

UNIVERSE: PROCESSES, EXPERIENCE

A lecture given on
8 April 1954

Okay, this is the 8th of April, 1954.

We have a great deal of ground to cover in terms of processes. You should first know that processes are methods of codifying experience so that the key experiences of the individual may be discharged or put within the control of his knowingness - the key experiences of this experience called life.

What are the aberrative factors of life? Is life itself completely aberrative? Is there any way to, you might say, beat it? Is there any way to lick this thing called life? Well, that's quite a thing to undertake, really. All in a few minutes, sit down with some preclear and go bang, bang, bang, and he feels better. Remember, this individual, at least so far as we can trace on an E-Meter has been about seventy-six trillion years on a track. He's had experience after experience after experience after experience. He's been through things they wouldn't dare film or describe anywhere. And yet, we have the total conceit of- in using a few words - of attempting to resolve his wobbliness, his inabilities, his incapacities which have resulted from these experiences.

Now, just look at that a moment. That's quite a thing to do. It's even impudent to fly in the face of all existence, sit down with somebody and say, "Ya-Yahp-yahp-yahp-yahp," and this other person says, "So-and-so and so-and-so and so-and-so," and all of a sudden they feel better about existence.

Well, to envision the fact this could be done would have to be a pretty mighty vision anyhow. But the truth of the matter is it can be done and it is being done.

Now, we have a totally mechanical problem confronting us when we look at a preclear. When I say we have a totally mechanical problem it's because all that is wrong with him is mechanical. What is wrong with him is the mechanical aspect of existence. This individual has become dependent upon the mechanics of existence to carry him forward somehow or another, to some unknown destination he knows not what of. This is the way he looks at it. He's totally dependent upon a society, a civilization, upon a body, upon his eyesight, upon his charm, personality, his education. And somehow or other he's going to manage to get through. By doing what? By being totally dependent in all directions, and self-determined on almost none. We discover that an individual is his best - is at his best when he is best self-determined. What is self-determined? Well, in terms of this society it could be grouped as survival. He does things which will cause him to survive.

That would be a self-determined action in the view, you might say, of the society itself. But that is not really a totally self-determined action because it is modified by the fact that he is being asked to survive,

Well, the funny part of it is he can't do anything else. It's utterly impossible for this preclear to do anything but survive. The artificiality is that he may cease to survive. He believes that he can cease to survive. He has himself identified with objects, the structure or form of which can be destroyed. He's identified with a body. A body can age or be killed or die, and so he conceives himself capable of aging or dying.

Well, this is an identification with something that something can happen to. Nothing can happen to the preclear. This is really the background fact of why processing works. The secret of the MEST universe is contained in these processes. The secret of it is contained herein. The main secret of it is that there is no secret. It is chimerical, no matter what its great, massive magnificence is. It is totally chimerical. Only if it were totally chimerical could you ever resolve a case. If it really did possess the tremendous solidity that it pretends to possess you would

never resolve a case. Let me assure you. You would find yourself balked by so many trillion trillion factors, just in everyday livingness, that it would have to be lived in order to be processed.

Now, there is a process or two which depend upon livingness. You can live a different way and be better off. But you know something funny? Those are very limited processes. Those are extremely limited. They go, that is to say, to a very limited distance. All right, if your wife makes you unhappy, leave her and be happier. I mean, that's environmental processing. Doesn't mean the individual is really going to be any better off at all, does it?

So, it's odd that the business of livingness itself is not a process, unless it is immediately and intimately coupled with thinkingness, which is to say, thought itself. If you couple livingness with thought it becomes more livable. But if you address thought - the impulse to create, the impulse to destroy, the ability of the individual to make postulates - why, then and there, and only then and there, are you able to resolve a case.

You are dealing with a problem wherein all the solidities are actually chimerical and where the only actuality, really, has no mass, no space and no energy connected with it. If an auditor keeps this in mind he will not then go chasing down too many dead alleys and winding up with too many failures. He will not wind up in the soup if he just keeps that in mind. He is dealing with something that can think. That ability to think all by itself is what causes reality. An individual then can be processed simply because processes can be leveled at getting him to change his mind and values. Now, if he can, without recourse -too much recourse certainly to the MEST universe; to energy, space, time, matter - if he can be brought to change his mind, he can be then established on a new plane of beingness. Survival is the criterion as far as this society is concerned. But that is only part of a curve. A curve which begins with create, goes through survival and comes over to destroy. The graph of that curve could be a simple curve of there is nothing, now there's something created, now it goes through a persistence, and that persistence itself dwindles, fades away and disappears with a resulting nothingness.

It is the curve itself which is at fault - the whole curve. The absolute necessity to create something, the tremendous necessity to destroy something, the obsession that one must not create something, the obsession that one must not destroy something results in the obsession that one must not be created something and one must not be destroyed when he is anything. And so on this curve of livingness in this universe, which runs from create through survive to destroy, we get changing illusion. The person achieves different conditions.

Here is an interesting fact. Now, let's just look at an old man. He is doddering around. He would tell you he has wasted his life to some degree; he won't have another chance. He has to act like an old man. He has to think like an old man. Let's, you might say, throw him back down the time track. And the next thing you know you can have him thinking like a young boy. You can actually change that. Life itself changes that.

Every once in a while you'll find some very old man who has gone into a period of senility and again is a young boy. He's grabbing that new chance too soon. He hasn't gotten rid of the body yet you see, but he's already anticipating going on with another body. Energy can age. Space can contract. Matter can alter its form. But the production unit called the thetan does not age, does not change.

A thetan is a curious beast. He's a curious beast. He exists noplaces; he exists everywhere; and he can assume finite viewpoints of anything he wants to assume. He gets into a total agreement with everything around him and a belief that he must at all means, you know, stay in perfect agreement with his entire surroundings, that he mustn't alter these things, solely because the forms and spaces in which he exists themselves state continually that they're going to resist any alteration.

A thetan, by simply changing one postulate, which is "I am a body" to "I am a life unit" exteriorizes from the dead. He just changes one postulate just like that and away he goes. If you

want to run past deaths on an E-Meter you will discover the individual is very, very concerned right up to the moment when the body is writhing and dying and then all of a sudden he is about a hundred feet above the body or a thousand feet above the body looking down at it, saying, "Well, why was I ever connected with that?" Here is striving as long as there's any striving to be done. But the second that it's obvious that there's no further striving to be done we have somebody exteriorized.

Now, let's take a test on that. Is that true where the roughest case you will ever process is concerned? Is it true that this individual is surviving and will continue to survive after body death. Is this true? Yes, it is. You say to this individual, "Be three feet back of your head." Mm-mm. You say, "Run this. Run this. Do this. Do that." Mm-mm. No change, no change, no change.

Well, this individual is hugging down to the center of that survival curve. That create-survive-destroy curve. He has drawn way in from destroy. He has drawn way in from create. In other words, he's middle-curving it. And the tighter he gets to the center, the more he's going to persist in that form and you're not going to get him exteriorized, you're not going to get him changed, you're not going to get him any better; because he knows, if he knows nothing else that he's only a body and that he will die. He knows this.

So I ran some clinical experiments on such people, and I made them very, very sick. I made them ghastly sick. So sick that they would have been very, very happy to have been dead. They promptly exteriorized somewhat sadly. One of them was quite interesting. He was a fellow that nobody had ever been able to exteriorize. And this fellow exteriorized and went out and sat on a bell buoy and he said, "I could cry for ten thousand years. You've done this to me," and so forth. And he went out and sat on a bell buoy and finally got interested in a pelican out there and then he got interested in some sand and he cruised around for a little while. And then finally the body was lying there practically stone cold and he finally came back and said, "Oh, the body isn't that sick. Nah." Kicked it back to life again.

Peculiar, huh? Well, this individual is playing the desperate side of existence. He's determined he's going to get on. He's in there crowding and crushing one way or the other. He has got himself totally identified with energy. He's running on a whole series of postulates. But remember all you have to do to change a postulate is just to change a postulate. That's all you have to do. The postulates are not parked out on the time track. It is true that individuals have associated postulates with energy masses. But as soon as they exteriorize they can alter these if they wish to and if they themselves have not totally shut off a lot of knowingness. Now, why do they keep coming back into a body line? They keep coming back into a body line simply because it seems to be as much action and interest as there is. They have no other interest beyond this point. And so they get in there and they worry about bodies and they try to care for them and swamp them up and so on and so on and so on.

Well, in view of this, one would think offhand, then, that there was really no point to processing, if all you had to do was to get somebody to change his mind. That's all you had to do and he would get well, and there wasn't any point in making him change his mind anyhow. He wasn't going to go to hell. He wasn't going to go to heaven. He isn't going... Well, there is a point in processing, and that point is that in this society particularly each one of us is influenced by the action and conduct of every other one of us.

If you have ever had a stupid man on a laboring crew, your life was much less pleasant. If you have ever had a psychotic living in your house, you find out your life was that much less pleasant. If you have ever gone out into the society and found people who should be doing something sensible or something progressive or having a good time, doing terrible and arduous things and moping and groaning and fooling around, milling. You yourself would say, "Well now, look-a-here this can be better. I mean we can have a little brighter color and we can have a more interesting future," and so on.

Well, let's reduce this down to the final limit. Here we have a planet. You know, planets are scarce? Have you any idea of that? Planets are really quite scarce. This is not a very bountifully mattered up universe. People haven't agreed that there would be that many planets and here we have a problem where you have a habitable planet. You have bodies. You have things squared around pretty well. They're not unlivable at all and somebody's coming along and saying, "Hey, let's just make nothing out of the whole thing. Let's just wipe it out and throw it away."

In other words, let's wipe out and throw away all of the endeavor, all of the progress, all of the total agreements, and everything that thee and me have been doing here for the last many thousand years. We're just going to throw all this away, huh? Let's make it totally pointless.

Of course, in final essence it is a bit pointless. But if you've ever tried to sit on a pink cloud for ten thousand years, if you've ever sat in a theta trap as some preclears have for eighteen or twenty thousand years doing nothing, with no goal, with nothing to do, with nothing to observe, without even the vaguest synthetic goal, you'll understand that it's quite interesting to have a playing field.

Did you ever see a happy football team who had no stadium? Well, of course, the way to play football according to governments and so forth is to blow up the stadium.

Well, of course if you let neurosis and psychosis become the order... the agreed-upon order of the day, if you let man stand back completely balked by a life form known as bacteria, if you let sickness become the only agreed-upon state; even to that degree you are throwing away the stadium.

Now, if we went on to a further point and fixed it up so there was no air to breathe, I tell you it's awful rough living as a ghost. If they blow off many more of those hydrogen bombs there won't be any air to breathe. I'm not kidding you there. The oxygen content of Earth is lessening at a great rate right now, mostly because too much plant life has been wiped out. The deserts which have been growing... The Arab, for instance, in making the deserts of the Middle East. Belisarius and Justinian and their cute little action of making North Africa a desert. Did you know that it was a military man who did that? North Africa is a mess right now. There was a beautiful little country once. All up along the southern coast of the Mediterranean.

Well, we won't go into history like that. You can go and read Gibbon if you wish, and pick up on that. But here we have a consistent destruction of life form. We're getting a consistent destruction of the amount of atmosphere. A consistent destruction then, of the amount of mobility which can be entertained here on this sphere.

All right, so there are other worlds. So we can start it all over again. In what kind of a condition? I'd like one of you actually to believe that all in a moment he could synthesize all of the know-how necessary to make and take care of a social order in a moment. You won't do it. That's because it's agreement. It's agreement. It's agreement plotted against time.

All right, so our battle cry could be "Save the stadium." So, there is a point to it then. It's a good stadium. Nothing wrong with it.

When you were younger, medicine had but one specific, aspirin - cure a headache. It's now got about twenty. That's an interesting advance, isn't it? Fifty years ago there wasn't such a thing as a paved street. When you had a house it was normally completely blanketed in dust. When you walked in from the outside you had to take off big, heavy, and mud-covered boots. When you wanted a fire in your house you had to cut down a lot of trees. In other words... In other words there was a tremendous effort just in the basis of supporting existence.

Now, we've come up to a period right now where there's enough leisure to actually resolve some of the problems of beingness. There wasn't enough leisure before. That's the only reason they weren't solved. It wasn't that people weren't bright enough. It's the fact they weren't solved by too much pressure in other quarters. You start putting out a lot of physical effort in

various directions and you cease to put out very much contemplation. Takes a certain amount of contemplation and serenity to come up to such a point. What we're doing right now is bought by the leisure - is bought because of leisure. This leisure is bought by actually our own labors; your labors, my labors.

No matter what you may think of it, you get yourself on an E-Meter and look it over. How much did you personally contribute to the social order which you are now existing in? How much did you contribute? You contributed an awful lot, believe me. I don't care whether it was getting shot or shooting somebody at the battle of King's Mountain, or whether or not it was running that darn blacksmith's shop that shoed horses all that time back there in 1810 in Kentucky. Or I don't care what it was, whether you were over in Europe working this way and that. You have a tremendous contribution up the line.

Now, there's one thing you can run on a thetan which is quite interesting. Putting something there so he will have something when he comes back. Just ask him to get the idea of moving out of his body and then coming back and finding nothing - if you want to make him sick. He gets real sick. He gets real upset. So, you ask him to get the idea of putting something there, then moving out of his body, then coming back and finding the something there. This is the way he is surviving.

It is a matter of interest. It is all very well to say, "Well, we can all survive so there really isn't any point in it. There isn't any point in furthering our survival." There's a point known as interest. You can either be interested in surviving or not. I'd hate to be bored again for a few thousand years. Now, our goal, then, is definitely a social goal. And we arrive at that social goal by picking out of the social confusion the factors which depress the society to an unworkable state. That's the social goal. Now, what's an individual goal. Well, let's pick those factors out of the individual and get him to shift his mind concerning certain factors to a point where he can continue to thrive as an individual. Now, instead of survive let's use the word thrive and we will see a vast difference right there.

Now, what is the necromancy then by which you, an auditor, can actually pick a person up to a point where he's not just surviving - because he's doing that anyway - to a point where he's thriving. Well, he has made up a whole lot of postulates and a lot of bric-a-brac and a terrific dependence which are unnecessary. You will swear halfway through Universe Processing that if you continued the process on the preclear you would wind up with a murderous maniac. You would swear it, that this would be the case. We say, 'All right, get some more places where your mother would be safe. Now, some more places where your mother'd be safe.'

"Oh, she'd be safe at the bottom of a lime pit. Ha-ha-ha-ha-ha. Yeah, she'd be safe in the belly of a snake," and so on.

And look, it looks at first glance, then - and if we didn't have such processes it would look, then - that any return to sanity or any pull out of the pit of slavery would be immediately into a revolting, mad, angry, "I-am-the-only-one state." This would be obvious, you see? So, halfway through it does become obvious. So, a therapy which almost worked would tend to bring about the conclusion that any therapy would only produce a dangerous individual who would destroy the social order. That's real cute. And that's one for you to remember because you're going to be challenged on this point by the public.

The therapy which almost works will simply put up a guy into a relatively murderous frame of mind. Because you've just now given him some idea that he might be able to get even with all of his enemies. His main goal in getting up at all, he feels - immediately after he gets out of apathy - his immediate goal is to kill off everybody, kill off everything, to be the only life unit in the whole universe. And he would tell you at this point that there is really only one aberrative thing and that is association with other life forms. That's what did it all. He's certain of this, if he's certain of nothing.

But do you know that if you run Universe Processing on an individual and you run it well - "Where is mother's universe" - well, you get him through this point of "safe in a lime pit and she's safe being ground up in machines," so forth; "Well, she's safe right where she is. Yeah, she's safe around there I guess, um-hmm. Funny thing here, I don't know, I just ... she seems to have moved off someplace. I'm sitting here and she's sitting over there. What's all this about?"

"Find some more places where she's safe."

"Well, she's safe right where she is. I don't care about her. The devil with her. Well, let's see what else we can get done around here." You know it's just a total lack of interest as far as Mama is concerned.

Well, if we run out - making a clinical test of the thing - if we ran out a great number of individuals, one after the other... If we ran out a great number of individuals, in even past lives, we would find ourselves of course -if it were true that he was only going to be a murderous individual when you finished up - we would find ourselves of course with a fellow who now had no moral responsibility for the social order and who was now at liberty to go out and kill and maim and burn at will. Only that isn't the guy we find.

We run out all kinds of universes. We start cleaning him up. The next thing you know, it's been years since he stopped on the street to pat a dog on the head and he walks out there and you find him doing this. If you were to call it to his attention he would be quite astonished that you considered this odd. Dogs are nice; there's nothing wrong with dogs. Dogs aren't dangerous.

So, a man's being dangerous to his environment is a very temporary state which is brought about by the threat of the environment against the man. He's merely duplicating the fact that the environment has challenged those forms which he himself has elected should survive. The environment has so thoroughly challenged these forms that he believes his only state of beingness should be to be very dangerous to his environment.

Now, for instance I've been through all this on a basis of Viewpoint Processing, Universe Processing and so forth, a long time ago. Not too long ago, but long enough ago. I'm quite able as a writer. I can always make the coffee and cakes in this direction even more than with the HAS [Hubbard Association of Scientologists]. If these processes produced a state of maniacal fury or a state of mind whereby we must cancel out all of existence, do you think I would be sitting here teaching you how to do this?

Audience: No!

I sure wouldn't.

The other test that one can make of such a thing is "Why is it that an individual really gets mad in the first place?" You can trace this very carefully. But do you know that he tried to help something and help it and help it, and damned if it'd be helped. And he finally got furious with it. Well, if he can't help it he'll knock it off.

Really. Really. You can trace down a preclear's decline in this fashion. You're asking him - he's sitting there on an E-Meter and you're asking him various questions about people he hates and detests and so forth and all of a sudden we discover Bill. And he says, "Bill, whoa! If he was only here. Oh boy, oh boy, oh boy! Hrmmmph!" and so forth. You could ask him this very calmly - which would invalidate him and is not good processing but just the matter of investigation you could ask him, "When did you try to help Bill?" Wheee! Here we go. He'll go kind of into apathy. "Hrmmmm. Yeah, well, I tell you he used to work in my father's store. And I used to go around and I used to say, 'Well, let me do this or do that and so forth,' and he didn't want anything to do with me," and so forth.

The inception of hate is a refusal of assistance. Probably Russia is mad at the United States today for only one reason. At the moment when the Bolsheviks had been able to overthrow the Czars and the Archdukes and so forth which had kept the Russian muzhik in a very horrible state, the US and England and couple other nations sent in against that fledgling government - which couldn't even hold itself together with safety pins - sent in armies against them. To get them to do what? To restore the monarchy and return to the front the Russian army so that the Germans could be wound up some more on that front. The Germans freed on that front would result, according to the high command of England and the United States, in a collapse of the Western front. If the Eastern front had collapsed entirely, which it did in 1917, then of course loss on the Western front would be inevitable. And so here instead of getting some help, Russia got her teeth kicked in by our troops. We were still fighting Russia till about 1920, 1921. Everybody's forgotten that. They wonder why is Russia so mad at the United States.

Well, they've never forgotten it. Because it was right there in the birth engram of Russia that the United States attacks us with guns and ammunition. That's right there in Russia's birth engram. And every time she starts thinking about trying to get on with this project of getting the show on the road she thinks of the United States - "Let's get a hold of them and shoot them dead" because obviously the United States is standing right there. Just like your preclear is being awfully mad at a doctor - being furious with doctors at large - simply because there's still a doctor standing there in his birth engram. And you run out some of the birth engram and he's no longer mad at doctors. Well, there are various and better ways to handle processing than that. But it can be handled that way.

Well, let's take a look, not so philosophically or wanderingly about this, and just say, "Is it possible to change an individual's mind?" Yes. The way you do that is to find his mind. That's the first search of the auditor. Let's locate his mind.

Now, we're going up against a law here and that law is that given a universe, the postulates effective in it are those of the god of that universe. The postulates which obtain or are effective in any universe are the postulates of the god of that universe. This is a law unfortunately, an agreement which is so solid all the way along the track that it's pretty hard to shake.

Now, you're trying to set up the preclear so his postulates are again effective in his universe. Well, at first you have to kind of find out what universe he is in, because he may not be in his universe. So your first task is to find the preclear's mind. If you want to make his postulates effective upon him, you certainly had better get him in a condition whereby he is in the universe where his postulates are effective. Because his postulates are not effective in Mother's universe. Mother may have been dead for twenty-five years and he still may be in Mother's universe. Well, whose postulates are effective in that universe he's in? Mother's. That's the only postulates that are effective.

So, he's going on for years thinking of himself as a dirty, nasty, squalling little brat - one of the postulates of that universe he's in. He's going on for years knowing he has to be helped by women. He's going on for years knowing he will never amount to anything. Well, he's just got lost. Well now, he can keep himself oriented very beautifully up to a certain point. But in this total confusion of modern education and modern this and that he's apt to get lost, because he is entirely enclosed, you might say, and everything seems to be waiting upon somebody else's interest. That is to say he doesn't make up his own mind. He waits for other people to make up their own mind about other people. He's many times removed from making any clear-cut postulates of his own.

And yet the only time when this civilization has ever made any forward progress was when it has been confronted by an individual who could make his postulates stick in his own universe. Well, this is so rare - has been so rare - that very little progress has been happening here, really, compared to the amount of progress which could be happening. The amount of action which could be taking place is much greater, simply because we lack the... a good separation of universes.

Universes work together very, very well so long as people know they're in their own universes and know at the same time that they are confluent with other people's universes. You see, they know where they stand. They're not confused. They're not in Mama's universe which is utterly enclosed in Papa's universe, which is all mixed up in the physical universe, you see? They don't know any of these things have happened.

Now they say, "I don't know. I feel like I'm going to be sick." And they don't want that postulate to take effect and it takes effect. Well, that's very bewildering. Well, they've gotten themselves wound into too many universes, shifted over too far. Well, it's up to the auditor to shift them just one more - one more. According to the preclear the auditor's universe and the universe of Scientology are the same universe. So it's just one universe.

The auditor has to have the preclear assume the viewpoint of the auditor's universe for that time necessary to disentangle the preclear from other people's universes. And there is the first place we find his mind. We find his mind right there. Because we have an organization of data which is in itself the common denominator of all minds. So, we've asked him to sort of step into the universal mind in order to find the individual mind.

The universal mind is composed of a great many agreements which are very set and if it were very closely traced, you could then synthesize it in such a way that by asking the preclear to step into it, he would then be able to envision exactly where he is. And then be able also to step out of the universal mind.

Now, what do we mean by universal mind? Like cosmic consciousness or anything like that? No. All you'd have to do is direct this preclear's lookingness for a while and you'd have him in a new universe. You'd have him in your universe.

If you were a traffic cop directing a whole flock of little kids walking across crosswalks, you're asking, temporarily, for those little kids to step into your universe - the universe of a traffic cop. They're safe in that universe because you as a traffic cop merely have to hold up your hand or blow your whistle and the traffic stops - it sure better had.

Well, the little kids could hold up their hand and blow whistles and traffic wouldn't stop. So, the safe universe at that crosswalk is the traffic cop's universe, isn't it? Well, these little kids step into the traffic cop's universe to cross that street. How does anybody get them into the traffic cop's universe? Just by telling them, "Walk between those white lines. Look at the other side of the street. Look up and down the street before you cross and walk between those white lines." You've directed their lookingness and that's all a universe consists of. It consists of lookingness.

Now, the lookingness can have things happen to it. Knowingness doesn't have to have a universe - no universe at all. But lookingness does. And we get into universes the second we get into lookingness. Because what is the definition of a universe? It is something that has space, energy and matter. That's the definition of a universe. Of whatever composition we don't care, but there is the definition of a universe - something that has space, energy and matter.

If anything has space, their first condition then: What is space? Space is a viewpoint of dimension. You've got to have the viewpoint before you have the dimension. So, just telling somebody to look is in itself opening up and synthesizing for them and opening up a universe for them. Just saying, "Look up and down the street," you're telling them "Put dimension up and down the street." They've got a universe. You see, that is the tiniest, faintest entering wedge of how you make a big, solid, concrete, done-in-pillars-and-columns universe. As far as we're concerned that's how the MEST universe got here. That's just as far as we're concerned. That's all we need to know about it.

Somebody had to come along and get into an identification long enough to get a complete communication and say, "Look! Look over there look at the carnival. Look at this. Look at that. Look at this. Look at that?" much as a hypnotist can do with any subject. And the next guy says

“By golly there is a carnival. There is this. There is that.” “There is space” is the common denominator of all such statements. “Look.” “Look” would be followed by “there is space.” Just “look” means “there is space.” “Look” contains in it the fact that creates space.

Now, what about these fellows that are totally occluded and can't see and can't feel and can't hear? Well, those individuals have been told to look at themselves long enough and often enough so that there isn't any distance involved in it. Nobody can look at himself. Try and look into nothing sometime. You can't look at yourself. You can look at the form you're in. But even that's a very short sight.

Now, if you'll pick out of the preclear's life that person who has said to him consistently, “Look at your shoes. Look at your face. Look at you. Put your attention on yourself. Put your attention on yourself...” If you were to pick this up on an E-Meter and separate that universe out, you would have, in a few hours of processing, a markedly changed individual. Well, I can assure you that would take place. Why? Because the individual has, of course, been reduced in his own lookingness and then absorbed into another universe - that universe. Naturally the individual finds himself obeying the postulates of somebody else. So he must be in somebody else's space. He's in Papa's space or Mama's space or a teacher's space or he's in some other space. It isn't his space. Well, how did he get there? People kept saying to him, “Look. Look. Look. Look.” All these various directions.

Well, now, if you've ever noticed, a preclear who is a little bit occluded and is hanging on to a heavy energy mass has this mass collapsed against his back and extended out in a sort of a globe in front of him. Has this mass collapsed against his back. That is to say he has no space behind him. Why? His body never looks behind him. He's dependent upon his body to do his lookingness for him. And his body never looks exactly through the back of its head. As a result, he has no space behind him.

Now, you come along and you say, “Be three feet back of your head.” Oh-oh. How can he be three feet back of his head? There's no space back there. He could be two feet in front of his face. There's space there. But you don't want him there. Why don't you want him there? Boy, that's really somebody else's universe. You would move him out into a new geographical location.

Most of the people you run into who are kind of neurotic and yet are exteriorized are in front of their faces. They're sitting out here in front of their faces. They're no longer able to maintain their position in the head. They've gone right on through. Of course they don't dare look from anywhere out there. So they have to pass some kind of a remote viewpoint back to the back of their head and look through their eyes. It's a very complex and dizzy structure. But there's no space in back of their head.

Well now, how would you find space in back of somebody's body? How then do you exteriorize a person easily by using the various tenets we're talking about right now? You'd exteriorize him by getting him out of some universes, enough so that you could get him out of the body's universe, which of course has no space back of its head. Then what is the test - what is the test of whether or not a preclear can exteriorize or not? Is he so thoroughly in the body's universe that the only space he has is the body's space? Or is he sufficiently in command still of his own universe so that he does have space back of his body. So that is the test.

Now, we say “exteriorize.” Well, that's interesting. In order to exteriorize, an individual would have to be able to make space. He'd have to make space simply by looking. That's the way he would make space. If he can't make space, it is because he is being compressed by some other universe's space over which he has no control, which is under the control of a god making other postulates than himself. In other words, let's say he's in Mama's universe and Mama's opinion of him is highly derogatory. Which is to say, she's pushed in his anchor points, only let him look an inch or two smashed it down all around, you might say. And now he is in another space. He can see space, certainly, but it's not space over which... into which he can escape. He's already in a crushed space area. His own space is badly smashed down on him. And sometimes

you get a preclear - he feels to himself or he thinks of himself as a little black ball. Well, this is all that's left of his own universe. Which is to say, that's how far he is limited in his lookingness. And the postulate he has had to make is, of course, "I can only look this far. Mama is doing my looking for me." He actually will have made that postulate somewhere along the line and stuck himself with it, but thoroughly. He has really of his own election put himself into these universes.

You see, he elected to safeguard a body and then it had certain dependencies and conditions which had to be met. And this body in order to grow at all had to be dependent on other universes than his universe. His universe was not adequate to grow this body according to his own postulates. So he turned it over to Mama to raise, or Papa, so on. He isn't himself, in other words. He's owned. He's otherwise owned. So the most intimate piece of matter which he has, a body, is not his property - which is to say, isn't contained in his own space.

Viewpoint of dimension: That is the first condition of a universe. That is space.

Who does the looking for the preclear? Well, you as an auditor have to do the first looking in auditing. You have to do the looking. And one of the handiest ways to do the looking is to get the preclear moving in space under your direction. And of course, that makes him step into your universe. Neat, swift little trick: Opening Procedure. Now he finds out it isn't dangerous to be in your universe. He's going to be in your universe until such time as he can find a universe to be in.

Very probably as an auditor your first big gain on the case is you have presented him at last with a universe he can be in. He has to be in somebody else's universe - he's running on this postulate uniformly - and you come along and you do give him a universe to be in. Okay, that's all right, that's fine, he can be in that universe. And after a while, why, he can find some universes to be in. But this is the course and goal of auditing in terms of space.

But above all other considerations is knowingness. An individual knows without space, without energy and without matter, without form, without color, without time. He knows. Unless by postulates he has shut off his own knowingness. And that's what he's done, of course. He's just shut his own knowingness down. But in the process of shutting it down he got himself beautifully lost.

Now, you can quite often find the first piece of space the preclear ever made or the first energy which he ever made and ask him to be that space. Ask him to be himself and be the space and be himself and be the space. Every time he's being the space, boy is he stupid. Space, of course, is a reduction of knowingness. It's the primary reduction of knowingness. That's what space is. Because there has to be something over there at a distance. There is something a distance away which he doesn't yet know about. That's the condition of knowingness in space. And energy is awfully stupid.

So, your preclear's being spaces, and he's being pieces of energy, he's being masses, and he has taken on the total postulates of these things. Well, he's saying, "I am subject to the total postulates of a body. Means I have to eat three times a day and I have to do this and I have to do that." But actually a body is stupid. And if you were to exteriorize and let your body go off by itself - it won't by the way - but if you were to exteriorize and let your body operate as itself, it would be the deadest body you ever saw in a very short space of time. It'll keep on mechanically breathing and it'll go through its mechanical functions - pocketa, pocketa, pocketa. But it has no further direction or mobility, because it's totally inverted. Its universe is all wrapped up in itself.

Well, our problem in processing a preclear is a very simple problem. It is presenting him with a universal universe - an everybody's universe. This physical universe out here is actually, evidently, everybody's universe. This physical universe is everybody's universe. Everybody helped make it. It didn't come down from one mind. But your preclear thinks or has postulated

continually that it belongs to somebody else, that it's not his universe and it's not available to him.

You ask him to be three feet back of his head. If he were in excellent condition you should be able to say, "Be three feet back of your head," and then he has a perception of the universe. Why? Because it's his universe. He made it in company with everybody else. But he only has one viewpoint of the universe. Or as many viewpoints as he'd have of the universe - they're just his viewpoints. They'll never be anybody else's viewpoints. They're his.

If you had two thetans standing on the same head of the pin looking at the same room you've got two different viewpoints of that room. You actually see two different rooms. There are as many MEST universes as there are people, as there are animals - just as many. And for somebody to say, "Well, the MEST universe belongs to somebody else" - that shows a reverse sort of a postulate right there. He's going backwards already.

So, you give him a synthetic universe. It is a universe which is totally composed of knowingness, and he can step into that universe. You'll have a struggle with a lot of boys trying to get him to step in, but they do, they will.

Opening Procedure does it. Various other things. You direct their attention in terms of knowingness. "Remember something real." That's directing their attention. "Let's move from here to here and let's put your hand on something," and so on; you're telling them to look. You're actually, with those processes, making a universe for the fellow. But what kind of a universe is it? It's composed of what you're asking him to do, what you're asking him to look at and his confidence in you.

Well, suppose he doesn't have any confidence? He's incapable of confidence. You keep up a communication line long enough on that basis and he can't help but have confidence. It's just something that happens. Unless you change your mind every once in a while or pick up a brickbat and hit him with it every ten minutes or something - he'll discover that he can't be in your universe.

Now, the action that then takes place after you have him more or less in this universe is demonstrations to him that he can change his mind. How do you run those? Well, there are various processes here in 8-C which simply go right on down the groove, one after the other, and demonstrate to him that he has various things which can be altered.

One of the first things he finds out, although many people don't find this out for quite a while, is that there are pieces of energy around evaluating for him. Well, this is funny, isn't it? Energy is talking to him. Energy is evaluating for him. It's energy that tells him whether or not it's light or dark and so on. Well, he'll get out of that sooner or later. His only certainty then is the certainty which is handed to him from energy. He must therefore be in somebody else's universe. These ridges which are dictating to him must therefore be somebody else's ridges. They're not his. Otherwise he would be able to tell them what to do.

So, any time you have a preclear who is being told perpetually by energy whether he's right or wrong, any one of them who sort of waits to find out what happens, you know immediately what's happening to this case. This case must be in a universe where the energy is not his. If the energy were his he could simply change it by making a postulate, couldn't he? Obviously it's not his universe, because when he makes a postulate it doesn't change the energy. He waits for the energy to tell him. As long as he waits for the energy to tell him, he of course must be in somebody else's universe. What universe is he in? You'll find out he's in dozens - dozens at least. And he hasn't any space of his own. Well, the second he hasn't any space of his own he can't look. So here is the problem of perception.

The problem of perception is primarily a problem of space. Lookingness, space, they go together. It's not really a problem of energy at all. Perception is knowing across a distance. Distance is the common denominator to perception. So we exteriorize this boy and he can't see

anything. You must have exteriorized him into somebody else's universe. Or he must be totally convinced that the physical universe is somebody else's universe.

How do you solve this? Does it require any more processes than you have? No, doesn't. Doesn't require anything more than you know. Unless you have to know a great deal more about Universe Processing.

Now, Universe Processing itself is simply this: Where are those things surviving without your permission which you feel are doing you in? Where are there a lot of survivals taking place that you object to or consider are inhibitive to your survival? You ask him, "Where is this safe? Where is that safe? Where is something else safe?" You start asking him this and that, why, you'll find out that he's running into, actually, areas where somebody is continuing to persist without his permission.

Now, you'll find that running Mama's universe first thing he says, "Mama, why she's... Who! She's safe here, there and everywhere and that room and this room and that room and around. And in the sky and under the ground and... Gee, she's just safe everywhere, everywhere, everywhere, everywhere. Mama is just safe, that's all there is to that. Boy, is she safe." And he starts dwindling down. He starts finding less places where she's safe and then finally he gets stumped. He can't find anyplace where she's safe. She's just blank. "Where is she safe?" No, he can't think of any place and then finally he'll think of one place. And then all of a sudden she's safe everywhere again and then she isn't safe anywhere.

And then the places she's safe are liable to be very strange places, such as under a taxi's wheels or crammed down the muzzle of a sixteen-inch gun. And he's coming up the line and the next thing you know why, bang! Mama is where she is, that's all. There isn't a question of being safe from Mama or not safe from Mama. She's just where she is and that's all. Everything's happy and perfect and cheerful. He won't have any further trouble with aberrations on the subject of Mama. He won't. You might not have cleaned up a few places. You might have missed a few places or not done the technique all the way through. In such an event he'd have some feeling about it the next day or two. But this would go by the boards. And you wouldn't even have to touch it again.

All right. Then let's take processing in terms of universes and let's find out that you get the preclear into a universe which we'll call a universal universe. It's a universe of knowingness. And then having him in that universe you promptly shuttle him out of a flock of universes he's in. And the more often you do this the more able he is to make his own postulates stick and the less he is subject to other postulates.

The only thing wrong with your preclear, he's so totally subject to other postulates he can't make up his own mind. Until he can make up his own mind you've got to keep on processing him to some degree. What do you mean make up your own mind? Make his own postulates of course.

So, the goal of processing is that point where a preclear can make his own postulates. You'll find out after you've separated him out of a universe that the last stages of it where he was putting Mama in these places and saying she was safe, you now have recovered his ability to make postulates in the teeth of Mama's universe. And that's all you're trying to do and that's the finite goal of Universal Processing. How many universes you have to get him out of depends on the preclear. The way you get him out of it is "Where is that safe?"

Now, a much more refined method of doing it is, "Where would Mama's viewpoint be safe?" But the funny part of it is he instinctively knows Mama is a viewpoint. So all you have to say is "Where is Mama safe?"

Remember to stay on the same person till you get it cleaned up. I'm watching auditors do this, and they're only fouling up when they let the preclear wander. Let's stay with the same person we start with until it's clean even though it's a fifteen hour job.

Okay.

(end of lecture)