

## **MORE ON MIMICRY**

A lecture given on 18 October 1956

[Start of Lecture]

All right. Now, I want to talk to you about something you may find of some use. Going to knock off all this stuff about, you know, theory, so forth, and teach you something that's useful.

Let's take these Mimicry Processes and take a very good look at them.

Mimicry of the body is probably the only pure body process -- probably the only pure body process. It really separates the mind from the body. It establishes pure thetan control of the limbs and actions of the body, which bypasses the mind utterly. If kept up long enough, if properly done -- since it is not an easy process... It is not an easy one to understand and administer and, in many cases, not easy to do. The level of entrance on this is sometimes amazingly low.

It is really stripping the mind's control away from the body as a used via by a thetan. A thetan is using the mind as a via to control the body. There's no reason why a thetan should do that -- no reason at all. It's self-criticism. He says, „*I can't control all of that*“ -- self-criticism.

I've never seen anything quite as effortful as a thetan exteriorized trying to lift one of the body's little fingers. Of course, that's a very simple action. Too simple.

By the way, the War Department has finally arrived -- finally arrived. They've abandoned G-2 completely, and they are using ESP now and are studying ESP so they will know the Russians' minds, so they can find out what Russian leaders are trying to do. I think we have got the case-entrance level of a general.

Individuation is an interesting phenomenon, but when an army forgets its own G-2 and buys a bunch of mystics or other psychiatric schools of thought, it's really wild.

Order of complexity.

Now, there's some evidence, however, that some fantastically complex feats of handling bodies have been accomplished and observed. Poltergeist: There was a young boy, not six years ago, was being a great puzzle to a Catholic church because he was sending his body sailing sideways, and so on, along the floor and under the beds and tables, and under the chairs. And the rug gets near him and the rug would sail under the bed and so on. It was quite remarkable. Quite ambitious... It was too much motion for them.

Now, that would be obsessive motion, very obsessive motion. Thetan has gone mad. He's able to accomplish this much complex motion but not on his own power of choice; got it completely reversed and upside down.

If we'd asked that little boy to have raised his little finger while exteriorized, he wouldn't have been able to do that. Wouldn't have been able to do that at all. Very great probability that a simple action, premeditated, would not have been accomplishable. That's a premeditated action, simple, has a direct end and goal; it's being observed critically. You're sitting there waiting for him to do it. He wouldn't be able to do that; that's too simple. But he could send his body, swish-swish-swish, all over the floor and sailing under beds and through doors and out into halls and down stairs and up again without touching the floor, and this was being very upsetting.

So they were trying demon exorcism on him. And they were being, I'm sure, very upset. It may or may not be known to that particular branch of black magic that a total exorcism would leave a dead body.

Do you know that christening ceremonies contain the phrase „*Get thee away, thou evil demon.*“ It's right in their prayer books. Quite amazing. Thetan that got in would leave. I imagine they have had casualties.

Now, when -- that's enough of this criticism; I shouldn't get off on those subjects. That's bad taste as far as I'm concerned. We all know they're rats and dogs, and I shouldn't keep belaboring the point. And I should be kind to them, even though they are rats and dogs, you know?

Now, the main point here is that the mind and the use of a mind derives from an inability to control or recall directly. But that inability must be an imagined inability or a postulated inability for it to occur.

Someone coming along and telling Joe that he can't remember now is not good enough. The only thing a person can do to Joe is restimulate Joe's own postulate that it's not good enough. That's the only thing we can do to Joe.

Now, when we look this over, we see with what clarity -- with what interesting clarity -- that the handling of a body is a simple operation, but the handling of a body via machinery, facsimiles, brain, nerve centers, neurons, rubber bands, Ex-Lax, becomes difficult. It's a self-criticism; says „*I can't do it. I need help.*“ It's a complex action.

Now, let's look at this action in simplicity. Fellow walks down the street, so he stands his body up and he moves the legs of the body and makes it walk down the steps and walk down the street. And you say, „*My, that's a lot of actions.*“

I don't know why he's employing actions. Why doesn't he just stand the body up, hold it a couple inches above the floor and sail it smoothly down the stairs and down the street. Well, that's too simple an action. He uses gravity to hold it there while he's pushing it along.

See, if he really did a simple action to move a body he wouldn't use any assistance.

Now, let's get back further. He is using the assistance of the genetic line to mock up a body to move -- which is a fascinating feat. This is an interesting thing for him to do. Fabulous thing for him to do.

What's the matter with him? Why can't he mock something up? Well, because that's a very simple action. What do you do when you mock something up? You have to have or make the space in which you're going to mock it up, and then you have to say „*It is there and it is observable*.“ And that's all there is to a mockup. You don't say, „*It is now composed of energy with a specific gravity of \_\_\_\_\_, the density of \_\_\_\_\_, by the square root according to the arithmetic book, something*.“ No, you just say „*It's there!*“ -- Bang!

Now, what is there? What you say is there. Well, how do you do that? Do you draw it all up on plans and architect it? No, that's a complex action. You'd simply say „*Pretty girl!*“ Bang! Dum. That's all there is to it. Person would have a body.

Now, why is one handling the body at all, in its final essence? Why are we picking it up and moving it down the steps and so on? Why don't we just tell it „*All right, walk down the steps!*“? Well, that again is too simple an action. You have to have a certain amount of complexity to have a game.

You ever see these strongmen on the stages and circus and so on? They pick up these huge weights and struggle and stagger and... Man, is that place rigged up. I mean, people are handing them cloths to wipe their hands off and mop their faces, and they bring a small truck out carrying the weights and so forth. At the end of the act, by error, the pageboy boots all the weights into the wings, you know -- swit, gets the stage clear. It's mocked-up effort.

There's an interesting process -- not a therapeutic one but terribly interesting. There are lots of these. „*How much effort could you employ to lift that?*“ It's quite fascinating, some of the answers you get. „*How much effort could you employ?*“ which is making more game, in the direction of more complexity, you see?

And sometimes a fellow says, „*Oh, that's easy. Pick it up! Use every man, and so on, to pick that up.*“

„*Oh, no, no, no, no, no. How much? You can do better than that.*“

Get him up to a point, „*Well, I'd get a crane mounted on a huge Caterpillar tractor and have it come in through this. Oh, yes, and I could have the side of the building torn out. That's right. I have the whole side of the building torn out and have this huge crack-- I could get the roof off too, because the crane wouldn't go through the roof, and...*“ Here we go, you know? „*...and I could put this huge cable on; decide that wasn't big enough and get a huger cable on.*“ Finally decides „*You know! I could get equipment that the effort required to move the equipment would exceed by a thousand factor*

*the amount of effort actually being delivered and used in the lifting of that match. Yeah, I could do that; that's a lot of effort.* “

Preclears, if they're run on this for a while, will tell you something like that. Yeah, that's perfectly true too because that's where most of the effort goes.

The Wright Whirlwind engine of the old days -- you poured the gasoline one end and poured the air in the other... You poured the gasoline in to create heat, and you poured the air in to create „*coolth*.“

I don't know why you're laughing at that word. I guess you are not a member of the Society for the Rehabilitation of Neglected Positives. It's a good... Huh? Well, there's this word kempt -- kempt: people are well-kempt.

Couth. A lot of these. It's an old society.

But you've got all of this tremendous additive. And every time you add something, you get a consumption of more energy, so you have to consume more energy and you have to have more energy to consume. And you get it running around after a while, and you got the War Department. They got the totality of G-2 now listening to a couple of swamis. These boys must be really asking to be destroyed.

I received a letter this morning which informed me confidentially that the atom bomb will land this fall, by the way. Guy has got it right straight from the Pentagon. If I hadn't have heard this report on ESP and so forth, why, I would have put some credit in it; I would have put some faith in that. But in view of the fact I hear that they're finding out the plans of the Russian leaders, you see, by ESP and a fellow writes me from Wichita (whose name I never mention -- Purcell), that the atom bomb is due to land this fall, and he got it straight from the Pentagon... I can figure out even more vias; I can figure out even more vias.

The bomb is going to land because the Russians are going to invade. You see, and the Russians are going to invade south Georgia, and this will frighten the Russians so that they will be forced, you see, to bomb the United States. See, we can get more additives in there; we can add that up even further.

And if we start out with something stupid like ESP to begin... You know ESP is a dramatization of an inability to read minds. Any fellow that would sit around and get into a fog or a hypnotic trance in order to find out what somebody else is thinking about, needs to have his thetan examined. And he tells you ordinarily; if he's in that state, that's the case.

By the way, that's a very low-order manifestation, in case you ever run into it. That's a very, very low-order manifestation. It's just a hair above psychotic. Fascinating.

Yeah, you'll find this. I've drawn a coordination on it lately. It's one of those lower harmonies that make you ashamed to get in somebody else's head to find out what he's thinking about. Well, that's the simple one. Look at his facsimiles. What's the matter with you? You need thetan glasses? I mean, what do you want to do it with ESP for? You're going to add space, and you're going to get waves, you know, and all

kinds of vias-vias-vias-vias-vias to find out what? To find out what facsimile is now in reaction against his cranium. Seems to me to be awfully additive.

You get this complexity, though, to make a game -- more effort, more vias, more terminals, more comm lines. And then we have to have more comm lines to make more comm lines in order to make more comm lines so that we can have the terminal in the first place really confused now.

You know how, by the way -- large organizations which are falling all over themselves -- do you know how they solve communication blocks and upsets? They have just one solution -- all other solutions subhead under this: add more personnel, put in more hours. That's the only thing. It's more work, apply more work. And you get down here, you find out a government department isn't working well; well, somebody immediately goes up and gets an appropriation and hires Lord knows how many more employees to put into that department. The reason it isn't working well, of course, is because it had too many employees in the first place.

In the HASI, London, we discovered this with great ease. One day we found out we were way above budget. Going to run suddenly on 60 percent of our income; pay off some of our bills with the remaining 40 percent. Second we did that we looked around and of course they took the outside workers (not Scientologists) that were in the organization, and they sorted them out. And they took two or three of them and shot them from guns; fired them. That's all they could do to bring the budget down.

Business manager next day said, „*What's happening around here? It's so quiet. I've gotten my work done this morning and here I am with nothing to do at 2 o'clock.*“ We looked it over and found out that all he had been doing was undoing the boo-boos which were being made by people on the communication lines. That was all he had been doing. When we removed the people from the comm lines, at once the comm lines began to flow smoothly. Everybody in the organization had been put up to taking in everybody else's washing to such a degree that the organization's work mainly now consisted of the organization's work -- only it wasn't doing any work; it was just doing the work being made. You got the idea?

Almost any organization or constitution is liable to get into that circumstance. And we're looking straight at the mind. Now, everything I've described to you so far is good parallelism for the action of the mind. Very good parallelism.

You restimulate facsimile A in order to restimulate a series of locks, B to 18. Then you take cross-association 62; that goes into the lower left-hand pocket, starts up a small cellular reaction at that point. The cellular reaction generates a certain chemical which goes into the glandular system which comes back and restimulates facsimile A which you restimulated in the first place; you take your attention off of that and start to think. See the circuitry that's added there? Now, that is what we mean by circuitry. That is circuitry.

Thetan says to himself „*You know that's a nice cat.*“ And something says „*I don't like cats.*“ Bing! Bing! See? He says „*Well, maybe I don't like cats.*“

Now, all that added circuitry ever does is stop things. It

appears to change things, but what it succeeds in doing is stopping things. The delusion in it is flow; things apparently flow in all this added circuitry.

The truth of the matter is, is terminal A to terminal B is a very short, quick distance. The flow is intended to go from terminal A to terminal B. Now if we add circuitry on this, the flow is actually stopped between A and B while it is going through the circuitry.

Now, apparently we're looking at change, aren't we? But it's not change. The actual course of the communication should be from A to B. It is not going from A to B directly, all during the time it is passing through circuits in order to get to B, don't you see? It is going to other terminals and, therefore, the final analysis is a stop. Now, that's stretching it a little bit, but if you look that over carefully, I think you'll see what I mean.

The communication line between Agnes and George, consisting of letters between New York and San Francisco, apparently consists of the mail department and airplanes and a fast delivery. That's the communication line; that's the communication.

Now let's add circuits: Agnes has to get her mother to read the letter before she sends it. Her mother has to get the advice of the minister. The minister is quite disturbed about this and wants to look it up in his book of regulations as to whether or not -- this would be a Catholic church, of course -- whether or not the baby should be christened in the Mohammedan faith or not, you know. This would shake the whole empire up. And it goes round and round and round, and wanders around the neighborhood this fashion, and it finally does what? It finally gets on the communication line again, but it has been stopped all the time it was not going directly to the other city.

So circuitry is 1.1 stopping. They can't stop it so they shunt it. There it goes. Goes off on a wild tear -- freeway cloverleaves.

You see? You see the facts of the case?

It doesn't slow it down, because it is not making any progress between A and B. Have you got the idea? It isn't being slowed down; it's stopped as far as A and B is concerned, and it's stopped for a period of time. And the hope is that it can be put through enough circuitry so that it will never go between A and B.

This is the total operation of a court of law. If they can just find enough prosecuting torts to attorney to, they'll be all set; they'll never have to try the case.

Somebody says the U.S. court calendars are so overloaded that courses of justice are impossible to execute without a delay of about two years. Court calendars are awfully overloaded. Well, the calendar might be overloaded but how about the court? The court isn't overloaded but the court's circuits are. (This is not just because there are „*circuit*“ courts!) But I'm afraid that circuit courts evolved because of somebody's observation of this who knew Scientology a few hundred years ago or something.

Now, where does it all go? I was part of an action whereby a couple of individuals were being tried, and I was being actually immobilized as a witness. You see, I was supposed to be a witness eventually when this got tried. And I kept wondering why this wasn't being tried. It kept coming up but it never got tried. Well, that's because depositions had to be sent off in various directions to get this-a and that-a by the so on and so on. And you just never saw so many lines running that meant so little.

And, actually, the U.S. court calendar may be full only because it never tries any cases. You see, every time something is delayed they have to appear in court. And if you had nothing happening in the court but everybody appearing to get delays, you would of course never get any trials, so of course you'd have a full court calendar.

Now, I'm afraid this is one of the main reasons why we have a full court calendar. There's nothing very complicated about a trial itself as such. But boy, its circuits are certainly complicated.

Actually most criminal trials these days are settled in the prosecuting attorney's office; they don't even come up in court. The attorneys meet. Defendant's attorney meets prosecuting attorney, and they talk it over: *„Well, we'll make a little deal here. We know you've got to get a prosecution record and so forth. And well, we'll plead guilty on a misdemeanor level. And if you slap us with a felony, why, we won't plead guilty; we'll plead innocent,“* and so on.

And these guys, not even in a courtroom, got this thing all taped. Then it finally moves in, in front of the judge, and the judge says, *„Well?“*

And the fellow says, *„Well, I'm guilty.“*

And, *„Yes! Well, this is a very serious thing here, beating up the mayor and so forth and so on. Very serious thing Now, I--“*

*„Well, your Honor,“* the prosecuting attorney will say, *„Here is the tort, retort, brief, that has been prepared on the defendant's plaintiffing and here you are.“*

And the judge looks at it, and he looks sort of defeated; there's no trial going on here at all. The fellow has pleaded guilty to a misdemeanor and that is that. So he says, *„Well, thirty dollars or thirty days, or“... and manages to spend a long time doing this, you see? And then he adjourns everything for a couple of hours and... Id like to know if there's any justice in this; the prisoner wasn't present while the attorneys were getting it all taped.*

So if we just get enough of these circuits and delays, we don't even have any justice. See, then it's -- no justice necessary. Everybody has it all running perfectly.

I have actually listened to a couple of hours of argument about postponement in a court, most fascinating thing you've ever heard of. They weren't even arguing about the case. They weren't even arguing about laws that applied to the case. They were arguing about a paragraph that had been inserted, and they had to have time to take the paragraph out. That was all they were talking about. It was whether or not anybody had the rights to take the paragraph out, and they went on for a couple of hours and so on.

I imagine the U.S. court calendars are crowded -- just like most preclears' minds.

A preclear's mind is trying to achieve (under the direction of the thetan during optimum operation), adjudication of action -- trying to establish the right action to be pursued. And if this is all being done by circuits, then the preclear himself is never adjudicating; he's depending on circuits to turn up all the evidence which finally result in.

Now, the more circuits he has, the less ethic he has. The more circuits he has, the less honest he is. Why? Because the only thing that is capable of ethical adjudication there is a thetan. And so the more it gets passed out from underneath his hands by him into bypasses, circuits and so on -- because it's all too much for him to handle...

They used to tell me that the armed services ran the way they did because they were too big; they had now grown too big. I never could quite connect this up, you know? I used to come forward with the idea „*You know, big ships are easier to sail than small ships?*“ Somebody'd look sort of whipped. I was objecting.

Thetan says, „*This is all too big This is all too complex. And I have to do it all complexly but it's too big I just can't handle all this.*“

What is this all about? He's put everything over into the prosecuting attorney's office and he's waiting for an adjudication to come from there, when he is the only person capable of adjudicating.

He gets adjudications on the future from little choo-choo trains that come over the horizon of a ridge and if they display a green flag, why, that means yes, and a red flag, that means no. If they don't display any flag that means worry. This is for true; this is the mind in action.

Did anybody ever write a book called „*The Mind in Action*“? That's a very, very nice title: „*The Mind in Action.*“ I've heard Language in Action. Boy, could I write a sarcastic broadside on the subject of the mind in action. I've watched the mind in action. It doesn't produce anything but it sure makes an awful confusing motion while its trying to.

All right, why am I running down the mind? We're supposed to be studying the mind. That's because I've studied it.

Lord Dunsany is very, very fine -- he's a gorgeous writer. He's a gorgeous writer. You may like him, you may not. Very fanciful. Of course, he's of other days.

But he wrote one story about „*The Day the Monastery Fell,*“ which is exactly parallel to this proposition of the human mind.

The monastery was going to fall and everybody was very sad. It had been long predicted that the monastery would fall on the umpteenth of Swaugust. And it was going to fall and that was all there was to it. And all the surrounding farms that had held it in awe and paid it their tithes and so forth were quite interested in this fact.



And there was one farmer who decided he'd walk up there to the monastery because it was going to fall today. And he found the people at the gate were in a hell of a turmoil, and they didn't notice what he was doing. So he walked on through, and the people in the courtyards, usually on guard and so forth, they were all over leaning against the wall weeping. And he went on through to the inner room of the inner room of the inner room of the inner room -- nobody stopped him; everybody was in grief or apathy -- and he saw the place where the holy of holies was kept and where it was and so on, and the dark curtain surrounded it everywhere, and he went up and he pulled the curtain aside; there was nothing. And on that day the monastery fell.

This story is very sooth. It's very sooth. After you've gotten through wracking through all the facsimiles there are, when you've looked them over very carefully, when you have examined all their phenomena and significances, their circuits and so forth (we will admit that you wouldn't be comfortable until you had, until you knew subjectively and objectively that this was the case, and I don't ask you to take this on faith at all; I just ask you to look it over), you have a situation where when the curtain is drawn back you have an empty stage. There isn't

even a thetan on it -- not as far as the mind is concerned. The mind as itself is a complex associative mechanism, and we are probably the only people on Earth at this time who know enough about it to make any kind of a statement concerning it. That's for true. That's for true.

Well, if that's the case, then what are we doing studying it? Well, because we know all about it. Why did we study it in the first place? We didn't know a thing about it. Neither did anybody else -- particularly anybody else.

You're going to find that nobody will believe this. Actually you don't want anybody to believe this on faith. You don't want anybody to believe this on faith. It'd be a very fatal thing for somebody to merely take that on faith and say that's that. He better take a look; he better take a look. He better find out about facsimiles, chains of facsimiles, engrams, secondaries. He better find out about circuits, associative restimulators, restimulators, how these things are put together, how the body makes pictures of everything in an effort to overcome time. He better discover for himself that the totality of the passage of time as interpreted by the mind is significance and significance only. He had better discover that the mind only loses in this universe significances; it never loses masses -- except, of course, by saying it owned the mass and somebody else took the mass. But the mass isn't gone. Time does not sweep away masses; it only sweeps away the significance of masses, the peculiarities of form and juxtapositions.

It sweeps away the fact that that wall is there and white and is adjacent to that wall across the room which is there and white. In a little while enough students will have run 8-C in this room to make that wall black along a certain band. Be enough upset in general to flake some paint off the wall. But we know already the paint isn't gone, and that the blackness on their hands was somewhere else before it got on the wall.

Then please tell me how anybody lost or gained anything except the significance of it. And significance includes location.

The significance of your car keys when they're not there is tremendous, simply because they are not there. But the significance of your car keys in the ignition of your car or in your pocket where you know they are is also tremendous.

What is significant about significance? Position, and the knowledge of. So that we get this situation looking rather peculiar here when we study it for a while.

We say, „*What? We've got all this mechanism to overcome the loss of objects which aren't getting lost except as to knowledge of whereabouts.*“

You know, it's a heck of thing to tell you this, but every jewel you have ever been buried with, every sarcophagus you've ever been laid away in, or at least the parts thereof, still exist. You just don't happen to be able to hock them, which is a significance. That's all.

So it is actually a brutal lie that time is costing us things by passing. It's only costing us significance. And when a fellow has a tremendous amount of significance -- you might say, a vested interest in significance, or vested significance -- does he experience this phenomenon of lost time? Passage of time doesn't cost him a thing.

Of course, he's in town A and then he goes to town B. You might say he loses town A. Doesn't that seem rather peculiar to you? I mean, he doesn't lose town A. But he comes back to town A after a while and he finds that it's all changed. What's changed? The masses? No. The significance of the masses.

So on this alteration of significance he loses town A. This is a fantastic thing, you see? He loses it; it's not his town anymore. It's all changed and he can't fit himself back into it again. Oh, yeah? What's the matter? Is he skidding? He lose his charm or something? Something is wrong there. People are just a little older and a little more complicated than they were when he last saw them; that's about all. The building structure is a little more complicated or a little more absent, as in the case of wars. And it's terrible to tromp on it with this amount of ferocity, tromp on the sentiment, the beauty of yesterday, the glories of childhood, the affection of parents. It's just bad to do this, I know.

But when you're looking for truth you sometimes get all messed up by sentimentality. Somebody is likely to tell you that his car travels very, very well, when he knows that it travels horribly badly. It's sentimentality that attaches him to the car; he likes that car.

Well, it's not true that the car itself is still here after it's gone to the junkyard and been smashed up. Some bit of the car though is still contained in that car which just passed in the street. They smashed it up and used its steel; it's in another car now.

So all this amounts to is, then, the identity, which is the significance. There has not been a loss of mass as far as the universe is concerned. There has been a loss of assembled or organized mass.

You meet Joe, you like Joe, you're happy with Joe for a long time. One day he walks out and steps into a bullet, and that's the end of Joe. The worms get at him and convert him, as a body.

Well, the weird part of it is, we happen to know now that nothing happens to Joe. This is quite fantastic, nothing happens to Joe.

Well, what does happen to what?

The individuality called Joe and the attendant mass, which are both significances in form, have disappeared or altered. This makes a different pattern of the game, then -- totally different game pattern. But it doesn't mean a loss of havingness; the universe is still here. Now, I tell you that with great confidence, because the basic postulate in that stuff up there is that it's sacred and you mustn't touch it. It'll be here for a long time.

When we get to auditing a preclear, the first place he dives is into a little back bay called significance. And if you audit him very well and with sufficient significance, giving him more game, he'll eventually come up and give you the common denominator of all cognitions. Common denominator of all cognitions: It does or does not have significance.

And the super-cognition of this is „*Significance is additive*.“ And boy, if there's anything a thetan does well it's add significance, because he's all that's around that's adding any significance to anything. And an awful lot of people in this world at this time have lost the power even to add a significance.

You put an idea up here within a hundred yards of Capitol Hill... This sounds funny. You think everybody gets ideas and everybody pounds Capitol Hill on the back and so forth. But you just put an idea -- a good clear idea -- within about a hundred yards of Capitol Hill and it'll go tsshup! Mass is tailor-made to absorb ideas and forms; that's why it is there. Naturally it absorbs ideas, so naturally there are lots of ideas stuck in a thetan's head.

Every time he thinks, the mass goes tsshup! That's all. When the mass has gone sufficiently tsshup! he has a mind.

Yes, a fellow has to look this over, though. A fellow cannot take this on faith for the excellent reason that he couldn't that suddenly validate himself with that much simplicity. „*You mean I'm doing all this?*“

Yes, you're doing all this.

A court exists because of the authority of its judge. The prosecuting attorney can go back and try the case privately with a couple of the defendant's attorneys simply because of the authority of the judge. As the authority gets further and further stretched from the judge, the end product is no authority anywhere; but there's not even a case tried by that time. When no cases are being tried of any kind, all authority is gone, which means there's no judge: somebody exteriorized. Somebody will always act in the judge's name as long as there is any idea of a judge left there.

Very amusing in the eighth, ninth and tenth centuries to find people acting in the name of the Roman Empire. They actually were signing orders and mandates and sending them out to the far parts of the world out of no more empire than a cat has. And yet the ghostly notion of empire still aured around Italy. There it was, and people could still use that shabby fragment of an idea to put on documents and do things with, and sometimes somebody paid attention to them.

For instance, Brittany and France, some other sections of France and some stuff up around Denmark that has nothing to do with modern Denmark were once issued in -- I've forgotten the date; somewhere around 500 A.D. -- they were issued the right to form a state, assemble armies and collect their own taxes by somebody down in Ravenna who was still running up the standard of the emperor of the Romans. Somebody issued them, but these states didn't pay any attention to them at all. They were already independent, they were already maintaining their armies and they were already collecting their own taxes.

Nevertheless, a few hundred years later, we find one of these states validating its existence with this silly document issued by somebody who was half drunk at the time and couldn't have cared less.

Now, this authority, no matter how thin, will still exist. What do you think happened to the authority of the last thousand thetans that occupied the body you have on the genetic line? Well, they're gone. They exteriorized and the genetic line went on elsewhere. But is there any ghostiness of their authority left?

Every once in a while a preclear finds himself doing something that he isn't doing. He energized a past authority over a series of circuits and got an answer to marksmanship out of the year 802, which says that all crossbows must be held at rest against the buckle before being tautened. He says, „*Yes, that's very interesting*“

You'd be amazed how many generals and other characters of that level will be sitting around thinking, you know, and if you followed their (quote) „*pattern of thought*,“ (unquote) they would be thinking „*Now, I don't know. We ought to get down this bonanza-type barrage and so forth, and all crossbolts must be tautened against the buckle. What am I talking about? Oh, well. Artillery trajectories and so on.*“ He calls it thinking. He's in a sort of a dog or cat chasing its own tail down through his circuits, don't you see? And as he goes through these circuits he's picking stuff up.

Which tells us, then, that there are two levels of thetan activity: One is the production of, and the other one is the absorption of, significance. A thetan produces or absorbs significance. Now, anybody in good shape can do both, but as people go down Tone Scale during a certain band they can only cause significance, and below that band they can only absorb it. The band is 2.0 exactly.

And below 2.0 they can only absorb significance; the only reality is mass. Above 2.0 for quite a little ways, these people will obsessively originate significance. Above that they -- it's a game. Above that they couldn't care less. And above that, oddly enough -- where they couldn't care less -- they could absorb significance, don't you see; they could, if they could absorb. So it winds up to be a causing of significance.

If some thetan in real good condition came over Washington -- I mean, in real good condition, from olden times -- came over Washington at this moment and made a mock-up of some religious figure... He might have had no reason whatsoever to do it; he just felt like making a mock-up, you see? He just made a mockup and he made a mock-up. He didn't add very much significance into it, but there is significance in that he mocked up a mock-up of a religious figure. He put some significance in it, but he didn't attribute any importance to the significance!

Now, you got the whole picture. Its significance (in or out) is just significance. It's the amount of importance attached to significance that makes or breaks a case. So you're not trying to audit the significance in or out of a preclear; you're just trying to audit the importance out of it. That's all you're trying to do.

So therefore, you must get very, very significant in auditing Mimicry. And the more significant you get, the more successful the process is liable to become. Terribly significant. Force the guy to be more significant than significance itself.

Now, on very low-toned cases you probably would have to invent a verbal game to go along with it, such as „*What is this action supposed to suggest?*“ And you say, „*All right, now you repeat it, and you see if you can get what it's supposed to suggest.*“ And he goes - „*You embarrass me.*“ You know right away he's a Freudian. Anyway...

Now, what is the way out of the trap of significance? Mimicry, on a body level, tends to strip off mental control of the body as having a great deal of importance. It knocks the importance out of the significance. Action is action, motion is motion, mimicry is mimicry, and a body can do that without attention to the reason why.

And then there'd be this whole band called the mind. And although I told you that this other is a logical step -- „*Look around and find something you wouldn't mind mimicking All right, you mimic it*“ -- a logical step to follow dummy auditing, have you got the idea that there's a little hooker in here? You have jumped from the most idiotically simple of all processes workable on the body, to the most complex of all processes. It is the top process of top processes. That doesn't mean that somebody should find difficulty doing it. But you have just gone from the idiotic to the supersublime. There isn't even a logical step between the two. There's a word that's similar, but there's nothing else.

What do you have to do to mimic something? („*You mimic it.*“) Well, you do as much as you can do or postulate as much as you can postulate in order to bring about as much a duplication of it as you can. And the more successful you are, the better you are.

„*A thetan can see what he can be, he can be what he can see*“ is not a maxim of Beingness Processing. It's that he can be what he can see. There's a little bit difference here.

In order to see something you have to have some space between you and it. In order to see it clearly you have to be able to at least assume that you can duplicate it. And if you can do that, then -- if you can do it perfectly -- then you can be it. But „*a thetan can be what he can see, and he can see what he can be*“ doesn't include his being anything; it just says that is an ability that he could have if the other were true. And seeing includes space and being includes no space. Do you see that clearly?

In order to have a clear view of a building, perfectly clear view of a building, I am afraid that you'd have to have some capability with regard to being a building. But the first entrance of that is seeing a building, and to see it you have to be able to mimic it.

People that you cannot or dare not or must not mimic disappear. Just look that over: they disappear; they vanish. It's the darnedest thing you ever saw in your life.

If you were to look around in the real world, ask people questions, find people they didn't like that they were in association with every day, you would discover that they weren't seeing these people. They bump into them, by the way; they carom off of them; they fall through them. But they don't see them.

The most interesting thing a preclear of mine ever had happen to him in his life was one day he happened to glance in the direction of his wife and a black curtain (you know, this is real, a real black curtain) dropped quietly down from the level of the wife's head and covered her up clear on down to her feet and thereafter stood between him and his wife. And he looked with some sadness at this because he knew he'd had it. He knew he'd had it. The friction had become so intolerable that an automaticity of a black curtain had taken on, for him, physical mass and form in the empty air. His wife after that was always covered up with a black curtain. He couldn't see her features, what she was wearing or anything. No matter how hard he looked, no matter how much he worried about it, no matter how much he wanted to, he couldn't do it; an impossibility.

I used other processes, cleared this thing up pretty well on a valence-splitting basis, but the truth of the matter is that this would have fallen out on „*Look around and find something you can mimic. All right, mimic it.*“

Mental, emotional difficulties occur where an inability to mimic something accumulates. And that is the sovereign little law of aberration. Where and from whence does a difficulty spring? It springs from many vias, it springs from many difficulties that are compounded, but all of these difficulties are summed up under simply that one thing: One has lost his ability to mimic it across a distance with its total, complete characteristics. And when he has done that he is out of ARC with it to just that extent.

When a fellow mustn't be like Mother and mustn't be like Father, they disappear. Circuitry is added in where mimicry should exist. He substitutes all this circuitry and all these vias for actual perception.

And there you have the history of a pair of eyes, tactile, all other perceptions, kinaesthesia, thermal, all these things go.

To mimic something is really something, and it's quite a complex operation. There's no doubt about it whatsoever. But you just take it easy with the preclear and he gets there after a while. Let him pick up as many of these things as he cognites on. When he's cognited on them all, he'll be able to see buildings, and he'll throw his glasses away too.

Thank you.

Thank you very much. [End of Lecture]