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DEFINITIONS: GLOSSARY OF TERMS - PART III

A lecture given on 14 January 1955

Okay. Completely aside from all the balderdash we have been going over, let's get it down to something interesting and provocative. And let's start with a perfect duplicate. And if you guys don't understand the perfect duplicate, you're going to wake up some day without a mock-up because somebody made a perfect duplicate of you, and you're going to consider this a big mystery.

A perfect duplicate is a duplicate made in the place of; in the time of; with the energy of; surrounded by the space of the original, which tells you all it is, is a consideration that there are now two there.

And it's a funny thing about this universe: if you consider that two things are occupying the same space, made out of the same space, same energy, same time, in the same place, all you had to do is consider that and it'll disappear. And if you could consider that perfectly and not think of the word hippopotamus while you did it, why, Earth and everything else would start going by the boards.

Every once in a while you get somebody who is oriented in the direction, in Dianetics, in the direction of erasure. Erasure was not making things disappear; erasure was taking the sense or significance out of the mass, and you then at least had the mass. And so we could get away with running engrams. But if you start making perfect duplicates out of engrams, you lose the sense, significance and mass.

Now, it's an interesting thing that you don't necessarily need to make a perfect duplicate of the significance to make the thing disappear. That simply turns up and blows. You don't have to know what the significance of something is in order to make a perfect duplicate of it. Many people hang up on that fact. It's totally a mechanical thing.

Now, this perfect duplicate, led to - discovery of; led to a great deal of advancement in theory. It became very obvious what an ultimate truth was. The rationale of this, you will discover, in *The Creation of Human Ability* and in *The Auditor's Handbook*, first copy; very little of it there, it's in *The Creation of Human Ability*.

And this rationale is simply on this basis: A thetan is attempting to make things duplicate him. And if he thinks he's a mass, then he'll try to make things into a mass; and if he thinks of himself as a static, then he'll try to make things into a static. And the technique he's been looking for is perfect duplication. He could make everything duplicate him if he did this.

Now, his search for an ultimate truth is simply this: an ultimate duplicate. And the ultimate duplicate of a thetan would be a static, and that's all there is to it.

The great oddity, the great oddity of the perfect duplicate is that it apparently leads to one of the finest processes you ever heard of. An engram turns up, you run the guy back into birth, you say, „*Make a perfect duplicate of it.*“ He does, and he makes a running-fire duplicate, you know - so that he's taking each motional moment of birth, you see, and he just makes a running-fire duplicate - and bang! Birth is gone. So is its energy gone; so is its mass - everything. It's all gone. Nicest thing you ever saw in your life. He gets sick as hell. Taken all his mass away from him. The only reason he's holding onto the engram is the mass. I say the only reason; there is a significance reason.

So the perfect duplicate was quite a discovery. And when I fell into that one, I felt I had either gone up a long way or fallen a long way.

Now, if you were to make your remote viewpoints over here - set up a remote viewpoint opposite every particle of energy in that wall over there, and then have the remote viewpoint make a perfect duplicate of the particle at the point of its origin, the wall would disappear. It really does disappear. Little chunks of it can be made to disappear like this with somebody. It's very curious, very curious. If thetans are trying to make nothing out of something all the time, why, there's their chance.

Okay. Now, let's take up this word - by the way, the perfect definition, what is a perfect duplicate? It is a duplicate made in the same location with the same energy as the original. Just say it's made with the same MEST as the original, and that is the correct answer. It's a perfect duplicate, not a thing wrong with it, except that everything, then, disappears. This word dynamic is something you better not have omitted. Dynamic was chosen to represent an energetic urge or thrust and the word dynamic itself was an urge, a thrust, a motion toward survival. And for our purposes, we could really call it an energetic effort to survive. Get that?

Dynamic has little more than consideration connected with it. It's not just a consideration, you see, although you - basically, everything is a consideration. A dynamic is actually an energetic urge in a certain direction. Working things with stuff; and so forth, in order to get someplace in the direction of survival.

And you know the dynamics: self; sex, group, man, life, MEST, spirits and infinity. Proper answer for the eighth is infinity, not the supreme being. But you could write it supreme being if you wanted to, but don't lose track of it yourself. It doesn't mean

supreme being. We don't know if there is one, unless it's you and me, and him over there. And all of us together got into a disagreement and decided we'd better agree on something, so we did, and we got a universe. Although there's some curiosa in this line which is fabulous. There's apparently something which takes all the responsibility there is for making men and something that takes all the responsibility there is for making women. We call these things the spirit of man, the spirit of woman. There's also the spirit of dogs, the spirit of trees, the spirit of grass, the spirit of cows, and so on. If we start granting beingness to this particular spirit, we get ourselves into some interesting situations.

You go and start fooling around with an ant who is crawling along, he's crawling along the ground, he's minding his own business, he's not bothering you, he's not processing anybody or throwing around any enteta, he isn't publishing Dianotes or Aberree; he's not doing anything, you understand, I mean, he's minding his own business. Nothing he could be killed for. And we're exteriorized, see, and we just push him a little bit, push him off course. He'll come back onto course again. Push him off course. He'll come back onto course again. And we'll really shove him off course and make him - if you do it about one more time, he'll start to run in circles. He'll, you know, get dizzy, upset; his course and direction is very much disturbed. And then about this time, you will feel there is something very angry somewhere. You'll just have that feeling that there's something upset.

[Ed notes: The glossary included with the cassette tapes defined „*Aberree: the title of a publication that gave false and slanderous statements about Scientology*“ and „*Dianotes: A squirrel publication (one which gives offbeat or altered Dianetics or Scientology technology) issued around the time of this lecture*“]

Now, it is not the thetan running the ant, if we consider that the ant has a thetan who is interiorized or in his vicinity, and so on. It's something much bigger and much more powerful, and at this moment you have contacted the spirit of at least that breed of ants. And you keep on fooling with this ant, and this spirit just gets madder and madder and madder and madder and then skips it. Nothing happens.

You talk about the amount of threat which is levied, however; it's terrific. And I have discovered this and have learned not to worry about it every time I have disturbed any particular type of life form. For instance, I've made some experiments on jack rabbits. Tried to find out what jack rabbits were thinking about. Boy, are they aberrated. And jack rabbits - jack rabbit sees a coyote over here in back of a bush one day and thereafter every bush of that type has a coyote behind it. And of course, the jack rabbit can't investigate this because he hasn't the strength to enforce his investigation, so he has to consider then that every bush of that type has a coyote behind it. And he goes along one day and he sees a wolf; and the wolf is sitting behind a rock. And the jack rabbit notices this and escapes, and then he has to consider that every rock of that color has a wolf behind it. And do you know that they're so daffy that the size of the rock has nothing to do with it thereafter. A great big rock has a wolf behind it or a little rock has a wolf behind it, a little tiny pebble, if it's all the same color, each one has a wolf behind it.

And he has to walk in the most superstitious courses you ever ran into. And he is so superstitious! He believes, he believes that the moon, when it's half tipped over in a certain particular direction, and so forth, means he's going to get it before the night is out. He also dances by the moon and he has tribal rites and so on. But he's nuts, see. Perfectly nuts.

You talk about identification. Man, a jack rabbit's sure got it. When he gets scared about something, even though to thee or me it'd be a very light lock indeed, it is a permanent trauma with a jack rabbit to be handed down through all remaining generations of jack rabbits. Oh, it's fabulous.

Coyotes, coyotes are 1.1, but in f - very definitely 1.1. And wolves are „*only one*,“ even when they run in a pack, they're an „*only one*“ sort of a nature.

Each one of these things has its own definite characteristics. But every one of them has in common this factor, that you start fooling around with the anchor points of a jack rabbit and steer him off course and steer him off course and steer him off course or short out his brain or something of this sort, so he'll go appetite over tin cup at a high run. It's very amazing to a jack rabbit to all of a sudden have all of the neurons controlling his running, short, you know, and his commands are not going through, nothing is continuing in any direction. He'll go appetite over tin cup. But you do something like that and something gets awful mad. Something way off there someplace, you know? And it gets madder and madder and madder and madder and gives it up.

Now conversely, I took a guy one time that'd just eaten some poisoned fish, and knowing this weird fact, I then started to process the spirit of this particular type of fish, had this guy grant it beingness. And it got madder and madder and he got sicker and sicker and all of a sudden he was perfectly well. Get the idea?

There's evidently something which makes a whole lot of GEs of one kind, and possibly a something for every kind of these GEs. And this thing does demand propitiation and if you were good and weak-minded, you'd go ahead and propitiate. The right course is to make the jack rabbit keep on tumbling because it won't do anything to you. But it could enforce its wrath upon somebody who would eat one of its mock-ups by having the mock-up be very poisonous. It has very definite laws by which it does this. Curiosa, just curiosa.

I've had - by the way, we have several homosexuals and lesbians who have been very well fixed up by granting beingness to the spirit of man and the spirit of woman. A girl, for instance, who is definitely on the boy side of the register straightened out her case simply by having her grant beingness to the spirit of woman, grant beingness to the spirit of woman. All sorts of locks and things fly off; but the fact of the matter is the body reverts to a feminine characteristic. So, maybe it isn't just curiosa. Maybe it's worth knowing.

We straightened out two of the worst ones you ever wanted to see here, just a very short time ago. The auditor got a happy inspiration all of a sudden and said, „*Well, just grant some beingness to the spirit of woman*“. Oh, the person just couldn't do this, so we had

to grant some beingness on a gradient scale. It was grant beingness was in this wise: Permit it to exist. „*What of a woman's paraphernalia could you be - would you permit to continue in existence?*“

“*Fhhhh. Oh, um - „ Finally, „A park bench that a woman had - which an old bum was asleep on at the moment, but which a woman had sat on two or three years ago.*“ Yet way afield, got her started in that direction, then worked it right on up to where the person could grant beingness to the spirit of woman. And all of a sudden a physiological change took place which was quite marked.

No wonder rabbits get superstitious. I get superstitious myself when I start looking over some of this stuff. The very little phenomena like that lying around. There are storm god phenomena and there's the God of Storms over in India that the boys go over and talk to every once in a while. There's the God of the Typhoon who lives down off the coast of Africa. The typhoons that sweep on up into the Caribbean are generated down there. And he doesn't know why he does this, there isn't any reason, but it's a good game. And there are other thetans of this magnitude around who sooner or later will be inside somebody's head.

All right. Here we have effort. Effort has the same definition it has always had in physics, which is force with direction. A physical effort in the MEST universe; force with direction. Force does not have direction. When you call it effort, it does have direction. You see that?

All right. Then some things dropping from somewhere at random and going off in various directions could still be a force. But when we give those a direction and when we say the force is applied in a certain direction, we use the word effort. Now, there's Effort Processing which has been long gone and so on. But Effort Processing was a fantastic thing in that it showed that the body was a composite of efforts and counter-efforts, and you could see an engram in its formation making up for some future form.

So that this whole principle of making a facsimile would be the principle of an effort. And when an individual has an effort to resist something or keep something from going away, he makes some honeys. That's one thing you really should know about an effort; they just make some lulus. You know that if this individual's got some pressure on his nose that he's objecting to, and you started to process it with Communication Processing, the next thing you know it would be a little bit deeper into the nose and then it'd be a little bit deeper and then it'd probably hit his mouth, and then it'd probably be back about the level of his ear at which moment he'd be feeling apathetic. Got the idea? In other words, he's resisting this incoming effort. It's his resistance, his continued resistance toward an imagined effort which is long since gone, which is holding that force there. And there is apathy on this channel. There's also grief. There's also any other emotion.

Now, you should know this, because you will see a preclear go into various emotional tones and drop and rise on Communication Processing. And Communication Processing is a good process; Effort Processing is a poor process. If you didn't have anything else, it'd be real good, but it's a real poor process, really. But the liability of Ef-

fort Processing still shows up in Communication Processing in that the individual in resisting - Now, by the way, there could be - same thing, you know. He could be - been preventing somebody from going away from him, and you start to have communication occur and communication occur in that area, and communication occur and this thing starts going away from him and gets further and further - some kind of a mass or a ridge, you see - and all of a sudden he starts to feel very apathetic, and so on. Run it just a little bit longer and he will let go of it. What happens there? As it gets further away his effort to keep it from going away is seen to be failing and this failure results in the manifestation we call apathy.

So incoming or outgoing, any force is liable to wind an individual up in apathy as the interim or midpoint of the communication process. You follow me? It'll be the midpoint.

Now, as he goes into effort, you'd better run it just as long the other way. See, I mean, you just do the same process, but if he goes into apathy - . First, he'll go into effort and so forth, you'd better run it long enough to let him hit a little apathy or something of the sort. If he's got big ridges or forces moving around, he'll sure go into apathy. And then you'd better run it a little bit further.

Well, you know what really happens? It runs out of the effort band into the emotional band and where the effort finally ceases to be effort and becomes emotion, the emotion is apathy. So he's just starting up tone. You got that? So you'd run it long enough to get him on up tone. He'll come up tone. Well, you should know that about effort.

The thought-emotion-effort, the know-look-emote-effort-think-symbols-eat-sex-mystery, that band right there is the full band. Thought-emotion-effort was an earlier version of it. And when you started to work out effort in any direction at all, why, you'd move up usually into the emotional band, and this was painful or it was upsetting to the preclear in some fashion, and so an auditor is likely to quit right about that time. Well, he's just winning, he's just beginning to win. The apathy is above the solid mass which the individual was a moment before. And actually, he feels better, although he's apathetic. He couldn't feel at all just before, you see. So of course he feels better.

All right. So the earliest band of this, by the way, the earliest one was the emotional band as demonstrated in Book One. By the way, have you ever done - have you ever recognized that Science of Survival's Chart of Human Evaluation is an expansion of the Chart of Survival, which is the first chart in Book One?

Male voice: Yup.

The earliest form of the Chart of Human Evaluation is that Book One chart.

By the way, in investigation, I decided a long time ago that if I couldn't represent something in a two-dimensional graph, it probably wasn't true or it had some missing factors in it. That's a fascinating regimen that many a philosopher should've watched. If he couldn't express something on a two-dimensional graph, why, he had something missing someplace. It's just sort of an arbitrary thing but it happens to work out to be

true. You'd say, „*Well, heck, you've left space out of it.*“ You should be able to express space on a two-dimensional graph.

Now, emotion is a connector between thought and effort, manifestation of beingness, so forth. One handles motion on a direct ratio with his ability to handle emotion and the higher his emotion level, the more control he can exert over motion; the lower his emotion level, the more he succumbs to motion.

What is emotion? Emotion is the first solid manifestation of looking. One runs from looking into emotion. Emotion is the first solid manifestation of this.

I'm not going to talk to you all this hour about these axioms; I have something else to talk to you about.

Energy is postulated particles in space.

An engram - oh, please, please know what an engram is. An engram is a - its most rudimentary definition which'd be a quite correct one, it's a moment of pain and unconsciousness. And we'd have to go on and say: contained in a facsimile form. You wouldn't have to contain all perceptics to be an engram. You could have a half-erased engram and it'd still be sitting there as an engram. You'll still find them. You'll still run into them. Exteriorization is the act of moving the thetan outside of the body.

Facsimile is a recording in energy of an incident or part of an incident, in the physical universe, that should be. It's a theta recording in the physical universe, but it's really made out of energy. I mean, it has mass. It has mass. It has position.

There's an interesting anatomy of facsimiles, by the way. Facsimiles are double. There is the facsimile that happened then and the facsimile made by remembering the facsimile then. And a person's facsimiles which he's got close up to him are the second facsimile. See, the original facsimile is lying back at the place where it happened. He keeps his facsimiles located in locations, so that if he ever approaches that location again, the facsimile will restimulate him and scare him so that he won't have to think about the thing.

Male voice: There's your jack rabbits.

Jack rabbits.

All right. The genetic entity, that's what we call a GE. We were just talking about the spirit of man and the spirit of woman. Black Hackton - you're in Arizona now so I'll tell you how the GE came into being - Black Hackton built it. After he built the sky and the Earth, why, Black Hackton made birds and fish and animals, and there was nobody to appreciate them, so he created man. And he made him out of clay and so forth. And that's who did it: Black Hackton. That's the Apache legend of the creation of man. So, you want to know that. That's his proper name.

I asked a young Apache the other day if he'd run into Black Hackton lately, and he didn't know who I was talking about. Isn't that curious? I mean, his tribal lore is probably better known today to white men than to Apaches.

But Black Hackton was quite a boy, quite a boy. Sort of looked to me like an invader from space mock-up, myself. I always kind of thought this was probably what it was, because no thetan covered completely with blackness would do much mocking up. But anyway, that's who made the world: Black Hackton. And he made all these GEs.

The GE, actually, is an evolved piece of machinery. Many life forms of one kind or another get trapped and they undergo a mutual sort of an agreement and their planning is all based on two postulates. You want to know what those postulates are? Yeah, you can just take a GE to pieces with these two postulates. There are three, if you really want to take them to pieces.

The first one is convince, an effort to convince somebody. Convince. And when he can't convince him by thought, he drops into emotion, and when he can't convince him by emotion, he drops into effort, and when he can't convince him by effort, why, he thinks about it. And then probably talks about it, the plaintive sort of thing, „*What they did to me*,“ that you say you occasionally hear from preclears.

And then he'll drop into eating it. You know, to solace himself about the whole thing, he goes into an inversion and he starts to eat. And if he can't eat well, he'll go into sex. Demonstration of that later fact, by the way, is actually - it's actually demonstrable. You can take a rat, family of rats, and starve them, and they'll begin to breed like mad. Although there's less food for the future, they will breed faster. And if you feed them well, why, they will not breed.

So that the cattle here in the fed areas in Arizona and in the West have recently dropped in their birth rate to an alarming degree, and stockmen are very, very upset about this. They don't know what to do about it. Well, we could tell them. All they'd have to do is take a certain part of their breeding stock and just cut hell out of their rations, and they'd get cattle.

Male voice: Starve them periodically.

Hmm?

Male voice: Starve them periodically?

Well, just take certain breeding stock, and then you'd have your - the stock that you're feeding to market, and take breeding stock and don't feed that breeding stock, don't feed them well at all, and you'll get lots of young calves.

Male voice: I want the second postulate.

Oh, you want - you still want that second postulate. Well, the first one is convinced and the next one is constancy. Just the idea of constancy, of loyalty, of constancy, of sticking with it, sticking to it on and on. You know, you can practically kill somebody just by running „*I must be constant*,“ or match terminaling constancy, the idea, or any one of these things. It just tears the GE right to pieces.

Male voice: (unclear)

Well, I was going to talk to you about this a little bit later: must acknowledge. If you were to deny an acknowledgment or communication, that would be the end of that.

Now, the genetic entity got there evidently by trying to convince people and showing them what had happened in massed form when they couldn't show him in - with ideas. And they keep holding up this mass, these masses, and so forth. Anybody who's holding up masses has been inhibited from convincing somebody with ideas, so if he can't convince people with ideas, he starts convincing people with masses.

If you want to know how birth gets into restimulation, well, this is a GE under way of manufacture. Little boy comes up to his mama and tells him [her] he remembers birth, and Mama says, „*Oh, no, nonsense.*“ He'll show it to her, get the idea? And he'll actually wear it from there on, waiting for her to say, „*Yes, Johnny, you really do remember birth.*“

Male voice: Something Vonne just said, invention.

What's that?

Male voice: The guy that couldn't convince somebody that his idea worked, built it.

Oh, yes. Yeah, the built invention. Of course, he goes on the lower harmonic of that and merely invents and doesn't even tell - or he may just start talking, and then after a while he won't even talk to anybody about his invention. Masses come about invariably through a failure to convince, and when they start failing to convince people, they go down in masses.

A very, very important factor in Scientology, you try to tell people about engrams, you try to tell them about aberration, and you eventually get to the point where you have to wear it, because they won't listen to you.

The Grand Tour is of course just one of the R1 processes, „*Be here. Be there,*“ having to do with this particular galaxy.

Havingness is defined here as mass occupying the same space as the preclear. That's quite a trick. If it actually occupied the exact same space as the preclear, it would disappear. So it would merely be mass possessed by the pre clear or others. That'd be a very understanding definition of it.

You understand that if you ask a preclear to bring in havingness, it disappears, if he brings it all the way in. It'll only remain there if he brings it only partly in. So to have anything, an individual can't possibly finish the action of bringing it in.

I, the thetan, the center of awareness, that part of the total organism that is fundamentally cause. A thetan has quality, not quantity. Lot of other things you could say about the thetan.

Center of awareness is the aware of being aware unit.

Invalidation: a statement, action or inference that makes the preclear appear wrong. In version: a switch to the opposite obsessive consideration as from compulsion to inhibition. Now, here you have a dichotomy at work. An individual says long enough, „*I can work; I can work; I can work; I can work.*“ Now, given this factor that he's trying to convince somebody he can work, the next thing you know he can't work. Now, it would just be - that's the most elementary definition of an inversion, would be to slip to the other side of the dichotomy.

Do you know that an individual could obsessively flow - this depends upon convincing people, obsession flow, stuck flows, for this to happen at all? But an individual goes down the Know to Sex Scale and then inverts. He actually can run the dynamics and invert on the dynamics. Instead of an urge towards survive, he gets an urge toward succumb on each one of the dynamics. That's an immediate inversion of each one of the dynamics. You can take any pre clear and see where he is in the process of inverting.

Now, there's another type of inversion which is not inversion, but which is assumption of the valence. One abandons his own identity and takes on another identity. And this goes hand in glove with inversion.

A thetan runs into a trap and becomes the trap. And if you run him as a trap for a little while, he'll all of a sudden say, „*You know, there's a thetan in here someplace?*“ And then the damndest, horriblest apathy will turn on as he suddenly discovers that he's it. Now, there is an inversion of identity.

So an inversion means a switch to the opposite side of the dichotomy or object. Key-in is the incident that first brings about restimulation of an engram. Oh, brother. We could go into that endlessly. That's a big subject, key-in, best covered in Dianetics: The Modern Science of Mental Health. It is an analytical level occurrence which keys in an engram. That's the proper definition.

Life continuum: one individual attempting to carry on the life of another deceased individual or departed individual - another deceased or departed individual - by means of generating in his own body the infirmities and mannerisms of the deceased or departed individual. It's trying to carry on the life of another who is deceased or departed. And a person doesn't have to be deceased for you to carry on a life continuum for him.

It's quite obsessive, by the way; it isn't volitional. A life continuum is not volitional. The individual misses the other person to such a degree that he keeps the other person around by being him, only he doesn't have a cognizance of this.

Why doesn't he have cognizance of this? It's because he's manifesting it in mass, manifesting it in a mass form by tokens or spaces or desires for masses, and so forth. And this is all mass. Life continuum is a mass problem. You got that, now? Problem in masses. That is the only time that you would be worried or think twice in a preclear about a life continuum, it would be a problem in masses.

Male voice: Wouldn't a life continuum just be sort of a solid form of a valence shift?

Well, that's the manifestation that we're interested in here when we say life continuum. He's taken on some of the shape or some of the objects or some of the mannerisms, actions of this other individual. And he just - he's just got - still got that other individual here, you see? Very often he'd have a mock-up of Mama standing out here two feet from him.

Yes?

Female voice: It doesn't have to be human either does it?

No, no. You can run a life continuum on a locomotive.

All right. Now, anything which goes into mass form is out of thought form, isn't it. Huh? It's out of thought form. The first thing you should know about masses is a mass is a thought so solid that one is not thinking about it. Got that? It's a memory. A mass is a solid memory.

But one doesn't think about a solid memory, but when it starts to come apart, one starts to think. You got the idea? It's just starting to come up scale, and of course it just goes up the mystery, on up toward know, you see. And it'll come up to think, and he'll figure-figure-figure before he really hits the more solid portion of it.

By the way, your preclear starts... figure-figure-figure-figure-figure-figure-figure, you watch out; he's got a mass, he's going to have a mass in just a moment. He's giving birth. Just a little bit up scale from there. Line charge is a prolonged spell of uncontrolled laughter, crying, which may be continued for several hours. You certainly know what line charges are.

A lock: an apparently minor incident which assumes an unreasonable importance due to its containing some similarity to and restimulating an earlier engram or engram chain. You can have a chain of engrams, several - the fellow can be PDHed by a dentist or something, several ways, several times, and then eventually this gets keyed in, and then you can have sitting on top of that a number of locks. Well, a lock is just a repetition of a key-in. You know all about that.

Matter is grouped particles of energy located in a relatively stable relationship to each other.

MEST: the initial letters of matter, energy, space and time, meaning physical universe.

Mind is the machines, circuits, facsimiles, memories and so forth which are used in the individual's thinking process, plus the thetan. I'm afraid that nothing exists in the absence of life. Life gone, there isn't anything. You could have a pretty solid life form, but it'd still be alive. A mind has to be alive to be considered a mind. You can't have an electronic brain be a mind, not by our understanding of it. It can be a thinking machine. The mind is not a part of the thetan; it's not necessary for the higher level activities of a thetan.

It's perfectly true, here we're talking about mind, but remember, for a mind to be alive or functioning, it's got to have some life in it somewhere.

A mock-up is a full perceptic energy picture in three dimensions created by the thetan and having location in space and time. Now, that's the ideal definition. A mock-up is something that the thetan puts up and says is there. That's what a mock-up is, something the thetan puts up and says is there.

A motivator is an overt act by another determinism against the preclear. There should be, right under that, motivator hunger. An individual who's done so many overt acts, he's got a nice stuck flow, but he starts - he inverts on it and he begins to crave things being done to him. If you don't recognize that with your preclears, you're going to have a lot of trouble with some preclear sooner or later.

He is just - he just - oh, man! What he would - why, what he would pay you if you just hit him in the jaw. And here you are processing motivators out of him, and he'll just get more and more hungry, more and more hungry, more and more hungry, more and more hungry. This guy's been a beast and he hasn't any reverse flow to compensate for this. And so you get motivator hunger, and it really should be right there.

There's also overt hunger. Individual's been done to and done to and done to until he know longer cares who he shoots. You've got a criminal. See, he'll just do anything completely irresponsibly. Enough has been done to him - . Here's an example. Somebody walks up to you and hits you over the head with a club and while you're down, gouges out one eye and kicks all your teeth in and so forth. And you're not fond of this at all. So if he did this with malice aforethought and it was a felony and so on, you now feel that you have the right to gun him down, one way or the other. You now have the right to wreck him. Well, that in itself is overt act hunger. This is quite a remarkable thing, this overt act-motivator sequence, and motivator hunger and overt act hunger. Generals, of course, who have been taught to go into war and taught to war and taught to war and all the things that happen to them in the form of red tape and punishments and reprimands and so forth, and boy, they get so damn overt act hungry, they'll send out battalions just to get slaughtered. You know, men pound at them and hammer at them and give them a bad time, and they'll finally turn around and start to butcher everybody in sight.

It's quite remarkable. You'll see this thing working out in the behavior patterns of life. What it is, is a flow getting stuck in one direction and then it gets so stuck that it can't stick any further, and it starts to cave in on the individual. It becomes obsessive. Curious business, motivators.

Necessity level is degree of emergency in present time environment. It would be that amount of commotion necessary to extrovert the individual into action in present time. That would be necessity level. That amount of urgency or commotion necessary in the environment to extrovert the individual and put him into motion in present time.

Two hundred and ten miles an hour in a car would bring almost anybody into present time, even a psycho. Lots of people come into present time and extrovert on an emergency level of sixty miles an hour. See, the danger in the environment is getting more and more apparent, more and more apparent, and it'll finally extrovert them. It'll take their attention right off their bank.

By the way, this is operational shock. We'll sometimes operate on somebody and have him key out all the way on down the board. When an operation's successful, this has happened so we wonder why anybody would operate on anybody. We can produce emergency present time environment shocks much more easily than putting somebody under anesthetic. It'd be a silly way to go about it, give him another engram.

You probably could make somebody key out. I know I have seen a couple of instances of this. I saw a sailor one time utterly change his personality, just completely change his personality. He was never the same man afterwards. He was a much better boy. But he had hit a sufficient amount of emergency to extrovert him, and he con-

tinued to be extroverted over such a period of time that his attention had come off of practically everything on which it was fixed in his bank, and he was a happy-go-lucky, cheerful fellow afterwards, and up to that time he'd been the most grumbling, growly fellow you ever saw.

A crew, by the way, has to - it's an old saw - that a naval crew has to go through an action before it starts to work as a ship. In other words, they have to have enough present time emergency or urgency to get their attention off themselves and onto the environment.

A notable example of this: a medical doctor, it was reported - in Italy, one of the US hospitals in Italy during World War I - to have cured a what they called in that war shell shock, combat fatigue and later, exhaustion, in the last war. He cured this fellow simply by walking in and saying, „*Well, we've got to evacuate the hospital. There's no sense in trying to take this fellow along*.“ The fellow was lying there completely paralyzed and „*No sense in taking him along. It would be cruelty to leave him to fall into the hands of the enemy,*“ and pulled out his gun, cocked it, and the paralytic jumped up from the bed and says, „*My God, don't shoot. I'm all right; I'll go.*“ And the action is not that this guy was faking; it was just that his attention was suddenly yanked off of all this beautiful trauma he was holding onto, was extroverted, and of course he could operate after that.

You, in auditing, are simply trying to extrovert the person's attention from these hidden terminals inside the bank, and necessity level will very often play a prominent part in an auditor's repertoire, without his knowing anything about it, or sometimes his knowing something about it but without noticing it.

Fellow turns up to be audited because his wife is going to leave him if he doesn't get audited, that's an example of it. Emergency or urgency in the environment turns him around and he's asking you to extrovert him.

Nothingness: this is one of the more interesting words and one of the more interesting discoveries of Scientology, was the definition of nothing. Nothing, up to the time of Scientology, was considered a nothing of something, and nobody had a absolute nothingness. The mathematician was using then a wild variable in his formulas and in Scientology we have nothingness meaning an absence of everything: no time, no space, no energy, no thought.

Now, it wouldn't necessarily mean an absence of life, because life is a quality, not a quantity. So nothingness specifically means an absence of quantities and locations. The proper definition for nothingness in Scientology is an absence of quantities and locations. A complete absence of quantities and locations would be an absolute nothingness.

Occlusion. I don't think we have to go over that word. I think that you've run into an occluded case. I don't think there's any confusion at all in your minds as to what an occlusion is. Actually, it means a curtain, something cut out from.

Organism: physical manifestation of life in material form, organized and controlled by theta.

Orientation point, and there we get into a much longer dissertation than I care to go on with you today. Our definitions, as I say, have more rationale behind them than words. Actually, when you really know a definition you have a certain cognition of a state of existence. And when you recognize that state of existence you've got the definition.

By the way, when you actually recognize that state of existence, you could sure state it on a piece of paper. That's right. It isn't really a matter of stating just the right words called for by the examination. It's a matter of stating that state of existence. And you can state it very economically if you really know it.

Just like I always shy away from 18-page, both sides, written letters which come to me *„emergency, special delivery, personal, registered.“* “I know that this letter is not going to have a point. Something just tells me that this is going to be the case. It's unsolicited and you haven't asked anybody for a report and all of a sudden this terrifically long, cramped missive shows up, you know about what this is going to be about. Anybody knows what he's talking about, why, generally everything he's got to say to you would go on a couple of pages rather easily; he would say it. And if he had a report to render on something, it would be in a report form. You know, he'd report to you about something. Or if he were really reporting to you in a letter, he would simply go on and report to you about it. And then he'd probably send it to you by some reasonable method of transmission. And furthermore, he wouldn't distrust that it arrives.

England, every once in a while, goes through a convulsion of knowing its communications aren't arriving. Well, they aren't arriving in the no-time which they have assigned to them. It takes them three or four days to get over here and get answered, and four or five more days to get answered, you know, and back again. And they will take ten days, then, is their answer span. That's a predictable lag. They don't predict that lag; they think that they ought to get an answer the next morning, so they write another dispatch and another dispatch and another dispatch, and by the time they've written several, they've clarified the situation themselves, so an answer's extraneous. But you answer the first dispatch and that now creates confusion. So you answer the second dispatch and that's more confusion and ... You get what's happening to this communication line? It's tumbling.

So if a person has to go on and on and on, actually, to define something that is in Scientology, I'd say anything here is definable, or actually not just definable, but is describable within the framework of a thousand words. I mean, it's fully descriptably within a framework of a thousand words. It could be described in a skeletal fashion in about two hundred and fifty words, usually. And it could be defined in a very few words, if you really understood what it was, and you were merely showing somebody you did know what it was.

I'm clamping down a bit on these memorized definitions, particularly since in reading this material, I've had to give you time after time a better or more precise definition of the word than is contained in this glossary. This glossary needs badly to be rewritten, and I will get it rewritten off of that tape.

Okay. (end of lecture)