mad to make that horse more real, more serious, more gallopy. And they have to work at it very hard because they basically know it's only a stick. But they have to say, "I don't know that this is a stick. I do know it is a horse." And then they've got a horse.

And if they didn't have parents and so forth, around to say, "What are you doing with that old stick?" why, they'd probably achieve the creation of a new universe which included a horse. But they don't do that because it's out of agreement. It is, after all, only a broomstick. You start to run this out of a child and he gets this feeling of pretense—the feeling of play-like. And it's a funny feeling.

You get the same thing off of a thetan who is forcing himself to be serious and in deadly earnest about a deadly, deadly serious, earnest universe. And you start blowing through that and first, as he comes off the seriousness, this horrible feeling of pretense starts to engulf him sooner or later: "I've been pretending all the time. That means I'm a fake." Now, he has developed, as a thetan, a number of derogatories: a fake, a falsity, this fellow is not sincere, he is just a pretender.

You see, all these things are insults. And if he can just keep these in the insult category, then he never drifts up into being, you see, a fake or a pretender because he can say to himself, "Well, I don't want to be that thing." Because if he is that thing very long, he's liable to blow through and find himself in the position of having to say, "Well, Bill" (not knowing where Bill is, there being no *where* for Bill to be), "why don't you and I" (there being no time in which to talk), "make a postulate that we don't know anything about time."

And Bill would say, "All right."

And he'd say, "All right. What's time?" See?

"Well, it's this tickety-tick thing that's going on while you and I are talking. And it's the action of that mock-up of yours with this mock-up of mine—being careful to misidentify the mock-ups." So, that mock-up of Bill's Joe has claimed and that mock-up of Joe's Bill has claimed. So when he says, "That mock-up of yours . . ." he's pointing to his own mock-up, and we get this nice commingled, upside-down thing of where they now become the effect of their own postulates and the effects of each other's mock-ups and we've got a universe going. And they probably think they'd have to do that if they tore it all apart again, so they're very leery of tearing it apart—very leery.

They sit and suffer and they do all sorts of things to keep from doing this. But are they suffering? Well, as a matter of fact, they're suffering. That's very strange about the whole thing. Boy, can a thetan make a postulate. When he sits down to suffer, he really suffers.

8 Now, the mistake that he makes or the mistake that anybody makes that's trying to understand this, is to fall into this insult category with regard to this pretense and say, "He's not really suffering, it's just in his mind." That is a public view of it, you know.

Somebody is in agony and some medico says, "Well now, that is a psychosomatic illness and it's just in her mind."

"Oh, then she doesn't really feel it. She just thinks she does." You get the idea?

Well, Man has gone an awful long way off base. That's the only way you could have a car—to think you had one, to think there was a car there, to think that it wheeled, to think that one stayed in agreement with base time, this universe. Follow me? That's the only way you would have a car.

So to say, "Well, she isn't really suffering because it's all in her mind," is something like saying, "You're really not eating watermelon because it's on the table and you've got a knife and fork in your hand and your mouth's full—that's a pretense."

Well, this word *pretense* has an ugly connotation to it. And so the thetans of this planet are very, very chary of ever getting themselves into a pretense category and prevent themselves from doing so by continuing to make it an insult. And continuing to call anything which is of the mind or pretending or anything of this sort, as bad. This is something you must avoid. You must never get into this kind of a category.

And yet, ability depends, to a very marked degree, upon the ability to pretend. And a thetan is practically dead if he can no longer mock-up anything. If he can't imagine anything, well, he can't have a universe either. So his task is to hold him in this narrow band above which he will have no universe and below which he'll have no universe. You get it? In that narrow band, he'll have a universe. And in that narrow band, he's got to suffer and eat watermelon and do all sorts of things.

Now, he can be raised or lowered in the actuality or ability in that sphere. And what your preclear is trying to do is adjust himself (that's one of the things he is trying to do,

he's trying to keep himself adjusted in that sphere)—enough reality so that it will all be real, you see, an insufficiency of reality so it won't hurt. And he's got to balance himself in there.

Even psychiatry dramatizes this. Person gets too sane around psychiatry, they just absolutely quiver for that electric shock machine—upsets them. They consider themselves the anointed—the anointed and the appointed. If anybody goes off the beam and starts to break his agreements with the physical universe, they consider that they are God's police sent to punish the undoer. They're not, by the way. I was reading over some of God's appointments one day and not one of them had anything to say about psychiatry—not one of them.

Now, the thetan, then, is doing an interesting thing. He's living as the effect of his own cause, and this, as one of my friends said once, is the second law of magic: "Never become the effect of your own cause." It's the second law of magic—never. All right. If this is such a solid law, what are we doing obeying it in reverse—of always being the effect of our own causes?

Well, if we didn't, we wouldn't have any universe. So out of all of this potpourri, we take a spoonful of soup and look at it very carefully and we analyze it and "gastrosize" it and we discover that a thetan has a desire senior to the desire of being nothing. It is a *desire* senior to the desire of being nothing, as I was talking to you about. And that desire is a very odd one. It doesn't seem reasonable and it seems that there are numerous things in controversy to it and with it. And that desire is "to communicate." And that's it.

And it could be said that if there's anything wrong with a thetan, it cannot communicate. That's all. So we can analyze and "gastrosize" and romanticize and "pretendicate" and "prefrontal dichotomy" the thetans of Earth and say that they think with their brains and we can do fantastic things. We could have a man walk in this door this moment saying, "I am the anointed. I have been appointed by the Great Lord Yappa-Mugagung, something

you know, to whirling dervishize Earth and you are to immediately join a cult and wear a green headcloth and so forth.”

We would say this guy is nuts. This guy is not just stark staring mad, he went past that point a long time ago and has been getting steadily worse. They say he's aberrated, he's insane. We say he has a misplaced idea as to how he will get our enthusiasms aroused to a point of cooperation. You can say all sorts of things about him. We can discuss his condition as serious, we could discuss his condition as a deranged . . . [laughs] You know the funny part about Kraepelin's classifications are they're very neat classifications; these are the classifications of psychiatry, but they don't include any nutty states. This is really true, I mean, you look for actual insanities as you understand them and so forth and you don't have them really classified.

For instance there is nothing in there to describe the fellow who is nothing but a communication particle, see, the fellow who has been told by the fellow to do something. Of course, any sane state can become an insane state. Any sane state can become an insane state. That *there* should tip you off, that there is something wrong with the whole subject of insanity.

If all you do is exaggerate a sane state and get an insane state, why there is something wrong with this, there can't be a subject there at all.

But actually there isn't much of a subject there and the classifications are quite fascinating because they are missing in so many quarters. The way you would make a psychiatric classification that would work, not Kraepelin's—that German classification by the way, can't be very satisfactory, because every school of psychiatry that uses it takes ahold of it and changes it all around and deletes it and then makes a whole new scale. And then you know what they do? They put on the bottom the same thing that Kraepelin did “other classifications” having classified everything totally, see. And when people walk in they always put them in “other classifications” and never put them on their scale. It's very funny.

But there would be an insanity called “missionoia,” see, or something, or “missionmeglia,” or “message-particleosis,” you know, and this fellow would be that. He would have gone insane.

Each and all of us are really very unhappy unless we have something to say or represent or something to identify us one way or other. We are not very happy unless we have this. Well, if we magnify this out of all proportion, why of course we get an insanity, and we get a messiah or something walking around and saying, “You must all wear green headcloths and I have just been anointed by Yapsabula or some such guy and I am carrying the word.” And somebody says “The word! What’s the word?” “Well, the word is *yagur-pouch-woga-jaba-jaba-jaba-gub.*”

And you say, “Well, what’s that mean?”

“Ah, that’s too secret to have any meaning.” This is a kind of nuttiness which is very, very entertaining until the fellow begins to try to knock your head off or something of the sort. Actually these fellows are quite mad, but it’s quite a game and it’s quite a game too.

The only reason I am mentioning it is because the psychiatrist needn’t go to all this trouble to make a psychiatric classification. As I just said, all you have to do is classify each sane state and activity in which Man is engaged and then exaggerate it. See? And just say he is fixated on this and unfixated on other things and you have got the entire classification of insanities. Do you follow me now? I mean you could then have this sort of a thing—you just unfix him on everything else and fix him on one or two of these conditions and you’ve got it—he would be insane.

Wow! If this is the case—if this is the case, that would make an awful lot of insane states wouldn’t it? Kraepelin’s classifications be damned, I mean, if we wrote them all down in very small print on a scroll here, we’d be unrolling it for the next several hours, see—that would be an awful lot of classifications.

We could make an insanity out of almost anything. We notice that people occasionally shoot their cuffs, you know, they adjust their cuffs just because their cuff links are biting them or something of the sort, or they realize that part of their cuffs are dirty and they want to get them out of sight. They shoot their cuffs for some reason or another. Well, we could have "shoot-the-cuffosis." The trouble with the fellow is he shoots his cuffs all the time, see. See? [laughter] You just keep shooting your cuffs. That's an insanity then, isn't it, huh?

Well, now that we can understand that shooting your cuffs is not the total activity in life, is the only thing that makes us sane. That's the only reason you are sane, is you can understand that this is not the total activity in life. You get it now, so we've covered the subject—we've covered the subject of insanity with great thoroughness. Now you don't think we have, but brother we have, I mean, that is the most *exhaustive* coverage of the state of insanity you ever heard of. [laughter]

If you're ever in an institution looking around at the boys, you realize you're still sane, if you can see that there are other things to do besides what they're doing. They can't see that there are other things to do. You got it? That's about the works. It is a "very" complicated subject.

But of course if a couple of thetans got together called Dr. Joe and Dr. Bill and they said, "You know, it is awful dull around here. Let's make a postulate that we don't know anything about insanity. All right, now there is such a thing as insanity; now let's classify it." See what would go on? They'd make a new universe called an insane universe and they'd have an interesting game. And the more classifications which are erroneous that they would print, why, the less they would know about it but the more names and classifications they would have. Don't you see? And they could make quite a universe out of this, believe me. They have.

Dr. Joe and Dr. Bill working entirely and completely in the field of the mind have had a ball. But remember, it's a universe of this class: "I don't know anything about insanity, now let's learn about it" which means "let's invent it." See how this could be that you could build an entire universe of study and difficulty of one kind or another and you could invent it in all different ways. Now, the fact that it is an invented universe is very much to the point, because people viewing this universe find it only confusing and they don't find any real order in it.

When you start out to study psychiatric text or something of the sort, you don't find it's an orderly text and you would have an awful time with it if you didn't understand that it was an invented text. But if you understand it's an invented text, it never worries you. Similarly, if you understood completely that this was an invented universe, it would never worry you, would it?

Or would you have to surrender some of the deep and horrible seriousness of making that broomstick into a horse, hm? Hmmm? It is sort of you pays your postulate and you takes your chance.

And it's only when Joe and Bill go out of agreement with one another that they become rather unhappy about it and then this thetan finding out all the time and saying to himself all the time, "Now, I wonder if I'm still in agreement with it all? And if I'm not, then I'd better adjust my postulates a bit here, swing into it a little closer. Am I . . . am I doing the optimum amount of suffering? Am I doing the optimum amount of dramatizing? Am I doing the optimum amount of worrying? There's no need to do any more than I am doing, but am I doing the optimum amount?"

How's he find out? By communication. That's the only way he ever finds out. "Well how are *you* feeling today, so I'll know how to feel?" Get the idea? If he could never ask, then he can't know and if he can't know, then there's a scarcity of universe. If you doubt this, just examine a case that the lights are going out on, you know their sonic, visio, other

things are going off, and you will trace it immediately to this point: there wasn't anybody to ask. For a long period of time in that person's life, there was nobody to ask and he became uncertain as to the existence of that universe. Now he doesn't know whether to look at it or not. Now, that's a natural consequence.

There's an unnatural consequence that goes along with it, which is very amusing. There's a natural consequence—there was nobody to ask, now you are dealing with a center-pin fundamental of existence. It's an agreement, a universe is, on a time continuum. It has to be an *agreement* on a time continuum. A fellow all by himself doesn't mock-up a time continuum worth a nickel.

Have you ever tried to play chess with yourself, rushing around to one side of the board and you make the move and then you say, "Well, now I don't know what the other player is going to do." And rush around to the other side of the board and say, "I'm Joe. I'm Bill." Very unsatisfactory unless you schizize yourself. Schizophrenia, by the way, is a very natural condition; people are always doing this. They find themselves by themselves for a moment and they start to play a game. You know, one side of the chess board—the other side of the chess board. "I wonder what Jinx Brothers really think about this? Now if I just kind of put myself in the position of Jinx Brothers, I'll be able to . . . See?" That's schizophrenia aborning, somebody would say. It isn't aborning. It's only when the individual finds out he hasn't got any other game that he has to claw-grab onto another universe and find a game in that universe, you see, which might be an aberrated universe or a sick universe or something, you know. And he can find a game in there because he finds out that sick people have time to talk or he's got some good reason for it, but he doesn't like to play a game with himself.

Now, when we say universe there, we're saying basic time continuum. We say universe, we say the basic time continuum of two or more thetans in which then they can build game universes, see. *Two* or more thetans.

We don't have time without two particles. The funny part of it is we *don't have a universe without two thetans*. And as soon as we lose all other thetans in our vicinity, we don't get lonesome, we say, "Nrrrr, there's nobody to build a time track with." And our time track stops to that degree. We are kind of aware of the fact that there are other thetans around and that we'll see somebody in an hour or something like that. We'll say, "Well, that's fine" – if we're in a relaxed state of mind, you know, we're not bad off on this, we'll say, "Well, Bill will be over in an hour. We will sit here and make some time, see, and I will find out how he is making time, and . . . and he will tell me how some other people he's talked to are making time and we'll keep this thing going, see, one way or the other, we'll chitchat."

Well, one of the great oddities, one of the great oddities is that people don't like to wait, they don't like to be alone. Well, the funny part of it is, is *the native state of the individual is being alone*, you understand, their native state *is* being alone. So here is a thetan in contradiction with his native state. So he gets a universe. There is nothing bad about a universe. There is evidently more bad about not having a universe than is bad about having one and probably both could be very bad or both could be very good, we think, but we don't know any thetans who are busy not having a universe.

One of the reasons we don't know about any thetans maybe not having a universe is we're not in communication with them. Keep a universe there for *you* . . . Of course you can talk to Bill and Joe and they say, "We've got a universe here in basic time continuum, it's going tickety-tock and everything is going along fine," and your sonic and visio is off. This worries you. This is a horrible thing. There's more universe around evidently than you know about. You had the universe and then it started going off. Why? You didn't keep it checked up. All sorts of things will happen. If you don't communicate enough or if communication is absent, you start to mock-up masses which you hope will be alive and make substitute universes, and you get rid of them when you think communication

is possible and to the degree that you think communication is possible. And that is the manifestation back of ridges, energy masses and so forth. Got it? Get the mechanism?

You start to mock one up, there's nobody around to say, "Hey, is there a universe here?" And he says, "Yup, there's a universe here." In other words you say, "Good morning, Mrs. Jones." And she says, "Good morning, Mr. Smith." The conversation that could be said to go on by this theoretical extrapolation, this is only theoretical after all—what works works, but what's theory is theory—and she's really saying, "Is there still a universe here, Mr. Jones?" And he's saying, "Yes, there is still a universe here, Mrs. Smith." They're both cheerful and they go off down the street.

But after a while, they'll get to playing another game maybe. Somebody says, "There's a bad universe here, Mr. Jones." "Oh, it's a real bad universe, Mrs. Smith." This is a curious thing, they start to do the darnedest thing: they stop communicating which is the one thing that will give them a universe. Because they conceive this universe is bad and they *know they can always make another one*. A horrible self-confidence and conceit, isn't it?

You always make another one so that you can always put one out and a guy will start putting the universe out just as nice as you please. By what? He stops communicating. Well look, this universe isn't this bad, it's simply an operable universe just like any other universe and there are an awful lot of people in it and just because people came around and told you how bad it was, is no reason to stop communicating with regard to it. If you stop communicating with regard to it, you will start mocking-up universes and you will wind up with all kinds of black masses and so forth which are all saying it's impossible to communicate and which are blocking you off one way or the other.

Well, you have something to learn about all this. It's a very funny thing that a thetan would have to have anything to learn at all. Well, I'll tell you why you want to learn it and why you don't want to recover it 100 percent. Because if you recovered it 100 percent and nobody *told* you about it, *you wouldn't have any universe*.

It's very safe for me to tell you about this and it's very safe for you to process each other along these lines, because we do it in agreement, right? And it's very safe for this to happen. It's secure. Then we can from this point adjust the *brightness* of universe *required*, the *liveness* of universe required and instead of going at it on a hit-or-miss basis, we can rather systematically adjust the game so it's playable. Up to that time we're in a random agreement, one way or the other.

But if you yourself suddenly sat back and said, "Well, no universe, oh! oh! Where's Joe?" You get the idea? You'd say, "No universe, I've just found this out. I'm just above all of these 'don't-know' postulates, I'm all by myself and there's nobody to reach out and touch. [sigh]" Get the idea? See? There's nobody there. And right away I would be up against a no space, no energy, no this, no that—but most particularly, no Bill. And if there's no Bill—there's no new time continuum, and Lord knows how long I would be in this ecstatic state of Nirvana—so on. So a simple flip of consideration is something that a thetan doesn't do, he has to work at it on a bit of a gradient scale. He's cautious, why? Because his basic desire is to communicate. This is a *great oddity*, a great oddity. Actually, any way you looked at this, communication would be a downscale activity, if you communicated with everything. And with the tickety-tick of the time track going by you're going *out of communication with every past moment*, unless you make a picture and keep it that way. Tickety-tick, tickety-tick, tickety-tick, there goes the time track. And it's saying, "out of communication, out of communication, out of communication, out of communication."

People are saying, "Oh, no, no, no, no, no!" They're the effect of their own cause. So they say, "Good morning, Mrs. Smith." "Good morning, Mr. Jones." "Is there a universe here, Mr. Smith?" "There's a universe here, Mrs. Jones." Get the idea?

All right, then, it's very safe then to be processed and it's not safe to change your own mind. We dramatize this by saying, no self-auditing. There really isn't any reason why

we shouldn't do self-auditing except our universe will drift off of base line. Processing no longer fits exactly on the basis—we've always got an auditor there and we're sitting there and we can always say, "Is there a universe here? Well, then it's safe. I can then kind of change my mind a little bit, as long as I can reach out and touch you." See?

So we used to have a lot of things and theories about what an auditor was doing and what an auditor wasn't doing, we used to have a lot of theories about this—auditor was sitting there as a guard, an auditor was protecting somebody and so forth. Well this just shows where we were operating on the Tone Scale as a subject, that's all, let's be frank. And actually, nobody needs protection, be it from anything but this—and that would be suddenly no universe. The lights go out, the trees disappear, the room is entirely gone.

- 14 Now the anxiety for a universe is what brings people into their heads as the basic postulate. They want to get in there to make sure they get that much agreement. But they only come into their heads because they're hoping the body will say, "There's a universe here, Mr. Thetan." See, so they play it in close, real close. And if they're pretty sure a universe is there they can play it well out. See?

Communication, scarcity of, is the basic desire and the only real malady as far as insanity is concerned. This man who walks in and says he's the emissary of the great God Pattywufwuf, and he wants us all to wear green hoods—he's not crazy or he *is* crazy. You could say one thing for sure about him, he wants more communication. And we can say that if he looks crazy to us, he hasn't had *enough* communication. You got it? He just hasn't had enough communication.

Now, Separateness as a process is a fascinating thing to observe in action, in its work, because it keeps a person in communication and says, "You don't have to be that close to it, fellow."

An *Unlooking* is a process that a thetan doesn't like because it throws him *out* of agreement, and therefore throws him *downscale*. Now you should have learned this in the last couple

of days. Somatics turned on and yet you know very well, if a person is processed well, somatics don't turn on. You must have done a *superb* job of auditing. It tells me that you guys are really good, see, you must be real good, because nobody is spun in.

Not that I couldn't have fished any of you out, but the point is that there was only a bit of antagonism and a few light somatics developed as a result of unlookingness. And if exteriorization is so valuable and if it is the sole fact of exteriorization, then any one of you, twenty minutes on this process, would have exteriorized and dropped all the mass. Let me assure you of that. If what I say about wanting communication is in error, then you would have exteriorized on Unlooking. If you felt you *didn't* want communication, if you *feel* that communication is *bad*, then you would have exteriorized *at once* on an Unlooking Process, because you would have unlooked from *people* and then you would have *unlooked* from the *environment* a little bit more, you would have unlooked from a *few more people*, you would have unlooked from your *feet*, from your *waist*, from your *ears*, from your *skull* and *that would have been that; out* you'd have gone. And not one of you did that newly, nobody did that.

The funny part of it is, that it is mechanically absolutely accurate, you can drop these masses by doing that. You could move ridges. It is the most violently effective process I've ever developed for ridding one of ridges—violently effective. You can drop them—bang! bang! And it's entirely undigestible for a thetan—a thetan wants nothing to do with it.

And therefore, on this point alone, whether you notice this on running such a process as "Spot that person, now unlook," whether or not you got an effect from it, whether or not you maintained tone or raised tone or dropped tone, that is not the make or break of it. This will not kill anybody. It's just the demonstration of the fact that there is *always* a scarcity of communication, where there is an aberration, and we get the primary law of processing: *Where there is a mass which is evidently undesirable, the undesirable thing about it is communication and it is a substitute for actual communication.*

Where a person is *shying away from horror*, there is insufficient communication with horror, this tells you that at once. It sounds like an *utterly idiotic* statement to make. You know, it is something that you just wouldn't say—if a person is *aberrated on any subject* there is an *absence of communication*, a *scarcity of communication* on the *subject*. Fantastically true. Where there's an aberration, there's a scarcity of communication. Where there's a mass, there's a scarcity of communication. Where a person is interiorized, there's a scarcity of communication. That's all.

Two-way communication is what we're talking about. Where a person can't see, there's a scarcity of seeingness. You remedy eyeglasses, migraine headaches, insanity, anything you want, by remedying the scarcity of communication. And it's a scarcity of communication with living things and living beings and universes.

And when there's too much universe starts to go by the boards, an individual becomes very, very unhappy and the person will exteriorize only if he feels he can better his communication by doing so or if you have remedied his communication so that he doesn't feel it's scarce anymore. And then he will exteriorize because you *lose* communication when you back off from a body. And if you can't lose that much communication, then you don't back off from a body.

You can only *lose* a ridge when you have enough communication to back off from the ridge. You follow me?

Exteriorizing from the body is a process of unlookingness, it is so effective that I can take the process and actually bang somebody out of his head and bang him into a complete hypnotic apathy. I can be so insistent and so ornery that he will do this. He would think he had just better had, that's all. Persuade him to do it and he exteriorizes downscale, way downscale, feels very apathetic.

You exteriorize somebody and he says, "Oh, no, I feel so sad, life is so unhappy." Say, "Go on back in your head. [sigh]" If he started to exteriorize and you stopped communicating

with him ably, he would take this tone drop instantly, because it's apparent to him that he has gone out of communication. So he says, "Don't want anything to do with that, therefore this is not the answer—this is not the answer. Exteriorization is not the answer. You get *less communication* when you exteriorize. I told this auditor about it and the auditor didn't say, 'Okay, fine, gee whiz, my gosh, what do you know about that.' No, he just said 'Yeah that is fine' and went on with the auditing command." And he says, "By golly it cuts down communication." Or he *didn't say a word*—if he didn't say a word, the guy just *bangs* into his head! You got it? He goes into complete apathy.

The basic desire of a thetan then could be said to be not to survive, but to communicate. If his desire is to communicate, then you can remedy anything with communication. Does his desire to communicate ever fold up? Nope.

And anything that is wrong with him, he's not had enough communication with it. There's just never enough communication in any error. An inability to exteriorize itself is an insufficiency of communication and the answer to this is simply communication and Communication Processes, however they are run. They add up to the same thing.

Naturally you have to have reality and affinity before you will consider the communication a communication.

Thank you.



LEVEL THREE PROCESSES

LECTURE 26

A LECTURE GIVEN ON 19 OCTOBER 1955

61 MINUTES

Want to talk to you now about Level Three—Level Three. About time we said something about Level Three. Level Three in Six Levels of Processing, released in *Certainty* magazine, volume (dash), number (dash), (unknown, unknown), but the first time these Six Levels (not Six Basics, but Six Levels) of Processing were released has an indefiniteness on Level Three. And I'll tell you why it has an indefiniteness on Level Three. 2

You can do just about anything you want to do on Level Three because it's a subjective process. The processes of Dianetics were all Level Three processes. Got that?

Audience: Yeab.

So the entirety of Dianetics could fit in there.

Dianetics: Modern Science of Mental Health, Evolution of a Thesis [laughs], *Science of Survival, History of Man* (or its American title, *What to Audit*—should be “What Not to Audit”)—any of those things could fit there in Level Three. So it looks like an awfully vast subject. It looks like the subject of Man himself, his reactive bank and everything else is all there in Level Three.

And we wonder what in the devil we've been doing running around Victoria Station and spotting spots and doing all this sort of thing, because if we were to review the number of words that have been written on Level Three, we would find out to date that it is somewhere in the vicinity of about two million and the number of spoken lecture words on this subject is probably around the level of about three, four million, you know?

Seems to be an awful lot to know in Level Three and the rest of the levels are just nothing and Level Three is the end-all of existence and that's that. And naturally, that's where we ought to stick. And that's where Dianeticists very often stuck and didn't come along into Scientology, because Level Three is so vast. It is a universe of such wide proportions. It has so much time track and so many universes mixed up in it. It has so much variegation and variation and interest that individuals could very well get into it and never get out of it at all and just wander around from engram to time track.

Did you ever hear a musical piece called "Ionization"? I'll have to get the HASI here to have that piece so that you can listen to it sometime. It's an ion knocking around and just going on—you know, knocking around inside the engram bank: *ping, ponk, dup, bop, dink, bonk, thud*. And it's most beautifully characterized in this musical piece called "Ionization." It had been written, by the way, by a physicist, I think, who had gone sane. I've forgotten . . .

- 3 Well now, if there's all of this stuff in Level Three, if there's the reactive bank and the body and subjective universes in Level Three—wow! What a vast amount of material, what tremendous numbers of processes, what awfully complicated techniques you will undoubtedly have to utilize to process Level Three. I feel for you. I feel for you extremely because you probably and undoubtedly will just never get through the material of Level Three and you'll never get your preclear above Level Three and I don't know what—unless I tell you something.

We haven't gotten through Level Three worth a nickel until now. And now we can go through Level Three like—well, hardly like a bullet through space, since there would

still be a bullet and still be space. We can go through Level Three like *babbb* [rapid inhale and exhale].

Now, the best of our processes today are still contained in Level Three. But to get somebody to run one, to get somebody to handle Level Three, to get somebody to come up Tone Scale to a point where he can get into two-way communication has been a very, very arduous task.

And let me assure you straightforwardly that two-way communication, good two-way communication, is absolutely necessary between auditor and preclear before you should have anything to do with Level Three. And you should know it very well—that your preclear ought to be able to communicate with you on any part of it that he runs into and never find the auditor sitting three feet back of Nelson's Monument.

It is a land of many dangers, Level Three, in the subjective reality of the individual—be very difficult to get through it all. It has been. As a matter of fact, it is such a vast land that psychoanalysis found out only one dynamic, only one process to have anything to do with it. And they never made a dent in it. And all the electric shock and the scalpels in the world will never make a dent in Level Three and the material contained therein.

But you as Scientologists can make a dent in Level Three—oh, but definitely. Because the totality of Level Three is there and representing only one thing: a scarcity of communication. And if there is any Level Three at all, it means communication has been just as short and scarce as Level Three exists.

Look that over. The only aberration is a scarcity of communication. The only reason a person would have pictures and subjective spaces; the only reason an individual would have all kinds of indefinable masses, unknown chunks, stuff, things; the only reason he'd ever get off the fairway and into the rough for the engram bank; the only reason an engram bank would have been created and the only reason it got there in the first place is totally

represented by one sentence (even worse than that—one phrase of one sentence): *scarcity of communication*.

And when communication gets scarce and agreement gets scarce, the individual starts building himself a universe that at least he can agree upon. [said in grief] There's nobody else around to mock one up with him, so he'll build one. And what a messed-up, botched-up job he does of it!

- 4 There are three universes—there is your universe, the physical universe and the other fellow's universe. And the reason you've got a universe and he's got a universe that are different and separate from the physical universe is because you haven't talked enough. That's all. That's all there are to it. [laughs] Friend of mine used to say—totally grammatical except for that one slip: "That's all there are to it."

Well, now I've told you everything you need to know. Couldn't possibly be anything else to know.

Yes, there is. There's a "don't-know" to know. And we occupy, now, that eagle-eye position far above the scorched plain below where we can at once assimilate a "know" and a "don't-know." A very peculiar place to find ourselves—to know about not-knowing.

Of course, we're fortunately not in as peculiar a place or more peculiar a place, to not know about not-knowing. That would be a very, very interesting place to be, but I am afraid that we wouldn't fare very well there since there's no communication involved at all.

All right. Now, how does an individual get this much not-knowing in his bank? Well, it doesn't matter at all how he gets this much not-knowing in his bank. His bank is full of it. And we made a boo-boo, a mistake, an error, an omission of magnitude, of grandeur, of stupendous stupidity in Dianetics. We ran out the engram, but we didn't run the not-knowing that went with it. And wherever we had even a vague failure, it was just because we hadn't done that, because the not-knowing is the prior postulate. And if it's the prior postulate, then the knowingness will stick because the knowingness

is a specialized effort to get a universe going. And a person always said he didn't know before he knew. And that's all there is to it.

And for every engram sitting there, there was a not-know postulated before it got there. Follow me? And so these gooey, gooey masses, these engrams, these facsimiles, these black objects and all thisa and thata and the othera that we can tabulate—the overt act phenomena, the DED-DEDEX, the whole track, the space opera, this, that, the other thing—is, each one, preceded by “I don't know.” And is preceded by “I don't know” probably—and I only say “probably” because it probably is “probably”—is only preceded by an “I don't know” because the individual is now going to make another universe. There's nobody there to talk to, so he's going to make something. And he's going to get some living beings in it one way or the other and maybe he can talk to them. What a sorry activity.

But each one of these pictures, each one of these spaces, each one of these masses in the bank is preceded by an “I don't know.” Every picture is there as a substitute communication. An individual is going out of communication with his past. His past is going by from the present, you see. The present is becoming the past. Tickety-tick, now is then. Tickety-tick, now is then. Tickety-tick, now is then.

You're in communication with now, now, now, now, now, now, now, now, which means you're out of communication with then, then, then, then, then, then, then. And in a pathetic effort to communicate with a dear, forgotten, beloved nostalgic past, we mock-up pictures. And in order to do that, we have to say we don't know.

When we tell people to unlook, they become antagonistic because we're breaking their communication lines as they exist with the past. But they only communicate with the past when there's a scarcity of communication in the present. When they themselves feel that there is not enough communication or they can't communicate—that people

won't communicate to them and therefore there can't be enough communication—they start communicating with these pictures which are already lack-of-communication pictures.

- 5 Any engram, then, is a substitute for communication—is not itself communication. Any engram there is sitting there because it has as its first postulate “don't know.” Its second postulate (it's a phony “know”) is not a communication.

So we get an accumulation of all these things. First auditing command that would handle this sort of thing: “Tell me something you wouldn't mind communicating with.” And we don't care whether he spots the environment or spots the past or anything else. We simply let him spot—communicate.

“Something you wouldn't mind communicating with.” And he at least sorts out the fact that there are some things around to communicate with. And all of a sudden he's liable to look up and say, “You.” He's all of a sudden liable to look up and say, “There are people out in the street, right there—communicate with those people.” All right.

Now, a thetan has always been the effect of his own cause. Therefore, it's perfectly safe to run this as a one-way flow. Everything else in the bank is a reverse flow, so certainly this one is a one-way flow. He's waiting for things to communicate with him. Things have communicated with him and so forth and this is what he's concentrated on, mainly. So, “Things he could communicate . . . ,” for instance, doesn't particularly unsettle him. It just balances out this flow, normally and markedly.

So you could run this all by yourself: “What wouldn't you mind communicating with?” It's not brutal. Person would have to be in pretty bad shape to have any trouble with it.

And from this we could get a number of complexities. We could say, “What wouldn't you mind communicating with you?” We could run the reverse flow.

Another complexity, we could say, “What wouldn't you mind”—or we could say, “What wouldn't you mind your body communicating with?” or “What could your body

communicate with?” or “What should . . .,” or “would . . .,” but mainly, “What wouldn’t you mind your body communicating with?”

And we could run it alternately, saying, “What wouldn’t you mind your body communicating with?” “What wouldn’t you mind *you* communicating with?” “What wouldn’t you mind somebody else’s body communicating with?” And we could go out into a bracket, don’t you see? And we could make a complexity there—cover all sides of communication. See this?

Well, this doesn’t get around the fact, one, that these are good processes and two, that the basic process is: “What wouldn’t you mind communicating with?” That’s the basic process. That’s all there is, see. That’s a basic process of Level Three—the basic process.

Now, we look over communication, we find out communication is preceded by an “I don’t know.” So we get an interesting and terrific phenomena. And we can, today, as auditors, handle any chronic somatic that we want to walk into, providing the case is in shape to run Level Three—*brrrrrr*.

Do you hear those brakes squeal, hm? Do you hear that? And when you get tempted to run Level Three on somebody who can’t run Level Three, when you haven’t established the rudiments of session, when you haven’t gone through Level One and they have not achieved two-way communication at Level Two—don’t you run Level Three. Don’t run Level Three unless it seemed to you to be somewhat of an emergency, unless you ran it very permissively and very gently. And the way you’d run that, of course, is: “What wouldn’t you mind communicating with?” Got it?

You just wouldn’t, then, just sail out into a chronic somatic or something of the sort or into a chronic condition and say, “*Bang, bang, zing, boom*. This is auditing.” We sit down, preclear sits down and we say, “All right. Now, do you have any engrams? Let’s run them.” You know? You wouldn’t do that.

We've been studying here for a long time to learn how to get a preclear in session, learn two-way communication with the preclear, learn how to spot spots, spot spaces. We haven't spotted any spaces—that's Spotting Spots in Space, clear up at Level Six. But we've gotten the technologies of spotting people and spotting objects and running something like Victoria Station—things we don't know about people, things they don't know about us. And the reason we've done this is because it is so very difficult to get most preclears into session without these basic steps. These are end-alls.

When you finally have a case which you consider a tough case and after ten, fifteen, twenty hours of auditing you've said, "This is an awfully tough case," you said—huh! Kick yourself for me, will you? Because you didn't establish the rudiments of the session, because you didn't handle the present time problem, because you didn't handle Level One and because you didn't handle two-way communication properly with the preclear. And therefore, somewhere in that bin right there that I have just enumerated, you have made a classical, wonderful boo-boo of considerable grandeur.

You will say, "I just wonder why I just never caught on to the fact that he just was never running the process at all, because he never spotted any of those people, I guess. I don't know because I didn't check up on him. I wonder what he's thinking about while he was doing it?" Get the idea?

7 These levels are simply demonstrating to somebody that there are other communication terminals in existence. Until you've established a tolerance for a terminal on the part of a guy, he's not going to do anything but chew energy in his bank. He's got to know there are other terminals that can communicate with him and that's what you do when you establish the rudiments and handle the present time problem. In Level One, in two-way communication, you've gotten him used to the idea that there's another thetan in the universe.

And when you've done that very neatly, why, you can enter Level Three. But you can't enter Level Three unless he's got some idea there's another thetan in the universe, that's all—somebody live and there's a universe around and it has its base time continuum.

Now, the present time problem has a dual purpose which is on the R corner of the triangle. If he has a present time problem and if you handle it by having him invent problems of comparable magnitude, then he will have something that's terribly important to you: *a reality on Scientology, the subject of his communication*. And if he doesn't get it off this present time problem, then I'm afraid you'll have to discuss with him his engram bank. But don't you run anything—because this guy is so low he would have to get a medical doctor to get him to reach bottom. He's in awfully bad shape.

Well, when I say a medical doctor, I mean advisedly that. He's got to be jacked up in the frame of reference in which he exists, which is MEST. You know? I mean, the guy is probably sick. He's probably got some kind of a disease or he's got something. It's the darnedest thing, but today the case that you can't handle or get some reality with, one way or the other, is really low—either chronically ill—something you must *never* overlook in cases.

And you know, if a fellow has a rheumatic fever, you know that it can disappear by giving him aspirin? And you know that when an individual has a number of odds and ends of bacteriological ills, that he can get rid of them and he can have enough pressure taken off of him in some area or another so that he goes out of pain, at least, and he gets well? His diet is probably all wrong. In other words, his frame of reference of standard agreements of how he should be healed and everything else are being violated if you try to heal him by talking to him, see?

Now, you can do it if you're real clever and you're real smart and you're real slippery—you can just ignore these other things, but it's not a very good thing to do. The fellows that I can't process and make a good gain on are sick. And they're sick as a medical man would

say they were sick. They are sick, see? They're running a low-order fever or they need rest or—you know? You get the idea? I mean, we're not saying "sick in the head"; we mean he's sick in the pulse and the epidermis or someplace. He's doing badly.

You process somebody who is acutely ill, you will learn immediately that somebody could be chronically ill who would then not respond to processing. Because you process the acutely ill, you discover that they don't make any gain worth a nickel. They can't get their attention on you or them. And they kind of seem to plow in and they quit and they do interesting things.

Now, I'm not saying that we cannot process the thetan in this particular regard or maybe we couldn't even effect an exteriorization. Sometimes emergency calls on you to do the most astonishing things and you do them. But they're not the average and they're not the expected thing, you see?

And the case you can't get into some kind of session today, knowing what you know or by discussing Dianetics with him or doing this or that and so on—he's a pretty, pretty low-order character. He's a pretty sick man. He's pretty sick. Certainly his reason is fixated in some peculiar direction or another.

8 Now, we are not now talking about the insane. We could say something about the insane. I will say to you as auditors, "What business have you got processing the insane?" We do not have the facilities. The insane go off at wild angles. They need places where they don't hurt themselves. You have to take it *easy* with them with *great delicacy*. And, therefore, processing without facilities puts a strain and a confusion on the environment which, again, defeats the purpose of your auditing. And it's just for this reason: you need facilities to handle the insane. And at this stage of Scientology, you might have the processes, but you haven't any business processing the insane.

Person comes in, says, "I have a long institutional history." There's a very good chance that without even upsetting your regimen or something of this sort, that you could do

a great deal for them and put them in good shape and so forth—good chance of this. You still have no business doing it. Do you get the idea? Because you should do things effectively and efficiently. You shouldn't do them sloppily. And trying to process an insane person in the average auditing or consulting room and so forth is nonsense. It's not something you should lightly undertake, that's all. This person might be in a state of exhaustion all the time and yet you can't even find out what state he's in.

And unless you have a place to put him where it would be safe and secure, unless you have the proper facilities for taking care of him just as a person who is acutely ill from some fever—probably have some place where they can be quiet and where they can rest and be cared for—insanity, so should insanity be cared for in that fashion. And you just don't have the facilities and so you've got no business processing the insane.

When somebody walks in with a *long* history of institutionalization and this and that, you do not know and cannot guarantee what has happened to this person. You do not know whether you're looking at a hundred and eighty-five metrazol shocks or—you don't know what you're looking at, really.

Processed one in Washington the other day just as an experiment—no processing for fee or anything like that. This person was really not insane, now. Somebody or other had done something or other for him and he was not in bad shape. But we ran out fifteen electric shocks, one right after the other. Well, he knew he'd had fifteen electric shocks, but the last electric shock, the fifteenth, didn't surrender.

And I said, "Aaahhh, what's going on here?"

So we worked on it very gently and very easily and so forth. And all of a sudden, *ping*, it opened up. And he had had a transorbital leukotomy, with the ice pick and all, while he was getting that fifteenth shock. And he never knew it. And neither did anybody else. And yet a close look at him showed what tiny scar there is as a result of this very fiendishly stupid operation, see?

Boy, this guy was being audited by a very good auditor or he might have blown his stack, see? We might have had ourselves a raving lunatic, screaming, out of complete control, nobody to care for him, nobody to look after him, no place to put him, so on.

- 9 This should fascinate you that you are extremely adventurous processing anybody who has a history of insanity—very adventurous of you—not because you can do nothing (you can do something), but because you, at this time, do not have the facilities. And when I say “facilities,” I mean a nice, big, comfortably run, well-financed hospital with the proper beds and the proper attendants and the proper consulting rooms and the hot and cold running nurses and all the rest of it.

Get the idea? And it really is no good for you to go into somebody else’s sanitarium and process somebody for this excellent reason: Did you ever notice the bravery and courage of a dog when he got in his own front yard? Well, you wouldn’t want somebody coming into your sanitarium and processing somebody on homeopathy or something, see? And it works the same way too. And there’s a resentment there and it’s upsetting.

And very often people are quite nice about all this and so forth. But before you get through, if you don’t have the facilities, both you and your entire environment and everything you are doing and every other preclear you have will be enturbulated, because if there’s any denominator to insanity, it’s enturbation. And the people who are connected with insane people are big enturbulators, too. And they just eat up more time and more telephone calls and more auditors’ hours. And it’s all an emergency and it’s always an emergency and *rawr, rawr, rawr, rawr, rawr*.

And you’ve just got no business whatsoever touching the insane as a Scientologist. *You should be too busy making the able more able.* You could cure every insane person in the entire world and you would not have made the world very much better. Remember that.

Here and there, there’s an insane person who is quite valuable and he ought to be salvaged or something like that—that’s still not a good enough argument. So just remember,

if you do it, Ron said, “*Tsk, tsk, tsk*. No, it’s not a good thing to do.” Remember that. Then you won’t say, “Damn it, why wasn’t I warned? Why didn’t I warn my students?”

This has happened in Dianetics—fellow is screaming and roaring and so on—he was brought around in a calm moment by his family and dumped. There was no place to send him and nothing the Dianeticist could do with him. And this fellow’s entire practice, which was a good one, went completely to pieces. Every connection he had went to pieces. Everything he was doing went to pieces.

Three months from then he got this guy straightened out and the fellow, since that time, has been able to sell vacuum cleaners pretty well. He never received a dime for his work. It must have cost him thousands and thousands of dollars before he got through. You get it? There were an awful lot of people that he was processing who were worth a great deal in that community. And he let all those go by the boards.

It’s not just a financial risk. It’s not that you can’t do anything. It’s that one of these days we will have a sufficient cooperation, I am sure, with the people who have control over this sphere of activity; or they will have control over it under our supervision; or we will have control over it under their supervision; or neither one of us will have control of it at all and it will have gone off and is now being controlled by the Druids who have just sprung up in the atomic age—the postbombing atomic age, you know? We don’t care how it is. But the way it’s got to be is that you have the right to do it, the facilities to do it and there it is. And up to that, the devil with it, see? All right.

We’ve got a rock bottom here that we are looking at—that we can do a great deal all the way to the bottom, you understand, as Scientologists, but always within the reality of what we are doing. Please pay attention to that. Our depth of reach is not now measured by what we can do for people technically, with Scientology, as cases, but is limited by the reality of the society itself. You got this? **10**

There is a limiting reality and that reality says that when a man is ill, he should receive medical treatment. And if a person cannot make any gain under the first, lowest levels and activities of Scientology, then the first things you should suspect is some low-order continued illness that keeps him continually concentrated on something and out of communication with you and everything else, because he's out of communication. You see that? And you should recognize, then, that there's a proper thing to do about that.

And then there's the person who is ravingly insane. The proper thing to do about that person is to recognize that they're very badly out of communication and that when they start to go into communication, they're going to go into it with some excitement to say the least. And if you haven't got places to handle it, then you've got no business putting them into further communication, that's all.

All right. So that's the low level of case we're looking at. Any other case—some guy that sits in, he's moderately well, he's not too bad off, he merely has a few chronic somatics and things like this and a black field and he's kind of plowed in, in various directions. So well, you don't worry about this fellow. You connect up with his reality or you reach out and grab this guy and you connect up with his reality on his case and you push it right up through.

And you expect to get quite a bit done and he'll feel quite a bit better. And you start him on Level Three when he knows there's a terminal there to talk to him, when he knows that very well and when a lot of his problems are already gone by these lower-level processes.

Now, do we make clear who we run Level Three on, hm?

Audience: Yes.

Hm?

All right. Now, I didn't mean to go off into a long and arduous dissertation on your rights and wrongs of the insane, but I have yet to see a Dianeticist or Scientologist

practice with success to himself and the rest of his practice on the acutely ill or the insane, understand? I've yet to see this occur—a real smooth gain all the way up the line without a ripple.

Sometimes people come in who have been institutionalized who were not insane and who are not insane. You got that? **11**

Audience: Yes.

So you just flip the coin and takes your chance on these people. Somebody made a mistake, or somebody wanted somebody out of the road. I mean, this happens. Let's be real. But you're still—on that one, still taking a chance. You understand? All right. Mind you, we've had a lot of success on this line.

Now, the acutely ill, again—again, is not within this reach and realm. And why am I telling you about these things when I'm telling you about Level Three? It's because you, as an auditor, will be able to sit there and you look at them and you know their engrams so well. You know exact, the mechanisms. You know just why they're this way. You know how they fit into the frame of society they're fitting in and what's making them sick.

And you say, "Oh, for heaven's sakes, why shouldn't I do something about this, you know? Yeah, why shouldn't I? All I've got to do is adjust the gimmigahoogit, which fits into the other side and so on and he'll be all right."

Yes, that's true. That's perfectly, absolutely true. You know all about it. You could do something about it. This is undoubtedly the case. But he doesn't know that much. You're looking at a chronic, horribly deep, dark state of not-knowingness. You've got to increase his knowingness in some direction or another or he isn't going to go in any direction at all, see?

It's a great temptation to run Level Three on these people. And many an auditor has reached in, not to find that his own hand is stuck—that isn't what happens to auditors, but the guy's hands are now stuck together.

Here is a clock that is already out of gear. Here is a machine that already isn't running and functioning well. Here is something that is already out of communication. And we take a subjective process and all we are doing is crediting the fact that he is out of communication. Because every single item that he has in his subjective bank is there because he's out of communication, so it has as its common denominator "out of communication."

There are two factors which are almost the same factor which are in common to the ridges, the engrams, the internal spaces and all other items contained in the reactive mind. There are two.

From a standpoint of prevention of a young auditor getting enthusiastic—the most important one from that standpoint is that every item in it has this as its fundamental: The common denominator in each one of the items in the subjective mind is "out of communication." And any part of it that you then restimulate puts him further out of communication.

And the most important one, technically, is—the common denominator of all that is "I don't know." That's the most important thing, technically. You've got to get the "I don't know" out, in order to blow it.

So when you restimulate the reactive bank, the fellow may tell you, "I know more," but he'll tell you in a dazed sort of way. He knows more about what? He knows more about being out of communication. All right.

You see where we are going here? I'm giving you these provisos. All I'm telling you is there's a lot of mistakes we've made in Dianetics and Scientology in running Level Three. And now that we've got the way to run Level Three, for God's sakes, let's not make these mistakes all over again, please. You follow me? There's no reason to make them all over again. We know now.

Now, if you want to find out if they are mistakes, go ahead and make them, but know that you are making them. Don't do them accidentally or skid into them, you know?

Nothing wrong with you just going along overtly and making the mistakes that are made in Level Three if you're doing it to see something or to find out something or just to do them. See, you don't have to stand braced against, "This is the most horrible thing." But don't go ahead and do it because you don't know better.

I would say the only wrongness there is, is doing it because you don't know better. All the rest could be assigned to a scientific experiment.

Now, our difficulties in Level Three almost exactly parallel the difficulties that we run into if we try to run Level Three prematurely in a case. The difficulties we run into is that the individual gets into a further not-knowingness and goes out of communication. So therefore a lot of communication, two-way, is necessary and a lot of savvy as to what can lie unrestimulated in a reactive bank should exist too. 12

Do you know that probably five or six lifetimes ago that probably the guy was stark staring mad? He was probably institutionalized—probably down here in Bedlam. He's got the complete set of facsimiles about the whole thing. He said, "I forget." He said, "I've never lived before," with all the facsimiles in his hip pocket, just in case. You got it?

There are as many chronic illnesses in the reactive bank and as many acute illnesses in the reactive bank as the individual has ever been ill in 76 trillion years. And that's quite a few illnesses. So you, my pet, could, if you were a real artist at it, bring a case from Level Three down to [descending whistle] the level between the preclear and the present time problem, see? We just drop him.

The funny part of it is that these somatics don't turn on very chronically or horribly for any great duration. They usually wear off. The fellow simply feels crazy for two or three days and it wears off, you know?

Or like one fellow, he said, "You know, I—I read what Ron said about restimulation, and so wife and I kind of tried it out. And we started into a time when she was sick and so forth, and we ran this. And she could feel all this and so forth. It was very interesting.

"And the next day she felt very bad and so we took her down to the doctor. And the doctor diagnosed her and he said, "This is the most peculiar thing I have seen in some time. Your wife has the measles without any virus being present. Peculiar!"

It wore away in two or three days and she was all right. You understand? Changed her position on the time track and came into present time. But for two or three days she was sick. Do you see this? Do you see this clearly?

- 13 Well, all right. Then let's not you make the extreme error of kicking a guy from Level Three, to which you have arduously raised him by pulling him out of all this muck, back down into all this muck. See, let's not do this nonsensical thing. Don't find a bunch of beautiful insanity engrams and say, "What do you know about those?" That would be cute.

And because I don't want you to do this, I'm going to tell you exactly how to do this. Isn't that pretty good?

Audience: Yeab.

Instead of talking about communication or agreement, we simply ask him what he is absolutely certain of in his own reactive bank. What does he really know about his reactive bank after all? What does he know about measles?

And then don't let him answer and don't go into any two-way communication with him or anything like that. Just say, "You can sit there silently and sort of go over what you do know." *Nnyyaaaab!*

You see what would happen? You would throw the "I don't knows" into restimulation and you would bring in the hot dope right away and there you'd be. Because you're asking him for periods when he was out of communication, anyhow—*really* out of communication. And asking him for those periods, you are compounding the felony by not letting him talk about it.

And people will buy this because they don't know what the score is, just as they will buy a process like, "What wouldn't you mind going out of ARC with?" It sounds

very reasonable. And although I told this Unit very definitely that unlookingness was not therapeutic (told you twice, remember?), there's still a lot of you who are saying, "Well, this is undoubtedly a therapeutic process and I feel better and so forth." You felt better on the two-way communication, not on the process. Most everybody got a little bit antagonistic or upset or unsettled, you see?

Just as I could tell you twice, this—and you would go on and run it and expect some therapeutic result from it (and I'm not laughing at you or anything, because I intended just this very same thing to happen), so you can sometimes tell somebody that some activity with his subjective bank is a very unhealthy activity. He doesn't have to believe you, see, he can go right on and do it.

Well, brother, I can tell you that it's sufficiently unhealthy that it could lay him in his grave. You'd probably kill a man with his reactive bank with the greatest of ease—and so could you. So therefore, you ought to know how to do it. You ought to know how to do it.

Just have him check over a large number of his past deaths without running any of them, any way, shape or form and break the Auditor's Code every time he volunteers a communication about them. He'd be in mighty low condition before you got through. You could do this. You could just set out and knock him off.

You could ask somebody all about a heart attack and then not let him tell you. You could add more "I don't know" to it. You could say, "Well, now, Mr. Smith, you say that in the early part of your life you had bad, bad heart condition. Is that right?" See? "Oh, well, that's all right. You needn't answer it. Now, you—just going over this here—had very, very bad heart condition. And these spells of any length of duration? Well, I'm so sure that they were just standard spells." (He didn't get a chance to answer it.) "Yeah, well, that's all right. We have all that data. We know all about this sort of thing. How did they feel to you? Excuse me, there's the telephone." [laughter]

"Now, you say that your heart was very bad. Well, now, I don't know exactly how these conditions come into being, *ptock*—nobody knows—complete mystery, actually. But I have some medicine here, I don't know whether it will do you any good or not. Nobody really knows *that*.

"Now, did you take any medicine before for this condition, one way or the other? Well, that's all right. We'd have a record of it here in your files.

"Now, we want you to make out a complete report on these past illnesses. Now, just go out into the other room there and my secretary will give you the paper and you can fill all that out and so forth. Good day, sir."

And he goes out in the other room. Nobody gives him a piece of paper—says, "Well, that will be all now."

You know what will happen to this man? He walked in, saw you. He didn't have a heart attack. He'll probably go home and have one. Yet he's been over it for years; he's cured. You got it, hm?

Audience: Yeab.

14 That's how *not* to give an interview.

Well, if you know how not to give one, you don't have to make any mistake on the thing, do you? Well, that's how not to give one. You can take somebody sometime, if you want to and see whether or not this works. Simply interview him on this basis on some illness which you have some idea he had and—you know, some minor thing, something preferably that doesn't amount to much—just check up on him in a couple of days. He'll be sick.

You do your job just right—if you don't let him communicate at all, if you jam his words back down his throat every time he starts to utter them and if you tell him to write the whole thing and then don't let him regurgitate on the piece of paper—if you tell him,

then, that you're going to call him up at nine o'clock that night and you don't call—got the idea? You'd stack these things up. You'd bring on this little malady.

You want to make a clinical experiment, try it. You have the right to. You can cure anything you get him into. And that would be the only right anybody would ever have to do this—that or chronic stupidity, which I don't think gives anybody any right, anyhow.

Well, so why do we run Level Three where we run it, hm? Maybe I'd better wake you up on that. 15

Hello.

Audience: Hello.

Yeah. You all right now?

Audience: Yeah.

Nobody going to listen, right? Ah, well.

Just the thought of this is—the many times this has happened to you, I guess.

Now, there is one key command along this that wipes this out, is: "What wouldn't you mind communicating with?" That's one command—sort of a one command process—and if followed through, it weaves through all the rest of this thing.

Remember that any time an individual has a mass on any subject, he didn't have enough communication with it or he decided not to communicate with it, the fool. But he decided not to communicate with it when he didn't have enough communication with it. You went out to cure somebody of lumbosis and you didn't get enough time to audit him and you walk off from there feeling kind of lumbositic, see?

You processed his hernias or something and you go away and you kind of have the sneaking hunch that maybe you've got them. He didn't get well. In other words, you feel you didn't communicate with it sufficiently. Got the idea?

Audience: Mm-hm.

Now, uses to which this can be put are so tremendous that they just simply embrace and erase the whole reactive bank. And that's about all there is to it. But it's a long process and the not-knowingness could still be on the bank very heavily, although communication tends to wipe that flat, too.

And so, understand, it'd do the whole job, but it'd do it over a long period of time and is the first one that you should tackle and the first thing that you should do, you see?

There's another one. Remember the old list, SOP 8? "What don't you know about it? What doesn't it know about you?" for each item on it, would tackle about every chronic somatic or condition in the bank, selectively—bring them out and tear them up.

But remember that all these things have something in common. They are pictures in spaces. They are masses. But pictures in spaces—and the spaces themselves are in the pictures themselves, aren't they?

Therefore, the common denominator of the reactive bank, as given in *Dianetics: The Modern Science of Mental Health*, is pictures. And we run across about the horribly hottest process that anybody has ever invented and you'd better not run it until you have an awful grip on this situation because it's so hot that the guy only has to articulate the question and it starts running on him. And he'll sit there in a sort of a daze as the thing goes by. He won't get a single item to answer you for some time.

Now, you got that phenomenon? So it's not really a comm lag at all. It's an action period, see? Zoom, zoom, zoom, zoom. "What don't you know about pictures?" and, "What don't they know about you?"

Dreadful process—has to be run with tons and tons and tons of chronic somatics, but it licks the bank. Now, there are other things and other ramifications on it and we will examine them and so forth. There are no great liabilities on it, however, if you do your job well and keep it in Level Three. Good two-way communication—individual gets too groggy, you end your session by just making sure he's in present time. You got it?

And then there are three processes now for Level Three and one of them is: “What wouldn’t you mind communicating with?”—which, remember, is a long one, but it’s positive gain all the way. See, that’s a long process, but it’s positive gain all the way.

Now, to just get rid of the bank or get the postulate out of it or clarify something or do something, you could run the old SOP 8 total list of items. They’re just an enormous list of aberrative items. It’s not necessarily a complete list, but it’s certainly got lots of things in it. And you would simply ask the individual, each one until it was flat, what he didn’t know about it and what it didn’t know about him. You take each item on that list in SOP 8 and that’s a long list. You’d run each item flat. And you would knock the bank into an interesting state of collapse.

But the preclear would be in pretty good shape if you did this—certainly not in bad shape and certainly not in bad shape if you interspersed it with periods of “What wouldn’t you mind communicating with?” See? Certainly it would be leveled out if you did that, wouldn’t it?

And this last one is the killer. It, again, is a one-shot process on the reactive bank and it is one of these murderous, shotgun, violent processes and very possibly would have to be run one way or the other, in any event, or something like it, before you could really say the case is done. But is best run exteriorized—best run exteriorized. Oh, you could still run it interiorized. And that is, simply, “What don’t you know about pictures?” and, “What don’t pictures know about you?” “Tell me something pictures do not know about you.” That’s the other side. Remember, pictures contain the spaces and everything else. And remember, *Dianetics: The Modern Science of Mental Health* is the true map of the reactive bank. And you’ll destroy it and the masses and ridges and so forth just go zing, bang.

Now, there is an interesting way to clear somebody. But remember while you’re doing it that it’s a beefy process and that you had better occasionally run “What wouldn’t you mind communicating with?” Or maybe, occasionally, you’ll have to start him in at the

bottom all over again. You're now clearing him when he was a Greek. And you didn't mean to get into this at all, but there it is. Get the idea?

Audience: Yeab.

17 Now, as pictures start to turn up, here's a great oddity: He likes them. He thinks he doesn't, but he likes them. So, if you start to handle pictures on a basis of "destroy them," you could say "Hellos" and "Okays" to pictures—a very specialized process.

Or you could say, "What don't you know about that picture?" providing you did this, if you please: When it goes away, you have him get it back. And ask him again what he doesn't know about it, and what it doesn't know about him. And do that till it goes away. And then you have him get it back. And then ask him what he doesn't know about it, and what it doesn't know about him.

And when it goes away, after you've done this two or three times—you don't ask that and then have him throw it away, you understand. You just ask that, and it goes away. You have to ask it maybe five or six times, both sides, before it disappears the first few times. And it goes away and he has to get it back. You have him get it back every time. After all, he gets very relaxed about the thing.

And if a sudden explosion occurs and it disappears utterly, you have him get it back until he can take it or leave it or throw it away and so on.

Now, above all of these processes in Level Three—they are all very workable, you understand—above all of these processes is another process which is simply intended to increase the individual's ability to tolerate stupidity. And that is: "What wouldn't you mind not knowing?" And that is simply a tolerance process—increases tolerance.

But in view of the fact that there is no liability in the physical universe except that liability which is mirrored in your engram bank; in view of the fact that there is no stop or break of communication in the physical universe except that stop or break of communication in your and the other fellow's engram bank; and in view of the fact that

in the absence of the engram bank, there is no liability to living and there is no guilt and there is no upset about your past deeds; and in view of the fact that in the absence of the engram bank, you're a good guy—looks to me like you'll have to tear it up a bit, huh, now that we can.

And there's several ways to tear it up, as I've said. And the last way I've given you also tears it up: "What wouldn't you mind not knowing?"

But interspersed and interwoven with all of these processes would have to be the first process I gave you, which is "What wouldn't you mind going into communication with?" And when all else fails and you seem stuck and the tricky thing you were doing did not materialize and you find your preclear lying on rock bottom, you ask him, "What wouldn't you mind communicating with?"

In old-time auction bridge, in case of doubt, lead trump. In Level Three, in case of doubt, ask him, "What wouldn't you mind communicating with?"

Thank you.



THE PC'S PRESENT TIME PROBLEM THE BODY

LECTURE 27

A LECTURE GIVEN ON 20 OCTOBER 1955

60 MINUTES

Good morning.

Audience: Good morning.

You had a lecture yesterday on Level Three. Level Three has to do with the reactive bank. Level Three is subjective processing—very, very important that you understand this level. But more material has been written on Level Three than on any other single item in the entirety of Dianetics and Scientology.

It was the confusion, the upset, of Level Three which first and foremost called our attention to the aberrated condition of Man and to the various problems which he faced as an individual and therefore on all dynamics.

We have already talked concerning the levels below Three and we discovered that in order to run Level Three, we have to have an excellent orientation on the part of the preclear.

Level Three could be dedicated to the real present time problem of the preclear. And it will amaze you to know that the present time problem of the preclear is not his reactive bank. Present time problem of the preclear is not the fluctuation of pounds sterling or

dollars tin on the world financial market. The present time problem of the preclear is not, "Will Sadie marry me?" The present time problem of the preclear is not: "The I Will Arise Society is making vast inroads upon the I Will Not Arise Society." These are not his present time problems.

He'll tell you so. You'll say, "You got any present time problems, huh?"

He'll say, "Uh—yeah."

And you say, "What?"

And this character then tells you—this guy then tells you, "Well, I'm overdrawn slightly at the bank." *This* is his present time problem? No.

Of course, you're a good fellow. You're a good fellow. You're nice. You say, "Well, that's fine. How could you tackle it? How could you do something about it?"—some such phraseology.

You might even ask him where it is. You might even go so far as, if it were resistant, to ask him to imagine a problem of comparable magnitude and then ask him how he'd tackle that one. And when he can tackle that one successfully, then bring him back and have him tackle the actual problem. This gets his auditing on the road.

But—*but* this is *not* the present time problem of the preclear. This is a bit of meringue which has dripped off the plate onto the carpet. That's all.

The present time preclear problem is a body and that is his present time problem. And this body is fully equipped with a reactive bank and that is the body's present time problem. The reactive bank of the body is not the present time problem of the preclear, and that is what has made Level Three so utterly and completely deceptive. This is why Level Three has been so resistant.

- 3 Let us take up the problem of ownership. If you can establish the proper ownership of any item, it will vanish. If you can establish the proper ownership of any consideration, it will vanish.

How do you run Ownership Processing? I refer you to the PABs. The crudest way to run it: “Get the idea you own it, that your body owns it, that your body’s pictures own it, that your body’s pictures own your body, that the problem belongs to you, that the problem belongs to the body”—anything of this character, of course, will as-is this material.

But that is a poor process. It’s not a bad process, but a poor process, because it does not give the preclear power of choice. It overrides power of choice.

If you ran the process this way, you’d probably get a lot further. You could say to him, “Who do you suppose owns it? Who do you think owns it? What do you think owns it?” See. And this restores, to some degree, his power of choice. But what do you know? Some people are in such foul human condition that they are not at any time capable of this much power of choice.

And they’ll say very intelligently—as they look at you, they’ll say, “Huh? Ownership . . . Let’s see. Who owns it? Let’s see . . .”

And you think, “Well, they’re scrounging around,” you know, “trying to find somebody who owns it.” That’s not the case. They’re trying to figure out what your auditing command was. Trying to figure out the Korzybski’s of the word *ownership*. Isn’t it funny that the word *semantic* is so close to *somatic*?

Anyhow, when we have a preclear doing this, actually it’s a mistake to run this Ownership Processing on him at all. If we have to overcome the preclear’s power of choice in order to run Ownership Processing, we are, then and there, possessed of a preclear—and we should recognize it very clearly—who is not capable of running Ownership Processing.

Funny part of it is that it will work on him. Now, that’s what’s idiotic. But it doesn’t do him any good. Matter of fact, it reduces his power of choice.

You say, “Get the idea your body owns it,” and “Get the idea your pictures own it and your pictures—it owns your pictures” and so on. If you had to do that, you shouldn’t

have been running it, see. Tests demonstrate this. Yet this is a process which belongs in Level Three and is a fascinating thing.

You can have a preclear owning various *parts* of the problem, you know. Get it running Ownership Processing on parts of the problem or all of the problem and as-ising various factors connected with the problem. And this is fine. This is fine.

But if you have to tell *him* to get the idea of who owns it, you know, "Get the idea of your body owns it" and so on, you shouldn't have been running it. If you can't run this command on him: "Now, who do you suppose owns it?"—and he can't grasp that, then he is in poor condition.

Well, if we look this problem of ownership over, we discover at once that there is one very large misownership sitting right there in front of you, in your presence—a body. And that is an interesting fact because it's a problem in misownership. He says, "This body," says the preclear, "is I. This body is me. This body is my name. This body . . ." see. Only, he doesn't put it that way. He said, "I don't feel well today." Get the idea? "My face," he says, "feels hot." *Nyab*. "My leg has a pain in it. I have a pain in my leg. I have a muzzy feeling in my skull." See? And that's a continual parade of misownership.

And thetans have long since recognized this as being for the birds. So, you know what they've done? They say, "You shouldn't speak about yourself all the time. It's impolite." And they invented a lot of other reasons, but the basic reason why they object to people using the first person singular is that it's a misownership and they know that it gets you into trouble and they're trying to help you out.

- 4 Funny part of it is, almost all the mores which exist in the race are an effort to assist you. This is very funny, but we look at them as an effort to knock us for a loop. They say, "Why don't you make nothing out of yourself? I'm going to be nice to you and make nothing out of you. I'm doing the best thing I can for you. You're a jerk, you're stupid,

you're no good, you should be cut down to size" and so forth. Well, the guy is trying to exteriorize you and get rid of your present time problem.

The actual basic motive on all these things is one of the most interesting philosophic excursions which you ever wish to take. What is the actual motive? Knowing Scientology, what is the actual motive of insults and taxation and automobile accidents and stupidities and blunders and so on? The actual motives of these things become very curious.

Now, actually, the body is helping you out all the time too. And see, just like the government tries to help you exteriorize by making nothing out of all your MEST with taxation, you know, so does the body help you out by giving you a terminal for people to talk to. Isn't that nice? Because you're a terminal and you're visible and you become known and your communication becomes much better.

And when the body fails of this purpose, it tries to make more terminal. And that is the reactive mind.

Now, just in case that one went by too quick, let's take a look at it now. The body is trying to assist you to be a nice, visible terminal. You have really a hard time talking to people when they don't know who they're talking to and so on.

My problems of trying to learn how to squeak louder in open space are interesting because there's no terminal for anybody to squeak back at. I was three feet back of Don's head the other day, several thousand miles away and he was being very stupid about the whole thing. I mean, I burned a hole in his shoulder slightly and tried to attract his attention one way or the other, but he was fairly sure there was no terminal there, see? So I says, "Ho-hum," went down and looked at the book inventory and came home, you know.

But, you know, not anybody in that office—and these people are all very good friends of mine, you see, all very good friends of ours—and not a single one said, "Hello, Ron," not one.

5 Now, there's a bit of tumult in Australia—new frontier lands. When they are denied the flagrant use of pistols and so on, they're liable to resort to mere confusion. And the Australian scene, as usual, is a little bit tumultuous—nothing very terrific. But all I'd have to do actually is talk to these fellows. I know where they've gotten to—some rag has published a story about one of the auditors down there and it's upset people—bit of entheta, you know?

And this auditor was stupid enough to disobey the Code of the Scientologist and he let his fellow auditors down. He disobeyed the Code of the Scientologist and gave a newspaper interview. And he gave a nice interview. There was nothing wrong with it. But, of course, newspapers can't duplicate and they're not a communication system. They're a miscommunication system.

And the other auditors got upset with him and so they're arguing back and forth about who's processing who and somebody has consented to be processed and—you know. This kind of an enturbulence, by the way, could be expected after somebody has let down his fellow players, see. I mean, here, the rest of the team wasn't there while this guy was giving this newspaper interview. That is to say, he wasn't thinking about anybody but himself.

And then all of a sudden every auditor in the place is smacked flat by this violently vile, untruthful story in a magazine or a newspaper called *Truth*. And every letter I get from Australia (just currently)—is quite interestingly and entertainingly—spells this “Truth—huh!” [laughter] And well, there's an enturbulence, see?

And actually, all that would be necessary is just to get the boys to talk this over. And this one guy that did this thing—all he did was give a newspaper interview, but get him to say he was sorry and he'd try to make amends for it and just damp the turbulence out. And let's get a show on the road.

In other words, I'd very much like to talk to these fellows, see. I'd very much like to talk to them. And I was looking at one of them—the worst offender—the other day and he didn't say hello or anything. Get the idea?

Actually, I was more there and more alive, you understand, than when I'm monkeying around with a body. But there was no visibility. See, I was out of agreement. Follow this?

Audience: Yeah.

So, the body is trying to help you out. It's giving you something for people to talk at, see? And people feel comfortable when they see a body and they see you. This guy has got two arms and two heads just like me and there he is and I can talk to him. I know to whom I am speaking, you see? I have comfortable reality here. And this is fine.

And a body is not a problem as far as that's concerned, but a body becomes a care by marrying one to the economic world because a body has to be fed, clothed and sheltered. It has to be cared for. You can't leave it out in the damp. You leave it down in the railroad yard for a couple of hours lying across a slag heap of old coal or something of the sort and you pick it up and it's all dirty and you have to send it to the cleaners. And in order to have its clothes cleaned, you have to have so many pence, pounds, krobotniks or marks, you know. And in order to have it—give it a bath, you usually have to have a room and a bath or you have to have a few pence in order to go into a place that sells baths, at least, to clean this body up. It doesn't automatically brush itself off, you know.

So it marries one into the economic system. And the economic system is not necessarily a communication system. All of the government, again, could be figured out to be doing you a big favor by making money scarce and so forth, see—make you work harder, make you more interested in life.

So, here we have this body operating first as a terminal and then, in less optimum condition, as something that connects one, over and above his power of choice, you

see, to an enormous number of communication lines. It connects one to too many communication lines very often.

6 But what happens to this body? What happens to this body and how does it really start letting you, a thetan, down? Hm? How does it start letting you down? It's when it has not served its purpose properly. It has not served its purpose properly as a communication terminal. Got it? That's when it has let you down. And at that moment it starts picking up a reactive bank as an apology for having done so. No thinkingness about this—it just starts to pick up these things.

Now, if it consistently and continually lets you down across a long period of time, it will gather ridges. It will try to become more a terminal. And the only thing really wrong with a body is that it insists that if it wasn't talked to for you, it then must be, perforce, too small or too invisible or insufficiently this and that. And so it tries to be, for you, interesting. And it has various definitions of what's interesting.

I call your attention to some beggars I have seen from time to time, and I'm sure you have seen from time to time. And they have an idea of what's interesting: running sores and missing legs, you know. You could say, "No, no, *nyow, nya, rran, rrow.*" Well, they think that's interesting. And sure enough, they do get a few coppers. Matter of fact, beggars in some parts of the world cultivate diseases, sores, withered limbs. They manufacture these things in children and so on, just in a frantic effort to make that body a good communication terminal.

Now, we don't see any real villainy in this—no real villainy. It's an effort to be interesting. And we have a process which is the lower harmonic of Level Three and it is a Two-way Communication Process. Now, you can run any kind of a process on two-way communication. You can take any type of auditing thought or command or computation and by phrasing it on a very calculatingly careful basis and keeping it off of a steady duplication, we can talk about it to the preclear.

And talking about this, we get running it with two-way communication. We don't mean, then, auditing it on a Level Three repetitive duplicate command basis, see. "Tell me an idea you haven't had today. Tell me another idea you haven't had today. Tell me another idea you haven't had today," you see, would be the Level Three method of running it. And you'd say to somebody, "Is there any time today, you haven't been having ideas?" And you'd talk about it, see. Got it?

All right. The entire subject of communication is quite interesting in this regard: that an effort to have communication, an effort to provide thought-to-be-necessary elements of the Communication Formula is the prime motive behind all shapes, forms, behavior, significances and conditions. 7

If you look at life that way, all of a sudden a great deal of understanding will dawn if it hasn't already. Fellow is going down the road and he's going *gluppety glump* and we look for the deep significance of this and so forth and the reactive bank says, "The real significance of this, is that he is a . . ." Let's say one has had training in some old-time thing—"he is possessed of genies and this is what's making him go *gluppety glup* that way," you know. "And he is actually being monitored at a distance by the I Will Arise Society," or something, you know. And get—you know, big significance.

Well, that is a low-order compartmentation of the actual reason—the low-order compartmentation as it runs in a very complicated way. The engram phrase—he is as he is because of the engram phrase. Actually, that's a nearer reason than people had before, see.

But what about a more sweepingly basic reason—a more basic reason than this? Well, the one that's closer to understanding would have to do with understanding it with communication or by communication or through communication, naturally, because of the ARC Triangle.

All right. We say, then, he is doing this in an effort to have communication. Yet we've seen men back up from the fire with great speed. He's trying to save the mock-up

(it's all the way you look at it), but he's trying to save the mock-up so he can have further communication. He actually is not expressing a non-communication with the fire. He seems to be. But he knows that if he goes poof, the ardures of getting a new mock-up are such that he would be out of communication for some little time. He doesn't want to be out of communication here, there and everyplace else, so he doesn't burn himself up.

It is not, however, that he is completely allergic to the idea of being burned up. Some thetan looks this over and he says, "You know, that is not a bad idea to drop a mock-up in a fire. It'd certainly make things interesting and maybe make the kids laugh like hell. But it'd be an interesting thing to do but—I'm short of terminals, I'd better stay away from that fire," see.

- 8 All right. Some squirrel is going around in small circles and he's writing off of an engramic command that says, "I must criticize" or something, and he's just writing, you know. And if he'd happened to gotten himself associated with Tum Biscuits or something like that, he'd be criticizing Tum Biscuits. If he'd gotten himself associated with the navy, he'd be criticizing the navy. And if he'd gotten himself associated with the—oh, an office that sells peanuts by the shipload or something, he'd be criticizing that. In other words, that's just the way he goes, you know.

And he gets in our midst and he must criticize. So he goes, "*Yappety-yappety-yappety-yappety yap.*" But the funny part of it is, he doesn't think there's an intention there, so he's trying to give us an *intention*. And he knows an intention is necessary for communication, so he discusses an imagined intention. Ah, this is wild.

But you look this over. You look at these squirrels and they're just dreaming up wild intentions. They can't conceive of the intention we have because it doesn't lend to communication as far as they're concerned. They have to get a communication intention which they conceive to be fit for communication.

Now we go into acceptance level and so on—their idea of what is a good discussable intention. What is an acceptable intention? How could they go about playing a game with us, in other words?

And they would say immediately, “Well, it has to be a bad intention. And if it’s a bad intention, why, then, of course, I can play a game with them.” And so they just work like mad to make players out of us, you see, so that they can have some communication, which is real funny because none of these people have any least idea of what anyone’s intentions are.

You can stand right in front of one of these people and say, “My intentions are to train a number of auditors in my area so that we can put together a clinic and with a little bit of procurement line, start to make people well.” And you say, “That’s my intention.”

And they’ll stand right in front of you and they’ll go figure-figure, figure-figure, figure-figure, figure-figure, figure-figure, figure-figure-figure, see. You get the idea? And then say finally, “Probably . . . train a number of auditors, probably not really training the auditors. Uh—real intention there is probably something different.”

Now, they don’t have imagination enough, maybe, to really imagine a fine-feathered intention such as the overthrow of the North Korean Government, you know. “He’s training in order . . .” you know. And he doesn’t have enough intention to make it real romantic and real ratsy because this is above his level of acceptance, you know.

Actually, he’s looking and he finds a no-intention and he says, “This is intolerable. Maybe there are no terminals there and therefore no intention—no communication. And maybe there’s no intention because all these good intentions are probably impossible and nobody can discuss them anyway.”

“So let’s put an intention there, for heaven’s sakes, you know. And then we can talk about it and talk with them and everything. So we’ll have the intention that they’re really doing this because there is a big scarcity of sex and they want to rape all the women

in town. Yeah, that's a good intention. Yeah, well, that's discussable, sec." And they'll suddenly lay this intention on you, sec.

And there you are sitting there with this. You say, "Well, this is the nuttiest thing I ever heard of, sec—nuttiest thing." Well, what do you know? You're discussing on that line. It worked to some degree. You wouldn't talk to them. You would not talk to them, you see? And if you wouldn't talk to them, they forced you to talk to them. They gave you an intention which you then had to discuss. You get the idea?

Actually, the number of motives which such people have are very close to zero—very, very close to zero because they're not very active communicators, oddly enough. You'd hear them mostly because they upset you. But the world at large does not hear them. The communication line which they're riding on is your communication line. They're the static on the communication line.

They can't be on your communication line—it's not part of their communication. So their effort to have communication is to put a few *brrrrs* and scratches and *yeaks* on your actual signal. And this is parasitic communication.

And where people are unable, themselves, to communicate, they start mocking-up intentions toward the two terminals that are communicating. They start throwing things around so that they can participate in the communication too. But, of course, usually the best they can do is a parasitic communication. It's quite an interesting fact.

9 Now, all of these principles are extremely usable. But individuals will try to remedy the scarcity of any part of the Communication Formula by any way, shape or form that they can. An aberration comes in when they try too hard.

All you have to do is remedy some part of the Communication Formula too hard and you got aberration. See, you conceive it's missing (maybe it isn't) and you decide to remedy it (and maybe you didn't have to). You got it? And then you assign a value different than the actual communication value and you've got an aberration—full blown.

It's very easy to understand this. Here's the reactive bank. It is there in an effort to make the communication terminal communicate more—makes it communicate with the past and the future and so forth. It is complicated by the fact that some of its apparent activities are actually the activities of the machinery of you, a thetan, see.

So, actually, not *all* of the activities of the reactive bank are the activities of the body terminal; they may be your activities as a thetan. And in each case, an effort is being made to remedy the lack of a terminal which you, a thetan, have. And one of those lacks is a terminal.

And so you get your own machinery going in such a way to stack up energy on you. And when it's stacked up thick enough and heavy enough, why, the idea is it'll be visible. Maybe it is, maybe it isn't. You'd have a terminal—kind of a crude way to make one. All right.

Now, the present time problem is a body which has failed too often as a communication terminal and which is supplying *miscommunication* in an effort to be more of a terminal. And it conceives itself that it isn't big enough and it isn't chunky enough to command attention and stop lightwaves or something and so furnish an interest point on the communication line.

And so it tries to tailor itself up in different ways and manners to make itself far more interesting. This makes pain no less painful; this makes an aberration no less an aberration. And the body, however, has an autonomy in this activity to which a thetan objects. And the more he tries to restrain this autonomy, the worse the reactive bank gets.

The reactive bank of the body is possessed, kind of, of a belief that it must be getting criticized and therefore it must do something different and more commanding of communication. And when you say, "command respect," when you say, "command attention," when you say, "command interest" and so forth, you are simply saying, "command communication." And if you translate these various things over to command

more communication, why, you will be able to work out a great many little riddles of human behavior and activity which seemed to be puzzling before.

The man doesn't throw himself in the fire because he wants a communication terminal. Not because, as the physiologist (let's not dignify them by calling them psychologies) the physiologist studying in the field of the mind believed that the instinctive reaction to pain was the sole cause of people yanking themselves away from pain. And they put it all onto an instinct and made it all indefinite, you see.

- 10 You know, they say, "Man has an instinctive dislike for pain." If he has such an instinctive dislike for pain, why is it that a thetan is always standing gloatingly over some body in agony, see—saying, "Well now, 'Maybe I could do something about this' is a good alibi, but, as a matter of fact, *man*, look at that sensation! Here, I've been kicking around in space for the last two hundred and eighty years and I haven't really been convinced that there was anything to look at, at all—and look at that body writhe."

Now, this may be antipathetic to you, but if you want a proof of this, there is a process which is quite interesting that doesn't need proof on it. You have a thetan waste pain. You just have your preclear waste pain in brackets. And you have him waste pain in brackets for a while, and all of a sudden he will say, "*Yubabb! Abbbb! Pain!*"

You know, pain is a difficult subject because if you have too much pain, you can't have any communication at all—you have distraction. If you have just enough pain, you have communication.

The problem of most bodies, in terms of psychosomatic illness, is having just enough pain. And they manage to monitor this very easily. It isn't any question of tolerance for pain. What is just enough pain? It's enough pain not to entirely immobilize one or interrupt his goals, but to command interest and communication during moments when no communication from other live terminals is possible—fills in the breaks.

So that you could say that an individual has been alone too long—would finally have a great deal of somatic, see. He's trying hard to get enough subcommunication in this form. Follow me?

Audience: Yeah.

Yeah. Well, we haven't any real quarrel with the body, you see. It's trying to perform its job. If we had different ideas as to what is communication, if we have different (markedly different) ideas, we have the difficulties of agreement. And when nobody has any agreement on what is good communication or communication ability, then, if you please, he makes some wild tries.

There was a cavalry officer once who had an idea that he must be out of communication and he'd been a general hero. He'd been a hero of a war. He was known as The Boy General. He was a fabulous character and after the war was over and after the fight was won, they retired him from service.

Nyaabbb—no communication. He went back to a quiet town. He sat there. He didn't have anything to talk about. A lot of his old cronies would drift in and they'd fight the war all over again. But that wasn't communication—not the way his taste had been cultivated.

And so he moved hell and earth—you couldn't say heaven and earth and still speak of a war department or war ministry—he moved hell and earth to get himself back on active duty. And they sent him back on active duty. And he got into an area where the tribes were a little bit upset.

And this character was trying too hard, see. He'd been out of communication for a while; he lost this communication. He was trying too hard and he wanted to make a big go for it, you see, a big stab at it. He wanted to provide communication there which would really be communication. He went off on a couple of campaigns.

First of these campaigns—mild amount of communication resulting from the thing but not enough. And *his* aberration—now, he was just trying too hard to be a communication

terminal. And so he set his command on a hilltop and he got about seven thousand tribesmen firing at him and three hundred cavalrymen. And he got himself massacred most gorgeously through a series of tactical blunders that a child out of West Point would never have made—tactical blunders from a to izzard.

You say, “Nobody could be this crazy.” He walked himself into a perfect position. He sent out no forward scouts. He didn’t estimate the enemy. He didn’t scout his position. He didn’t make sure of any reinforcements. He didn’t even know whether he had any communication lines back to the main command. He knew nothing. He established nothing. He, all of a sudden, with three hundred cavalrymen, attacks head-on about seven thousand fully armed, very able warriors. Of course, he got himself wiped out.

Well, people are still talking about this character, so he wasn’t a total failure. But I’m ruining him now by omitting his name, see, because he was a problem in miscommunication.

You see, he’d been without communication for a long time and he’s got to make a *big* try for it. Now, I don’t know what communication became to him, finally, but probably a bullet. The oddity was that the tribesmen respected him and wouldn’t kill him. He had to blow out his own brains with all of his men dead around him—fantastic story.

12 How a man with as brilliant a career as this could suddenly turn up as a little bit worse than a plebe at the military academy is a huge mystery, unless you know about communication. What the devil possessed this man?

Well, if you find out a game is a game and an individual is going ahead and playing the game and so forth, that’s all right. But remember, this game is played with communication. And where an individual has had a tremendous scarcity of communication he, then and there, has this terrible thing occur to him: that, afterwards, he tries too hard along the lines of communication and he doesn’t believe the communication he actually gets and he doesn’t think the communication which is actually available will surfeit his demand for communication. And this is what happens. And when a body gets aberrated, it has

simply gone on that channel and there's no other channel for it to go on. And I'm very sorry that we could add a tremendous number of significances to the whole thing, but when we deal with this in a finite echelon, we discover that all that's wrong with any preclear is that he hasn't had enough communication—simple.

And you say, "But yes, this fellow is flinching back from this horrible, incipient gout." Sure, he's flinching back just enough. He went down to the pub one day and his cronies were sitting around and they didn't pay any attention to him. Nobody even said hello. They were absorbed in something else.

He felt lonesome that day. If he'd gone any other day, it might have been all right, but that day it made an effect on him. They didn't talk to him. Nobody talked to him. So he said, "I am not a terminal. I wonder what their idea of a terminal is."

And unfortunately, in the conversation one of them said, "Well, you take the squire's gout . . ."

So he says, "You know, that's a terminal. People talk to or about gout. Hm!" A week or so later he is down with gout. He himself of course doesn't remember where he heard about gout. But he's got a terminal he thinks is acceptable.

And finally, they say down there at the pub—they say, "I wonder where the major is." "Well, he's got gout. Haven't you heard?" They're at least talking *about* him.

Finally, one or two of them drift around while he's sitting there in an armchair with his foot propped up and they say, "Well, how are you? How you doing?"

A little law comes in here: *If you can't be talked to, at least be talked about.* Got it?

So the fellow who rides to his death realizes he can't be talked to but he thinks, "Well, I can be talked *about*, anyhow." Get the idea? He's talked about now because he has gout.

Maybe the people who came to see him, came very rarely. He really cut his communication lines. He doesn't get down to the pub anymore. He doesn't talk to people anymore worth

a nickel. But he knows he's being talked about: "Poor old Major. There he is up there, he—just living too high, I guess, and he got all this gout."

Gout, has now become less fashionable. Gout is not something people talk about as much and it isn't around. There's hardly anybody gets gout anymore—fascinating, isn't it?

13 Fashionable subjects of conversation—and under that topic you get epidemics. Poliomyelitis became fashionable because the president of the country had it. And it is growing so fast that it has increased five- to seven-hundred percent in the last twelvemonth in spite of the fact that a new serum to kill it forever has been invented.

The real disgrace of Salk polio vaccine is *not* that it was balled up and held back from manufacture and caused a few cases. That is not its disgrace. The disgrace is that the publicity resulting therefrom, you see, brought about a mis-idea, you might say, in interest of keeping a society going, as to what was a good communication terminal. It's a child with poliomyelitis. He can't be talked to, so he can be talked about.

We wonder why children get ill. Why do children get ill all the time? Why do they get sick? Well, they're trying to create, in themselves, at least something to be talked about. There's got to be some communication around here someplace, see.

Now, it isn't that the communication is necessary to as-is the ridges which they've accumulated through a lack of it. I want you to get that very plainly, because most of you have that idea as an auditor—that the communication is there to as-is the terminals which have accumulated too much mass and that the thetan wants communication to as-is these terminals or some such thing. That is not what this is all about.

There's more mass accumulating so he'll be more of a terminal. And when your child comes down consistently with poliomyelitis, measles, scarlet fever, whooping cough and so forth, we can immediately assume that he has not been talked to enough. This is what we assume. And so he's fixing himself up so he'll be talked about. He's going to make an effect. Why does he want to make an effect? Communication.

Now, I went into this one time, collected a few case histories—fascinating case histories—fascinating. One of these case histories had to do with a little boy who got along fine—didn't really have a sick moment until he was about four and a half years of age.

And he was raised in a rather large family. Noise, commotion, confusion, and people were always coming around and saying hello to him, you know. And he was saying hello to people and he didn't get kicked in the teeth all the time. He was just getting along fine.

And all of a sudden, his parents went some distance away to a very quiet place where they knew nobody. And from four and a half to six—when was the next time he connected with a family and his own family, you might say, and was getting talked to again—from four and a half to six, you never saw such a parade of illnesses in your life. It was just one thing after another.

Now, we run these things out as engrams; we find out they surrender very poorly. Why do they surrender poorly? The individual is not sure that a communication can exist. So he at least wants something there to talk about. He's at least got the engram of the illness left. He can probably turn it on again with the greatest of ease.

It's a hard job getting sick, you know. And every once in a while a thetan trying to do one thing overshoots and miscalculates and he gets too sick. And that's a mistake. And then is when he comes to you and says, "Hey, give me a hand. I skidded." Get the idea? He put himself too far out of communication in an effort to be talked about. He too greatly immobilized his terminal. He can't get it around enough. He's overshoot. He's tried too hard.

Like The Boy General that gets himself and his troops slaughtered on a hilltop, he's standing up there listening to the redskins screaming and he's saying, "I'm not sure that I want to be talked about in this fashion."

One of the most terrible things that can happen to anybody is to go too far and then find out he can still communicate. That's a very rough, rough thing to do. People,

to a large degree, bring their own ills upon themselves—to a large degree. But they are assisted and the whole thing is compounded by the assistance of others who, of course, want a nice sick terminal too, to talk about.

And so people misintend various things, one way or the other, and they get things cluttered up and upset. But to understand the motives of someone, you'd have to understand not only the motives of his body, but the motives of all other persons with whom he has associated with regard to him and his motives with regard to them.

And so we get this interplay and the way we would analyze this would be desire for communication and then we would write, "desire for communication." And then we'd have one little tail going up and, opposite that line at the end of it, we would have, "desire fulfilled" and another little tail going down from the line, "desire for communication." And this would be "desire unfulfilled."

And we would classify, then, the rest of this behavior under these two headings and we'd split these headings up and so forth and we'd have a philosophic machine which would analyze personal and human relations. They'd all be analyzed on the basis of too much or too little communication.

15 We, ourselves, recognize rather clearly as far as our motives are concerned—these motives may or may not be exact as I state them. But it may be that a great many of us have looked around the society and recognized something very interesting about this society: that it has tried too hard to be individually interesting so that it has, to a marked degree, dropped out of communication with itself.

It is not in good communication at this time on the Third Dynamic. There's been a solidly recognizable communication break on the Third Dynamic. The more machines we get, the more debility we get, the more individual privacy we run into, you know—more seclusion, why, the further out of communication we are.

Do you know, once upon a time, if you were to take a buggy and an old nag and have gone from here to a town in the north, boy, you would have been talking half of the way. See, you would have been talking to the guy riding the hayrick. And you would have been talking to the fellow walking along and you would—conversation, conversation, you know—communication, communication, communication.

You were traveling fairly slow. People on foot could have walked alongside of you and talked to you. You were making so little speed that you didn't mind stopping. The difference between an old nag pulling a rig of one kind or another and an old nag stopped was so imperceptibly the same that you'd just as soon stop.

Furthermore, you'd see people going your way and carrying a bundle or something and you'd say, "Throw it in the rig. Come up here." And the guy would sit down. "Well, where you going?"

"Well, my name is Jinx. I work over here someplace or another. How are you doing? That's a nice nag you got there," you know. Conversation pieces would immediately show up—the surrounding countryside, their personal possessions, their motives, a new song, somebody else, you know. This sort of thing would have been a continuous stream of communication.

Now, you jump in your car now and drive to a small town in the north. And I will give you, with no reservation, a five-pound note for every person that you will talk to between leaving and arriving. And I probably would only be cost about ten pounds. You probably had to stop twice for gas, see?

So we get into sort of an idea that communication is nonoptimum. Well, we're being fought by, in this effort, a terrifically *overevaluated* effort and *overtrying*, on the part of machinery-advertising.

Now, you take these advertising agencies down here, they're working day and night to throw a people out of communication with people. Only they don't recognize it this way; they're just trying to be talked about.

These TV sets that are on—*yappety-yappety-yappety-yappety-yap*—are the most interesting thing you ever saw. You used to be able to go over to somebody's house for a sociable evening. You'd sit around and chew the fat and discuss and throw away various items and objects about life in general.

Now you go over next-door and they've got a program on and they're all sitting there in the half-light with the screen bright and they are, you know, "Sh-h-h," you know; everybody is looking at this thing. And the horrible part of it is that the actors on that screen are not there, see. They are not there to receive any plaudit or communication from you.

So communication must be considered to be so impossible now, that one is starting to communicate with the terminal—not the live object or being, see. He's starting to communicate with the terminal and he thinks this is communication. Well, it's all right if he considers it's communication but it's—looking at a TV set is something like sitting down and inspecting your engram bank. You see why? I mean, there's no live terminals in it. It's just pictures.

Well, that's better than nothing—better than not having any engram bank. Well, I'll tell you something that's much better is to have a live terminal. And then yourself, be sufficiently adjusted with regard to receiving and giving communication that you don't now start playing the game—the only really fatal game in the entire society: "The most interesting thing to do is to hold myself out of communication."

16 The executive with the tremendous office and the much more sizable waiting room who keeps you sitting out there, not because he's busy, not because he is involved in appointment, but just keeps you sitting out there to impress you how important he must

be—the dumb fool. See what a dopey thing he's doing? He's cutting his communication lines in an effort to have more communication at a different strata, see, and with a different terminal approach.

Such a man must perforce feel a great inadequacy in himself. He must believe that he would have to at least have three-and-a-half heads in order to be talked to at all. You see, if his computation is: "If I am very, very, very important to all of my clients, therefore, they will talk to me. So the best thing to do in order to accomplish this is not to let them talk to me," well, you see?

There's another "importance" thing, you'll run some preclears and you'll find out, "Who could you really talk to?" and they will name off the crowned heads or the rulers of Earth and that's it. You know, they couldn't talk to anybody else—crowned heads and rulers of Earth. You ever run into this one? Importance. Well man, it's all right for him to have this idea—nothing wrong with that. But the number of crowned heads he's talked to recently are zero.

You could ask, in Level Three, a great number of questions, then, which would resolve a great number of problems. And you just take the Communication Formula, including interest by the way (which is a little bit different than intention, it should be in there), and you would just ask what is really this, that or the other thing. "What do you think is really a good communication terminal?" "Tell me a very fine intention that could be used in communication. What kind of an intention could you dream up that would be good for communication?" You see. "What distance would communication be possible across?" You know.

And you just improve all of these ideas just on a Straightwire basis—you take the whole Communication Formula "What could you really duplicate?" In other words, "What could you be?" Slight difference, but more or less the same result, see?

And you just take all of these and you would be able to hit on the head every single aberration that you would face. The individual would all of a sudden give you some *wild answer* that, under old-time processing, we would dig an awful long time to come out of it, see. He'd give you some wild answer that actually nobody could live with.

He thinks it over, "Now what is an intention that's worth talking about? Well, there aren't just any. There's just no intentions except maybe . . ." and here's his last intention, his last ditch, ". . . burning down houses. Now, that's worth talking about—burning down houses. Yeah, that's a real good intention to talk about. That's a fine one. Gee, you could talk about that for a long time! Yeah, going around—particularly with people in them!" The only conversational subject so valuable that he never talks about it himself until you really ask him, because you'll as-is it.

17 Now, conversely, you have an individual spot missingnesses in the Communication Formula, spot no-intentions, you see, or anything like this. This is not very good, by the way, but it's better than nothing as a process. "Spot no-intentions, no-terminals" see. "Spot," and above that, of course, "no-knowingness" which is the subject line of communication.

But the oddity is that the terminal and its condition is, for this society at this time, the determining influence of communication. And therefore this makes the present time problem a body.

Now, you take all these considerations about communication and you'll find out the body is simply trying too hard to measure up to all of them. And when it gets all the way along the line—it measures up to all of these things—it thinks it's succeeded. It couldn't possibly have succeeded all the way unless it really was able to obtain and receive good communication.

So therefore, any Level Three process which improves any part of the Communication Formula is, of course, very, very valuable. It's a good process.

But terminals are a central fixation in this day and age and people think of terminals as being the most important thing. They won't talk to you while you're hanging in midair. A suspicion that you are there is not enough for them to suddenly come up and say, "Hiya. Hiya, Bill or Joe or Ron," see. It's not sufficient.

And this being not sufficient, we get into a very bad condition. People are, therefore, always trying to adjust these terminals, feeling something is wrong with the terminal. And so today we find people, knowingly or unknowingly, continuously adjusting their reactive banks and ridges because they know something is wrong with the terminal. And that is the present time problem of the preclear.

Thank you.

Thank you.



AN UNDERSTANDING OF CREATIVE PROCESSING

LECTURE 28

A LECTURE GIVEN ON 20 OCTOBER 1955

61 MINUTES

All right. Here is a second lecture this morning of October the 20th in the year after Dianetics, 1955. 2

Want to talk to you concerning the third level of processing, use of Creative Processing therein. Oh, you're getting interested.

Creative Processing raises its ugly head again after all these years, huh? Well, it's just about time that we understood what was going on in Creative Processing.

Now, I've told you right here in London—I've told you right here many times what the score was with regard to Creative Processing. And that score was an interesting score. We didn't know why it was working. And I told you that. I said we didn't know quite why Creative Processing produced the immediate and direct result which it did produce. It just happened, I used to say to you, that if you keep a fellow mocking things up (two or three here can remember that)—you just keep a fellow mocking things up, why, after a while, why, he'll back out of his head.

Well, we understand this now, showing that we are getting places. Our understanding is rising on a rough little point like this. We had a lot of significances, you understand,

that we could have thrown into Creative Processing. We talked about these significances. But the real fact of the matter was—is we didn't know quite why, if we had somebody going on mocking things up endlessly, he would finally exteriorize. Well, I can tell you the answer now so fast you ought to be able to have gotten it before I tell you.

3 You know about—if communication is the most important corner of that triangle and if you have to have a known terminal in order to invite communication, a scarcity of terminals, then, is absolutely necessary in its remedy if we are going to have an individual back off from a terminal. We have to change his mind about terminals. And so Creative Processing works. We simply have somebody mock-up enough terminals and it works.

Now, you believe that Creative Processing can only be done by people who can do mock-ups. That's not true. We have exceeded our own understanding and it's very, very interesting. In fact, it is fascinating to discover that an individual can always mock-up what he is mocking-up. Got it? Q and A.

He can always get a problem of comparable magnitude, can't he? Well, he can always mock-up a terminal of comparable magnitude to himself, providing you modify the statement with this: comparable to his *idea* of himself. Consideration is the important thing. So, he can always mock-up a terminal comparable to his idea of himself. And this is the basis and keynote of all mocking-up.

Now, it's fascinating to understand, after all this time, that anybody can do mock-ups if he can receive an auditing command. Now, I don't care how black is his field or how green are the shooting stars that keep going by or how utterly nothing some of the areas in the mock-ups seem to be, he can always mock-up a magnitude of terminal comparable to himself. Why?

He knows he can have that terminal. So, of course, he can have another one like it. And he can have an infinity of terminals like that one. So, perforce, he must consider that the terminal he mocks-up is within the realm of his ability to mock-up.

And in order to understand Creative Processing, it is only necessary for you to understand what a mock-up is. A mock-up is any object located in space or absence of space, which represents with solidity any idea a thetan can have. And it can be mocked-up with or without energy, or with or without space. Gee, that's broad isn't it?

Funny part of it is, that the mock-ups your preclear is able to mock-up, if he is able to receive an auditing command, will have both space and energy. And he *can* mock-up both space and energy and therefore a terminal, *if* you understand that the mock-up is simply symbolic of an idea he is capable of himself having, assimilating or understanding. And you have him mock-up any idea in space and mass that he himself can clearly, with great certainty and reality, understand and he will have a clear, certain and real mock-up just like that. And this is the darnedest thing you ever wanted to see.

You have an individual mock-up an unknown confusion as something he has never mocked-up before and he nearly always can hit it right on the head. And you just have him go on mocking-up unknown confusions. Not unmocking them—devil with trying to unmock them. Skip them. He won't unmock terminals if he has too few terminals and that is all there is to an inability to destroy in terms of Creative Processing. Any time he can't get rid of a terminal, you say, "Well, he just doesn't have enough terminals."

Let's get the idea of abundance clearly and at once and forevermore on the subject of communication. Communication is a process toward abundance. It is not a process toward create, change and destroy. 4

These points on the curve—the cycle of existence: create, change and destroy—come about only when an abundance can be established. And I refer you to some of the earliest material on this subject: scarcity and abundance.

Scarcity is understood by the idea of abundance, though there is nothing but abundance. Scarcity is understood by an idea of abundance—so there's nothing but abundance. This is fantastic, but true. There's no such thing as an end or surfeit point to terminals. There cannot

be too much real communication. There could be too much non-communication. But there couldn't be too much communication.

Therefore, there cannot be too much *any part* of the Communication Formula. Let's take the whole Communication Formula as given in *The Creation of Human Ability* and add to it that little factor of interest which, by the way, is covered quite adequately in Route 2—interest and disinterest.

And we look across it very nicely and very neatly and we discover this fantastic thing: that there can't be enough of any one of those factors. These are infinite-series factors. You never have to run, then, a reverse flow on any of these factors. You never have to run an end of cycle on any of these factors.

You can use these factors to run out ends of cycle, but as far as the factors themselves are concerned, there cannot be enough terminals, enough intentions. Of course, you say, "For heaven's sakes this is ridiculous." You look across there at all those troops, you know, there's eight thousand men in the enemy army and there's six of us. "Looks like too many mock-ups to me from where I sit." Well, it's too many mock-ups for the situation, but it's not too many mock-ups for communication.

Now, we're not trying to engage in slippery logic, but let's take a look at this logic. It means that these mock-ups in their numerousness, all out of communication except in a deadly sort of way, are going to wipe out all our communication terminals because you can't have one of those terminals as a communication terminal. And that's all an enemy is: it's somebody we cannot have as a communication terminal. We cannot use that enemy as *our* communication terminal. And if we cannot use him as our communication terminal, he is, there and then, an enemy.

And a person has as many enemies as he has people he cannot use as a communication terminal. You want to know how many enemies your preclear has and he probably doesn't know himself. He just knows they're vast. You just start asking him this question,

“Now, who could you use as a communication terminal? Who would relay, at least, a thought of you? Who would talk about you anyhow?”

And the fellow gives you a *nyaaa* and *tbud* and so on and he couldn't use this one, that one.

“Who could you use?” Expand it, don't contract it. Don't run, “How many *couldn't* you have? Where *can't* you communicate?” See? Don't run these things. “Find people you couldn't use as a communication terminal,” that's a *horrible* auditing command, see? Because, it's a lie. It says that there is a finite number of terminals. And that is a lie.

The number of terminals are infinite. The number of intentions are infinite. The number of communication particles could be infinite. The number of causes could be infinite. The number of effects could be infinite. The number of distances and the lengths of the distances could be infinite. Anything—anything you want. But it's all infinite. It goes toward abundance and any time we try to run communication on the basis of scarcity and shortage, we get nowhere and the preclear bogs. And this is an immediate analysis of all processes.

If you look at a process and you say, “This, once upon a time, was considered more or less workable”—was it or wasn't it? Is it or isn't it? You don't have to test it, you just look it over and say, “Does it favor an abundance of communication?” And if the answer is no, it was a bad process. That's all there is to it.

Exteriorization is good because it guarantees an abundance of communication, but will not take place if an individual does not have an idea of an abundance of communication terminals. If his abundance is so short that he can only have himself as a communication terminal, his body—he calls it “himself”—why, then, of course he isn't going to exteriorize.

But if there's one other person in the world that he might be able to use as a communication terminal, even to the point of merely getting this person to certainly and confidently relay a communication—and even much lower than that, if there's anybody in

the world that will talk about him, bad or good—some slight chance that exteriorization could occur.

But that chance is improved to the degree—now let's go back up that scale (that's a specific scale, by the way)—let's go back up it. Furthest removed—people who would talk about you, bad or good. Next point on the scale is people who would relay with certainty communications for you or about you. And the next point *up* the scale would be, of course, terminals you could actively utilize in communication.

Now, when we increase those abundances—that's fine, but all we've got to do is increase the *idea* of abundances because all we're trying to do is change the preclear's mind. We're trying to get *him* to change his mind. We're trying to get him to assume greater *power of choice*.

5 Now, there is another scale which is the Third Dynamic Scale: Number of people who will *talk about* things. Now, this, oddly enough, is not number of people participating, see? Number of people who will *talk about* things. They won't go to the game; they will talk about it.

Number of people who will actively sit there and watch the game is the Third Dynamic parallel to this other curve.

Number of people who will participate in the game. See, that's the parallel level. And that is as good as it's abundant.

And that is what you object to on the Third Dynamic—that one, there are damn few participants. Below that, we're getting quite a few people, true, who will watch a game, but with no great interest. And three, we're objecting to the fact that people don't even talk about it, see?

And when you get a scarcity on that line, then a group such as ours starts to get active in the society because a scarcity of communication has been invented—too many stopped lines, insufficient amount of communication. Third Dynamically, then, we don't have

a communication availability. And not having that, why, we say, "Let's put people in communication." That's about what it amounts to.

Actually, we do sense this fact: Once the Third Dynamic has arrived at the level of hardly anybody playing the game, just a handful of terminals present (even if they are terminals) even able or willing to watch a game, and people not even talking about the game that's going on—when we arrive at a certain make-break point on that point, we have succumb—we have the desire to chuck it all and get another mock-up in the hope that it will be a communication terminal. But, oddly enough, no security that another mock-up will ever arise. Boy, if that isn't an apathy about communication, see?

We have a thing called an atom bomb. We're not absolutely sure there's going to be any Earth here in thirty years. There's no certainty at all that there will be an Earth here in thirty years. But we do know of one communication terminal called Earth and we're certain of that and we don't get off of it mostly because we don't know of any other planets. Now, if we'd start chalking it up amongst us, we might be able to get a couple other planets around that we could hazard the existence of and so forth, but no great certainty on this level.

Now, we've moved it up to the Sixth Dynamic and what's your scarcity of communication on the Sixth Dynamic? It's just scarcity of planets. We know one certainly that can serve as a communication platform, you see, or a terminal for sun rays and so on.

But move it up to the Eighth Dynamic and there's hardly anybody here could discuss intelligently or with certainty the existence of other time continua than the physical universe. See this? We're pretty . . . "Ah, that's real unreal." I mean, is there any other universe but this physical universe?

And we kind of get the idea, "Well, look, it's occupying all the space. All the space there is, is physical universe space," you see? "So where would any other universe be?"

6 That's a scientific idea, by the way, that all the space—if you looked for another universe, why, you'd find something inside this existing space. You doubt that? Do you know that they've changed their nomenclature in the last ten years? And their word *universe* now means a series of galaxies. Were you aware of that? A series of galaxies visible from a telescope—with a telescope.

Now, if that isn't the bending around of a word, it just isn't even vaguely factual that this is its definition. But a *universe* for our purposes and our useful purposes would be a time-space continuum. And you could have an entirely different space. It would not necessarily be in conjunction with this space or in this space or outside this space or anything else. It's just an idea of a different time continuum. You'd have another universe and that's about all there is to that.

But to people who have lost their power of choice under the onslaught of the law of conservation of energy—Newton's law of interaction—that loses one his power of choice, by the way. You should be aware of the fact that Newton's law of interaction is an expression of the overt act-motivator or DED-DEDEX phenomena.

"For every action, there is an equal and contrary reaction," is a physical expression of the fact—if you do something to me, something is going to happen to you. This gets more involved. If you do something to me, the same thing will occur to you. See, that's the interchange of communication there in an effort to keep a terminal.

Well, these laws have bogged down this idea and so if an individual thinks (get this as an overt act)—an individual thinks a thought of another universe which is outside this time continuum and he therefore expresses another universe and he's going to cost somebody finite understandable communication terminals, somebody in his activity is liable to flip over to that other universe, you see.

7 Could be said the main goal of this universe or this Earth, certainly, or a thetan, could be the establishment of the optimum communication situation. That's the level he seeks.

And for every man it is different. It is the establishment of an optimum communication condition.

And from man to man we get this terrific individuality of opinion on what is the best communication intention, what is the best terminal, what is the best distance, what is the best cause and what is the best effect to effect communication. And no matter how it looks at first glance, every living being has arrived at and is seeking to maintain something within the range of his optimum idea. There is something within a range. It is maybe not the best; it's maybe not the worst. But it is in range.

He has a gradient scale from the way things are to the way they should be. And somewhere on this gradient scale he would consider an optimum condition to exist, but it is within his finite understanding. He says, "People should not talk all the time about their illnesses." In the same sentence is assumed people have something else to talk about, see? So he's somewhere near optimum and he's merely trying to adjust life to a better optimum.

When the revolutionists of France come and take over and everybody likes from strawberries, they have promised a new world order. And they get the communication condition which they, in the past, have found optimum. Hayseeds in their hair and patches in their pants—that's a good terminal.

So we get that the French emissaries of the Napoleonic era—very good representations of what the worst-dressed man shall wear. It was not really a revolution against the aristocrat. They simply sought there a better level of communication terminal. They got it.

Now, women are more anxious about this than men. And they change their fashions more often. They're trying to reach more narrowly a good communication condition. So they change their mock-ups all the time by changing their clothes and so forth.

Men have a greater tendency to go off in another direction. They want to change the particle. The woman likes to change the terminal. The man wants to change the particle

of communication. He varies in his thought on this between—he varies in his thought—are handshakes, hearty slaps on the back, communication particles, see—fists, bullets, bombs. And he's always changing his particles. It's quite curious. He's changing his particles all around. He's also, to some degree, changing his mock-up around, but he has a tendency to kind of insist that the mock-up be sufficient. These are merely philosophies, however. They're merely ideas and they are certainly subject to change.

All right. We can have a society where men are trying to change their mock-ups all the time and women are trying to change their particles. You know, they have printing—they have printed calling cards and they're always changing their calling cards around and changing their note paper and doing this and doing that. Or changing their particles, so we could get the Amazon type of society where they're shifting things over to spears. Now, is the spear the best particle? No, this year we're using arrows. No, next year we'll be using slings—small stones. People are seeking the optimum particle.

8 Well, now, it is the concept of any nation engaged in war that it is unable to communicate, because it is being opposed by people who insist it doesn't communicate and do an analysis on the Third Dynamic of the situation. Follow me?

So, we get a nation like Russia today insistent on getting a more certain terminal everywhere. The anxiety of any politically active nation which is seeking to spread its political philosophy by any means whatsoever, fair or foul, into every other nation, tells you that they are having a hard time trying to communicate with other countries. And their solution to it is to make everybody just like themselves, see?

Now, this is the way we go about it then. We find Russia out of communication. Who the devil wants to walk across all that snow and ice to talk to Ivan? See? They've always had trouble communicating. As a matter of fact, it gets so cold that when they step out into the cold, the lack of heat takes the warmth from their bodies, swish, see? Get the

idea? In other words, here's an enforced outward communication without any choice of their own.

The Russian is real interesting. He's real interesting as a personality. I don't know if you've ever known very many Russians, but they are interesting personalities. They mirror the effect of severe cold. They mirror the effect of distant cultures—being out of communication with them. They picked up the entire French ballet one time and moved it lock, stock and barrel straight into the capital of Russia. And now we have Russian ballet. But they snapped that terminal in, probably in some kind of an effort to talk to France. You see?

They have learned and had, at one time or another, two or three languages as their favorite court language. It's never been Russian. Well, they know Russian doesn't communicate with Italy, see?

Here's an anxiety about terminal which is very interesting and it's expressing itself in the world today in various ways. It's quite interesting that it expresses itself so forcefully. It's an anxiety about communication. They are too far off from optimum. And they are making a savage effort to get back to what they consider optimum. But when they get back to it—what was their idea of an optimum communication terminal? One of Napoleon's emissaries? You know, these guys never bathed from one year to the next. Their red, white and blue ribbons had soup and wine stains on them. They smelled. Their idea of a terminal is something very weird. Much worse, by the way, than the Hitlerian emissaries that were dashing around Europe. You knew they were coming because of the sound of their boots. Napoleonic emissary, you smelled him long before he got there. Quite interesting.

When they retain or regain complete freedom to put up a terminal or establish a communication line, what is it? And when you face a revolution and have to throw your chips in on one side or the other of this revolution, you just pick out the side that has

an idea of communication terminal closer to yours. And you will be less disappointed. There's nothing like being overjoyed because of a revolution, but you'll be less disappointed.

There's many a stupid rich man sitting around the world, supporting subversive organizations of one kind or another because he believes honestly the world would be better off with this. And he reads their idealisms. And then one day the revolution takes place and he finds out this wasn't his idea of setting up a communication pattern of terminals or intentions or anything else. And he's shocked and horrified and he also gets shot. But these fellows are around doing this, you see?

- 9 So we have back of the actual activity of communication—the idea of what communication is. And you, as an auditor, should *never* miss that. You have your idea of what an optimum communication setup would be. You've probably never articulated it. If you did, you'd as-is it and change it, very probably. But you have pretty close to a good idea of what you consider an optimum communication condition.

Your preclear sits there with probably an entirely different scale of values on exactly the same factors.

Now, less your values but more his values of what is optimum communication are arrived at by having been made anxious about and being driven out of communication. And his first communication values will be diffident. If he's a 1.5 or something like this, they'll be solid—all values of communication are solid.

The way to really make a communication would be to kill everybody off and have some lumps sitting around, see. Just delete life from the whole thing. Well, this guy would be crazy, of course, if he had such an idea. It's hardly a communication idea, but he thinks that this is necessary to get communication. Now, he's never taken the second step: *then* to whom would you speak?

You could absolutely murder a nuclear physicist—murder him. He would go batty right in front of your face if you could get to him and really put the idea into his skull, as a

relay from you to him. You'd probably have to say, I don't know, eight or nine thousand times before he'd finally say, "Oh, there's somebody talking to me," you know, "that isn't MEST."

You could say, "You've got a very successful bomb but to whom are *you-you* going to talk after it's used?" Idea has never occurred to him. Who is he going to talk to? Where is he going to find a terminal to talk to?

If you got that idea through to him, the man would say, "Nyaaa! Hm. To what am I supporting now?" He's supporting a wipeout of all communication terminals and factors. He doesn't even believe he's a ghost. He doesn't even believe that he can exteriorize after this explosion. He has no knowledge of the mind at all. What complete depth of no-communication is his "optimum" communication?

Now, we assume that he must feel, to some degree, that he is assisting communication by knocking everybody out. He must assume this. Of course he's sitting way back, taking no responsibility for any of the forces who will ever use the bomb. He's "just a scientist" and he "just works it out," see?

What a guy. You talk about an ambulant zero. Well, what's his idea of communication? He does have an idea of communication. The oddity is it's a talk about horror—inventively. It's not a participant; it's not even a spectator. He'll never be there to see the bomb go off. He can't imagine this. He's certainly never going to be the guy that sets it off. So he's a talk-about-horror case.

And if you publish enough newspapers in a land and give them enough complete license to print nothing in the paper but their idea of what communication is (which isn't an idea), they'll eventually educate a lot of people into the fact that talk about horror is the only line of communication possible.

And then somebody of course can go on and create all the horror they want to. And we eventually wipe out the talk-about-horror thing, see. We even wipe out the guys who

were just talking about horror. There's nothing anybody can do about this horror; they just read it in the newspapers.

- 10 You know, I seriously doubt—seriously doubt that 1/1000 of the newspaper stories printed have any truth in them. I don't think these situations exist. I, too, have watched a city desk at work.

In comes a reporter; dog has been run over. Next thing you know, there's a small boy that had a dog run over. Next thing you know, why, somebody has just villainously run over a small boy's dog. And we get this corn built up after a while to a point of where it's a story under the apt tutelage of the city editor.

There's a guy and a girl and they're kind of fond of each other and they've been associated with each other for some little time in a professional capacity and they've got an apartment and they've had this for a long time. Of course, every other man and woman in the society, one way or the other, has not necessarily Second Dynamic liaisons, but certainly friends of a very intimate nature outside the sphere of immediate marital activity. See, this would be a nutty society if every time you got married, you immediately had no other friends but your wife or your husband. I mean this would be real dopey. Of course that's the end product of the propaganda of certain churches. They believe this should occur.

But, anyhow, this couple have gone just a little bit further and it's not anything that isn't being done by 90 percent of the people reading the newspaper or some dumb thing like this. And there's a divorce being filed by the spouse of one or the other of them who's a pretty aberrated character. And we hear about this, see. This situation, which is actually possibly tailor-made so that a divorce can take place or something of the sort. "Where do we read in the paper—drool, drool, drool, 'Love nest raided by police,' slurp, slurp," see? Then we go and manufacture the whole thing, you see. We're getting it done.

Except the paper doesn't know it's lying. And that would be a delusory state. And I have not gone so far as to say the papers are psychotic. I merely say they should all be in institutions. [laughter] Delusion—instead of reporting things, you delusify them. Very few people are crucified by the press; they're delusified by it. Anyhow—horrible pun. Anyway . . .

Here you have, then, an education about talk about horror. Let's talk about bad things. Let's stand way off over here someplace in the corner with no responsibility for anything that's going on and talk about bad things, see? Now, let's not do anything about this. It's not anything we can look at. We'll read about it or talk about it and that would be all, you see. **11**

Now, if a people have that as a fine idea of how to rig up a communication line, then the other dynamics are going to suffer markedly, because what will happen? There's nobody left on deck. And after all, after a while, everybody is over talking in the corner—all the people that are over talking in the corner about these horrible bad things, suddenly discover they aren't standing on anything and haven't got any bodies. And boy, you talk about a mystery.

Now, they can't even talk to each other about what a mystery it all is. Follow me? See, it all snuck up on them and it wasn't anything they had anything to do with, you know? There they stood with a smoking gun in their hand with no responsibility at all: "I wonder how that thing went off!"

Nevertheless, even their goal is an optimum communication—modified by the existing communication. Now, let's take up that. Every idea of optimum is modified by the available. And people will take the available in lieu of the optimum, but will try to make the available more closely approach the optimum. And you can tell which way their optimum is with the greatest ease by finding out which way they're trying to put the available.

And it's very good, you see. I mean, you could simply say the available—what are they doing with the available communication? Well then, their optimum is either north or

south of this. If they're trying to suppress or knock out the available communication, then their idea of communication is some other idea. We'll just not be adventurous and say it's so-and-so and so-and-so unless we inspect it a little bit. It's just some other idea of what communication is.

And by the way, that other idea will contain a modification. And it will contain all the factors, by the way, without any modification, that are listed in *The Creation of Human Ability* and in *Dianetics 1955!* It'll contain all of these factors, but they've got an idea of how each one of these factors should be in order to produce an optimum communication.

And this is almost *never* subjected to test. They have not found out that it will or will not work. It is simply an idea of how these things should be.

So if they think you talk too much or that you put out too many ideas and that sort of thing, then their idea of optimum communication is south of yours. That's all, see. It's just, you don't have to analyze it any further; it's south of yours. It's not necessarily more succumb than yours is, but it's certainly south of yours. It might be that they have some kind of a bug like this: "Only men are communication terminals," see? This would be an interesting bug, wouldn't it? And let's say you're a woman. Well, obviously, if you are a woman and only men can communicate, then you, acting as a communication terminal, are to be silenced. You get how selective this could be, see?

12 Now, people have large assorted opinions of who and what should operate as a terminal—in other words, who should talk and what should talk—who and what should operate as a terminal. And this modifies their entire idea of communication. You'll go into an army, you'll see some of the darnedest things, you know? You want to get around and look at this because it presents a new view to you. You'll find an army or a people or something of this sort, totally possessed of this idea.

They will say, "Well, only my officer talks for me." And they're perfectly happy if their officer talks, see, for them. If their officer talks, then they are aware of having

communicated. There's nothing wrong with this at all. Whole armies and people have this. But they themselves won't talk. In other words, all their communication is channeled and they seem to be perfectly satisfied with this.

Their communication terminal, then, is not the body, is not anything which they themselves have, but it is something which is granted over to something. Now, that's a pretty wild idea, isn't it?

Well, it's just what you're doing with a voice box. That's just what you're doing with the idea of the brain and the voice box. Got it? I mean, that's just what you're doing. You're perfectly satisfied if something talks for you—if you never talk, something talks for you. You say, "Isn't that cute? Mock-up is talking down there. I'm perfectly satisfied." Same thing as a whole lot of communication terminals standing around saying, "Only my officer can talk for me," you see?

Now I, one time in the very, very back jungle depths of India—one time, was astonished when I tried to communicate with a very wise and holy man that I had heard about. And I was trying to communicate with this fellow and I was doing fine except for this—the terminal was, well, a person I guess you would consider his chamberlain—and the communication particle was a small boy. And the communication was a note in the same room. All people were present. And I was interrupting the living daylights out of the communication line. I didn't have a small boy to take the note from the other small boy and I had no chamberlain to read the note and, as a result, we were practically totally out of communication. You understand?

I mean, the wise man would sit there and think a thought. And his chamberlain would kind of pick this up in thin space in some fashion and then he would write it down on a little piece of paper one way or the other and give it to the small boy. And the small boy would put it on the end of a little gold wand which had a slot in it and he'd put that in and he would come across and he would hand this to me.

I would say something to him—he was deaf, dumb and blind. I mean, he didn't know what was going on. There was English around there. It's no esoteric language. It was a perfectly good English. And I would have to write down some other note on this note and put it back in the cleft stick and give it back to the small boy. And the small boy would walk across to the other side of the room—a small room, too, by the way—and give it to the chamberlain. And the chamberlain would read it and he'd kind of think a thought. And then the wise man would sit there and ponder for a little while. And then the wise man would think a thought of some kind or another and the chamberlain would kind of pick this up out of thin space. And we were going through these communication vias.

Only they were doing it badly. And they were a little bit disturbed and they were a little bit upset. And I never knew until I began to know a lot about communication and so forth, what disturbed them—was nothing really disturbed them of any kind whatsoever. It wasn't the questions were disturbing to him. They were rather sharp and close—not about their identity or something of this sort, but just about some facts about existence.

And the only thing was, is I should have had a small boy there with at least a silver stick—preferably a silver stick so you could tell the difference between the terminals, you see? And it should have had a cleft in the end. And the other small boy should have come over and stuck the stick—in my little boy's wand. And my little boy should have come back and seen my gun bearer, or something of this sort, who operated as chamberlain. And the gun bearer should have read the thing and then he should have thought about it. And then I should have sort of interpreted what the gun bearer was thinking about. And I should have turned around to him and sort of given him a little nod. And he would have written something down on a piece of paper. And he would have put it into the small boy's stick. And the small boy would have walked across the middle of the floor. And the other small boy would have come up. And they would have changed the note in the ends of their two sticks. And he would have walked back to the chamberlain.

And the chamberlain on the other side would have taken it away from the stick. And he would have read it and then he would have thought a thought. Now, this is real wild, see?

But actually, when two people are talking, that's what's going on all the time. Which **13** is what's worrying some of you right now.

If you make somebody go through the exact motions of the Communication Formula, duplicating each step, getting every single consideration—the consideration to talk, the consideration of what to talk with. You get the idea. It drives them wild.

But what are you doing but being a wise man sitting back from something that thinks, picking up the thoughts from this thing in some fashion or another and then thinking the decisive thought and then telepathizing this thing. The first time I ever hear a thetan muttering in English with sound waves down to his voice box to tell it what to say, why, we will omit this telepathic step.

Here is not just telepathy, but here is the total evidence of telepathy for us that anyone would ever need. You don't have to discuss "Does telepathy exist?" What you should discuss is why doesn't it exist. Why isn't it sharper and why doesn't it exist better and why isn't it better channeled, since each one of you must be totally capable of using telepathy.

You see, it isn't really that you hear a thing anywhere because, in the final analysis, there is no place for the sound wave to arrive to go across the gap between the chamberlain and the wise man. In any event, you're going to have to pick up some kind of a telepathic impulse from the last piece of matter that could resonate because none of *you* resonates.

In other words, there can't possibly be a communication system between living beings without telepathy being employed somewhere or another. Then why, in the name of common sense, do they use all of these vias in order to accomplish a communication? Do they have terminals? Do they have this? Do they have that? Why do they use all these things? To have communication, of course! If you didn't have all these vias, you wouldn't have any communication. That's all there is to it.

And somebody's optimum communication ideas—this wise man down in the jungle, he knows how to have communication. You got it? He knows how to have communication: you put this many vias on the line.

He probably has the idea that if he thought all of his thoughts at you, you would simply know them and you would go away and he wouldn't have had a chance to talk to a soul. Get it? Communication is something to do. That's really the most that can be said for it. It is the only pay there is. And a pauper is the man who can't talk or listen.

You ought to feel sorry for some of these guys that sit behind the bank presidents' desks and the high governmental and military posts that just don't talk, you know, or just some of these guys that sit around and don't give you any acknowledgment. You better feel sorry for these guys because they can't be paid. There is no way for them to collect any pay. And they will just go on and on and their body gets more and more solid and they try to get more interesting somatics and conditions and so forth. And they're sort of apathetically trying to get to a position where somebody might talk to them. See, they've lost any real idea about it at all. So they can't be paid.

14 What's this got to do with Creative Processing? Well, I think it's pretty adequately got to do with Creative Processing. Guy has an idea of what a communication terminal should be, therefore he can mock-up one.

If the philosophy of communism—oh, let's say that Russia had adopted the philosophy of yip sladdism which consisted of the fact that when men met, they should wiggle their ears—anything like that—and developed this as a *great* philosophy. Politics. People who didn't wiggle their ears, you know—you could work this out tremendously—people who didn't wiggle their ears were, by and large, antipathetic to good communication. And people who only wiggled their right ears were obviously conservative czarists. And people who wiggled their left ears were obviously right there on the ball for the party, but they didn't know what the score was because they didn't wiggle both ears. And we developed this into

a fine-blown philosophy. We would find Russia with an anxiety about communication trying to introduce this onto every nation on the face of Earth.

Unfortunately a German by the name of Marx dreamed up a philosophy that the Russian got ahold of and has been exporting it ever since. You see? Then any dopey philosophy, no matter how dopey, actually could be exported if it was somebody's idea of how to get a better communication going. Follow me?

Anybody, then, is liable to sell almost any kind of a philosophy and it happens to have come, he thinks, closer to his optimum communication pattern. And what is this communication pattern? Better or worse?

It becomes very amusing when you, yourselves, understand this because you find yourself kind of three feet above the society's head. Not necessarily laughing at the society, but certainly in another strata of communication. And you see that very clearly and closely because you talk to each other with the greatest of ease. And you don't talk with difficulty to the rest of the society, but it's not the same game that it was.

As you become more proficient, you recognize exactly what and why these guys are talking and exactly what they're saying and doing. And you, yourselves, are built up sufficiently on a telepathic angle whether you know it or not—your telepathy has gotten better so that you know what they're going to say before they express it in words because they're kind of bum at it, you know? They don't channel it or direct it very well. And we find people dull to talk to.

But, we wouldn't be studying here and looking over communication and Scientology and life in general if we hadn't found things were very dull in the first place. Right?

Female voice: Oh, that's right.

All right. So we're just making another game.

Well, that's all right. But it's a game of understanding and we are not, then, reactively banging around at the behest of what other thetans have discovered by using the former

generations of our bodies as communication. Educated mechanisms, you see? And we see these things at work and they puzzle us and upset us. All right.

15 Now, you think at once that the worst engagement that you could engage upon would be to handle mass and energy in order to bring about a change of mind. But this isn't entirely true. Where there's an anxiety about mass or energy or terminals, you had certainly better get somebody to change his mind. Follow me? And this, then, could be one of the more serious anxieties, *if* changing space and energy carries with it such liability, then we would say space and energy has a rather *considerable* place in processing. See?

And it's the problem of: On what are we going to stand while we are talking? Across what are we going to talk when we are talking? And to what and with what are we going to do identification so that we can have terminals and know who and what we're talking to? And we get a system worked out so that we aren't on total telepathy. Now, if we're on total telepathy, we wouldn't have any need to communicate and therefore would have no communication and so couldn't get paid. And you've got the upper end of the game. See that?

Well, not-knowingness is therefore necessary to the Communication Formula. And you can add it right in to *Creation of Human Ability* as part of The Factors, cause and effect, and intent and distance, you see—interest and not-knowingness.

You can mock-up a bunch of not-knowingness so that you don't telepath the whole game to hell. And you just don't mock this up, that's all. You leave it on automatic because you shouldn't want to be responsible for your own not-knowingness. You want to not-know about not-knowing, don't you? That's the best way to rig this up.

Well, Creative Processing only becomes difficult when a great deal of unknowingness or not-knowingness is present in the mock-up and the mock-up is confusion plus unknowingness or just plain unknowingness.

Now, we get an unknowingness mock-up going. Individual feels that he must have *terrific* unknowingness in order to get an *enormous* amount of interest in him. He must mock-up *tremendous* quantities of not-knowingness about—around nonextant terminals in order to talk to them.

He goes around and enhances with great mystery all kinds of things so that he will look at them. You get it? And he doesn't have any malice aforethought on this. He is making a game and it ceases to become a game when he ceases to have control of some majority of parts of a game, see? He no longer has control of these parts. Therefore they can go wild and he finds himself playing anybody's game that happens along. And that's his reactive bank; it simply plays anybody's game.

Somebody says, "Yup."

And he says, "Yap" and away it goes. And he says, "What the devil is happening here?" He doesn't know. All right.

Therefore, Creative Processing is done, today, simply on the basis of having the individual mock-up anything that he can mock-up. **16**

What can he mock-up? He can mock-up unknownness. He can mock-up black confused terminals. Does he have to do anything with them? Does he have to throw them away after he's mocked them up? No. Because there can't be a too great an abundance of them. So we don't worry about him destroying them at first. He's holding them in as long as they're scarce.

If an aberrated person were to refuse to communicate with us, we might start handing him pieces of paper—blank pieces of paper. And we hand him another blank piece of paper and he takes that and holds that to his bosom. We hand him another blank piece of paper and he takes that and holds that to his bosom. And we hand him another blank piece of paper and he takes that and holds it to his bosom. And we hand him another blank

piece of paper and he holds that. And we hand him another blank piece of paper and he accepts this more slowly. And we hand him another blank piece of paper. And then we ask him for that last one back and he gives it to us. And shortly he is in communication with us. See how this would be?

All right. Now, an individual will then start talking the moment he's certain that he has a terminal. He will also throw away a terminal when he is certain he can have other terminals. Also, he isn't near as careful of other terminals from a standpoint of preserve them, don't talk to them, don't as-is them, leave them there and so forth, the moment that he is fairly sure that other terminals can be brought into existence. And we get him to change his mind with this type of processing.

The automaticities in the bank are simply automaticities of "don't knowness." Individual doesn't know, so therefore the control factor is shot one way or the other. Just have him mock-up shot unknown control factors. He'll get all kinds of wild terminals. We don't care what he puts up as long as he puts up something. People with black fields can very often mock-up black masses in the blackness.

Well, don't you worry about making them throw them away, because they haven't got enough yet. You see, just as that person that was aberrated you gave pieces of paper to, would not give you those pieces of paper back until he had a lot of pieces of paper, so an individual will not throw one of these mock-ups away until he has an awful lot of mock-ups.

Now, an individual is unable to do good mock-ups, let's have him do the side of the mock-ups that he can do—bad mock-ups. And let's just have him mock-up unknown and confused masses. And let's have him mock them up behind him when the flows get too great and this way and that. And the first thing you know, he will have improved his consideration of being able to mock-up terminals. You've improved his consideration of what and how he can communicate.

So Creative Processing becomes rather a hodgepodge of—it's done according to its rules and all the rules of auditing—but it becomes a hodgepodge mess whereas you wanted him to mock-up a clear pretty girl. You say, "Mock-up your idea of women." You don't have to hang him with it by making that specific—but you ask him to mock-up a confused unknowingness that's a woman. And he'll mock something up. It's quite curious.

Now, the present time problem is the body. What does the body look like to him? Does it have a face? Does it have a nose? Does it have toes? No. No. It's quite fascinating, it doesn't have any of these things. It's a confused whirling black mass. That's a body. That's his viewpoint as a theran of the body. It is an invisible shaft. That's a body. Get the idea?

You just find out what he can mock-up by simply having him mock-up what he can already handle, namely, his idea of what he is using as communication terminals. Have him mock-up black unknowingnesses as things that he can talk to.

Now, there are many other parts of the formula which are useful, and so on, and which we will take up at great length, but this is a very, very important part of it. You must have a terminal in order to communicate, otherwise people don't communicate to you. You simply use telepathy and there you are.

Thank you.

Audience: Thanks.

Thank you very much.



NATIVE STATE AND POSTULATES 1, 2, 3, 4

LECTURE 29

A LECTURE GIVEN ON 21 OCTOBER 1955

60 MINUTES

How are you this morning?

Audience: All right. Fine.

It's October twenty-first, first morning lecture, 1955. And we are very interested this morning in talking about the native state, first postulate, second postulate, third postulate, fourth postulate material. In other words, this is a lecture on not-knowingness.

And because very few people seem to have gotten this through their thick skulls—excuse me ladies and gentlemen. [laughter] As very few people seemed to have grasped this situation entirely, I take this opportunity to pound it into your thick skull—I mean, to give you better material on this.

Undoubtedly I was at fault, you numbskulls—excuse me— [laughter], but we had better look at this and we had better change its auditing command from the auditing command I gave you in the first lecture for the following reason:

Axiom 53: A stable datum is necessary to the alignment of data. And where an individual has a stable datum, he then accumulates other data and so aligns and stabilizes confusions.

Energy-mass confusions as found in the bank are likewise stabilized by the presence of a stable datum. An energy confusion in the bank—which is to say, particles of energy in masses as they exist around people's foreheads and chins and backs and feet and so on, are actually condensed confusions.

And when we take the stable datum out of it, they go into action and bring upon an actual physical confusion—that is to say, a randomness of particles which is usually too high for the preclear to tolerate at that state of case—for if they hadn't been too high to tolerate, he probably wouldn't have had a stable datum in the middle of them, see. He was trying to understand something one way or the other and he dreamed up a stable datum and got an alignment on it.

Well now, the confusion itself could be said to be an enormous number of don't-knows. And these don't-knows form, themselves, eventually, a condensation. And these don't-knows become the confusion.

Here is a case of mass becoming mass. The postulate, "don't know" becomes a numerous conglomeration of particles which become solid, which become masses. And every particle there, is, more or less, governed by the material, "I don't know."

Now, in view of the fact that the material is governed by these postulates, there are, then, a considerable number of data stacked here. And these, remember, are the data which press against people's heads and back of their necks and probably go to make up their stomachs and so forth. And those are postulates.

Therefore, "I don't know," itself, is a datum. And in the middle of all this "I don't know," they get a stable datum of one kind or another such as, "The doctor knows." And they kind of stabilize the whole thing on the basis "The doctor knows what to do about this." When they find out with a rude shock that he doesn't, it unstabilizes not just the patient or anything, but it unstabilizes an energy mass. I mean, this thing is a physical thing.

Now, they say all of a sudden, "The doctor doesn't know." And the stable datum or the known, then is brought over into the rank of the unknown and we have added an "I don't know" to a top-heavy situation and the confusion starts into action.

Similarly, oddly enough, if we were to pull "I don't know"—that is to say, if we were to start shaking up the postulate "I don't know" in the bank, one way or the other, it would restimulate all these particles, see. Every particle there, more or less, really has an "I don't know" connected with it, one way or the other.

And therefore and thereby, a confusion, again, is put into action. You understand that the confusion exists and that the confusion existed and that the confusion is a confusion and it's a physical confusion. 3

You start to take apart masses, you start to get physical confusions. So the "I don't know" is dislocated or restimulated and we get the mass going into action.

The stable datum which is holding the "I don't knows" back, you might say, gets deleted or upset or suppressed—it's made to lack conviction—and, again, we get this mass going into action.

So, therefore, there are two ways in which we could bring action in upon the preclear. And one of those ways would be to restimulate the tremendous number of "I don't knows" in this bank, in these energy masses—these ridges, facsimiles, any other kind of energy mass he has. And the other way would be to take the props out from underneath it by taking its stable datum out from under it, by invalidating it, by saying, "It's no good," by doing something or other with it, you see?

Here is the—here is the fact behind the (quote) "miracle cure" (unquote). Somebody throws a stable datum into the confusion of somebody's bank which sticks and aligns the remainder of the data, see. He says, "God bless you, my son."

And the fellow says, "What do you know? God does love me after all"—stability, see?

It's actually, though, a rather mechanical thing in its operation. The fellow says, "I don't know anything about God. God is after me, probably. Who knows? I don't know. One thing I don't know about, it's God. God is an unknown and he's never walked up to me. And he's unknown . . ." and so on. And this kind of stuff has eventually gotten to be a pretty solid mass, you see?

Somebody comes along and says, "God forgives you and God loves you."

He believes this fellow, you know, and he says, "Huh!"

But the funny part of it is, is he didn't throw away all of the "I don't knows." What he did was put a stable datum in their place. Now, he didn't displace any of them, really. He just put a stable datum there and the stable datum was adequate to restrain all these "I don't knows." Follow me? Hm?

Audience: Mm-hm.

All right. If this is the case—you upset a fellow's postulates, no matter how irrational, when they are his stable data, the data on which he's operating—we upset those postulates and we will get a recurrence of confusion.

Now, this confusion may manifest itself as pain or other unpleasant sensations, but it nevertheless gets unsettled when we knock out somebody's most cherished preconceived notions.

Now, the less stable data he is capable of receiving, the greater the liability of knocking out one of these stable data. See, the less he's likely to invent one or replace one or receive one by communication, the more and more likely the individual is to hang on to, grip, press to the bosom, his existing stable data, and the more confusion that stable data is holding back accordingly because, of course, the less he communicates, the less ideas he's interchanging and handling.

So, of course, he's getting more and more confusion and probably less and less stable data, one way or the other. He's going out of communication and the next thing you

know, why, you come along as an auditor and you say, "This is a nice boy. There's nothing wrong with this fellow. He's perfectly sane."

He's only been twelve years in the spinbin. And, of course, you don't know about that either. But he walks, you know, and he talks and he seems rational most of the time except he doesn't quite answer your questions. And you say, "Well, that's fine."

You seat him in the auditing chair and he says, "Well, of course, nothing can be done about insanity. That's the one thing I do know."

And you, you chucklehead, you say to him, "Well now, yes, I can do something about your insanity." And he sits there and spins in front of your eyes.

Now, how could this be? You see. How could this be? You see, you wouldn't have any real way of knowing. You just reach forward with your big toe and kick the stable datum out from underneath the bank, you see.

He's already badly out of communication. You remove this stable datum, all the "I don't knows" started into a confusion and, believe me, a whirling dervish on a busy religious day is idle compared to one of these confusion areas when it starts into action.

And so he sits there and spins and the word *spin* is very aptly used—very apt. It is a displacement, chronic, of "I don't knows." That's all. It's just chronically displaced "I don't knows" in action. All right.

How could you possibly tackle this case? Well, the oddity is he's sitting there and he tells you that nobody can do anything about insanity. 4

Well, of course, the smart thing for you to do would be to change the subject one way or the other. But you don't know it's his stable datum. He's said eight hundred other things too. This one is the key. How do you handle that sort of thing?

You don't evaluate for such preclears. It's right in the Auditor's Code. Now, that is why evaluation on the part of the auditor is bad. And the total mechanic back of it is you disturb the stable data of the preclear. And although these do not sound reasonable,

rational or acceptable to you, nevertheless they may be holding in check a great many unknowns of far more severe consequence if they ever come unmoored. Got it?

All right. This individual has a bunch of "I don't knows, I don't knows, I don't knows" about his mother and he has decided that she is the most hateful beast that ever walked the face of Earth—that no other woman could possibly have been so evil.

And he sits there and maybe starts to run an engram (this is an actual case, by the way) and he gets halfway through and he says, "Damn her!" You know, it's a prenatal or something of the sort.

And the auditor at that moment says, "Oh, she probably meant well."

Now, the only thing that's holding the confusion in check is the fact that he has decided he hates her. That's the stable datum on the subject of mother. At least he has come to some kind of a decision or conclusion. He has decided that he hated his mother. All right. So he decided he hated his mother.

When did we join the Legion of the I Will Arise Society that demonstrates and demands that every preclear shall honor his father and his mother and his uncles and his aunts, hm? We never joined the society that I know of. We think it's a pretty good thing to honor your father and mother. We think that that's fine. If they run good 8-C, anybody would honor them. Get the idea?

Audience: Mm-hm.

Well, if they've run bad 8-C and they have put an awful confusion into the child's life, he, at least, has eventually been able to get through the morass of "Mama loves you, dear," see—"Mama means best by you," and his father's, "You know your mother is very fond of you." And the kid is being spun all the time with confusion and "I don't know." And he did have a bedroom once, but this has been turned over to his aunt and he is now sleeping in the hall. And he had a couple of toys and they've been given away to the neighbors and—*yeow*, you know. He's in the middle of confusion. He gets up in the

morning and he wants some breakfast, but his mother is gone, and then when she does come back she scolds him because he wasn't home, you know. And it doesn't make sense in any direction.

This terrific amount of confusion going on all the time has got to be balanced with a stable datum about Mother, that's all. We don't care what decision he arrives at about his mother—bad, good or indifferent. Remember that hate is at least on the Affinity Scale. "Don't know," isn't, see?

So he could come uptone to the point of saying, "She is a dog. I hate her," see? Well, he's been able to hold on to this rather groggily, let us say.

You know, the society kept saying to him, "Honor thy father and thy mother. Mothers are real nice."

He goes to the movies and he sees Mother in a haloed role. He goes here and he goes there. He reads a book and so forth, of a bygone era, and he finds out that mothers are always perfect and mothers are always wonderful. And when he was a kid he kept this kind of back by imagining an ideal mother. But Mama went too far, see, and he just couldn't keep up that pretense. And he finally has matched all his confusion and he's holding it all there, just like that, by saying, "I hate Mother," see—stable datum.

Now, what would an auditor possibly be doing tampering around anyhow with the preclear's power of decision about his relationships with human beings? He will change them when he can change them. He will change them when he knows better.

Don't ever walk up to a small boy standing there with a bad bow and arrow, holding at bay the neighbor's dog, who really does hold at bay because he's been hit two or three times with these bows and arrows (this small boy has, by the way, and incidentally and interestedly, been mauled several times by the neighbor's dog, you see—big confusion about this subject), and say, "You must be nice to animals. Now, put away your bow and arrow and go pet the nice big dog."

You will practically spin the kid. He will turn around and look at you as though you have gone mad, at the very least. And if you insist that he be nice to the dog, he's liable to go *zip*, spin! He's liable to throw a tantrum. He's liable to do the most inexplicable things.

But we don't know how much randomness a stable datum of a bow and arrow is holding back. He's saying, "I can do something to that dog." That's the postulate, you know. "Yes sir, huh! I can do something to him. I can create an effect upon him. There's no other way to create an effect upon him, but I will be able to do something."

And we tell him he's got to love thy dogs—won't work! The guy will spin.

Such activities as these—and I am not pointing my finger at Christianity. Now, some of you probably think I am, but I'm really not pointing my finger at Christianity as the sole source of aberration in our modern society. It is *not* the sole source of aberration in our modern society. It has many branches and they do their best, but the point is there are other sources of aberration in this society. I can't lay my hand on them just now, but I know there must be.

Now, we overwhelm the individual's stable data. Do you see? And each time we overwhelm this stable data by education and duress, not by reason, you understand, but just by "thou shalt" and "thou must" or "we will ostracize thee" and all that sort of thing—duress, punishment, more confusion and so forth—the guy just starts to spin before our eyes.

And who knows, eventually he'll become—well, I don't know, he might even become a general or a politician—might. Fellow might go clean mad just under this.

Now, the exact mechanism behind it—and I assure you that it's the exact mechanism behind it—is the fact that an enormous number of "I don't knows" are being stabilized by a stable datum on which other data are aligned and these "I don't knows" are matched, then, by other data.

And that is the low-scale picture of a human being. And it doesn't matter how aberrated or how nutty or how insane these stable data may seem. It is crazier to have all these "I don't knows" on one's head, see? At least the madman has a method in his madness, see. He's mad, but he isn't spinning and he isn't confused. He knows exactly what he means to do. He must slay the archdeacon, see. That is the stable datum and he lives for that moment, you know.

He's not confused, remember. He's really not mad. He's just operating on the doggonedest stable datum you ever looked at, see. It's a good stable datum; his life is aligned to this. All of his training, his hopes, his ambitions, the reason he makes any money and so forth is all aligned on this stable datum.

Of course, it's a mad stable datum. Of course, he is really *mad*. Or is he? Or is he, "madness suspended at a low level by an aberrated stable datum?"

Now, we tell him that he *cannot* shoot the archdeacon; he must not do it; the archdeacon is really a good man. And we would watch this fellow spin just like that.

Now, of course, from the archdeacon's viewpoint the very best thing to do would be to disturb that stable datum. Don't you see?

But there are other ways to do it. In other words, the best method of arranging social behavior and conduct is not invalidating somebody's stable data. That is not the best method of social reform and, if too thoroughly attempted, will fill up the insane asylums so there will be no room in them for the psychiatrists.

Somebody was asking me the other day if psychiatrists were all crazy and I said, "Well, as far as I know, most of them are in institutions."

And he said, "Is that right?" Psychiatrists shouldn't shoot at a good *agent provocateur* like me. I mean . . . [laughter] They just shouldn't shoot at me because I'm not interested in them until they start shooting, see. All right.

I don't happen to have any need for a stable datum in that direction. They've made enough already.

6 Now, where do we have, then—where do we have a process or processes which place a better light on this—if we mustn't knock out or disturb these stable data without getting a worse state of insanity? And by the way, society disturbs these at its peril.

The fellow who was only going to shoot the archdeacon—if changed too much and shaken up too much on his stable datum, now starts to kill everybody, see. He doesn't know who he started to kill in the first place, so he just shoots everybody to make sure. You get the idea? I mean, it always goes in some daffy direction like this. It's an unpredictable result because it's a confusion. And what is a confusion but a series of unpredictable postulates which haven't been predicted.

All right. Now, our problem here is that our preclear has an enormous number of confusions which are incipient. Let me stress that. They are *incipient* confusions. And these confusions easily cave in upon him, but are held at bay, you might say, by stable data or confidence in himself (stable data) or by the idea that he can as-is them one way or the other through being—let's say, being an auditor—he knows he gets too confused, he can do something about it. He can at least chew up that piece of confusion as some auditors do sometimes.

A fellow burned himself rather severely not too long ago through no fault of his own and he lay on the ground running the engram. It's the only thing he could think of to do, you know. He was almost gone.

And people kept chattering around him, so he would say at normal intervals—he would say, "Do not talk in the vicinity of an unconscious person." They were running in more engram than he could run out. He was saying that at intervals—said it all the way to the hospital. And they got him to the hospital, why, they thought, "Well, this boy will kick the bucket."

And they put him in a hospital room and fortunately left him in silence for a while. He ran the rest of the engram out and cured himself and was sitting on a bed smoking a cigarette when they came back in to dress his burns. Burns were still—mark of a burn, but it was not a severe burn.

So, of course, the intern was scolded for being so dramatic about the entry that he made and—you get the idea? Nobody, nobody could accept the fact that a fellow could be wheeled into a room in a horrible state and then run out the engram and two, three, four hours later and so forth, be in pretty good state, see.

He'd stuffed all kinds of mocked-up burned bodies into himself and he got all these things, you know, all self-audit with no two-way communication—nothing. It should have left him glued all over the time track and it didn't at all.

He was, by the way, exteriorized just before the burn and snapped in because of the severity of the burn and got back out again after he had run the engram—this sort of thing.

Well now, he operates from a stable datum, doesn't he? He knows he can do something about it, see. Well, that's the stable datum he's operating from.

And every time a preclear comes up and says, "Well, nothing happened, you know—you know? I . . . I'm . . . you're here sitting here and I'm doing everything you said," (except running your commands) "and nothing happens. Scientology can't create any effect on me. Nothing can create any effect on me," you see. And the auditor feels his stable data going wobble—wobble. Get the idea?

And he feels confused at the end of the session and so forth. Well, he's just operating on a stable datum which he can rehabilitate and reestablish at any time he wants to and maybe it'll be a day or so, though, before he feels really back to battery again. But maybe in the absence of auditing or anything else, maybe he's just riding along on this stable datum: "Well, I can do something about it with Scientology," see?

7 Now, of course, there are other stable data and there are other supporting data and there are other things that he can have in order to hold this at bay. But there is the first stable datum: confidence.

Whether a man is a carpenter or a sailor or something of this sort, he's saying, "I can do something about it." That's a stable datum. That's confidence. "I can do nothing about it" is also a lower-order stable datum. "It doesn't concern me," you see? Boy, that's got death itself at the end of the track. But "I can *do* something about it" is that self-confidence which can hold in abeyance a *tremendous* amount of confusion, see? So that's kind of a highly specialized stable datum.

So that you ask people, "What are you going to do about it?" or the proper auditing command, "What could you do about that problem?" You kind of restimulate the stable datum, you see, a little bit—any latent confidence that he might have. You have just expressed some confidence in him. So you've given him this stable datum again. Got it?

And then, because he announces several things he could do about it—no matter how ridiculous—he has more aligned data on the subject and the confusion tends to damp, you see?

That is a very tricky process and you have to know all this about stable data and so forth, before you really know exactly why that thing works that way. If you ask him, "Well, does it really concern you?" or, "Have you ever handled anything like this before?" or almost anything like this, you see, the process wouldn't work. It's, "What *could* you do about this?" is fair, but, "What *are* you going to do about it?" of course, is a little bit more direct.

You're expressing confidence in the fact he can. It's a confusion. You believe he shouldn't back up because of it. He really believes this natively, too, or he wouldn't be alive and in front of you.

And then he adds to the stable datum "I can do something about this." He adds aligned data of the exact solutions he now dreams up. Follow me?

All right. Now, therefore, you see how this handles a present time problem. Present time problem is simply a plus randomness in the person's vicinity. He normally handles a tremendous number of factors. Now he's being asked to handle a tremendous number of factors, some of which are confused, see?

When the confusion occurs, you have a present time problem, see. Well, actually, the society around him has, itself, somewhere or another, disturbed a stable datum or two and so he's got a confusion.

For instance, he's always thought of his wife as a faithful woman. And he's come home and he has found a man's comb in her purse and a couple of other items that are highly suspicious. His wife might possibly have simply acquired these innocently, but he doesn't know. He wouldn't have normally have looked in her purse and he just happened to spill it. You see what happens?

"My wife is faithful," as a stable datum, you see, against which he balances a great many things, is shaken, so he feels confused about his wife. He just feels confused. But this is a present time problem. It's an unknown datum. "Is she really doing something like this?" And he notices three or four more things. And he notices that she's not very interested in him. And all this, all of a sudden, winds up into a disturbance of a considerable amount of "don't-knows" in the bank.

For instance, "I don't know how long I am going to live so I had better have some children," you see? And, "Put something on the track so I can go up the track and pick up a mock-up up the track," you see? And, "I don't know this and that. And I don't know if there are any other women would ever look at me nicely." And a bunch of "I don't knows"—they're all held in check by this one—in this one small area by a stable datum:

"My wife is faithful to me," you see? Of course, his wife is a sort of a stable datum in mass form, you see. She's a body. She's a terminal.

8 All right. We look this over, however, and we find out the disturbance of any stable datum brings about this. But the addition of data to a stable datum brings about more alignment. That's cute, isn't it?

The fellow has a stable datum—let's take this fellow who's going to kill the archdeacon. (He's still standing over there.) And we take this fellow and he's going to shoot the archdeacon.

All right. Let's find out which direction we would make him sane on the subject. Well, I tell you what. (This is a cute method.) What we do is we give him all kinds of data about the archdeacon. We make sure that he knows exactly everything the archdeacon does.

And we make it possible for him to employ somebody in the archdeacon's household who will give him all sorts of information of a relevant nature, you know, about the archdeacon.

We make sure that he can read all about archdeacons and read all about the principles and tenets of the church to which the archdeacon is connected. We give him a great many publications and data on the subject of firearms and optimum firearms. We give him several books on famous assassinations. You get the idea?

Audience: Yeab.

First thing you know, he says, "To hell with the archdeacon." Why did he do that?

You as-ised the remainder of the confusion by aligning data to "I must kill the archdeacon" and pretty soon "I kill the archdeacon" is not holding back so many confused "I don't knows." See, "I don't know the intention of the archdeacon" is the first "I don't know" that caused him to kill, or want to kill, the archdeacon.

So each of these data, more or less, could be said to be holding back numerous "I don't knows." And as a result, why, the "I don't knows" tend to disappear and finally

the “I don’t know” about the intention of the archdeacon will disappear too. And it’ll appear that he’s got this thing whipped.

We don’t know how many people are living on the hot stoves of whipped problems—it’s an uncomfortable fact, if you want to face it—how many people are living on the hot stove of confusions as-is-ed by the acquisition of enormous amounts of aligned data to a stable datum fully as aberrated as, “I must kill the archdeacon,” but they’ve simply been as-is-ed by a tremendous amount of data, you see.

To scrape everything down to the stable datum and to as-is everything except the stable datum, would bring about this great curiosity: we probably wouldn’t be able to find the exact stable datum on which everything else was aligned on any given problem. We probably wouldn’t be able to discover this without disturbing the whole pile. We’d know when we had reached the stable datum—the house would fall in on him, see. 9

So we get this inexplicable thing of a fellow going to the movies and one of the actors says, “Oh, spare me, spare me, Sir Launfal. Do not slay me, I prithee.” Guy comes out of the movies spinning—doesn’t make sense.

There were about a hundred thousand words’ worth of stuff there that he could have listened to—all those hours of entertainment. Oh, not that many—certainly twenty thousand words of yap-yap had gone on during the play of the movie. And to pick out exactly what phrase it was that threw him into restimulation is difficult because it’s the one that dived out of sight. We could kind of scan it and work with it and recall it and build it back and so on, but it isn’t likely it would heave into view. So here’s one of the methods to align data with the stable datum.

Now, it doesn’t matter whether the person picks up this data—this additional data. You see, it’s not bad to align data on a stable datum. As a matter of fact, it’s the—it might be said to be the sole modus operandi of smooth living, see? You just learn about what you’re doing and you will always have a tremendous amount of aligned data about the

situation. Somebody kicks one stable datum out from underneath you, why, you've always got a half a dozen more areas that you've got nicely nailed down, you see, and so on.

So, one of the things would be to give people a lot of data on the subject of the stable datum itself, you see, you know. I mean, here the fellow is going to kill the archdeacon and we start giving him these books, see.

Well, it doesn't matter where he got the data from. As a matter of fact, it's better to get the data from somebody else than think it up yourself, because if you'd thought it up yourself and you know you've thought it up yourself, you'll as-is it. And so you'll have a confusion.

- 10 All right. We take, then, the method of education. And education is not a suppressor of the young, an annihilator of youth. If handled on an invalidative basis without granting an individual permission to think about it himself, can be a murderous proposition. But this is not education. This would be education plus duress, you know.

There are schools and schoolmasters that I believe have used duress along with their education and their people spin. And there's some of them take rather unruly children and wild young fellows and young girls and so on and the next thing you know, why, these people are nice ladies and gentlemen and so forth.

They learned, peculiarly enough. He just let them accumulate the information they seemed to think was necessary to run their lives. He just turned them loose and let them glut themselves. And next thing you know, they weren't confused anymore and they were in pretty good shape, you see.

Now, the fellow who simply invalidates everyone's stable data and invalidates the rest of it across the boards and feeds the information in under duress, never gets a situation of aligned data, you know—the American university plan of education.

You cut off the top of a fellow's head and pour in so many facts, you see—so many million facts. And after you've poured in so many million facts, you sew the top of his

head back on and put a label on his chest and march him out into the society and then everybody is upset because this fellow doesn't seem to know anything about the subject he's educated in. That's right. He doesn't know anything about it. He's got a memory about it, but a lot of times not. He doesn't *know* about it. To *know*, you have to have an aligned series of data.

I dare say there are schools in other parts of the world that follow this remarkable plan of sawing off the top of the head, pouring the facts in and then sewing up the top of the head again and saying that person is educated, ha-ha. The hell he is! He's *stuffed*.

Now, here you have, then, this educational method and you see what it depends on. It does not particularly determine the stable data on which any given individual, as a personality, is operating. What it does is give him additional data which can align to any kind of a stable data he might care to align it to.

We don't tell him now, "This means to you that your aberration is caused by so-and-so and so-and-so and only so-and-so and so-and-so. And this applies to you intimately and solves your entire problem on the ninety-ninth dynamic."

That's a space-opera dynamic, by the way, figured out by a mathematician just eight miles south of Arcturus. Interesting—an interesting dynamic. It's the ninety-ninth inversion on the First Dynamic. Fellow thinks he's God, but I know another guy that went up there the other day and he was talking to him and this fellow knew he wasn't God, the fellow who was talking to him was. So he knew right away the fellow was wrong.

We throw this God complex out the window as a stable datum, we get trouble. But we could educate a man very carefully who said, "You know, I'm really God." We could educate him very carefully into being God.

Do you know why revolutionaries make bad monarchs? They have no aligned data on the subject. All they have is an ambition. "I want to be king. Therefore my fellow men shall now revolt against the castle," see. And, "Our fellow men will now revolt and

make me king. And after I get to be king, I have an ambition." Boy, does it create a lot of confusion. He has no stable data on the subject.

Now, we take some fellow who was raised as a prince. He's educated as a prince, one way or the other. And he doesn't really think in very many wild terms. He does all right—usually just does just fine—and if he has any intelligence to begin with at all. Of course, what destroyed monarchy throughout Europe was breeding too many idiots and that's about all.

We had this character who was still hanging on down in Spain that made the revolution and Franco possible in Spain and all that confusion and so forth. This guy was for the sparrows, you know. If you had listened very carefully at one ear you would have been hearing inside: cheep-cheep, cheep-cheep.

He wasn't bright. Practical joker and so on. Remarkable thing—couldn't rule. He didn't have any stable data on which to align anything. He was a totality of confusion. Well, even so, probably something could be done with him by a smart educator.

Now, the Jesuit seems to have been a very smart hombre on this basis. He was a very, very savvy fellow. He turned out an awful lot of successful monarchs throughout the age of the Jesuits.

By the way, the current order of Jesuits has its name all over the place, but the actual order of Jesuits was knocked out some time ago. And the order of the Jesuits is not now operating in this fashion.

But here was an organization that understood this factor very, very well. They could, without damaging the psyche, the individual, or knocking out stable data—they could align new data on the existing stable data with the result that their people were sane. And they made good rulers and good princes and so forth. You got it?

Now, given comparable intelligence, then, somebody educated or born to be a king would be a far, far better risk than somebody who was born to be a commoner, see.

But kings ordinarily made very bad tanners. In fact, there was one fellow that couldn't repair a clock to save his own head. He was even a bad clockmaker—the last king of France—that is the last *king* of France. The dolls that were wound up afterwards were probably off of that fellow's clock bench. [laughter]

This fellow, then, that was killed in the French Revolution, he obviously had every opportunity to become a king, but he wasn't smart enough—that's about all it was. He just was not natively clever enough.

There is an enormous difference in people, by the way—the amount of intelligence which people exert. And this seems to be a native state thing, right? Native state. Seems to be native to the individual—could be, you know? Or it could be a caved in—the degree that an individual has been caved in by “I don't know.”

Well, we're not trying to say that every thetan is as smart as every other thetan. I have a certain feeling that this is not true. I've met some thetans that were singing around and having a good time and they were awful. They weren't quick.

I like a phrase that the Navajo Indian uses, by the way. He has in his language a very interesting phrase which means “enterprising pony” and even translates kind of smart into English, easy. “This pony is an enterprising pony. This pony has enterprise.” And they favor these enterprising ponies very highly.

And they will take a whole bunch of ponies and they're tied to a hitch rack or something of this sort. You can tell how smart the pony is by the knot with which he's tied to the hitch rack. And you go down a hitch rack and you'll see if there's five or six knots in display. Well, the most complicated knot will tell you that you have come close to the enterprising pony.

But if there's a pony simply standing there, untied, and he's still standing there, you actually have come to the enterprising pony. He can untie any knot that any rider could tie him to the hitch rack with, see. The horses, then, have an intelligence test at any time,

you see. It's what knot can they untie? And the enterprising pony can untie all of them and has usually got enough sense just to hang around anyhow.

They make babies out of them. They practically live in the hut. They're quite rare. They're quite rare. I'd say probably less than 3, 4 percent of the horse population are really enterprising ponies.

Well, I don't know what percentage of the human race are enterprising ponies. But I don't know that there's any ceiling on brilliance. That's what's odd. I don't know but what we aren't being very foolish to try to measure brilliance at all. Maybe people are at different levels of infinity of brightness.

See, maybe people aren't all just as bright, one and another as the next, you see, but maybe they're all—have a different infinity of brightness—could be, you see. But I know this: we keep raising people's IQ. And you think that's a finished sentence. It is. We keep raising people's IQ.

We have already gone off the measurement charts with some people. And these measurement charts were supposed to register superpluplus ultra, almost untestable genius, see. And the guy goes on off the top of it. He starts in at maybe 120 IQ and after enough hours of processing he goes off the top of this thing. What's going on here? Well, it just means that Man wasn't as bright as Man can be, that's all.

- 13 Well, to what degree does the "I don't know" series of postulates—to what degree is this the determining influence of intelligence? And how native-state-ly intelligence are all the thetans or—relatively to one another, in a native state?

Well, I'm just going to leave that up to you to solve and settle and find out and suit yourselves about entirely. But I will tell you that there's a second method in addition to education for handling this thing. And that happens to be just mocking-up and improving one's ability to handle confusions and unknowingnesses by any process. And as his ability to do this grows, his intelligence grows. Just as easy as that.

The degree that he can tolerate confusions and not-knowingnesses is, more or less, his intelligence. And that would be a very precise way to test somebody's intelligence if we really wanted a smart one.

Don't give him arithmetic and things to recall in the society to measure his intelligence and observation—for the very, very fine reason that you may be testing a Zulu who doesn't live in the same society as you and doesn't know how many wheels there should be on a motorcar, see. And you'd say, "Well, he's stupid because he doesn't know there are four wheels on a motorcar." I guess you don't know how many dewclaws there are on a lion either, see—comparable order of importance in the environment.

So intelligence tests ought to measure tolerance of not-knowingness. And if they could measure tolerance of confusion and not-knowingness, then you would actually have something that would approximate the relative intelligence of people as they sit there being tested.

Now, intelligence is stable unless monkeyed with by a Scientologist—at which moment it unstabilizes to the degree that it is no longer the same. It's very difficult for you to suppress an intelligence by releasing confusion upon the person.

You could suppress his intelligence test because he wouldn't feel good that day, but you wouldn't suppress his intelligence. This is what's fantastic and why we have a question on this subject, is there such a thing as native intelligence for each person, you see, why we speculate about this native state.

Well, tolerance for confusion and tolerance for not-knowingness would be all very well if we took the *fact* of not-knownness and the *fact* of confusion and measured the individual's ability to be an *effect*.

Now, I've just been talking here and having a good time and trying to get this straightened out, and what I'm going to say to you now is for the book—right for the book. Tolerance for not-knownness, tolerance for confusion simply measures the degree that the individual

is willing to be an effect of these things and is not an establishing factor with relationship to cause. We are not establishing his causative factor.

- 14 Create, change, destroy is the cycle-of-action. And you start playing around with the create end of this and you'll always make more advance than if you handle the destroy end of it.

You see, you just more or less make it a principle, a rough rule of thumb, to handle the create side of it and you will always be handling, more or less, the causative side of the preclear. And he's had an awful lot of practice in being an effect. You'd certainly better make him be cause every now and then.

So the state of the thetan really doesn't much improve if we simply increase his tolerance. That says, "How well can you be an effect?" which is the oldest game in the universe. See, it's just a game: "How well can you be an effect? You stand up there. I'll shoot you and we'll find out how much it takes to kill you." [laughter] You can imagine a couple of thetans playing this game early in the business. All right.

Quite interesting here that there is a Creative Process which improves, at once, one's tolerance of not-knowingness and one's tolerance of confusion, which is only solid not-knowingness and reestablishes the causative aspect of the thetan.

You want to know how much not-knowingness this fellow is willing to create, not as a Straightwire Process, but as an object-spotting process, person and object-spotting process. You want to know how much he *can* feel he *can* create not-knowingness.

Now, let's look at this very hastily. Native state—knows all. First postulate—doesn't know. Second postulate—know. Third postulate—forget, which is not-ising knownness about something. Fourth postulate—remember, which is the Alter-issness of the Not-issness. In other words, a thetan's wisdom is coned down and narrowed down to the degree that he is able to say he doesn't know.

And when he sets this on automatic, he can then be subjected to such things as intelligence tests. See? He says it himself as a self-created item and then it turns around and goes on automatic after a while and now, and only now, can the individual be swamped with confusion.

A man doesn't much fear that which he creates. It's an unfortunate fact that the US is the most able manufacturer of atomic bombs. 15

Here we have, then, another method of doing this. And just to keep everybody from getting tangled up and confused as they did before—although before, I stated that it was the first postulate that was a consideration made by the individual—we have another process called Waterloo Station because some of these preclears have got to meet their Waterloos. [laughter] That's the end of that. And the way you phrase this is to interject into the command, the word most closely associated with ability in English: *can*.

"Tell me something"—the command would be, "Tell me something you can (space) not- (hyphen) know about that person." It could also be, if you had to translate for him, (quote) "Tell me something you can don't-know about that person—you can don't-know about him," see. *Can* don't-know, see. You got it now?

Audience: Mm-hm.

Hm?

You want him to make a new postulate. That's what you want him to do. And if you don't do that, you unsettle the not-knowingness in his bank and make him more confused, see.

I just told you a lot of dissertation here about these masses of confusion ready to descend on your preclear's head if they got excited and restimulated and if you start telling him, "Tell me something, now, you don't know about that person."

The individual starts to pick his bank clean. He starts to tell you things that he doesn't know about women and he doesn't know about men. And these are all aberrations and

he's very anxious to pull these out of the bank, but all of a sudden the bank starts going whir, whir, whir, zoom, zoom, zoom. Got it?

Audience: Mm-hm.

Now, this was originally given to the HAA class at the Academy to establish which of these two things was best: *not-know* or *don't-know*. And they got into a tremendous argument which they have finally just now settled—only they didn't come up with the answer. They came up with *not-know* and that is not the answer. And the command which they finally tailor-made on the thing was, "Not-know something about that person." Why, it still translates. But Scientology is the science of ability and when we depart from the field of ability, we depart into trouble.

So we put the word *can* in there. We don't care how clumsy it is, how ungrammatical it is. It certainly communicates. "Acquire the ability, please," says the auditing command, "of don't-knowing something" or "of not-knowing something."

16 And when you have your preclear once more in control of this, the first thing he knows how to do is to *forget* at will. And if it's all present time and time is a postulate, how the hell does he keep himself straight on the time track unless he is in control of his forgetters? How can he possibly have time if he cannot control that factor. Right?

Audience: Yeah.

So, time must be a series of, "I forget everything but this instant. I forget everything but this instant. I forget everything . . ." see. It's an "I not-know everything but this instant" on the higher echelon. "I not-know everything but this instant. I not-know everything but this instant."

Maybe all incidents and instants are all still there—hideous thought. Maybe they're all there in live form. Maybe they're still thick with mass and weight, velocity. Maybe every moment of the track is present. Certainly every moment of the bank is present.

And when an individual no longer has the ability to not-know on a postulate basis, then he oddly enough gets jammed time. If he compulsively has to know everything and he never not-knows anything, then his time track will jam. And you get these black-stacked cases that are evidently in groupers, and that's the highest order of grouper. Follow me?

Audience: Yes.

So what you're trying to do is get the preclear to look at a person and exert this ability to actually feel that he can unknow, don't-know or not-know something about that person—some specific item: "Oh, I could not-know that that person is carrying an umbrella, huh." Be perfectly safe, he feels, to not-know that the woman is carrying an umbrella. Get the idea?

Now, the umbrella doesn't disappear. He can still see the umbrella. He's just expressed his willingness to make that postulate.

And after he's been willing to make a postulate for a while, he will do this peculiar thing: he will say, "I'm perfectly willing to not-know that woman" and he can see her or not see her at will. He can look straight through her or look straight at her.

That isn't the end of process particularly, but is a phenomenon that turns up. And, of course, we ask the reverse: "What could that woman not-know about you?" *Could* as the action-ability word there. "Tell me something that woman could (or can) not-know about you," see, would be the reverse command.

We got this straight now?

Audience: Yes.

Well, that's the way it is.

Thank you very much.



GLOSSARY

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

actuarial: of or relating to statistical calculation or mathematical probability.

afterimage: a visual image that remains briefly after the cause has been removed. For example if one sees a bright flash of light and then closes his eyes, sometimes the image of the flash can still be seen.

agent provocateur: a person who incites or rouses others to action to get things done.

archdeacon(s): a member of the clergy (official leaders of religious activities) who ranks just below a bishop and assists the bishop with ceremonial and administrative duties.

Arcturus: the fourth brightest star in the sky, located approximately forty light-years from the Sun.

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

ashcan(s): a large, usually metal receptacle for ashes, garbage, etc. Also used figuratively.

auction bridge: *bridge* is any of several related card games played between four players who play in two teams with a deck of fifty-two cards. *Auction bridge* is the form of bridge in which *all* tricks (cards from each player in a round) that a team has won count toward the score, as distinct from *contract bridge*, in which points are awarded only on the basis of how many tricks one of the teams (i.e., the dealer and his partner) has committed itself to take.

back to battery: an artillery term. A gun, after it fires, is said to go “out of battery,” which is to say it recoils. And then after it is fired it is supposed to go “back to battery,” sitting the way they are seen in photographs. The term *back to battery* is used figuratively to mean somebody or something is now fixed up, will now be all right or what one has had will now be over. (A *battery* is a number of pieces of artillery placed close together or next to each other for combined action, as on a warship.)

bagnio: a prison; a place of detention for slaves.

ball, had a: had an exciting or thoroughly good time. Used ironically.

ball, on the: alert and efficient or effective.

balmy: a chiefly British term meaning crazy; foolish.

band saw: an endless saw consisting of a toothed metal band that is driven vertically around two wheels.

bar: the railing enclosing the part of a law court where the judge sits; figuratively, a law court or any place of judgment.

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.

BB shot: a small round metal ball or pellet, whose size (.18 inch or .46 centimeter in diameter) is designated as “BB,” used for firing from guns (called “BB guns”) that operate by air pressure.

beast of burden: an animal, for example, a donkey or an ox, used to carry or pull things or do other heavy work.

Bedlam: an old insane asylum (in full, St. Mary of Bethlehem) in London, known for its inhumane treatment and filthy environment. Inmates were chained to the walls or floor and when restless or violent, beaten, whipped or dunked in water.

bird-dogged: into a condition of pursuing or chasing after something. 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.

- blat out one's brains:** to utter one's secret information foolishly or unthinkingly.
- blooey, go:** go awry, wrong or away from an expected or proper state or condition.
- blotter:** a *desk blotter*, a flat object containing absorbent paper or some similar material that is placed on a desk and used to soak up (blot) surplus ink from a fountain pen on a piece of paper, protect the desk's surface and to write notes on while one is working. People have been known to stash such things as letters, notes, reminders and such on scraps of paper under a blotter.
- 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.)
- board(s), across the:** including or embracing all classes, categories, areas, groups. The expression comes from horse racing and refers to the notice board at a racetrack which displays the chances of a horse winning the race. When a person bets "across the board," he wagers the same amount of money on a single horse to win the race, come in second or finish third. Thus, if the horse places first, second or third, the bettor collects money. The sporting use of this term originated in the 1930s and around 1950 had come to be used more generally.
- 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.
- bobby:** a chiefly British term for a police officer.
- book, for the:** (something) to be remembered; noteworthy.
- Boy General, The:** General Francis Channing Barlow (1834-1896), a general of the Northern Army during the American Civil War (1861-1865). He was dubbed "The Boy General" because of his slight build and youthful looks.
- blotter has been burned:** a reference to the expression *burn one's bridges behind one*, meaning cut oneself off from all chance of retreat.
- brief:** a concise statement of the main points of a law case.
- brontosaurus:** a large plant-eating dinosaur that lived in North America (210 million to 140 million years ago) and had a small head, short front legs and long neck and tail.
- bucket, kicked (kick) the:** a slang phrase meaning died.

buggy: a light one-horse (sometimes two-horse) vehicle, for one or two persons. Those in use in America had four wheels; those in England and India had two.

but good: very much so; thoroughly, completely. Used for emphasis.

cabala: a set of secret or mystical beliefs based on an interpretation of the Hebrew scriptures.

Caesar, Julius: (100?-44 B.C.) Roman general and statesman. In 46 B.C. Caesar was appointed Roman dictator for life, but was assassinated two years later.

Casablanca: a made-up name for a person. Literally, a seaport in northwestern Morocco, on the Atlantic Ocean.

casectomy: removal of one's case, as by means of surgery. A humorous combination of *case* plus *-ectomy*, a word ending meaning surgical removal of something.

center-pin: a coined term for the main or fundamental point on which something is based, built or formed around. The *center* is the principal and most significant part of something. A *pin* is a small piece of wood, metal, etc., cylindrical in shape, that is used to fasten or hold together the parts of a structure.

chamberlain: an official charged with the management of the living quarters of a king or queen or member of the nobility.

character hanging on down in Spain: a reference to Alfonso XIII (1886-1941), king of Spain (1886-1931). Political divisions in the country and weak leadership on Alfonso's part resulted in his becoming increasingly unpopular until he finally left the country in 1931. Continued instability led to the Spanish Civil War (1936-1939), resulting in the victory of General Francisco Franco (1892-1975), who ruled Spain as dictator for the next thirty-six years, finally naming as his successor the grandson of the former king.

check by jowl: side by side; close together. *Jowl* means the jaw or cheek.

chew the fat: converse at length in a relaxed manner; chat.

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.

chucklehead: slang for a stupid person. From *chuckle* meaning clumsy.

city desk: a newspaper department responsible for editing local news.

clear, in: not in code form.

cogwheel(s): a wheel that has teeth (called *cogs*) of hardwood or metal inserted between the teeth of another wheel so that they mesh. When one cogwheel is rotated, the other wheel is turned as well, thus transferring the motion to drive machinery.

collar button, two whoops and a: used to indicate something of very little value, or barely worth anything; scarcely anything. *Whoop* here means worthless and a *collar button* is something considered to be of insignificant value.

Communication Process(ing)(es): processing that addresses communication directly, using a series of questions or commands dealing specifically with originated communications, answers and acknowledgments. Communication Processing is fully described in the books *The Creation of Human Ability* and *Dianetics 55!*

compounding the felony: worsening an existing situation.

coned down: reduced, decreased or made smaller, having gone from a broad area down to a narrow point. From the idea of a *cone*, an object or shape which has a broad circular base at one end and comes to a point at the other.

coned-in: concentrated, focused or reduced down from having a wide, general scope or range to one that is very narrow. From the idea of a *cone*, an object or shape that has a broad circular base at one end and comes to a point at the other.

corn: something composed of sentimental, exaggeratedly theatrical or overdrawn dramatic elements. *Corn* is something that is corny, meaning lacking in subtlety; unsophisticated.

crucible: a vessel or melting pot used for melting a substance (as metal and ore) which requires a high degree of heat.

cube root: a number or quantity which when cubed (multiplied by itself twice) will produce a given number or quantity. For example, 3 is the cube root of 27 ($3 \times 3 \times 3 = 27$).

cuffs, shoot one's: to adjust one's cuffs. Often to pull one's shirt cuffs out so they project beyond the cuffs of one's coat.

cut down to size: reduced in prestige or importance; shown or proven to be not as important or as good as one thinks he is.

czarist(s): supporters of *czarism*, the system of government in Russia under the czars (Russian emperors who had absolute power) prior to 1917 when the Russian Revolution occurred. The revolution resulted in the government of the czar being overthrown and a communist government being established.

deck, on: involved, acting or working at something, likened to sailors, who come up on the deck of the ship to work.

DED-DEDEX: *DED* stands for *deserved action*, an incident the preclear does to another dynamic and for which he has no motivator—i.e., he punishes or hurts or wrecks something the like of which has never hurt him. Now he must justify the incident. He will use things which didn't happen to him. He claims that the object of his injury really deserved it, hence the word, which is a sarcasm. *DEDEX* is an incident which happens to a preclear *after* he has a *DED*. It is always on the same chain or subject, is always after the *DED*. It means the *DED* *EX*posed. It is covered guilt. Its effect on the preclear is all out of proportion to the actual injury to him. *DED* and *DEDEX* are described in the book *Scientology: A History of Man*.

delusify: a coined word meaning to make or cause to be delusory, that is suffering from delusion, a fixed false belief; a perception that is perceived in a way different from the way it is in reality. From the word *delude*, which means to mislead the mind or judgment of, and *illusion*, which means something that deceives by producing a false or misleading impression of reality.

dickens, to the: to ruin or complete destruction.

dickens with, the: a phrase used to express dismissal, rejection or an utter lack of interest.

dishabile: a disorderly or disorganized state, often in terms of dress or appearance and also, figuratively, in terms of state of mind, way of thinking or the like.

drill press: an upright drilling machine in which the drilling mechanism is pressed into the work by use of a hand lever. Used to drill holes in metal, etc.

Druids: members of a priestly, learned class of the people living in ancient Gaul (region in western Europe consisting of what is now mainly France and Belgium), Britain and Ireland

from the second century B.C. until the second century A.D. The Druids were teachers, physicians, astronomers, judges and lawmakers as well as priests.

eagle-eye: characteristic of a person who has sharp vision or who maintains a keen watchfulness.

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.")

enterprising: characterized by independence or originality of thought; prompt or ready to undertake or experiment.

epidermis: the thin outermost layer of the skin, itself made up of several layers.

ersatz: a replacement or imitation.

Evolution of a Thesis: a reference to the book *Dianetics: The Evolution of a Science*.

fairway: one of the eighteen sections that make up most golf courses, the long strip of short grass varying from roughly 100 to 600 yards (90 to 550 meters) in length and along which the player hits the golf ball.

fakir: a Muslim or Hindu who usually lives on charity and devotes most of his life to meditation, prayer and extreme self-denial as part of his religion. Fakirs are generally regarded as holy men who have miraculous powers, such as the ability to walk on fire, perform hypnotism and feats requiring quick and clever movements of the hands, especially for entertainment or deception.

fell swoop, one: all at one time or at the same time; in one sudden action or stroke, as of a bird of prey (a bird such as an eagle or hawk that kills and eats small animals) making one vigorous descent upon its victim. The word *fell* in this expression means vigorously, fiercely or capable of destroying.

field glasses: a hand-held optical instrument for use outdoors, usually consisting of two telescopes on a single frame with a focusing device; binoculars.

fine-blown: a variation of *full-blown* meaning in its most complete, extreme, strongest or developed form.

fine-feathered: a term meaning extremely or remarkably fine, used in intensification.

flash: have a sudden realization (about something) or burst of insight.

for the book: (something) to be remembered; noteworthy.

Franco: a reference to General Francisco Franco (1892-1975), Spanish military leader and dictator. In 1936, when the Spanish Civil War broke out, Franco assumed leadership of the rebels, enlisted the aid of Germany and Italy and, upon winning in 1939, became the military dictator of Spain, a position he held for the next thirty-six years.

French Revolution: violent revolution in France (1789-1799) where the populace overthrew the French monarchy and aristocratic class and the system of privileges they enjoyed.

galley: a low, flat-built, seagoing vessel with one deck, propelled by sails and oars, used especially in ancient and medieval times. The oars were usually manned by chained slaves or convicts.

gastrosize: a made-up word. *Gastro-* is a prefix meaning the stomach or belly.

gear, out of: not functioning properly; out of working order.

Gestetner Ltd. (Limited): a manufacturer and distributor of a variety of duplicating machines and related supplies.

gimmie-gawab: a made-up term.

gimmigahoogit: a made-up term.

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

grade, making the: overcoming obstacles and succeeding.

Great Lord Yappa-Mugagung: a made-up name.

HAA: an abbreviation for *Hubbard Advanced Auditor*, a course at the time of these lectures intended to polish off and perfect the skills of an already professional auditor with more extensive training and coaching.

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.).

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

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

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.

hayrick: a large, usually rectangular stack or pile of hay, straw, corn or the like, in a field.

hearse, back up the: figuratively, state or discuss the possibility of trouble, disaster, misfortune, etc. A *hearse* is a vehicle for conveying a dead person to the place of burial.

hitch rack: a post or rail used to tie the reins of a horse to.

hit it right on the head: a variation of *bit the nail on the head*, get exactly the right thing; be accurate or correct.

hombre: an informal term for a man, especially one of a particular type, as in "*a very smart hombre.*"

honey: an excellent example of something. Used ironically to express the opposite of what is usually meant.

hot and cold running: for all conditions and circumstances, an abundance of. An allusion to the luxury of having both hot and cold running water in a hotel, home, etc.

incipient: beginning; coming into, or in, an early stage of existence; in an initial stage.

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.

ion: an atom or group of atoms that has acquired an electric charge by losing or gaining one or more electrons. An *electron* is any of the negatively charged particles that form a part of all atoms.

"Ionization": a musical composition written in 1931 by French composer Edgard Varèse (1883-1965), which was the first score in western music composed to be performed by a percussion ensemble (a group of musicians playing instruments that produce sound by being struck, such as pianos, drums and cymbals). Varèse was one of the most influential composers of the twentieth century and was a pioneer in the development of electronic music. (The term *ionization* means the process of causing something, such as the atoms and molecules that make up the air, to become electrically charged.)

Ivan: a common masculine name and the Russian form of *John*.

I Will Arise Society: a made-up name.

izzard: an old name for the letter Z.

Jesuit: a member of the *Jesuits*, a Roman Catholic religious order (Society of Jesus) founded in 1534. Mainly a missionary order, the Jesuits used education as the primary means of spreading their beliefs.

juice: an informal term for electricity or electric power.

jumping the gun: beginning something before the proper or appropriate time or starting some inappropriate action.

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.

Korzybski's: the meaning, or an interpretation of the meaning, of a word, phrase, or the like, characteristic of the work of 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.

Kraepelin: Emil Kraepelin (1856–1926), German psychiatrist who developed a classification system for “mental illness.” He made distinctions between disorders that he felt were of external origin and thus treatable, and those he thought had biological causes and were thus incurable. Kraepelin continued to refine his classification issuing numerous revisions of his several-volume psychiatric textbook, *A Textbook of Psychiatry*.

krobotniks: a made-up name.

laid up: (said of a ship) taken out of active service.

last king of France: a reference to Louis XVI (1754–1793), king of France (1774–1792), who lost his throne in the French Revolution and was later beheaded by the revolutionary regime. He was weak and incapable as king and not overly intelligent. He preferred to spend his time at hobbies, such as hunting and making locks, rather than at his duties of state.

Launfal, Sir: the principal character in a poem of romance of the same name written in the late fourteenth century by English poet Thomas Chestre. The poem centers on the activities of Sir Launfal of the court of King Arthur, who engages in combat with other knights of the court, and not only defeats them, but kills them.

law of conservation of energy: a law of physics that states that energy, itself, cannot be created and destroyed but can only alter its forms. For example, if one burned a piece of coal and

collected all the smoke, ash and other particles which radiated from the burning and weighed them, one would have the same weight as before the coal was burned.

lead trump, in case of doubt: in the card game of bridge, to *lead* means to be the first person to play or put down a card to start a game or section of a game. *Trump* means a card from a suit (a type or category of cards as hearts, diamonds, spades or clubs), or the whole suit, declared to be higher in value than any other suit. *Lead trump* means to play a “trump” card (the highest valued type of card) first. *In case of doubt, lead trump* means when there is a question of what card to play to win that section, use a high value card (trump card). Figuratively, it means in case of doubt, do the most effective and safest action.

Legion of the I Will Arise Society: a made-up name.

Level One: the first of six levels of processing published in late 1955 in *Certainty* magazine article, “The Six Levels of Processing.” Level One is Locational Processing. The object of Locational Processing is to establish a stability in the environment of the preclear on the subject of objects and people. The article “The Six Levels of Processing” is included in the lecture series supplement.

Level Six: the sixth of the six processing levels published in late 1955 in *Certainty* magazine article, “The Six Levels of Processing.” This is the level of the Remedy of Havingness and Spotting Spots. By modern processing these are done simultaneously in addressing the drilling of the exteriorized thetan. The article “The Six Levels of Processing” is included in the lecture series supplement.

Level Three: the third of six processing levels published in late 1955 in *Certainty* magazine article, “The Six Levels of Processing.” Level Three is the subjective level. Here the preclear is invited to inspect his own “reactive bank” or his own thought processes. The article “The Six Levels of Processing” is included in the lecture series supplement.

Level Two: the second of six processing levels published in late 1955 in *Certainty* magazine article, “The Six Levels of Processing.” This level is reached when the preclear is originating communications smoothly and, without coaching, acknowledging the auditor’s communications well. There is no command, as such. There is a subject of communication: secrets. It is expected

here that the preclear will now discuss freely his various problems. The article “The Six Levels of Processing” is included in the lecture series supplement.

libertad, fraternidad, igualdad: a Spanish-sounding phrase for *liberty, fraternity, equality*, the motto of France. This phrase was originally the motto of the French Revolution (1789–1799) and was used by the leaders of the revolution to inspire those who were fighting. (*Fraternity* means brotherly love or feelings of friendship and mutual support between people.)

living daylights out of, the: an expression used to show that something is done completely or thoroughly.

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.

loop, knock for a: unexpectedly throw (one) off, as if so much so as to overwhelm. From the comic-strip image of a person pushed hard enough to roll over in the shape of a loop.

low-order: mild and not serious; reduced in degree or intensity; low-grade.

lugubrious: extremely mournful, sad, dismal or gloomy.

lumbosis: a made-up name.

mad-dogging: acting very excited or abnormally furious.

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

Malthus: Thomas Robert Malthus (1766–1834), British economist, who wrote *An Essay on the Principle of Population* (1798), arguing that population tends to increase faster than food supply, with inevitably disastrous results, unless the increase in population is checked by war, famine or disease.

Man came from mud: a reference to a theory that Man arose from mud. Per this theory, it is alleged that chemicals formed in mud and through certain combinations and accidental patterns a primitive single cell was formed. This primitive cell then collided with other such cells and through accident formed a more complex structure of single cells which made itself into a unit organism. Supposedly, from this combination of cells, man was eventually formed.

mark(s): the standard currency unit of Germany at the time of these lectures.

Marx: Karl Marx (1818-1883), German philosopher whose works were the basis of twentieth-century communism. His theory maintained that all things are material, even the mind and the spirit.

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.

Medusa: in Greek mythology, a woman who had snakes for hair, staring eyes, a horrible grin and protruding fangs. She was so ugly that anyone who saw her turned to stone.

meet (one's) Waterloo: to experience a decisive and final contest. From the name given to the battle fought outside the village of Waterloo, near Brussels, on June 18, 1815, in which French military leader Napoleon was decisively and finally defeated.

merchantmen: seagoing ships designed to carry commercial goods, especially for international trade.

message-particleosis: a made-up term.

method in his madness: an underlying explanation or reason for something a person does that, on the surface seems insane or unexplainable; although one's actions seem unreasonable there is good reason for them. An allusion to a line from Shakespeare's play *Hamlet* which reads: "Though this be madness, yet there's method in it."

metrazol: a drug used in psychiatry to induce a convulsive state, for the supposed treatment of certain mental conditions.

mind you: take notice, observe or understand.

missionmeglia: a made-up word.

missionoia: a made-up word.

nag: a small riding horse or pony.

Napoleonic: of the period of French military leader, Napoleon Bonaparte (1769–1821). In 1799 France came under the domination of Napoleon who rose to power by military force and declared himself emperor. He led campaigns of conquest across Europe conquering large territories until he was finally defeated by armies allied against him in 1815.

natural selection: the process by which forms of life having traits that better enable them to adapt to specific environmental pressures, such as predators, changes in climate, competition for food or mates, will tend to survive and reproduce in greater numbers than others of their kind, thus ensuring the perpetuation of those favorable traits in succeeding generations. A *predator* is an animal that hunts, kills and eats other animals in order to survive, or any other organism that behaves in a similar manner.

Navajo Indian: a Native American people inhabiting extensive reservation lands in Arizona, New Mexico and southeast Utah. The most populous of contemporary Native American groups in the United States, the Navajo are noted as stockbreeders and skilled weavers, potters and silversmiths.

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

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

neurons: cells that transmit nerve impulses, the basic functional units of the nervous system; also called *nerve cells*.

never-never land: an imaginary, unreal state, condition or place. From the popular play *Peter Pan* (written in 1904 by Scottish playwright J. M. Barrie [1860–1937] and made popular by the

animated Walt Disney movie of same name). It is the home of Peter Pan, the main character of the story, and is a place where children never grow up.

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.

Nirvana: the goal of the Hindus. Hindu beliefs are that “Reality is One” (Brahma) and that ultimate salvation, and release from the endless cycle of birth to death is achieved when one merges or is absorbed into the “one divine reality” with all loss of individual existence.

off base: off of the right track, course, etc.; wrong in some way.

off the beam: deviating from the standard or expected, functioning poorly. This phrase refers to an aircraft or ship not following the course indicated by a radio signal (beam).

on deck: involved, acting or working at something, likened to sailors, who come up on the deck of the ship to work.

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

order of the day: the prevailing rule or custom at a given time; an activity of highest importance. This phrase originates from the seventeenth century where it was used by the military for specific orders given to troops for that day and by legislative bodies for that day’s agenda.

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 owned 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.

pecoding: a made-up word.

perambulate: to walk about; to travel or move around.

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

phi: the twenty-first letter of the Greek alphabet.

plowed-in: embedded or buried in a surrounding mass (as in the mind).

plow in: become embedded or buried in a surrounding mass (as in the mind).

poliomyelitis: a disease, widespread in the 1950s, that usually occurred in children and young adults. It affected the brain and spinal cord, sometimes leading to a loss of voluntary movement and muscular wasting.

pounds (sterling): British money, especially the pound as the basic monetary unit of the United Kingdom. Originally, an early English silver penny; a pound weight of these pennies was later standardized as the British pound.

pretendicate: a coined word meaning to make something up.

prithe: used to express a polite request, an alteration of (I) pray thee.

protoplasm, stream of: a reference to the evolution of organisms themselves, from the very first, continuing along a protoplasmic line, from generation to generation; the conception, birth and growth of bodies; the genetic line and evolutionary chain on Earth.

Q and A: by Q and A we mean that “the *answer* to the question is the *question*,” and we indicate a duplication.

rack up: accumulate.

rag: a slang term for a newspaper, especially one viewed with contempt.

ratsy: showiness that is designed to impress and excite people.

rheumatic fever: a serious disease characterized by fever, swelling and pain in the joints, a sore throat, and frequently resulting in permanent damage to the valves of the heart.

rig: a carriage or wagon together with the horse or horses that pull it.

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

rough: the part of a golf course left unmowed and uncultivated.

Route 2: one of two series of processes (Route 1 and Route 2) that make up Intensive Procedure laid out in the book *The Creation of Human Ability*. Route 2 processes were designed to be used (a) before Route 1 on a preclear who could not be exteriorized or (b) on a preclear who could be exteriorized, after all the Route 1 processes had been completed.

rule of thumb: any practical, though not entirely accurate, method that can be relied on for an acceptable result.

Salk (polio) vaccine: a vaccine is a substance that is put into the blood and that protects the body from disease. The *Salk polio vaccine* was invented by US bacteriologist Jonas E. Salk (1914-1995) to prevent the disease poliomyelitis.

saw grass: a tall coastal or marsh type of grass of the Philippines, having leaves with minute, sharp toothlike projections.

schizize: split into two, a coined word from *schizophrenia*, a condition in which a person has two (or more) apparent personalities. *Schizophrenia* means scissors or two, plus head. Literally, splitting of the mind, hence, split personality.

scratched: just begun or started in progress.

screw: slang for a prison guard.

semantic: relating to meaning or the differences between meanings of words or symbols.

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.

sharpies: quick-witted and alert people.

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.

shooting the breeze: chatting casually and without purpose.

shoot-the-cuffosis: a made-up term.

shotgun: broad, general or indiscriminate; covering a wide field or area. This is an allusion to the firearm known as a *shotgun*, which is chiefly used in hunting. Shotguns discharge a load of metal pellets that spread out over a wide area, making it easier to hit a moving target than when firing a single bullet from a rifle or pistol.

shying away: drawing back or avoiding.

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.

slag heap: a large pile of worthless matter or debris.

slippy: 1. not easy to grasp or comprehend completely.

2. a chiefly British term meaning sharp, clever.

slough of despond: a condition, state or period of extreme discouragement or depression. A *slough* is a piece of land that has soft, muddy ground, especially a place in a road that heavy vehicles and horses cannot pass due to its being filled with mire, wet mud, etc. *Despond* is a state of dejection or loss of spirit due to losing hope.

SOP 8: *Standard Operating Procedure, Issue 8*. LRH called this Standard Operating Procedure 8 to signify its importance and designate it with the number 8 to ensure it would go in company with 8-8008. SOP 8 is fully described in the books *Scientology 8-8008* and *The Creation of Human Ability*.

SOP 8-C, Opening Procedure: a process done at the beginning (opening) of Standard Operating Procedure 8-C (SOP 8-C). Opening Procedure of 8-C and SOP 8-C are fully described in the book *The Creation of Human Ability*.

soup, in(to) the: in trouble or in difficulty.

sparrows, for the: a variation of *for the birds*, meaning useless; no good, or that should not be taken seriously, likened to food that birds would eat off the ground.

speurons: a made-up word.

spontaneous “mudation”: a humorous reference to *spontaneous generation*, the view that certain forms of life can develop directly from nonliving things. The Greeks believed that flies and other small animals arose from the mud at the bottom of streams and ponds; this has been carried forward by most scientists in the theory that spontaneous generation took place when certain chemicals somehow came together in mud to form the first simple living organism billions of years ago. A cell was eventually formed which collided with other cells and through accident formed a more complex organism—eventually leading to the appearance of Man. (*Spontaneous* means having no apparent external cause or influence; occurring or produced by its own energy, force, etc.; self-acting.)

Spotting Spots (in Space): a process in which the auditor makes a person Spot Spots in Space for a short time, then Remedy Havingness, then Spot Spots in Space, then Remedy Havingness, then Spot Spots in Space. These two processes, Remedy of Havingness and Spotting Spots in Space, actually belong together. The auditing commands are: “Spot a spot in the space of this room.” When the preclear has, the auditor says: “Spot another spot,” etc.

stab: an attempt; a try.

Stanislavsky: stage name of Konstantin Sergeyevich Alekseyev (1863–1938), Russian actor, producer, director and teacher. He developed a method of training actors which included having the actor arouse experiences and emotions he had felt in the past in similar situations to those he was to act. These feelings would then be transferred to the character currently being played. This method required the actor to achieve absolute relaxation while on stage and to

be totally unaware of the audience. He was then to concentrate deeply to achieve complete identification with his character.

strawberries: a humorous reference to a story by Willie Howard (1886–1949), a German-born American comedian. In the story he portrays a revolutionary saying: “Fellow workers, the time has arrived. Our cup of bitterness, it is filled to the brim! We must throw off the yoke of oppression . . . revolt! Revolt! Comes the revolution, we’ll [we’ll] eat strawberries and cream!” A heckler yells he doesn’t like strawberries and cream, to which Willie responds: “You’ll eat strawberries and cream and like it!”

superfluity: the condition of there being more than enough; great abundance.

superpluplus: a coined term meaning above, beyond and more than something that is already advantageous or favorable (plus).

surfeit: to fill or supply to excess.

tag end: a small remaining or protruding part of something. Used figuratively.

tanner(s): a person whose occupation is to treat animal skin or hide and convert it into leather.

tar pits: areas where tar or asphalt naturally accumulates, trapping animals and preserving their bones.

teeth, kicked in the: insulted, betrayed or rejected (by someone).

telepath: transmit by *telepathy*, communication directly from one person’s mind to another’s without speech, writing or other signs or symbols.

telepathizing: transferring communication directly from one person’s mind to another’s without speech, writing or other signs or symbols.

third level process: a process done at the third of six processing levels published in late 1955 in *Certainty* magazine article, “The Six Levels of Processing.” Level Three is the subjective level. Here the preclar is invited to inspect his own “reactive bank” or his own thought processes. The article “The Six Levels of Processing” is included in the lecture series supplement.

thisa and thata and the othera: a variation of *this, that and the other* meaning various activities, things, etc., (used to give only a general indication of what is being referred to).

thou shalt: an older form of the words *you shall*.

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.

tin: British slang term for money. It is also metal of very low value.

tippy: unsteady or unstable; shaky.

"to be or not to be": a famous line from the well-known tragedy *Hamlet*, a play by English poet and author William Shakespeare (1564-1616). In this play the main character, Hamlet, prince of Denmark, while wavering over whether to live or die, expresses his indecision with the words "To be or not to be; that is the question . . ."

tort: a wrongful act for which damages (payment) can be sought by the injured party.

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.

transorbital leukotomy: a psychiatric operation in which an ice pick is forced through the back of the eye sockets, piercing the thin bone that separates the eye sockets from the frontal lobes. The tip of the ice pick is then inserted into the frontal lobes and the nerve fibers connecting these to the rest of the brain are severed, resulting in the patient becoming an emotional vegetable.

Truth: a magazine in Sydney, Australia.

Tum Biscuits: a made-up name.

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

unmoored: figuratively, loosened or released from a fixed place, likened to a ship released from a place where it has been tied up.

variegation: the state of being varied in appearance, or giving variety to.

vest: to invest in or endow (a person, group or thing) with something.

Victoria Station: 1. an earlier version (with different commands) of *Waterloo Station*, a process where, in a populated area (park, railroad station, etc.), the auditor spots people and has the preclear tell him something he wouldn't mind not-knowing about these persons or the persons not-knowing about him.

2. London's second busiest rail terminal and the city's busiest tourist information center. The original station was built in 1860, but it was rebuilt early in the twentieth century.

Waiting for Godot: a play written in 1949 by Irish poet, novelist and playwright Samuel Beckett (1906–1989). The play largely consists of trivial events and conversations that suggest the meaninglessness of life. It centers around two tramps who are waiting for the arrival of a mysterious person named Godot. Each day, a young boy comes to tell them that Godot will come the following day and the tramps continue to wait, though Godot never appears.

war department: a reference to a department in a nation's government that deals with matters of war. For example, in the United States, the War Department was a section of the government that, from 1789 until 1947, was responsible for defense and military establishment. These functions later became part of the Department of Defense.

war ministry: a reference to a department in a nation's government that deals with matters of war. A ministry is any of various administrative governmental departments of certain countries, usually under the direction of an official known as a minister.

Waterloo Station: a process where, in a populated area (park, railroad station, etc.), the auditor spots people and has the preclear tell him something he wouldn't mind not-knowing about these persons or the persons not-knowing about him. The name of this process is derived from the name of the largest railway station in England, located in London.

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.)

whirling dervishize: to become or become like a whirling dervish.

works, the (whole): everything; all related items or matters.

Yapsabula: a made-up name.

yip sladdlism: a made-up name.

you just flip the coin and takes your chance: a coined variation of *you pays your money and you takes your choice*, a humorous phrase employing nonstandard grammar (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 (or making a decision based on the flip of a coin), one is taking a chance in choosing between two or more things which appear equal in quality, characteristics and so forth.

you pays your postulate and you takes your chance: a coined variation of *you pays your money and you takes your choice*, 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.

Zulu: a member of a large nation of people in southern Africa. Primarily located in southeastern South Africa, the Zulu are the largest ethnic group in the country.

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