

The background features a glowing, metallic pyramid with a bright blue light emanating from its apex. A colorful galaxy with purple and blue hues swirls around the top of the pyramid. The scene is set against a dramatic sunset sky with orange and yellow clouds. The entire image has a film strip texture with circular perforations along the left edge.

POSTULATES &  
LIVE COMMUNICATION  
WHY YOU CAN AUDIT

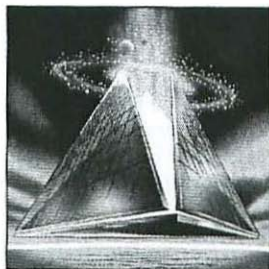
L. RON HUBBARD

LECTURES 1 - 9

POSTULATES &  
**LIVE COMMUNICATION**

WHY YOU CAN AUDIT

TRANSCRIPTS, GLOSSARY & INDEX



**L. RON HUBBARD**

HUBBARD PROFESSIONAL COLLEGE LECTURES • PHOENIX, ARIZONA • MARCH - MAY 1955



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## IMPORTANT NOTE

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

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

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

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

### GLOSSARY

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

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

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**NOTE:**

An index and glossary of terms are provided at the back of this transcript volume.

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



# THE "ONLY ONE"

LECTURE 1

DISC 1

A LECTURE GIVEN ON 14 MARCH 1955

66 MINUTES

Thank you.

Good.

All right. Want to tell you here and now about the "only one." The whole concept of processing apparently revolves around this computation called the "only one." So I'm talking to you now about all of processing and any step. And this doesn't particularly outdate, throw aside, upset what you already know about processing, you understand. But this and the other item which I have to talk to you about—both of them should, to some degree, clarify your idea of what you're doing and why the individual is having difficulties. All right.

2

We discover in the PABs a long time ago all this about the “only one.” There was no great explanation as to all this, because it had no real use in processing. It was merely understood that somebody that—not as this is what happened to him but as one of the manifestations of what happened to him—that he sort of got himself all grouped up, you know. And here he was, the “only one.” You got the idea?

Now, the society at large will take some guy who’s trying to do a job of one kind or another and they will push him into this category whether he likes it or not. The society damn near insists on it, see? “Well, are you the only one who fixes radiators in this town? Well, that’s fine. That’s—I’ll go to you.” Get the idea? There is this big payoff for being the “only one.” It’s a trap, beautiful trap.

It was just in accordance with this, it was practically over my dead body, that in Elizabeth I finally said, “Well, yes. I worked up Dianetics.” Up to that time I said, “It was a group of engineers that did this and I haven’t got nothing to do with this.”

But the only way that we could secure the science of Dianetics and keep it from running off at the edges and back into psychotherapy or become diluted with, “You only have Dianetics when you get your tibia repaired by the medical profession,” or something of this sort was to put a brand name

on it. Well, I did that. So this *Hubbard* is just simply a safeguarding brand name up to the time when we could spread it out again. It was a horrible thing. Oh, I know what I'm talking about when I talk to you about the "only one."

Society just absolutely machine guns—first, insists, you see, that in order to have anything that there be an "only one" computation mixed up with it, you see? And then having gotten you into that position, then they find a wall. And they go get one of the better and more modern varieties of machine guns and start firing.

This is your aberrative line. A group starts out, you see. Then something happens to some portion or another of the group, leaving one person, let us say, safeguarding the mores or information of this group. You understand how this could be? Well, the society is at first attracted by this and then they use it as the way to really get rid of this whole thing. Well, I knew something about this, more or less instinctively, and so was perfectly prepared to take it on the chin. Matter of fact, I'm on record on that effect at a board meeting in Elizabeth, in no uncertain terms. All right.

There is a payoff in the society, you understand. I use that word "payoff" in just the sense it's meant. The society awards or rewards to some degree anything that sets up as an "only one." Got that? But that's part of the dwindling

spiral and just below that, they start mowing it down. Got the idea? It's Desire-Enforce-Inhibit.

Now, let's look at "only one"—Desire. "Oh, it's a great thing to be a movie star. That's the finest thing. That's the very thing you want to become is a movie star. Now, that's it. And to be the best comedian or the best singer in all of Hollywood. Now, that's what you want to do." That's Desire, see?

All right. So, this luckless girl goes over, you see—and see, [singing] *mi, mi, mi, mi* and practices and develops her biceps or whatever singers do and works. And now she's got a lot of people around her, you know, they recognize she's good. They're going to move her up into lights and all that sort of thing. She is moving up into lights. They keep telling her, "You've got to be the best. You've got to be the best." See? "You've got to be the best singer there is anywhere around here. Now, we're working you up to the point where you are the star, the leading singer, you see, in Hollywood. Got it now?"

And so she works and develops the biceps and all that and gets on up the line. And one day she has the enormous and fleeting satisfaction of being able to look down Broadway and see "Mamie Glutz, the singing star of the twentieth century." It's a fleeting glimpse because it took her so long to get dressed and get the makeup on and there were so many autographs to sign that she barely made the performance, you see? Barely.

And now, every single person who is on the road up and every person who has already secured a position as singer, they reach into their shoulder holster and throw a shell into the chamber. But there she is, see, she's got to be the best! She's got to stay on top! She's got to be there! She's got to stay on top! You get the idea? And boy, it is enough of a struggle that it wrecks them. I know because I have these people every now and then as preclears. Got enough of them so that I turn them over to auditors, more often than not.

You said it. [pant, pant, pant] Staying up there being the "only one." What's wrong with being the best? Well, there's no other best. There's one best, isn't there? Where the hell do you get a communication there? Guy talking to himself? What's she going to do now, stand around and sing *mi, mi, mi*? Me, me, me. That right?

She's gone into a category where she has no comparable being. She has no datum of comparable magnitude. Let's say this girl really is good. Okay. Sooner or later she will say, "If I were just back in the chorus! I was so happy back in the chorus. Yes, those were the good old days. But now, here I live, this goldfish in a glass house. If I were to sneeze at my husband, it would get into whatever Louella Parsons is writing this afternoon. I've got to be a good girl. Got to be what the public thinks. I'm totally dependent, on whether or not I eat devil's food or angel's food, on the public opinion of what I should eat."

The next thing you know, this person will start to fend off, fend off, fend off. They will begin to turn down appointments, you see, to sing, and begin to kind of move back. They will get a little bit bigger house, not bigger in rooms, but bigger in yard with more fence out there. Get the idea? They will start pulling back in, further and further and further. Now we've hit Inhibit. You see? Desire-Enforce-Inhibit.

And all of a sudden they can't do it anymore! And, boy, *now* do they want to and we've got the next stage, see? Can't do it anymore. "Gee, if I could only sing like I could sing when I was a kid, see? Oh boy, wouldn't that be wonderful. But I've *got* to." And so they'll start to make some kind of a come-back all over again and they will go through the same spiral again.

And do you know what happens? Do you know that you probably could play the piano in 1805? I could. 1835—I was a little bit better than 1805. 1805, I was studying law at Cambridge. Anyway, finally went completely downgrade and went to Johns Hopkins in 1886, but that's beside the point. Let's say that you . . . That's totally mythical past, by the way; don't put it down in your notebook. Let's say that you—although I keep coming up and advising our attorneys on laws which have been out of existence since 1804 or 1805. [laughter] I don't know quite how I do this. Pick it out of the air. All right.

You get to a point of the "only one," you see? Desire-Enforce-Inhibit. And the first thing you know, you're one body—a one body and a one-track mind—and you kick the bucket. Die is the polite word for it. And you have hit the DEI spiral before that death. 4

All right, now let's take this poor joker named Liberace. Let's take this poor kid. He's a good kid, you understand? There's nothing wrong with this boy at all. They're making an ape out of him. When he finally gets through, just the thought of some old gal coming up to him and saying, "Hee, hee, hee, hee," will just make him go *nyaaaaah*. Now, the funny part of it is, all he'll have to do is *look* at a piano and feel sick at his stomach. Do you know that?

All right. Let's say Liberace lives through, kicks the bucket, gets born again and this time, lucklessly enough, he has a mother and father who determine that they've got to have a piano player. This is just his bad luck, you know?

You goes through the between-lives area and you takes your chance. So, he didn't have them looked up in Dun and Bradstreet before he chose them as parents and he gets to be seven years old without suspecting this horrible thought on his parents' part, you see? He doesn't suspect this thought and all of a sudden they come out with it.

One day the moving men come in with an old upright piano, see, and they put it in the living room and he says, "Who's that for? That's probably

for Mama. It's nice. Gee, that's hard work those guys are doing." It doesn't restimulate him yet, you know. He's forgotten all this, he's forgotten all of this stuff and the TV and clever suits and curly hair and the candelabra on the piano. He's forgotten this whole works, you know. He's free now. All right.

Then they say, "Well, Junior, this is your music teacher."

And he says, "Oh, that's all right. I probably won't be able to play as much." All right.

Somebody sets him down at the piano and says, "Okay. This is C." Ping, ping, ping, ping. Okay. He still thinks this is all right, but that night comes down with whooping cough. Mysterious thing.

They plead with him. They don't let him play. They won't buy him a baseball mitt. They coax him. They bribe him. They get different teachers. And he goes on, he becomes a very sickly young man. Ping, ping, ping, ping. He hasn't yet learned that that is C. You get the idea? Just the thought of studying that scale is just enough to drive him off of his base. He is completely below the level of being able to learn a piano.

- 5 Now, how could we personalize this? Can you think of something that you just couldn't bear the thought of doing? Hm? Can you think of one profession or activity or art which you couldn't bear the thought of touching? Well, what do you suppose you've done with it? Ping, ping. [laughter] Teaching Liberace the



scales would be almost impossible one life hence. You got the idea? It happens fairly fast. It happens fairly quickly. It isn't a long series of lives—degeneration, degeneration.

You take a soldier out here and maybe many lives have gone by, see, since he was in the American Revolution. He was a rifleman with the boys and he used to—up there and see those British crossbelts and *powie*, one dead Britisher, *powie*, one dead Britisher, *powie*, one dead Britisher. You know, he's all set.

Of course, at the end of that life the thought of killing a man is just more than he could bear. Being accurate with a rifle is something he must not do. Now, he didn't go to the 1815 war and he didn't have very much to do with the Civil War—his pop bought him off. And he got through the Spanish-American War and he joined up with a company but they never got to Cuba. And he didn't get a chance on the range.

And all of a sudden, along about World War II, some sergeant gets hold of him, see, and says, "All right, son. Now, this is the muzzle, this is the trigger, this is the butt plate. Okay now, you see, we're going to put up this little target here." Even at that length he may go into complete restimulation. And he will—what he regrets is accuracy. Now, get that. So he puts up this—you know, it's impossible for a human being to hold a rifle, male or female, to hold a

rifle and put the sights on the target properly and squeeze the trigger without hitting the target, but they manage it. Got the idea? They manage it.

And nobody can teach this boy how to shoot. The sergeant pleads with him. We could—if we had him on an E-Meter—we could take him on back down the line and we'd find he didn't kill anybody in the nineteenth century. But we haven't found the French Revolution or the American Revolution. Maybe he fought in both of them. Who knows?

So, here we have somebody who cannot learn something. Why? He's hit the DEI Scale as the "only one." He was the best rifleman in Morgan's company in the American Revolution—the very best! Nobody could touch him. He could split a gourd at 200 paces. He could cut a string at 100 paces. And dead Britishers, they—just all over the place, see? Overt act mechanism and everything else, you can just lay that aside. Let's just take this guy as the best one.

You can see his grandchildren before he died, coming around saying, "Grandpop, Grandpop, shoot some for us." And he'd say, "You kids run off and play. *Hubb.*"

The life of Sergeant York is an interesting thing. This man has been a public figure ever since he was stupid enough to be a perfect marksman versus the German army. He was the best, the best.

Now, they tried to make an "only one" of a fellow by the name of Ira Hayes, right here in Arizona. They put him up in lights, they had him on a platform, they were patting him on the back. And unfortunately, he had too many times in too many lives, obviously, learned the lesson that you don't move into an "only one" category and to take unto yourself exclusively the glory which more fittingly belongs to a number of other men, many of whom are no longer with us. So they tried to push him in that direction. And he emptied a whiskey bottle out here someplace and went out and got himself beautifully cold and died of exposure here the other day, a few weeks ago.

See? Just the thought of being put into this category was enough to make him bring about his own demise. You see that?

So that you could become "only one" in enough categories—now look at this: "only one" in enough categories—and go the DEI Scale on enough things in enough categories to a point just where somebody was going to give you an award or give you a little glory or do something like that would cause you to blow your brains out. You just say, "No!" See?

Why? What is all this about? Well, the rehabilitation of skill here is obvious. But it's much more important to understand the other mechanics behind this if it so intimately affects knowingness by learning. Any individual who is simply refusing to learn has sometime or another been the best philosopher in all of

Spartica, see? Why did he become the best philosopher in all of Spartica? He was stupid enough to listen to his mother, probably. But anyhow, he did. And they came from far and wide to get philosophized at. And this was swell, up to the time he was forty-five. But after that he decided, "You know, all these mobs of people pushing around here are just pushing. When you get right down to it, they're pushing around here." So he hired a secretary and got a slave to keep some of them out. See what happened to him?

Now, you're trying to teach him—now, you're trying to teach him literature in 1955 in the local public school. Literature. He probably got along fine. He was able to go along with the rest of the kids and get along fine, you know, and chew gum and go on out for recess and forget the whole thing and flop the examination. And you know, he was just doing fine right up to the point of where they gave him something to read by a Greek playwright. And he felt kind of dazed, you know. He's supposed to have forgotten all that, you see? But he just didn't feel well. He went home and had the measles. And since that day, we can't get this boy to read anything.

Now, this is true, then, of any disability that you will find anywhere in the human race. That's worth knowing, isn't it? Hm? It's worth knowing.

- 7 The trouble is you were too hot at it once. Hot enough so that you moved into a category of being the best. There was nothing wrong with being very hot

at it. There was nothing wrong with being as good a marksman as any other marksman in Morgan's company. You see that? That was perfectly fine. Nothing wrong with that at all. But there was everything wrong with a company of riflemen the like of which nobody had ever seen before and being the best rifleman in that company. Suicide—strictly. Murder.

Why? We go out of communication, out of a two-way communication and that's the answer to this. And that's the whole thing. The second you move a guy into a category where he goes out of two-way communication with the rest of the human race, he's dead. You see that?

Ira Hayes went out of communication with the men he really thought earned the plaudits which he was being given, see? He was out of communication with them. He was heroic. He was this and that. They tried to move him up into this category. And they just moved him up, and he says, "Where's that bottle and a nice, cold place to lie down and kick off." So he did, right away. All right.

This is a horrible enough experience for people that when we take this boy who was the best philosopher in Sparta—which had none, being a bunch of farmers—that really made him the "only one," see? Zzzzz. Farmers. Philosopher. Drrrrrrrrrr. He learned a lesson. It mustn't happen again. He won't even read a seed catalog now. See this? See how this works? He'll overcompensate.

He'll make sure because he knows it means going out of communication. When he learns that—when he learns that any subject will take him out of communication with his fellow man, he'll quit it.

- 8 A Dianeticist, a Scientologist must absolutely have in his vicinity other people who can do pretty well the same things he can do. You understand that? He has no business going off to Keokuk and sitting up in an office as “the only one in Keokuk who can produce any results on human beings.”

Of course, he is somewhat the “only one” if he comes here to school and then goes back and trains a half a dozen auditors or group. He's still the “only one.” Well, get this Desire-Enforce-Inhibit. What's going to happen to this poor guy? He desires to be the best Scientologist because that seems to be the thing the society—the society at large, believe me, is a fine thing and there's nothing wrong with the society or anything else, but it will cut your throat if it gets half a chance. This is obvious. Why? Because it has to keep people like you in line, that's why. What would happen to it if you were completely let run free? All right.

So it's going to say that's the thing to do. “Do you know, do you know that we really respect Dr. Jones over at the hospital because he is the best surgeon in the entire state. Yes.” He listens to this. It sounds good. So he comes here to school, he becomes the best Scientologist in the entire state. *Kkkkkbb.*

You think he's going to know anything about the mind next generation? He's going to say, "Mind? Do I have a mind? Hah, hah." Get the idea?

What's the remedy for it? Being good or proficient or competent has very, very little to do with it. It doesn't matter how proficient or competent you get. That's not the point. Get as competent as you want to get, but for God's sakes, don't get that competent all by yourself. Got the idea? You make sure before you walk into this kind of a cul-de-sac that you get somebody else who'll be just as good as you are! At least one, please! And then stay his friend.

So, it's along about two o'clock in the morning—you've been auditing the mayor and so forth—along about two o'clock in the morning, you can ring him up and you can say, "You know, this son of a bitch has the damnedest prenatales . . . [mumbles] . . . you ever saw in your life. Zzzzzz. You have any idea what his wife does?" You know? Yak, yak, yak, yak. Nothing wrong—you got communication going, haven't you?

Well, whenever we—this is not the subject of this lecture, but it's just a specific application—whenever we have failed to put two or three Scientologists into an area of somewhat equal magnitude, why, they've drifted out of Scientology. And there's no sense in their drifting out of Scientology. That's the most stupid thing you could do. You got this information, now you have to be responsible for it.

And if you were the very best in all of New York State, make sure somebody is the very best in New Jersey. Make sure of it. Got that? Much better is to have somebody else also be the very best in New York State. It's all right for *us* to be the very best in New York State. You got the idea? Now, nothing wrong with that at all.

- 9 Now, why is this? Let me sum this up very rapidly. My attention was first called to this by little Bucky Fuller, Buckminster Fuller. A very, very fine little fellow. He invented, oh, just a tremendous quantity of stuff—the Dymaxion car and other things like this. He invented something called dymaxion geometry. And I listened to a lecture by Bucky Fuller on this and I really thanked him at the end of this line. That little guy can grind up the wheels in his head and they really turn out the dope.

He had actually proven that you cannot occupy space in any other way than by starting with two. You have to start with two in order to fill up space. To construct space you have to have a minimum of two, just to begin. And out of Bucky Fuller's material came that original—the original set of Dianetic Axioms—the Logics. A datum can be evaluated by data of comparable magnitude. You got the idea? So that you can understand a datum if you have another datum of comparable magnitude. Got the idea? All right.



Two. I took his dymaxion geometric principle, you see, and applied it to philosophy to see if it would work and it worked like a dream and that was true. And then you had to have two.

And now, this many years after—that was in 1950, in July—this many years after, I come up with this astonishing thing: that the violation of twoness is aberration.

And I have taken a vast battery of techniques now and run them on a bunch of volunteer preclears (back-of-the-bushes sort of auditing) and have run each one of these processes to discover that when it finally resolved, it resolved on the consideration that there was only one something involved and with no further solution on the part of the preclear.

In other words, any process in the seventy-five processes, evidently, run long enough, will wind up with a consideration on the part of the preclear that there's a oneness. Get the idea?

So what happens? We took each one of these chains of processes, you see, each one of these chains of logic, computations and so forth and it finally ran what is evidently its dead end. And at that dead end, sat one! With any preclear processed on this line—came up with this consideration. And these were some of the hottest processes you ever heard of. And yet they will come

up eventually and run head-on into that until the case just stalls on the process until I give them a gear shift and throw them over into two. "I'm the only one who could do that." See? That's the computation. That's his computation. He very often thinks I'm the only one who could process him up along this line and that's silly. You guys can.

- 10 By the way, I've long since ceased to be the "only one" in this business. As a matter of fact, I dimly suspect that there's a little boy by the name of Baukum who is brighter than I am. Hope so. He hasn't showed up lately so I'm going to write him a letter and bawl him out so he'll have to come over to defend himself. See, he's bright. He's a real bright boy. I think he's a lot brighter than I am. Good. Anyhow, a lot of you guys have got to be a better auditor than I am, too. You understand why? All right. [laughter]

All of these things come out here to the end of the line and we find out that we had the unit "one" staring us in the face. That was what was wrong! That was the basic aberration on this whole train of logic or mislogic in which this person was involved which finally wound up with a crippled leg. One! Got the idea?

The fellow finally tells you, "Well, at the age of three, I sympathized with a little boy who had gotten polio and who thereafter walked with a cane."

And you say, "Well, that's fine. That's fine." And if you weren't on the ball and you didn't know this computation, you wouldn't realize what's happened.

This little kid of three has observed this horrible crime of one withered leg. And he said, "Hey, there's got to be two." So he got one. You got it? That's all there is to it. There's got to be two or more. Two or more. When you start with one, you're dead!

Then what happens with a body and why does a body deteriorate? Why does it age? Why does it die? In this universe you have all of the vector lines of force pouring in upon a central point. Any central point, single point, that you put up gets poured in upon, so a person finally winds up as a little black ball, if it's only one. Because the only thing that resolves it is communication.

All right, now I'm going on to the second half of this without any pause whatsoever because it is very definitely sequitur. You have followed me thus far and this second one is real easy.

We can demonstrate that any mass having to do with processes of thought, ridges or anything of this character will resolve in the presence of communication. You will agree with me on this, I am sure.

Those of you who have audited in just mechanical two-way communication have seen masses sort of fall to pieces and depart while you were doing it. Those of you who cared to disperse a facsimile sitting in front of the preclear—all you

had to do was to make the preclear say "Hello" to it and have it say "Okay" to the preclear and back and forth and back and forth. And all of a sudden the facsimile goes *ffffu*, even on a preclear who is in horrible condition.

Now, we take a preclear who's totally black. And we have him make the blackness say "Hello" and he says "Okay" and back and forth. This is not an advised process, you understand, but nevertheless that blackness will disintegrate. We don't care whether or not he gets some more blackness back. You have no idea of what unlimited quantities of blackness. It's usually being put there by a machine that makes blackness. But you can continue throughout to disintegrate energy with communication. Now, watch that. Energy disintegrates with communication.

And that gives us—and I want to tell you about this—Axiom 51.

Now, it was necessary for me to talk to you folks. Now, I'm not going to give you a statement of Axiom 51 the way it is in the current edition of *The Creation of Human Ability*. I sneaked it in just before it went into the press. So it will be in the American edition. But it has to do with this—just has to do with this—communication disintegrates mass, so communication and postulates can effect change.

Now, you understand there are earlier Axioms that tell you that change is impossible. But remember, they merely mean this: Change is impossible by

force acting against force or space acting against space. When you have force act against force, when you have space act against force or force act against space or space act against force, you have not achieved a change. You might have gotten a change of form, but you effected a conservation of that energy. In other words, you made that energy persist.

Persistence came about by an effort to change things by the use of force and space. You got that? Just add space in there—MEST, see? We're going to change that wall by throwing a battering ram at it and, boy, we might have changed the form of it, but all we did was make far more permanent the particles of energy in that wall. You got that? We pushed them out of location. So we made those particles of energy persist. They didn't disintegrate, did they? They didn't disintegrate.

Every piece of energy there is in this universe and every space that's here is persisting because it's been changed in its original position.

The *perfect duplicate* is making a copy of it with it in its original location, space and time. All right, we got that now? That's a perfect duplicate and things just go *kbew*—including this stuff over here—the second you do that. If you change it at the original place it would be by making a perfect duplicate. See, you made a perfect duplicate of it in the original place, it would disappear.

But if we come up here with a battering ram and we hit it, that just scatters it further from the original position and so it becomes very permanent.

Now, we could change the form of somebody's bank, but we would leave just as many energy particles in it in a far more permanent condition if we had changed it with force or energy. Therefore, the running of flows does not work. See what happens? You got it?

- 11 To change mass, MEST—matter, energy, space or time—by the use of matter, energy, space or time only brings about a persistency and this is Axiom 51. The effort to change matter, energy, space or time by the use of matter, energy, space or time brings about only a persistency of the matter, energy, space and time. But postulates and communication can change matter, energy, space and time and thus auditing is possible. Now, you got that clearly?

You can use a postulate or you can use communication (live communication I'm talking about now and it says so in the Axiom—a live communication and postulates, such as those of perfect duplication) and actually bring about a change in matter, energy, space or time. You can actually change somebody's bank and therefore auditing is possible, as long as you stick with postulates and communication. And that's Axiom 51—stated less accurately than it is in the book, but all the sense of it given to you there.

In other words, aliveness and communication—a live communication, rather—and postulates leveled against matter, energy, space and time will change them. But matter, energy, space and time leveled against matter, energy, space and time only brings about a persistence. But auditing is possible because postulates and communication can change things without making them persist.

So we have a person with a withered leg. If we try to run flows on this leg, we're going to get a persistence at least of that energy. You got it? We're going to run flows. We're going to push it around. We're going to change the masses in it somehow or another or the spaces connected with it. We're going to get a persistence of that withered condition and that is why formerly we could not audit a chronic somatic. Now, get that real clearly. We couldn't audit a chronic somatic without confirming it, if we immediately and intimately addressed it with matter, energy, space and time. We got that now?

In other words, the best way we could guarantee an individual to have a persistently withered leg would be to do nothing but audit a withered leg with energies and masses. Understand that? Got that?

But with postulates (changing of postulates), with communication (communication is the junior thing to postulates), we could audit specifically that withered leg. We could make the leg say "Hello" and he says "Okay" to it.

And the withered masses would disintegrate. Of course, we'd probably have to mock him up a new leg. You got the idea?

Axiom 51 tells us that auditing is possible because MEST can be changed by postulates and communication. You can actually change form. You can change size. You can change shape. You can change the amount of energy present. You can change the persistence of the energy, the space in which it is or the time which it is, by communication and of course, senior to that, by postulates.

That's why you can audit. So don't drift off of this point, because that's *why* you can audit. If we didn't have that, actually our auditing would not be successful. And where we have violated that in the past five years, our auditing has not been successful. And when our auditing was not successful in the past, we tried to change matter, energy, space and time *with* matter, energy, space and time.

We thought a battering ram could change the quality of energy in the wall. Well, it certainly will change the form of the wall, but what are you going to do with the rubble? Did you ever try to sweep up any part of a downed building or a broken teacup? It's a lot more trouble lying in all those pieces than it is as a whole teacup or a whole town. If all the walls are in shape in a town and you wanted to take the town apart and move it away, you probably



could do this. But if we started blowing it up in some fashion or other so as to remove it, *drrrrrrrrrrrrr*. This would be a very difficult thing to do.

Now, an alive postulate (a person's postulates) or his communication—in 12 other words, his ideas and communication at large—*can* change the force and face of anything. This we can also demonstrate.

But we had better take a good look at Life and discover that Life likes some masses. It likes some shapes. It doesn't mind forms. And so if we were doing this real well, we would make sure that, in addition to auditing postulates and communications, we made it possible for the individual to bring back into existence those things which he destroyed. We simply wouldn't run communication with his engram bank to knock apart every pretty picture which he had accumulated in 76 trillion years. You got the idea? You'd have a very unhappy preclear, see?

So you just show him that he can knock it apart with a postulate like a perfect duplication or Hellos and Okays to it very nicely—you know, Hellos and Okays. Oh, all of a sudden, "the operation's gone!" If you were doing a perfect job of auditing, you would say, "All right, now reach out and put the operation picture back there again."

"I don't want to do that." In other words, he's still unwilling to communicate with it. You get the idea?

You keep persuading him and say, "Put it back there again." So he does. So you say, "All right now, 'Hellos and Okays.'" And it goes *bzoom*.

"It's gone."

You say, "All right, get hold of it." What you asking him to do? You're actually asking him to create the incident, because the original facsimile is gone. Get it back.

"Now, get that nice place there, that particular place you told me about where the doctor started screaming at you just as he was snipping off your left eye. Now, get that there. Get that now. You got that real good?"

The fellow says, "*Blabbb.*"

And you say, "All right, give it some 'Hellos,' give it some 'Okays.' And have it give you some 'Hellos' and you give it some 'Okays.'" And it'll go *phlooeey* again. Somatic goes out of the eye again. And you say, "Okay. Now, let's get that back again." *Ptock.*

And the fellow says, "Oh, I've got it back again." He's real cheerful.

And you say, "Have you got it back again?"

And he says, "Why, certainly."

You say, "Where's the somatic in your eye?"

"Oh, you mean I got to put it in my eye, too?"

"Yeah well, just get the idea that your eye hurts, too. All right, you got that now?"

You know, it's the funniest thing—as a thetan, he realizes that he can take anything. And that is the one thing which we very often omit from auditing. We are too engrossed in demonstrating to the individual that we are taking away all these evil things from his consciousness, you know, all these evil things we're taking away from him so that they won't bother him. Wrong pitch. Wrong deal.

You know, I audit in the direction to show the individual how enjoyable it is to be able to create them far worse. And he as a thetan gets up to the idea finally—he says, "Oh well, you know, lead boots and burning towns and wars. Ha-ha. Gee, you know, it certainly is a shocking thing to die. Certainly is. You had lunch?" [laughter] **13**

Look, if you're not going to get any sensation out of being operated on, why get operated on? Now, I ask you that frankly. Waste of time, isn't it? If you can't get any feeling out of being run over by a Caterpillar tractor or a tank, don't go to all that trouble.

So when you make something disappear with Hellos and Okays, you have your boy bring it back. Now, of course, you can't beef him up in the first three minutes of play into mocking-up birth totally. You know, totally, and

experiencing all the somatics much worse—but you could work at it. [laughter] When you make him get rid of a facsimile with communication or a perfect duplication, you make darn sure that you have him get it back again, at *his* option.

So what's the trouble here? What's the trouble? What's the difficulty? Why should we have to do this? It's because this thing is automatic and the only thing we're changing about the fellow is his willingness and option. You get the idea? That's all we're changing about him. Of course, we're changing his ideas too, but you can change all the ideas you want to change and you won't change any mass. Or you can change ideas and change mass, too. But ideas can be changed. And communications will change things. But there aren't any other changes possible to you or me or the rest of this whole universe. All right.

So our idea of making the individual—this poor, helpless, weak little thetan, this poor little thing—making it possible so he won't have to get in contact with birth anymore is the wrong direction to go with auditing. You want to show this great, big brute of a very tough thetan who is occupying this dear little girl's body that if he wants the sensations of birth, he can have them and handle them himself. You got the idea?

You start auditing great big, tough thetans and stop auditing these poor little, thin, weak thetans. Got it?

*Male voice: Got it.*

Now, what is life but being run over by tanks, boiled in oil, thrown in dungeons for thirty-five years, being estranged from a loved one, you know, watching your best girl raped by the soldiers the night of the wedding . . . What is it? What's the matter? Don't you want any fun? [laughter] Ninety-nine percent of what's wrong with people is not enough excitement. And they get so inured to a dull place like this, they finally decide they don't want any. 14

But the computation on which they run is this: What is the reward—and this is a very important part of Scientology that's never been touched before and we go into another little point here which is very definitely blood brother to what I've just been talking to you about—what is the reward of living? What is the reward of your surviving? What is the final pay that you get for having arrived? What's the payoff?

*Male voice: No payoff. Just the living.*

But there is a payoff. Now, I've been over this ground very carefully trying to find out. I knew I didn't mind living, but I noticed there were a lot of people that didn't think they were being paid for it.

Very funny thing has been happening lately. I've had a fellow working for me. Of course, he's on a payroll. He's being paid in cash, but there's something very funny about it. He keeps going out and stealing trees off other people's property and planting them on mine. He keeps going out and getting discounts

on pipe and motors and things like that and then handing me the discount. Why? Because I'm a good fellow? Nope. He's getting better pay—better pay involved than cash. *Communication.*

What do you live for? What do you want all these wild experiences for?

Ran a series of experiments to find out, first, what body of techniques produced the most lasting result and what of these techniques produced the best, fastest gain. And it all heads up under something you already know: *C*. We isolated out of the ARC Triangle—against everybody—over everybody's dead body. They all said it was *R*. “*R* was what is important. It was how real everything was. And us psychiatrists are going to make sure that you're all—got it real real. In fact, we can make it a lot more real than you can stand.” No, it wasn't *R*. It wasn't *R*.

And some people over in the mosques were telling you, “It's love. We live for love. And that's why we hate everybody so, because we live for love.”

But the Advanced Clinical Courses have processed, down to its bare bone, every part of the affinity scales without producing fast or stable gains.

Oh, we can change the living daylights out of somebody by processing affinity. Oh, we can change them all over the place. But not particularly for good and not particularly for keeps. They skid. They skid. They're like a rabbit on a track with greased shoes on. *A* was not the answer nor was *R*, but *C* was.

C was. And this little gain has just been made in this line, a summation of results. And that's why I wanted—I just had these data I've given you here in this hour to tell you about, which are accumulated data over the last two weeks. And you better know about them, because they'll help you out, I'm sure.

People live for communication. And the pay is communication. And that's all the pay you will ever get for anything is communication. And if you for one moment believe that communication is bad, then you've broken down through the crust and there's no pay possible from there on out if you live to another 186 trillion years. 15

Now, you know people that think money is bad. You know this. Most people will work for money and think they're doing something. But you know people that will get to a point on working for money that they say it's very bad. And they will give something away or they will give their services away but they can't accept money for it. Got the idea? Hm? Money is bad. Money is evil. They have broken down through and have become MEST at that point where—not where money is, because money is just your example—where they believe communication is evil. When communication becomes evil, when there's many things you cannot communicate with, you have just lost your pay. You can't now be paid for anything.

The lilies of the field broke down through that and started to grow lilies. Hoped somebody would come by and look at least once in a while. Got the idea?

Your body is solid because it hopes someday somebody will say something to it. You got that? People will come along and they will stand in front of you, right up here, see? "How are you?" they will say. They hope you will say, "Hello." And they actually would settle for, "Get the hell out of my way." See, that's better than no communication. Any communication is better than no communication. Anything is better than nothing to a thetan. We knew that for a long time.

But any communication is better than no communication and a person is unable to find life worth living to the degree that he has found certain kinds of communication bad. Got the idea? Now, we're talking now about a live communication. And we are not talking about bullet communication. You understand this? Talking about a live communication.

Here is an individual to whom all apathetic, griefy, fearful, angry, antagonistic, bored, enthusiastic and exhilarative communications are bad. He can only now talk on the serene band and we wonder what's wrong with this boy. Would you wonder what was wrong with somebody standing close to a pay window after a hard week's work, unable to bring himself to go up and get his pay envelope? You'd think that guy was crazy, wouldn't you? Here he is



standing there, maybe the wife and kids home, they need chow and all this sort of thing. And he's standing there and he just can't bring himself to go on up to the pay envelope and take the pay that's there with his name on it already. Hm? You'd say he was nuts.

So you walk up the street to somebody who's standing there on the corner wearing a brilliant polka dot dress, and you say to this person, "My goodness! What a gaudy dress!" And they look at you with surprise and hate in their eyes. Why the hell did they put on the dress in the first place if they didn't expect some pay for it? And they're in the same condition as the individual who would stand outside the pay window and refuse to take any pay. You understand that? Do you see that?

Now, I don't ask you to accept this on its face value because I've never shoved a datum down anybody's throat. That's a fact. I may sound awful forceful about it sometimes but I've never shoved a datum down anybody's throat. Actually, an awful lot of people have been in very good, solid agreement on the data that you get before it becomes shoveable. Then sooner or later your Instructor is going to start shoving it down your throat, because he's trying to get you through and get you educated and get you squared around so you get good results, see? That's a different thing. You've been preceded by a lot of people when he does that. Right at the time when we've got something in the

wind, in the air, being tested—such as this data which I have given you in this hour—nobody is going to shove it down your throat. Get the idea? It's something to be grasped, proven, disproven, understood or misunderstood—being sorted out.

All right. Let's look this over, then, and find out that a very challenging statement has been made that communication is the only pay there is in the whole universe. And we know very well that a thetan cannot do else but survive. He cannot do anything else but survive. Impossible for him to do anything else but survive. So we have a higher level.

Of course, the body and the race at large believes that its total goal in life is survival. It believes this. But we've walked upstairs and found out what the pay was. And it's up to you to look it over and digest it and find out if that's true.

The pay is communication. The pay for action, the pay for possession, the pay for effort, for emotion, for work is communication. The pay for a chronic somatic is communication. The test process that backs this up is an interesting process to run. Simply this: "How many things have you got that you could talk about?" "What would you permit other people to talk about?" Isn't that a fascinating, fascinating process? Hm? "How many things you got that you could talk about?"

And let's pull right out of the echelon of Problems and Solutions and recognize that we're into the senior process to Problems and Solutions. People have problems so they can talk about them. They have solutions to shut people up. That's why I solve everything that comes my way, you see? [laughter] That's a private game I play.

Now, communication is the pay. And if you could see communication in a pay envelope as the only thing you're going to get out of this life and if you would recognize at the same time that there are many communications which you do not want or desire and which you would not enjoy, you can recognize that you might possibly be bankrupt and that nobody would be able to pay you for living.

Now, what's this "only one?" How does that fit into it? Brother, you can be one unit if you want to if you've got somebody else just as good. Can't you? Why? You can have communication, can't you? But if you put yourself into the "only one" class, you've run out of communication and you can't have communication anymore. There are many kinds of communication which you suddenly are denied. And then you build up more and more kinds of communication which you don't want and you'll finally run completely out of the idea that your activity will ever be paid for.

And so Liberace in the next life will get sick at his stomach when he sees a piano unless one of you boys processes him. You got that? Because he's going to get out of the idea that he's going to be paid for it. He will finally, at the butt end of his career, realize that his piano playing does not give him communication and that playing a piano is not communicating. There's nobody playing pianos at Liberace, is there? Now, there is what happens. So he runs on down the line and so he declares to himself, "Piano-playing is not a communicating subject."

So any subject which the individual, any subject which the individual will not learn, will not practice or will not acquire competence in, including sanity, has simply hit this postulate: it is not a communicationable subject. You don't get paid for piano-playing. You don't get paid for being sane. In other words, there's no communication. Because we play the piano, that's not communication, see? You got it? It's a subject where you would work for love alone and you'd never get paid with a bright "Hello." You get the idea? The only pay there is would be the "Hello," the "Okay," the communication, the yap-yap, the gab-gab walla-walla. "Gee, I had a swell concert tonight except for those two old babes back in the rear there that kept on yap, yap, yap, yap during the whole concert." Yeah, but this guy is still talking to his friend about it. Later on he merely sits there and glowers and goes *plang, plang, plang*

and listens to those two old babes in the back going yap, yap, yap, yap, see. He's beginning to resent their communication. One-way flow.

Guy in real good shape could take a piano up on the stage, see, sit it down and go *plang, plang, plang*. And if somebody back in the hall all of a sudden pulled a piano into the aisle and went *plang, plang, plang*—you understand this fellow on the stage is in real good shape, he's in real good shape—he would be utterly delighted. He would say, "For God's sakes, look what happened." See, and he'd go *plang, plang* and the other guy, if he was in good shape, would go *plang, plang*. The hell with the audience. Got the idea? There's his pay. Now, you see that clearly?

All right. Communication is the pay—and I don't want you to just believe it, see? I don't want you to just sit there and say, "Well, that's true. Ron said so." You don't say that anyhow, but . . . You shouldn't sit there and say that. Just look around and find out if that isn't so. Now, there is a test process which goes along with this that you can test on somebody. "Give me some things you can talk about." "Do you have anything you can talk about?" "Do you do anything you can talk about?" "What can other people talk about?" That's the exact auditing commands, by the way. You got them now? "What have you got that you can talk about?" "What do you do that you can talk about?" You understand?

And all of a sudden you'll find a case just going like a scared rabbit right down the road, because he all of a sudden says, "Well, gee whiz, I originally got the car so that people would say yap, yap, yap, yap, yap. But Lord knows, I've got a car now but I just hope they won't mention it. Zzzzz. I haven't got a car I could talk about but, let's see, I could do something with this. I could have a wreck. Ha-ha. I'd at least be able to talk to the police about it."

Well now, you don't have to give the person you're testing it on the key or tip-off that communication is the pay. You just run the process straight. I'm sure that you'll come up with exactly the same conclusion which I've arrived at on auditing a series of test cases. When I got them into good shape—it obviously is true—when I got them into good shape, they could be paid by life. They could be paid for living and they were happy to live. But until I did that, they wanted to die. Why? They couldn't be paid. One, they didn't know what was going to pay them anyhow. They'd forgotten. And two, communication had become so abhorrent to them that they realized it couldn't possibly be communication that would ever pay them. And three, they had an awful lot of things to talk about, but nobody to talk with and no energy left on the subject. You see that?

Now, we take somebody, as he goes over these things, he all of a sudden realizes that he has a lot of disabilities that he could talk about. "You know, I

am the worst cook. You know, I just can't cook at all," this fellow will say, you see? It's a disability. That's upscale from cooking. Before you got him up to that height, he wouldn't even talk about cooking. He just sat and snarled quietly into his plate, whatever was set in front of him. And he ate because he was supposed to. Got it now?

Well, I've given you a lot of dope. I know you've assimilated all of it. I know you understand all of it. And I know you realize why I got you together and broke up your auditing period. Now, I got to go audit a preclear.

So thank you very, very much.

Thank you.

Okay.



# AXIOM 51

LECTURE 2

DISC 2

A LECTURE GIVEN ON 26 MARCH 1955

57 MINUTES

Okay. I'm real glad to see you here today. I've been hoping that we could 2  
make it more than once a week on these. They've been loading me up lately  
with pcs and so forth. And then I've had various construction problems—the  
HASI has a couple of pieces of property which we're going to unload one of  
these days and I've been trying to put them into shape.

One of the more interesting aspects of existence was pointed up in *Ability*  
magazine, the editor of which is sitting back there trying to look innocent.  
You couldn't possibly edit *Ability* and be innocent. [laughter] And in an article  
in there it says, "Never do one thing at a time." That's right. Never do one  
thing at a time.



So much so that I have seriously considered, very seriously considered—on HASI staff, aside for some clerical assistance—of putting everybody on the staff in an auditing position, you see. And let them spend half their time auditing and half their time doing other things.

It's quite interesting because it lets things continue to be real. You take somebody who sits down in some sort of a secondhand state of mind, he's guiding, maybe, a ledger or something like this. And they're just figures, they don't mean anything, they aren't doing anything for anybody. And he starts auditing, he starts getting some successes, you know.

You know, this fellow comes in—Homo sapiens, you know, standard, comes in. Comm lag. Comm lag. Total absence of person. Auditor takes him, straightens him around and makes the guy so he can function again.

He could go back to this set of ledgers with some reality as to what they represent. They represent the wherewithal by which an awful lot of people can get a much better crack at existence than they've ever had before.

So this diabolical plot has been sitting in the back of my mind: to put everybody on staff on at least one auditing assignment per week. That's diabolical, isn't it? But as I say, they have a tendency to forget what we're doing.

3 Well, what are we doing here today?

I want to talk to you today about communication.

Communicating about communicating is a thetan aware of being aware. Right? A lot of people go around and communicate. And a lot of people know they are communicating.

[sound of plane overhead] If the army would just get off the sky for a moment, we would continue. All kidding aside, I love the army. General staff, though, is on the wrong side of the guns. [laughter]

Now, the thetan aware of being aware is accomplishing a considerable trick. And this was easily the most baffling thing that was confronted in the field of the mind: aware of being aware.

Think this over for a moment—you will discover that an individual who is not aware of being aware is, well, probably a cat. A cat isn't aware of being aware, he's merely aware. He sees a wall, he says, "Huh." See? "Wall." It never occurs to him: "Hey, what do you know! Here I am standing here looking at this wall!" Got the idea?

These two different thoughts, two different orders of magnitude, two different orders of intelligence and two distinctly different capabilities.

Now, everybody knew that the mind could not be solved—if we mean by "everybody," people who are not aware of being aware. You see that?

A person had to be aware of being aware before he could think about thinking. See? Quite a trick, thinking about thinking. But if you're aware of

being aware, it's very, very easy to think about thinking. But if you just say, "Huh. Textbook." You know. "Now-I-will-go-to-the-class-and-talk-to-the-students." You know? Guy isn't aware of being aware. He isn't aware he's instructing anybody—he's just, you know, instructing. It's an interesting state of mind. And you have psychology!

Now, I'm not trying to take a rap at psychology, because I never kick a thing when it's dead. It's a principle of mine. You hurt your foot.

- 4 But thinking about thinking is what you have to do when you audit a preclear. You're thinking about thinking. Therefore, you look with some astonishment at people who simply could not conceive of sitting there doing something for somebody else's wits. See? There are people around that couldn't conceive of this. It's utterly impossible. Those are psychiatrists. It's utterly impossible to really do something for somebody else's wits, see?

What are they up against? Just exactly what are they up against? They cannot conceive of being aware of being aware, you see? And they can only conceive of just this one point: aware, you know? They say, "Let's see, I'm sitting here and just to think," you see, "is too rough for me to handle, much less thinking about somebody else's thinkingness."

You get these two stages? Therefore, there are many people who couldn't possibly become auditors. There are many of them. There's nothing baffling

about this. If an individual simply starts to work in this field at all, he will immediately have passed the primary test: you must be aware of being aware. Otherwise you wouldn't be aware that anything could be done about awareness, you see?

Well, now let's look at the other side of it. An individual who is simply aware has no slightest idea that there could be anything changeable—good, bad, indifferent, right, wrong—about awareness. You see that? A person who isn't aware of being aware could then not conceive that there were any real values connected with awareness, see? They would go through some sort of a pattern response, a social thing. They have heard somebody say, "I feel good today," you see. So they say this, "I feel good today." They are not aware of whether or not they are or are not feeling good except, in a dim sort of a way, they know they are not physically troubled by anything.

And this accounts for this tremendously interesting case that you will run into every now and then who will look at you with bright purple eyes and, you know, "*Dub, dub, dubn.*" They are haunted day and night by nightmares and phobias and they sit down and they know they can't eat the food, because it's got air molecules on it. (We had one of these recently. That's an actual *little phobia* that a patient of ours had. He couldn't eat food, because it had air molecules on it.) And they just go through this, you know.

And you come up and ask them, "How are you?" you say. And they say, "I'm fine." You say, "I'm fine . . .?" This person has just gotten through having a fit, has just this moment been jumping up and down because of the huge boa constrictor that just jumped off the Rexall drug counter at him, and you say, "How are you?" and he says, "I'm fine."

Well, this would utterly baffle you if you could not, in thinking about thinking, also conceive that there are things and beings who cannot think about thinking. You see? Hey, this person isn't thinking about thinking. This person is simply giving you a social response.

- 5 Now that, in essence, by the way, is the criminal. That is the lunatic. That is the person who is causing an enormous amount of domestic or commercial difficulty in some field. They are not aware of anybody else's awareness either, see? Not only are they not aware of their own awareness, they're simply emoting.

Kleptomaniac sees something lying there. Something, unbeknownst to him—he would never even be able to ponder on the source of it—says, "Hand. Pick up. Must have. Pocket." See?

Now we arrest this man. And we say, "We are going to send you to jail. In fact, we are going to turn the key."

And this fellow says, "I've been victimized." See? "They're all against me and I've been victimized because I didn't do anything." And that's true, he didn't.

Inaction of mind is the total crime. See, the guy simply acts, he simply emotes, he has no criteria of action or emotion. None.

Now, where we see a psychiatrist lug some poor psycho up and lay him on an electric-shock machine table and pour the juice to him, we're seeing what? We're seeing a dramatization of the physical universe, which—if it has any conviction—is convinced that what you need is more juice.

And what happens is a very simple thing. The psychiatrist is not aware of anyone else's awareness. And you, in trying to adjudicate in fields of mental healing, are too prone to consider that you are looking at duplicates of your own abilities. And you are not. If you just figure what a cat would do with the psychotic, you see? How aware, actually, would the cat be of the psychosis of somebody?

Well, let's change it to a parrot. And let's teach the parrot a lot of difficult words which are not co-related in any way with a physical or mental condition. And we would have this kind of action that he sees a patient and he'd say, "Oh, electric shock," you know? "We've done our job."

Now, you can become very baffled, you can become completely baffled in trying to talk to these people if you do not know this trick about awareness of awareness, you see? We don't know this, why then, they look like idiots or something, who are simply refusing to think, as far as we're concerned.

But we conceive that they *could* if they would. And there is where we make our mistake.

See, we're saying, "Listen, you. Why the devil don't you think about this for a moment?"

I've gone into a sanitarium, I talked to a psychiatrist, I've said, "Why do you electric shock these patients?"

I had one psychiatrist, one time, tell me, he said, "Why don't you keep records of what you are doing?"

And I said, "Well, we do."

"Well, you don't keep records like we do." And he said, "Now, look at these records." And it says date of the shock, this, that, so on and so on and by whom and how many readings on what machine. And we're all set. Gives no after-reaction of the patient.

I looked over these records and was polite. It's a good thing when you're around some insensate being to be polite, because you make sudden moves and they have sudden reactions. And a lot of them mistake you for a patient, which psychiatrists do all the time. Anybody that gives them a bad time is a patient.

All right. Here we have this psychiatrist telling me that this was a scientific set of records. And when I challenged this and asked him what he had ever

*learned* from an analysis of these records, he looked straight at me and said that he had learned conclusively that patients who were not electric shocked left the sanitarium, uniformly, three weeks earlier than patients who were electric shocked.

You know, you just feel the gears throw out a fine spray of teeth when you hear something like this. And I said, “Well then—what is your procedure, then, if you know this about electric shock?”

“Well, I’ll have you know that it’s a rule of this sanitarium that if a person isn’t electric shocked in this sanitarium, he can’t be retained here. We’re not going to have anything to do with people who can’t be electric shocked. Everybody who comes in here is electric shocked.”

Well, I backed up and I said, “You’ve just told me that people who were not electric shocked here are discharged three weeks earlier, on an average, than people who are electric shocked. Now, why do you still electric shock people?”

And he looked at me utterly thunderstruck and he said, “You are questioning the procedure of this sanitarium.” See? Just *gung*.

Now, this same psychiatrist—under a little Dianometric processing, as far as I was concerned—was actually incapable, utterly incapable, of being aware of any mental state of any kind.

“Yes,” you say, “but the man is a psychiatrist.” This is—“What goes on here?”



Oh, he isn't aware of any mental state of any kind whatsoever. He calls them all physical states and physical objects and is not aware that there is any *mental* characteristic involved. The behavior pattern which he observes is the behavior pattern of a machine. He looks at a patient and tells you then that his medulla oblongata is short-circuited into his tibia. Get the idea? And therefore his behavior pattern is so-and-so and so-and-so.

We had all this nonsense in that very interesting field of general semantics where it's the cortisone yap-yap that goes rudygud on the whupwhup. You get the idea?

What is this but no-responsibility, no-responsibility? But higher than that, what is it but unawareness of being aware?

7 If every characteristic is a machine characteristic, then we have this picture: We have an awareness machine behavior—an awareness of machine behavior. Do you see that as distinct from being aware, different than being aware of being aware, see? Being aware of being aware. Being aware that somebody else can think, that somebody else can emote, that they can create, that they can make postulates, that they can communicate. See, that is one level.

Now, let's take a look at the other level and we see that the individual could conceive that if there is gas in the tank, the engine turns over and makes the wheels go around, you see?

A psychiatrist has no more in his indoctrination, in his training, he has no more concept of any of these upper-level awarenesses. He has the concept, totally, in his textbooks of the behavior of part A scraping against part B. You got the idea? In other words, aware of mechanical action or aware of biological action, but not aware of being aware.

Now, the next time you read in the paper, as you do routinely and ordinarily, the next time you read in the paper about “medical science” (we don’t know what that is, by the way—science is an organized field of knowledge, by definition), “medical science brings hope to whopwhop sufferers. New miracle drug when squirted into eighteen patients only killed ten.”

You say, “How in the name of, can they fail—that somewhere, somehow, without any looking, making, thinking or responsibility of their own—are they going to mine it out of the ground or take it out of the liver of a shark and find some sort of compound here which by putting it in a little vial and going *whsst*, everything will now be all right? How can they think like this?”

Well, they think like this if they are only aware of a machine reaction and not aware of being aware.

Now I hope, if you take a look at that, some comprehension of these mental and medical practices will take place. Because otherwise, you’re liable to go along simply being dismayed and outraged.

The state of being outraged comes about when one observes a joke but doesn't get the point. You see that? There has to be a missing point for a state of outrage to take place.

So that if we look over here at all these things as a vast mystery against which we should protest, against which we should scream loudly and so forth, it must be that we haven't seen the joke. It just must be.

Well, the point of the joke right there is that here, you're looking at somebody who is capable of being aware of a machine instead of aware of awareness.

8 Now, let's look at it the other way. Let's take this in the field of communication. Many people communicate. Many, many people communicate without being aware that they are communicating. In fact, most of the communication you run into is done on this basis.

Communication. Fellow goes down the street and he says, "How are you, Joe? How are you, Bill? How's everything? How's everything getting along?" so on. And nine-tenths of the time when Bill says, "Well, I feel okay," we have no registry of this fact. You see? He says, "How are you?" "How are you, Bill?" let's say. He says, "How are you, Bill?"

And Bill says, "Well, I feel pretty good." This is a return communication. And he is not aware of Bill's having communicated. He just thinks the environment does this all the time, see? There is no *intentional* communication. You see this

as different? So this person can get dismayed about communication because of this: he knows that communication goes on, that there's no responsibility for it and he just talks and other people talk at him and they just talk.

And he says to his wife, "How are you this evening, dear?" and she doesn't answer. And he goes on and he starts to read the paper and he says, "Well, how are you this evening?" She doesn't answer.

And something is wrong with the environment—maybe it's the piano, maybe that needs tuning. Maybe the heat isn't on right. Maybe—maybe something disagreed with him at supper and then, quite unreasonably, a half an hour later, will become very angry with his wife. He doesn't know why—he has no alertness as to the causation connected with and surrounding the circumstances.

In other words, he's a sort of a talking machine that somebody (God or somebody) not him, put the record on—needle on the platter. You see that? He's a talking machine. He's going through life and somewhere way back on the track, somebody picked up the head of the phonograph and put the needle on the record and then everything goes along all right. And he knows very well—if he really thought it over, only he doesn't—that everybody else is in this condition, too. His record started running, everybody else's record started running and you know, we all have communication and so on. And we get old after a while and blow away. This is the way it is. Some people talk too

much—well, he knows what that is—somebody has got two records on there. Some people talk too little—they've got a crack in their record. But there's no intention to communicate on other people's part or on his own part. You got that?

And that's right there with this awareness of being a machine or, you might say, awareness of the operation of a machine—the awareness of action or of mechanical parts—goes right along with simple awareness of communication. Sort of—the individual every once in a while stands back and realizes he's talking. He realizes he's been talking for some time. He says, "Well, you know, I've been talking too long. I'll shut up now." That's as close as he gets, see, to being aware of communicating.

- 9 Fantastic, utterly fantastic when you think it over, that you would be guilty of an error which is simply this error. Your bafflement about life stems from having made the error that all those life units with whom you have been associated or surrounded were aware of being aware like you are, see? You're aware that you're aware of things. You're aware that somebody else can think or feel. Otherwise you wouldn't want to be trained as an auditor. See that? You *must* be, just by natural selection, you might say—you're here! You must be aware that other people can be aware, otherwise you'd never be interested in that.

Also, you must be aware of being aware yourself, otherwise you'd never be interested at all in straightening out anything that might be cross-wired in your mind. Get the idea?

All right. And you feel, then, if you're like this—you being worse off, naturally, than anybody else, you being in much worse shape than other people, it follows—then there's something incredible about your relationship with other people, see? Must be something wrong with you because they don't emote or alert along these lines. And they are a bafflement to you. So here you sit, studying Scientology. Scientology is a very nice thing to have to study. I'm very glad to have it myself. I am. Very definitely.

But here is your bafflement: the difference between being aware of aware and the difference between merely being aware. And the people who have baffled you and who have very often seemed very superior to you, who have seemed utterly overwhelming to you, have simply been incomprehensible. And the only reason they have been incomprehensible is because they were not aware of being aware.

If they'd been aware of being aware, they would have taken your reactions and thoughts into account and wouldn't have baffled you. It's just as easy as that. They were not aware that you were aware of anything but the mechanical motion of your arm. That was their idea of you. And this wasn't you. So we didn't

get a duplication on this communication line. All right. It's of the greatest simplicity.

Then, your bafflement of why you don't completely parallel off and match up with others also goes along right with this: you, most of the time, are aware of an intention to communicate. You see? "I will communicate," you know, that sort of thing.

You say, "But, gee whiz, Joe!" You know? And you sit back and you say, "As soon as he gets through with that, I'm going to tell him a couple of things," you know. You have an intention about communication. And you also know when you're talking and when you're not talking.

**10** Now, you think that would be a pretty low-grade level of awareness, isn't it? The guy who is aware of talking when he's talking. You'd say, "Well, holy *rrrrrrrr*, the guy must be a zombie if he's not aware he's talking when he's talking."

Well, think of this: How many people are aware of listening when they're listening? Well, just as many people are aware of talking when they're talking. And that's not very many.

Now, you've all possibly had the experience of meeting some old fellow or some lady with whom it was very pleasant to converse. Any one of you can think of somebody like this. It was pleasant to converse with this person.

It was very easy to talk to them, to lay out your views. And a lot of people have found you rather easy to talk to, same way, you see?

Why?

This person was aware that you were aware and had an intention of communicating when they communicated. They had an intention of listening when they listened. The intention was there. All right.

As we get, then, all of these people around us having no intention with regard to this but just going on communicating, no intention about listening but just going on listening, we've what? We've lost a major section of the Communication Formula, which includes Attention and Intention, see? They talk without any intention of talking. Once in a while it dimly comes through to them that they've said something they "shouldn't ought to have said," you know? "Somebody in this room has said something—well, let it go." You know? Bang-up—just that alert.

Because when people have talked to you and you have felt out of communication with them—although ordinarily in talking to people you didn't feel out of communication with them—but you talk to somebody and you felt out of communication with this person, there's just this thing that's missing: their intention to communicate is not there and they are not aware of communicating. So they have no intention to communication.



And you, outraged, look at all this outflow of sound or something and you feel something is missing here. And not being able to find it in their heads—not being there—you figure it must be in yours, which is a reasonable assumption. You see this? All right.

So any person with whom you have had any difficulty in communicating at all—any person with whom you've had difficulty in communicating—has been well below optimum on communication intention. See, their communication intention was poor.

11 Now, why all this? Why am I telling you all this? Well, I'm sneaking up on you.

Communication and postulates, by Axiom 51 in *The Creation of Human Ability*, can change anything. You see this now? Postulates and a live communication can change MEST or minds or conditions or persistence or anything. Those two things can with no faintest liability, no liability connected with changing anything by postulate or a live communication. There is no liability. All right.

There is a liability—you can get away with it and it'll lie there as a sleeper for a while, you can square things around every now and then (if you're real slippy about it) and you'll still get a persistence—whenever you try to change MEST with MEST. You can get away with this. You can go on. As a matter of fact, that's the game. It's an impossible thing, but we go on trying to get away

with this impossible thing: we change MEST with MEST. Now the changing of MEST with MEST is impossible.

Why? Because somewhere, somehow, there's always going to be a persistence of the condition which one sought to change and you can trace this down with the greatest of ease. Sometimes you've run an engram on somebody and you say, "Well, we certainly got rid of that engram." And you went down the street with the chronic somatic the other guy had, gently nibbling at you. Restimulation is simply the persistence resulting from trying to change MEST with MEST.

The prize fighter who finally winds up punch-drunk is not punch-drunk from the blows he has received. He is punch-drunk from the blows he has given. He's tried to change the upright condition of the other boxer. And he, at length, is asleep on his feet while he's standing up. He tried to change the level of awareness of his fellow boxer. And although he's still aware, he is now unaware. He's got both sides of the change and that's being punch-drunk. He should be lying on the canvas looking at the birds twitter. He's not, he's walking around.

Why did this come about? He was changing MEST with MEST. So he got a persistence and a confusion of condition.

We could also put confusion in there with great legality and say, "Whenever you try to change MEST with MEST, you will get a persistence and a confusion—some slight degree." But you get a persistence of any condition you try to change with MEST alone.

Well, what does change MEST then? Postulates and a live communication change MEST.

Then how can an individual possibly get into a bad state of mind? Look at all the people he has to talk to. Look at all the people he has to talk to! Look at all the people there are to talk to him!

Well, if this stuff called communication as-ises MEST (which it does), if it as-ises conditions, if it blows things to glory, then nobody could possibly get in trouble, because he's surrounded by people who are willing to communicate—and he himself is willing to communicate, so obviously he can't possibly have a chronic somatic. See, he can't have. Therefore there can't possibly be anybody in the whole world who has any need of Scientology. Nobody needs Scientology, obviously. Look at all the communication there is. Turn on your radio. Turn on your television. Go down and talk to Joe. Go over and talk to Bill. Walk up a street—you have the need of some communication—knock on the door at random of some dwelling.

If the person to whom you were communicating was aware of being aware, it is perfectly true that your chitter-chat with them would alleviate the way you felt. And the longer you talked to them, the better you'd feel. 12

Well, what if the reverse happens? The longer you talked to them, the worse you feel. Hm? What if that happens? Well, very simple. Very simple. It must mean that somebody around there isn't communicating.

If communication is demonstrably this all-powerful solvent which reaches to any level of case and if there's all this communication in the world, then nobody could be sick. There couldn't be any of these persisting, unwanted conditions.

So we must conclude that it all isn't communication. We must conclude that when the announcer steps up to his little microphone and says, "Drink Bitty-Witty soap powder, the only soap powder that contains a set of dishes in every granule," it must be he doesn't have much of an intention to communicate. This is true, he doesn't have much intention to communicate.

In the earlier days when he was hotter, why is it that people would listen to somebody like Lowell Thomas and feel real fine as having heard a broadcast of something? They didn't reply to him unless they wrote him a letter or something of this sort, but the man did have an intention of communicating.

Up until the last ten or fifteen years of his reign, King Roosevelt the First had some intention of communicating to the populace. And as poor as it was, it was still better than anybody else had anything to offer. He was competing, if you remember, with *Amos 'n Andy* and all other kinds of programs.

Speaking of *Amos 'n Andy*, there's another oddity. Why did the US hang on the loudspeaker? Well, those guys sure had an intention to communicate and they wrote their show while it was being performed. They never went in with a prepared script. As the years rolled along, they started to use prepared scripts. They were just reading words after that and they lost their popularity. All right.

We're not saying that communication has to be new and original. We're not saying it has to be highly spontaneous or impulsive or anything. We don't even have to say—it doesn't have to be alive and vibrant and quivering. Listen, a woman sitting on a park bench crying, who intended to communicate that crying, is doing more communication than probably the other half of the people in the town. See?

A real communication at any level of the Tone Scale would still communicate. There is no liability of being at some level of the Tone Scale with a communication. This is the difference between somebody getting—who is in pretty good shape—getting mad and somebody simply being in the anger band.

Intention, direction of communication. The person who's in pretty good shape and gets mad is generally very effective with his anger because he has an intention and he has a direction with the anger. You get the idea? It would actually be better to talk to somebody who was in good shape, who was mad, than somebody who was on a manic Tone 4. You got the idea? One is communication; the other isn't communication.

So we get this little problem which you as an auditor had certainly very well better assimilate and establish: What is communication? **13**

Well, communication is just that formula—we define a live communication as being real sure we have a live form involved in it. But it has two live forms and it has Distance and it has Duplication, it has Intention and it has Attention. And this is communication. When it has all of these parts, why, it's all right.

But let's look at this word *intention*, which is basically what I'm talking to you about today, and we discover that the intention to communicate—when omitted from the Communication Formula—just lets a lot of words to take place. The intention of communicating. You see how this is? Intention. Direction.

Now, very often we'll run some preclear on some Communication Process. We'll have this preclear say, "Give me some things you could say to your mama."

And the preclear says, "Oh, how are you, dear?" "How are you, George?" and "How are you, Bill?"

And if we just let him give us these and we didn't check further into it—if he was in real rough condition—we would discover that there was no intention there on Mama's part as he gives us these words, to communicate to him. Got that?

So there's a little sleeper traveling along here in Communication Processing. And you will be as successful with Communication Processing as you know this little factor about *intention*. Is there a live form? Has the individual a concept of a live form there? When these "Okays" are being given to him by the mythical person, are they actually intended for him? Or is Mama (when she says, "Okay") over here facing the wall or is she saying it to the ceiling or is she just saying, "Okay," no intention to say "okay" to anything? You got that?

We have to be very alert to this fact. Otherwise Communication Processing, as wonderful a tool as it is, will become simply so much dust.

We have, then, *this* with which we are confronted: that communication is the universal solvent. It's just as much a universal solvent as any potion that was ever dreamed up in a laboratory.

Let's go further on this and let's say we have here, sitting over here, a big ridge. Let's say we've got this *great* big ridge here, see? All right. Let's try to get rid of the ridge with knives. Let's try to throw it off into the garbage can or let's try to get rid of it by putting a bigger ridge there. Let's try to get rid

of it by doing this, that and the other thing. There will be some slight success to all of these things—some slight success. But we'll still get the persistence of the basic thing which the ridge was—the idea of a ridge.

And we see our patient in a few days and he's thinking about this ridge now. And he's talking more about the ridge than he was before. Huh! Well, we didn't get rid of the ridge, did we?

All right. Now let's take this ridge and let's just take the crudest thing we could do—real crude. Here's a ridge. We have the individual put a live form—you see, now, it doesn't have to have mass—life doesn't have mass. Here we have this now, over here, life does not have anything but a live form or idea. See this? So we don't have to have a mock-up. But we could let the individual put a mock-up there, see? It doesn't matter if we did this. Live form here, live form here—here's the ridge, all right, right between them. And we have the first live form say "Hello," but remember, *to* the second live form. See? An *intention* of saying "Hello," of greeting this other live form.

When a person is stuck in symbols, he is letting the words perform the intention of the communication: the word "hello" contains the intention of greeting somebody and it doesn't. The only thing which can intend to greet somebody is not a word out of the dictionary or the spelling book, but it is another live form.



14 All right. We have a live form on this side of the ridge, a live form on this side of the ridge. First live form says "Hello" with the intention of saying "Hello" and greeting the other live form (direction). And the second live form now has the intention of saying "Hello" and says it back to the first live form. And the first one says "Hello" to the second live form. And the second live form says "Hello" to the first live form. Back and forth. Bang, bang, bang, bang, bang!

Where's the ridge?

Black magic! Utter black magic.

You could probably have somebody put a live form in front of his head and a live form back of his head and if he kept that long enough and maintained the intention and his attention in the processing, he'd wind up without a head. He'd feel, probably—his body would feel better for it, which is the oddity.

We are proposed one of the most confounding enigmas in the world. And nearly everything we do with Communication Processing, although it will pass through batches of somatics, improves the case, as long as it is communication. Intention, Attention, Distance, Duplication, live forms. All right.

Now, if this is the case—if this is the case and we always better with communication and all communication does is actually perform an almost mechanical as-ising of any mass to which it's addressed—we are left with the

conclusion that a thetan is just being difficult when he says, "Anything is better than nothing. I must have mass." He must be just being difficult. But he works that way. And we have to remember in Remedy of Havingness that he feels this way. So we give him mass.

But at the same time in order to keep him in possession of this mass, we would also have to eliminate a certain amount of communication, because the communication addressed to his mass would throw it away.

It would take a long time to do it that way, to disintegrate mass just with two live forms and "Hello" and "Hello." There are faster ways of doing it, a little more specific.

But here we have a universal solvent which, actually, doesn't wind anybody up in the soup. There we are. It's wonderful stuff, the total function of which is as-ising—nonpersistence. Of course, nonpersistence of what? Not of life, but of MEST. The nonpersistence of MEST. Therefore, it must to some degree, resolve time. It would inevitably resolve time if it resolved mass. And the funny part of it is that it doesn't have to be done under a cloud in the dark of the moon on Psychiatrist Friday. Doesn't have to be. There's nothing connected with it except a couple of live forms banging away at each other. "Hello, hello, hello, hello, hello, hello, hello, hello," each with the intention of greeting. Life can't help but survive. It's MEST that has a hard time. All right.

There couldn't be anybody sick anyplace if there were people communicating. But also there couldn't be undesirable masses if people were communicating.

How do these masses which are desirable persist in the face of communication? Mock them up. Postulates. Simple as that, you see? You don't have to have a mechanical, automatic persistence of MEST objects around you. If you need the side table, mock it up and put your drink down on it.

I'm not saying that your universe would be as solid as the physical universe or, perhaps, as observable to somebody, but you can certainly have one.

- 15 Now, where we have communication, we do not get a persistence of MEST. And if the thing which everybody is fighting is a persistence of MEST, which is apparently true, counteracted with the fact that they're evidently hungry for some, which is evidently true, we certainly have an interesting game.

But there's one liability to playing games that you can't end. Did you ever think of it being a slight liability in playing a game that you can't end? It's cute. It finally ends *you*, doesn't it? It'd have to. You would venture upon this game that can't end, so therefore, the end of the game would come about with your end, not the game's end. And that's kind of the way this universe has gotten rolling.

Well, all of a sudden, incredibly enough, in the year after *Dianetics* 1955! you have this incredible thing showing up, this horrible, fantastic thing: that

you can end the game without getting ended yourself. In other words, you could end any game that you don't want to play.

Now, if you think of your cycles-of-action on the whole track—the spirals and other things—if you think of these as games which you didn't end but which ended you, if you think of your association with this person or that, this school or that, this club or that, as games which you began and which ended you, we'll see that we've gotten quite a reversal all the way along the line.

We met this girl named Agnes and this girl was fine up until the moment when she ran away with the chauffeur or something of the sort. You get the idea? That's a game we didn't end, somebody else ended it.

And a guy has a tendency to hang up on those games. Why? Because a game when it tries to end one, doesn't end one with communication: it ends one by changing MEST. So we get a persistence of that. See? Here's a fellow going along and he's playing the game called war and a bullet hits him. He gets a nice persistence—very, very neat persistence of this.

And you start to run him and he's got a facsimile. He's got a past death or something of this sort, suddenly shows up. Why has he got a facsimile? Because he wanted one? Not necessarily. It's because the game ended him. See, MEST changed him. He didn't change and there was no communication, really, involved in the whole proceeding.

You'll find any serious engram, if you explore it a little bit—just before it or just after it—is held in suspense by a repression of communication. An engram cannot persist in the absence of communication.

I remember, one time, I was running a past death on a preclear. And the preclear was tied to a tree being speared by horsemen for sport. And we thought this was an awfully interesting engram and we ran it, but it just didn't release, didn't release. Until we just went just a little bit earlier and we found out that the reason they made this person a target is because the horsemen wanted information from this person and this person didn't give. And this little interchange there at the beginning was totally what was wrong with the engram. It wasn't being speared against trees. It was repressing communication.

So every place we repress this universal solvent, it doesn't solve. Anytime we say this universal solvent mustn't be, then nothing solves. When we say communication mustn't exist, we certainly get a persistence of MEST.

- 16 All right. As we look over these various factors, we look over the importance of communication, we should be able to take a good solid evaluation of existence and break Mankind down into two categories, not of equal sizes. And the one category would be what we call below 2.0 on the Tone Scale and that category dislikes communication—doesn't want communication, dislikes it. Communication: the motto of that section from 2.0 down, is—as they go

deeper and deeper, it becomes more all and everything, see—but it starts down and it says, “There are many varieties of communication which are no good.” That’s immediately below 2.0 and then there are more and more and more and more and he goes on down the Tone Scale until communication is totally bad.

And the other group would be the group from 2.0 up. And we would get the behavior on the Tone Scale just on this basis: they are, less and less, as they go upscale, inclined to believe that communication is bad and more and more inclined to believe in and use communication as something good.

You’d find somebody at about 8.0, you’d probably get into an argument if you tried to convince him that there were a lot of real bad things about communication.

The only person whose universe you’re gummed up in is the person who believed communication was bad, because there was no solvent present. Do you see that? So you can get gummed up in somebody’s universe and interiorized and mixed up and so forth. You got a persistence of MEST because the communication was absent. You see how this would be then?

Where communication was present, you got no aberration. Where communication was absent, you got aberration. It’s as simple as that.

It's not necessarily true that you have to go into communication with everything at all times because it takes, if you're in good shape, darn little communication to knock out anything. You could even mock-up the communication yourself and it still works. It's fabulous business.

So we have reached another turning of the leaf in the history of Dianetics and Scientology on the very crystal-clear establishment of the fact that the solvent for MEST for which we have been searching, which is usable and workable on any and all grades of case with whom any communication can be accomplished at all, is communication. And the handling and usages of communication are the basic skills of the auditor. We've solved this problem. And with this piece of information, we do not now have an unsolvable case.

Well, thank you very much.



# AXIOM 51 IN ACTION

LECTURE 3

DISC 3

A LECTURE GIVEN ON 2 APRIL 1955

63 MINUTES

All right. This is the 2nd of April, 1955. Want to give a talk here to the HPC 2  
courses with regard to some of the material which was started last week—some  
of the material we started last week. Told you last week we had turned a page.  
Well, believe me, we've turned a page. In honest, I hate to tell you that your  
page is inclusive of and embrative of all the materials which you read in  
*Dianetics: The Modern Science of Mental Health*.

Now, let me repeat that. There may be some of you who are not familiar  
with this particular volume. It made an epoch but it didn't maybe make your  
bookshelf. Now, *Dianetics: The Modern Science of Mental Health* talks an awful  
lot about facsimiles. Tells you an awful lot about things we call engrams and



locks and memory pictures and so forth and blames, on them and their word content, anything and everything that was wrong with a body.

Truth of the matter is, a body is composed of these things. Now, this is very interesting, it's very interesting. It centralized and said, "Here is the villain." And it's true. That is the villain. All you're doing today is picking people off the time track and bringing them into present time and making them capable of handling anything that turns up including these pictures. All right.

*Dianetics: The Modern Science of Mental Health* deals with human illness—also the illness of cats and dogs. If you don't think a cat gets an engram or a dog gets an engram, watch them get hurt sometime and then watch them avoid the spot and so forth. And if you like, run it out of them. You actually can run it out of them.

Now, the thing called life—when we think of it as a form in action in this universe—handles its memories, handles its form and structure to a very marked degree with these pictures. Now, it doesn't handle them 100 percent. It doesn't handle everything 100 percent with pictures.

The MEST universe out here—contrary to a possible concept you may have had to the contrary—the MEST universe out here is not composed totally of condensed pictures. It is not. Because you can mock-up some energy and that's that. You understand that? But when we combine this mocking-up something

with experience, and when we mock-up things compulsively or obsessively or viciously or maliciously or “memorishly”—and say, “That must happen,” “That mustn’t happen” or “Gee, that’s pretty. I got to keep that. I can’t pack that sunset around in my pocket so here it is in my engram bank”—when you do that, you are actually combining masses, spaces and experience. And when these three things go together, “you in trouble.” Any time they go together, you’re in trouble. It’s like creating a crutch. Instead of you remembering that stoves are hot, you take a picture of a stove that’s a “hot” picture, that has some pain in it. So the next time you see a stove, this picture will appear and say, “*Nyabb.*” What’s the matter with you? Won’t the stove say, “*Nyabb?*”

All right. Let’s take a look at this and we find that we have the basic structures of the mind as it has been studied, cussed, discussed and upset about, lo, these many millennia. And that’s all there is to it. **3**

Any time you get in trouble, physically or mentally, you’ve combined a picture of space, a mock-up of energy (you know, the stove didn’t mock that up, you did—you took a picture of the stove) and a mock-up in energy with experience. And when these three things are combined and this is used mentally, we got grief. And that’s all there is to mental difficulty, see? Three things combined: space, energy and experience in a mock-up form.

Now, do you know that you as a thetan couldn't even vaguely get into trouble in this universe? Do you know that it would be *impossible* for you to get into trouble in this universe—until you start taking a picture of it and then comparing this picture to the real universe so that you won't have to go to all the horrible labor of remembering that stoves are hot? Stoves automatically are told to you to be hot now. You see this?

All right. Now, how do people start making these pictures? A thetan puts out a lot of flitter, he puts out a lot of energy and he gets over here and he sees "wall." So he says, "Wall. That's an object. That object is not going to duplicate me worth a nickel because I do not have any space or mass. And that wall is in space and has mass, so to hell with that wall. I don't like it. I'll resist it." And he resists it with some energy and he gets a picture of a wall. And he says, "What do you know. Picture of a wall."

At first it interests him. So he goes around and takes a lot of pictures of all kinds of walls. And he files them away and, some day or another, decides he has a use for them. The pictures of the walls which he has filed away and combined (because he was short on energy, of course, he couldn't mock-up all he needs) he combines all these pictures of walls and decides that he had better protect these pictures of these walls. Why? Well, it's because they're such nice pictures. Get the idea? They're real nice pictures.

So the thing to do with these real nice pictures is protect them. And what do you know, a wall or something might run into them and maybe a wall does. Maybe they get torn up in some fashion, so he takes a picture of their being torn up. You get the idea? He's protecting something, he's protecting an energy mass of some kind. And as soon as he starts to protect that energy mass, he then can say, "I am that energy mass." And having become that energy mass, he can then say, "I must protect myself." Got the idea?

Well now, this is the mind. This is the mind in operation. This is all there is to it. It is idiotically simple, which is why we have lots of idiots. All right.

Individual says, "Look, this energy mass now can be harmed. I am protecting it and various things can harm it so I'm going to resist everything that can harm it." So he resists and takes a picture of everything which could harm this energy mass. Well, he's got a bigger energy mass now, hasn't he?

All right. So that makes it—it's necessary now to protect himself further, to protect his mind further. So there are a lot of new enemies—he was so small, this mass was so small and so insignificant before, that not very much could get at it, but now he has a bigger mass, doesn't he? He's taken a bunch of pictures of everything that can attack this mass, and having taken those pictures, he has a bigger mass. And of course this can be attacked by a lot more things. So he starts to resist a lot more things, gets a lot more pictures, adds them to the

mass. And then of course, this mass being bigger, is more easily discernible and therefore can be attacked by a lot of new things. So he takes pictures of all these new things and he adds them to the mass and we're going up by geometric progression. And it's a very, very neat stunt.

After a while he says, "What am I doing with all this stuff? Well, it must be me. Must be a good reason to have it here, so I guess I'll have it. Let's see. Do you know, it hasn't got any purpose? All right. We'll dream one up." And he puts a purpose on having all this mass.

And then, he forgets that he dreamed up the first purpose and forgets that he dreams up his purposes and goals and forgets that the purposes and goals which he dreams up were dreamed up by him and starts to expect these purposes and goals to appear from somewhere, magically—maybe out of the pictures, maybe out of the environment. But he keeps expecting somebody to present him with purposes and goals. And these purposes and goals are quite interesting, because they generally have his best welfare not at heart. [laughter]

All right. Now, let's take a look at all of the complications and we recognize that two things have occurred here: One, we have a lot of masses which are being protected from a lot of masses, which eventually add themselves to the masses, which get protected in their turn from a lot of other things. See how this would go? And the second thing we have is "why?" You know, these boys

that walk around saying, “Why?” you know. “What I’m really interested in is discovering whether or not God really made me. I’m really interested in this—the primal cause. If we could only discover why. If we could only discover why we’re all here. There must be some purpose in life.”

Well, if there must be some purpose in life, you could use this as a double-entendre and you would find that your purpose in life could be of two categories: the one you put in it and the one the other fellow puts in it. You let the other fellow put it in constantly and continually and you’re in trouble. All right.

First and foremost then, we get into trouble by combining the picture of the space, energy and the experience, you see, and keeping that. You see? See, because all sorts of things then concatenate from that point. And the second major point where we get in trouble is just this: We forget that we have dreamed up a purpose to have all this, see? We forget that it is our goal added to this mass. And we begin to believe that a goal has been added to it from somewhere or something. You got that?

Now, a goal has been added into this mass from elsewhere. We say, “Well, it’s the best thing to have goals from outside source.” We forget that we add the goals. In other words, we set aside our ability to add purpose and meaning and

beingness to life. And we start looking elsewhere, start looking to “something else” to give us purpose and meaning—goals, in other words. Got the idea?

Because you know what’s going to happen? You know what’s going to happen? Sooner or later, somebody out there is going to stop giving you goals and you’re going to look to this pile of stuff which is now a solid mass—all these mock-ups to protect from mock-ups. And we’re going to look at this and we’re going to say, “There must be a goal in there someplace.” Oh yes, there sure is. There’s the goal of protecting the existing mass from threatening masses and there’s hot stoves and bucking broncos and nagging wives and 1.5 husbands. There’s all kinds of things in this bundle. And a fellow can start looking in there and he’s got an unlimited number of goals—unlimited practically.

5 Two mistakes, two basic errors: to combine a mock-up of space, energy and experience—keep combining this, combining this and combining this. This comes, you know, from the fact that a mass won’t duplicate a thetan. You know, a thetan has no mass, the mass has mass. So the thetan is liable to turn around and duplicate the mass and he starts getting mass, you see, in order to communicate.

All right. That’s that phase—that we keep adding on by protection—we keep resisting things which might attack this mass until, at last, we have accumulated such vast quantities of pictures that no art gallery in the world would let us in.

We'd bankrupt them, making the value of art go to zero. Get this tremendous quantity of pictures and then we forget that we ourselves add our goals and reasons for being to life. And we start to look for them from another source.

Now, we could have all sorts of mechanical reasons why this takes place, but the thetan essentially is a postulate mechanism—a postulate manufacturing-mechanism. See, he's a "postulatory." [laughter] And he manufactures all these beautiful, beautiful mechanisms out of postulates. Well, that's fine. There's nothing wrong with this. They get set by agreement and we can track that back. But the best thing he does is postulate. And the next best thing he does is unpostulate. Got that? That's one of his capabilities. A lot of people forget this: that he can unpostulate as fast as he can postulate.

And the next thing he does below that is know what he has postulated and what he has taken pictures of, and so forth, and what this mass is all about. And the next thing below that is to communicate. And the communication of which the thetan is capable will undo any of the difficulties he has gotten into. So actually he can stay in this realm of postulate and unpostulate, know and communicate. And if he just stayed in that realm, it wouldn't matter how many pictures he accumulated. It wouldn't matter how many masses he decided to elect or how many theta traps he got himself caught in—it just wouldn't matter if he stayed in this realm of postulate-unpostulate, know (also unknow,



of course), communicate and uncommunicate. If he just stayed there, why, he'd be all set. But he doesn't. He goes into Look and into Emote and into Effort.

- 6 Honest, a thetan exerting effort is a subject for one of the better cartoonists, Virgil Partch. This is incredible. Why should he exert effort? All he has to say is "Be" or "Unbe" and it will. So, we get the interplay of goals entering here right at the point of communicate and uncommunicate. We say, "What is he communicating?"

All right. He starts to communicate on the subject of goals and purposes and to accept from others and from his surroundings and from—and this is incredible—from mass and energy and spaces, his goals in existence, and as soon as he does this, why, he starts making a bargain. In order to get life to persist and universes to hang together and drama to take place—thetan likes drama—he likes lots of things, but drama, that's pretty good. Of course, in view of the fact that he can't be hurt, he'll accept anything for drama. Matter of fact, there is no drama going on, on Earth—unless it's amongst the insects who are eating insects—that is hardly worthy of the name. Even sharks are rather dull. They just go chomp and bite and so forth. There's very little real drama. Anyhow, the basic drama is, "I'll make a mock-up and you try to get it."

All right. So we look over this picture—we look over this picture and we find out that in order to keep a universe going, a thetan makes a bargain.

He said, "I won't make any more postulates." That's his first bargain. "You don't make any more postulates and I won't make any more postulates." In other words, "I won't make any unpostulates and you won't make any unpostulates either." And boy, are we going to get a persistency of these forms. Because if we could keep on postulating at will, these forms would disappear—disappear and change so that we could hardly remain in communication with each other.

So that's his next step, you know, goals. He starts getting goals. He starts giving out and taking in goals, reasons, purposes and meanings. And then, next thing over here is this thing—this postulate will turn up about postulates.

And he says, "Well," he says, "We won't make any postulates any more. That's the best way. And then will we get a nice persistence, you see? And what we've got, we won't add to all the time. In other words, what we do have that is valuable, *is* valuable because it's not suddenly going to have a duplicate appear alongside of it, you know. And I own this diamond ring and so I own it. And you're not going to say, 'No diamond ring,' and it disappears and so on. We're going to go along on an easy course of existence and I'm not going to postulate any more and you're not going to postulate any more and we're all going to be happy." *Dabbb.*

All right. Next step—next step: we get out of phase on knowingness. Why? 7  
Because we can invent anything we want to know. See, we could invent

knowingness, so the best thing to do is to stop inventing this knowingness and really know. That goes right along with goals, doesn't it? "Let's stop inventing all this stuff and let's really know it, you know?" [snap] It's right there, *ptock*. Ah.

Well, in view of the fact that you could know things and not-know things, then we have to add bad and good to it. So we say there are a lot of things that you could know that would be bad to know, so now we have to unknow. And you get amongst you a sort of a bargain going, you see, and that is that we can unknow and know in a certain framework with a certain codification, but that we just can't know and unknow at will. And that we mustn't know and unknow anything but fact, see? We must know and unknow only fact.

*What* is fact? What could fact possibly be, since it's an invented datum which has been agreed upon. If we stop inventing facts, we will run fresh out of knowingness. Do you see this? Promptly and immediately, we'll run right straight off the rockers. We won't have any more knowingness.

If the boys in the exact sciences were left to have their way, they would as-is the exact sciences. Because if everybody knew the exact sciences and if they were exact sciences, of course, we would as-is this information, wouldn't we? Because we *all* have agreed the thing to do is to teach everybody physics and you'd have the Earth disappearing, *if* physics were true. But physics happened

to be an invented knowingness which has no great relationship to the existing masses and energies and is in itself such a false knowingness—which is to say, here is the physical universe and now, whole cloth, we invent a whole bunch of formulas that don't fit it.

And if we say, "These formulas are it!" are we going to get persistence? You said it!

And so we take a physicist and we start to run 8-C on Mr. Physicist. And he says—you say, "You see that wall over there?" (take large masses, you know) and you say "You see that wall over there?" you say as an auditor.

And he says, "There? What do you mean by *there*?"

And you say, "Direction, you know. Direction toward the wall."

And he'll say, "What are you waving your hand for?"

You thought I was going to say he was going to go over and touch the wall, didn't you? Nuh-uh. No, no, no, no, no.

And a nuclear physicist would be entirely out of communication. Why? Because he "knows that the greatest truth in the world is contained in his textbooks." Listen, if truth were contained in his textbooks, everything he touched would go *whooob* and it wouldn't be there anymore. As-is, see?

Because the only way you'll get persistence is by taking a picture of a wall and saying it is a picture of a tree and then you get persistence. You go up and take a picture of the wall and then you take the picture of the wall (another way of doing it) and you say, "Look what the wall did to me." You see? And you'll get persistence because it's got a backwards postulate in it.

You have to go out and let General Motors build your car and you own it and say, "It's my car," for you to go on having the car. You realize that's why your car persists, if it does? You're saying, "This is my car," inferring at the same time that you say, "It's my car," of course, that you built it. But this is obscured. Actually somebody else built it but, "It's my car." So things acquired from other people which are supposed to be yours, of course, then have a tendency to persist, don't they?

Well, this is very true, but all this picture can become very fouled up. You walk up to a thetan and you take a picture of *his* engram bank. Now, just look that over for a moment. Then a little later on, you take a look at these pictures and say, "That's my engram bank." Ow! How are we going to track back across this if we're going to as-is all these pictures?

- 8 So after an individual says "know" and "unknow," after an individual has agreed that we'll have certain data to know, you know . . . We'll invent a flock of lies and call them economics or physics or chemistry or something and we

will all agree upon these and know these as the subject matter. See, if they weren't lies, they wouldn't persist. We agree upon these, we call these exact sciences (and that's another lie) and then the best thing to do with these things is *know* them.

So we get this tremendous number of subjects, such as women. The thing a young man should do is know women. Well, some old guy will invent a lot of lies and a lot of women will invent a lot of lies and he puts all this together and he "knows women." And every woman he's got in his engram bank persists and persists and persists. See?

So Mama thinks the young daughter ought to really be given a helping hand, you know, in life and she says, "Daughter, you ought to know men. First place, men are all alike," and here we go. Here we go, we're off to the races and we're going to get some persistent piece of knowingness.

Now, in view of the fact that this persistent knowingness, of course, is not particularly useful—she gets to be fifty-nine or something like that and she looks back and she suddenly realizes, and she says, "You know, although all men are alike, there was that Reginald. You know, that Reginald, he just wasn't like other men. Something wrong here someplace. I wish I'd been nicer to Reginald," so forth. Here's this data starting to crumple up someplace along the track. That was a lie in the first place.

When we look this over, she decides she'd better unknow it because it makes her so unhappy to remember all about these men. So she'd just better forget the whole works. Get the idea? She unknnows it or she unknnows Reginald or she just knows Reginald and unknnows the rest of it.

Or this person studies physics and then unknnows physics as soon as he gets his diploma. Or he studies chemistry and he unknnows chemistry. Or in the next lifetime he unknnows the English language. You get the idea?

See, so we have knowingness and unknowingness. Of what? Of data. Now, a thetan already has the potentiality of knowing or unknowing anything. He has the potentiality of doing this. And instead of using this on everything, he simply starts knowing and unknowing fixed data which has been agreed upon and here he goes. He's off to the races.

Now, what's the next step? What is the next crash in which he will be involved? Communicate and uncommunicate. He agrees not to talk. He agrees that communication is bad in some instances and that wraps him up. That puts him in a package and lays him on the plush and buries him in the local churchyard. That finishes him.

Of all of these things, none of them summate into dangerousness—until this postulate is made: communication is bad—until we agree that communication is bad, until we agree that people can talk too much. When we say people can

talk too much, when we believe that we are annoyed by people communicating, when we start to believe that there's too much content in books, we just might as well go out and pick up our chin carefully over the wash basin, sharpen up a nice sharp razor and cut our throats. Because if you can't postulate or unpostulate at will, and if you can't acquire or discard knowledge at will and in the absence of any other agreement, you still have one as-ising mechanism left which would blow the whole universe or any problem or any engram bank up: you have communication. And that's the last ditch. From there on, it's terror, horror.

From communication as an as-ising mechanism, we go into Looking, 9  
Emoting, Effort, Figure, Symbols, Eat, Sex, Mystery. And these things can only have a punch if we have taken that top strata of Postulate-Unpostulate, Know-Unknow and then said, "No communication." And after that the Look to Sex to Mystery Scale can be deadly. It can be inescapable. Only if we make those top things stick with somebody are we then able to trap him. We could not possibly get anything in a trap unless we made those first things stick. We make him agree not to postulate and not to unpostulate.

"We're just all friends now and we're not going to make any more postulates. We're going to stick to the truth." You see? Got the idea? "And now because we're all friends, we have to stay in agreement with one another. And there are



certain data that we should know and we're not supposed to know any other data, know-unknow. We're not supposed to forget either. This data which we have we're not supposed to unknow that except by a certain mechanism or another which we will call 'good memory' or 'bad memory,' you see?"

"And then we're going to agree amongst ourselves that we shouldn't talk too much and we shouldn't listen too much and that communication can be bad." And if we agreed amongst ourselves that these things take place then we get fixed Lookingness, dispersed Lookingness, fixed Emotingness, dispersed Emotingness, fixed Effortingness (and if you don't think a line on a body is a fixed Effortingness, you ought to pick one up sometime), a dispersed Effortingness, a fixed or dispersed Figure-figurishness, fixed or dispersed Symbols, fixed or dispersed Eating, fixed or dispersed Sex and fixed or dispersed Mysteries.

You ever consider that you could be fixed on a mystery, hm? All a mystery is, is a cut communication line. Somebody says, "We're going to tell you the facts now, boys." The Rosicrucians or somebody says, "We're going to tell you the facts now, boys. Just send in your dollar or your quarter or whatever it is and we'll send you all the hot dope." And then they send you a cut communication line. They got you fixed on a mystery, but good.

So how do we make Look to Mystery effective? By knocking out postulate, knowingness and communication.

All right. Let's take the last ditch which may be the toppest rung that your preclear could possibly encounter. And let's take that toppest rung that your preclear could encounter and let's discover that anything and everything as-ises under the onslaught of two-way communication. That is the lowest as-ising mechanism which is possible and is probably the highest as-ising mechanism which your preclear can contact. And between these two things we have a crossing of the road which means Clear. All right. 10

Communication is bad—many ways we could go about this—dozens of ways. We'll talk about that mechanically in a moment. But the point is that under the onslaught of two-way communication, any mass as-ises. One of these days we're going to make an experiment. We're going to put a Scientologist on one side of a wall and a Scientologist on the other side of the wall and just have them run, one to the other, mechanical two-way communication for a couple of hundred hours. Then measure the thickness and density of the wall—if it's still there! All right. [laughter]

What's the road out? I said that we had turned a page. Well, the oddity is, we sure have. Anything that has ever come up or been researched or found in Dianetics or Scientology can be subjected to the phenomena—the as-ising 11

phenomena of communication, with its consequent collapse. Any facsimile, any package of facsimiles, any valence, any universe, any trap, any interiorization, any phrase, any obsession or any knowledge, true or false, will go by the boards under the onslaught of two-way communication. It's good news, isn't it?

Now, we already know many ways to as-is and knock out of existence—knock straight out of existence—mass, space. All you have to do is make a perfect duplicate of it and it disappears. And the only thing happens to you is you go crazy. Why? Well, the individual, as he is making a perfect duplicate of every mass he sees, is actually cutting his havingness to ribbons and the odd part of it is, communication doesn't. Communication reduces havingness without cutting the individual to ribbons for reason of havingness. You got the idea?

In other words, there is no repercussion when you as-is by communication. Why? Because essentially that's why he's got the mass—something to talk with or about. And so if you give him the candy when you take the mass away from him, he doesn't starve to death. What's the candy? Something to talk with or about. If you make a perfect duplicate of it, he didn't get his candy, did he? You got that? He just didn't get his candy. You just came along, you brute, and this poor unsuspecting fellow—who has agreed not to make postulates, not to invent knowingness and uninvent it and so forth—this poor fellow, and he's agreed not to communicate and all that sort of thing . . . And you say,

“Now, you see that facsimile over there? Now, make an exact duplicate using its mass, its energy and its space as the duplicate in the place where it was made, at the time it was made. Use it as its own duplicate in the place and time it was made.” And the thing goes *phooo*. It’s gone.

There’s no trick. As a matter of fact, you can knock out engrams—pow, pow, pow—this way. And your preclear starts going, “Dong, dong, *gab*. What wall? What town? What universe?” Why? He’s been packing this birth, this facsimile around all these years, hoping for a little conversation on the subject, see—something to talk about. [laughter] Got it?

*Male voice: Yes.*

All right. You come along and you say, “All right now, what could you say to birth?”

“To birth? Well, wait a minute. I was expecting to talk to somebody else about it but that’s all right. Yeah, I could say something to birth. What the hell are you doing standing in front of my face.”

“All right now, have it say ‘Okay.’”

“‘Okay,’ it says.”

And we go on this way for a while and get the comm lag flat on what he could say to birth and then we say, “Now, what could birth say to you?”

“Oh, it could say, ‘Here’s a couple of nice little eyedrops for you, baby.’”

And, "All right. You say 'Okay' to that."

And he goes, "Okay."

"Is there something else that birth could say to you?" and here we go.

In a very short time, birth will collapse. Not nine hours of erasure. Erasure was a sort of a one-way communication, you know. And you were trying to change mass with mass under old erasure techniques. Was still successful but not anywhere near as successful. I mean, this is talking about the difference between the shadow in the dark basement (as a technique—erasure) compared to somebody standing in the bright sun. I mean, here's the difference.

- 12 Erasure would work but it would have worked much better if the fellow had just kept on mocking-up "talk" there in birth. It would work better, but it would work better than that if the fellow had just "Helloed" and "Okayed" birth. And it would work better than *that* if you ran the process which I just gave you.

"Give me some things you could say to birth." "Have it say 'Okay.'" "Now, give me some things birth could say to you," "And you say 'Okay' to it." And we just go back and forth on this type, either running one side for a long time and flattening it, and then the other side for a long time and flattening or alternately. It doesn't matter too much as long as we remember that there is a formula which was established and agreed upon very early on the track which

was communication and which predates all other masses. In view of the fact this formula predates all other masses—two-way communication—then we can do some of the most amazing things with it. So we can as-is any such facsimile.

All right. What does this do in the field of Para-Scientology? Well, I regret very much to inform you—I regret to inform you, that if you have an old E-Meter—in spite of what we’ve been writing, and what I’ve been writing, and so forth—if you’ve got an old E-Meter, you better ungum its needle and you better pick up a copy of *What to Audit* and look it over. This is terrible, isn’t it?

*Audience: Yes.*

And you’d better locate with that E-Meter, in terms of time, exactly where the preclear’s body that you’re having trouble with is stuck on the time track—terms of time. In other words, is it stuck a year ago, ten years ago, tens of years, thousands of years, millions of years, billions of years, trillions of years? Oh, trillions. All right.

And all of a sudden, why, we got it kind of nailed. What does it kind of seem like? He says, “I don’t know,” he says. “But there’s an enormous dragon sitting in front of me licking his chops. And I think he has just eaten me.”

“Well,” you say. “Oh, give me some things you could say to that picture.” “Have it say ‘Okay.’ ”

“*Bubbzzzt.* Okay.” And flatten that side of it.

“And then some things the picture could say to you. Each time you say ‘Okay.’” And all of a sudden *whoob*. It’s gone. And the first thing you know, why, he hasn’t got a withered arm or something. Get the idea?

And he can exteriorize. That’s interesting, isn’t it? There’s a Change of Space List in *The Creation of Human Ability* that gives you the principal lists [locations] on the track. But we dust off the old E-Meter and we take a look at it and we read it down the line in terms of time and we find out what incidents the preclear seems to be talking about now. And we get some . . . “Oh, what could you say to that incident and what could it say to you?” and so forth. We’ll blow it. And we will blow it to glory and he will come on up the track.

Now, the preclear can be fished out by a simple Remedy of Havingness. We know that. We know that. All we have to do is have him mock-up masses and have him shove them into his body and this works perfectly all right, except the preclear who can’t mock-up a mass, except for those preclears who don’t come out after they do it, except for those preclears who don’t stabilize after they’re out and just go back in. What’s doing this? Why is this guy caught in a trap of energy? What’s he doing with all this stuff anyhow? Let’s take a look at this.

- 13 In the first place, it’s not part of his experience. It’s the genetic entity line. And the genetic entity line and the anchor point system there is all fouled up

with a great many masses which are discharging against a great many masses. And they create crosscurrents. And every time the thetan moves or tries to exteriorize, he's zapped with another one of these crosscurrents. He's in the handiest little trap you ever saw. Well, there's some kingpin on this trap and it can be taken apart and it can be as-ised by modern processes. And so you can blow somebody out of his head. Well, after you've got him out of his head, he's certainly not going to blow back in—*if* you got him out that way.

Thetan normally is just discouraged. He can't handle the body because it's, you know—it just kicks back at him all the time and so forth and he just kind of goes into apathy and he gives up. Says the best place for it's a bed.

Had one yesterday, the best place for a body was in bed. And what he wanted to do was sleep.

“What are some of your goals in life?”

“Sleep.”

Well, when we have a little difficulty on exteriorization, we actually should take the body apart. It'll straighten out. Can't do it any damage anyhow, because basically the body is not composed of facsimiles. It's basically mocked-up on a plan. You get the idea? It's mocked-up on a plan and the plan is kept going by certain energies as an electronic motor, you see? And it being mocked-up on this plan, it can do all sorts of things with facsimiles and add masses and



not masses. But bodies that are in excellent condition don't have any facsimile masses around them or in them at all. Nice, interesting discovery.

If you have, somewhere down the track, ever glimpsed some beautiful, beautiful girl or some gorgeous young crusader in his armor or something of the sort, and you've said, "Gee, you know, boy, that guy . . ." There's no facsimiles in restimulation. The body is on exact plan. You got it? The facsimile system is one of aging.

So we have two things taking place here. We just have mocked-up motors and we have this space, energy, experience thing. See? Different. Different. You've got a mocked-up motor that's mocked-up to run, it'll go on running. And we have, adding to that all the time, these space, energy, experience things—facsimiles—good old Book One.

- 14 All right. What does this do, essentially, to the kind of auditing you're doing? How does it disarrange the Six Basic Processes? Well, it doesn't disarrange the Six Basic Processes at all and the Six Basic Processes, right on the Tone Scale positions where they are, are altered just to this degree: where you get "forget" and "remember," we throw in communication. In other words, "Something you wouldn't mind forgetting," "Something you wouldn't mind remembering." Now this is communication, too. It's communication with the past. It's very effective.

Matter of fact, there is no substitute that I know of for “Give me something . . .” Well, I do know a substitute for it but, “Give me something real.” You know, “Tell me something real,” “Something that’s real to you,” “Some real memory,” “Remember something that’s really real to you,” anything like that. Actually there is a Communication Formula that goes out that . . .

But in this bracket that we have called Straightwire, I am sure now that we can graduate out of old psychotherapies which—just graduate straight out of them—which depended utterly upon the recall mechanism, as such, to remedy the whole condition of the body. You see, it’s one thing to depend upon the recall mechanism and quite another thing to depend upon some machine just to set the whole body to rights. I think you’ll agree with that.

Elementary Straightwire is a very good process. There’s no doubt about this at all. But if we just run in, at Elementary Straightwire, the Communication Process which I’ve just talked to you about, we would straighten things out with that. And we could go on up with the rest of them and we would arrive with an individual exteriorized. In what time? In much briefer time than we are doing right now.

But unfortunately, auditor, I have been shotgunning around and testing these processes. I do a lot of work. It’s an imposition. I research the stuff and dream it up and put it in a theoretical form, then I have to test it. That’s an

imposition. [laughs] Well anyway—put it together and started exteriorizing some preclears out of past facsimiles and universes with this type of process and I found out that I was getting along faster exteriorizing them out of facsimiles rather than universes, but universes would work too. Found out that the crosscurrents and the upsets in the body, electronic structure, were occasioned by individual facsimiles and that the preclear could change his mind pretty much about almost anything if he could get some of these facsimiles out of the road. And we're back to the problem of the individual facsimile. That's what has punch, that's what has power and that's what's kicking the preclear's body into a crosscurrent state that he can't get out of or into. Remember, there are preclears who can't get into a body. So you see this? See how this would work? Hm?

- 15 Well, the handiest method I know of going about this with a Scientologist, is just to have him tell you some of the earliest points on the whole track that he remembers having been discovered to have been stuck at. Get the idea? He'll remember some of these things, I mean, he's had them. He's had them stirred up. He's gotten a horrible sensation—he's gotten a horrible sensation, on reading *What to Audit*, when reading the Boohoo. He couldn't quite account for this but it was horrible.

So that's one way to pick it up and the other one is just find an E-Meter and say, "Let's see now, what is the earliest spot on the track where you are stuck?" And you just assumed that he was stuck someplace, which is unreasonable assumption on your part. But the E-Meter all of a sudden *glongs* and sticks, too, on so many of millions of years or trillions of years back. And we get this circumstance, then, that he has a facsimile of some sort—nice big, juicy facsimile, maybe Fac One. Maybe he's a Johnny-come-lately, he's only stuck in a Fac One. You just have him talk to the camera, "Now what could you say to the camera?"

He'll say, "Oh! *Dzzzt, zzzt, zzzt, zzzt.*" You got fireworks.

Now, we all liked fireworks back in the old days, didn't we? We liked the fireworks of Dianetics and the explosive character of its auditing and so forth—well, it's back again. [laughter] Except this time, the dynamite passes with speed. And this time we can train auditors and you won't go off and have the guy say, "Now, what could you say to that Fac One?" "Well, that's fine." "Now, what could you say to your father?" We flatten that comm lag, we flatten that Fac One out.

Now, as far as blackness is concerned, you know that 50 percent of the time on this planet, things are black? Did you know that? Fifty percent of the time. So you're running a facsimile along and it's night. Same facsimile there except

it's night. You say, "Well, it's all gone black. There's nothing else we can do about it." See how silly this is? I've been undoing blackness cases one way and another, lightening them up and stretching them out. And I normally found that somebody or something or life has run a facsimile up to the point where night fell. And it says, "Well, it's all black now so there's nothing here—except, of course, the enemy—except, of course, all those tigers that chased me into this cave. Nothing here."

- 16 All right. Here we have then a slight change as of now in auditing and I've been trying very hard to discover just exactly which was the proper process to throw at you. And I found the most proper process to throw at you is simply take some known incident with your preclear, if you don't have an E-Meter, and have him say what he could say to that and have it say "Okay," each time he says something, you see? And then have it say what could it say to him and then have him say "Okay" to that and back and forth until we've blown it. And just go on with that.

You understand that he will try to drain the facsimile. He will try to drain the facsimile of all of its phrases. He will try to drain the bank. He has already agreed not to invent anything, see, when he agreed just to know data. So he'll try to drain the bank and, after a while, he'll say, "Well, my father could say to me, 'Why, you dirty, little snot-nose bast—.' No, wait a minute. He never

said that!" [laughter] And he'll say, "Oh, why not!" And he starts to invent some things for his father to say and return his pan-determinism over that sphere of his life.

So there are many other contributing factors—a lot of things which occur. But right at the band of Elementary Straightwire, we run in this type of Communication Processing which I've described to you. Now, there's a dozen types of Communication Processing. There's, "What you wouldn't mind communicating with," and there's all kinds of things like that. Do you know that these things do not as-is unless the preclear can as-is? And most of the preclears you're going to be auditing in that band can't as-is at sight. They can't look at birth and have it disappear. That's as-ising at sight and they don't do this. So the best thing to do in all cases is simply this other type of processing and that *is* a killer. That knocks out more damn facsimiles in less time, changes more scenes and views, than you could shake a stick at.

Now, that puts, then, communication just as such—conversational, you know, two-way . . . Establish two-way communication with the preclear, "How are you? How are you doing? What kind of line . . . Let's see, was your mother married?" [laughter] other factors. And you write all these down on a long list and, you know, you get your assessment. (You really should be doing that

because it establishes two-way communication with the preclear.) And then you get him all set this way.

The next thing that you could tackle would be R2-20, Problems and Solutions, just as such. See, that's a good hot one, that's a good hot one. It takes care of this other thing I told you about earlier in the lecture, you know, "We've decided that we'll get our goals from other people."

17 And we hit R2-20, Problems and Solutions, and we shake that to pieces and then we move in because, you know, we've got him going someplace now. We've run enough Problems and Solutions so he's going someplace. And we run right into Communication Processing, "What wouldn't you mind this engram saying to you?" That sort of thing.

We could also do Universe Processing with it: "What wouldn't you mind saying to your father?" "What wouldn't your father mind saying to you?"

We could just take a great big subject out of the person's life like his grammar school, "Now, what wouldn't you mind grammar school saying to you?" "Now, what wouldn't you mind saying to grammar school?" He's obviously stuck in that period, you see, something on this order. It permits, and I am sorry to say this, a great deal of judgment to remain in the hands of the auditor.

Now, it wasn't that I was ever backward about putting judgment into the hands of an auditor, but auditors were very backward in using any judgment

[laughter] on this sort of thing. The E-Meter to a large degree assists this type of judgment and this establishes a big difference between a hot and an unhot auditor. An auditor who is very, very hot can practically look at somebody and tell you where he's stuck.

Now, the main thing that it does that is bad is turn loose the auditor who knows exactly what is wrong with you, because that's what's wrong with him. [laughter] So that's kind of a bad facet of it, but we won't worry about that too much. We will depend upon an E-Meter when we can lay our hands on one. I think there's a bunch of used, secondhand E-Meters kicking around one part of the town or another. They were scrapheaped a long time ago and I said that a Scientologist should never use an E-Meter, so while you're using the E-Meter, you're a Dianeticist. [laughter]

Now, I wish to tell you that some of the tougher problems that I have been offered—I haven't been getting into town in an awful hurry and so forth—I've been breaking the Auditor's Code to flinders very regularly by processing people after ten o'clock and after midnight and sometimes after 2:00, because that's when I can process them. So if it kills them, it's all in the name of science. [laughter]

But I've been busting up an awful lot of cases and the championship case of all time apparently has just busted on this. There is a championship case



around. He just came into town and he's all broken to pieces on this technique. I mean, he was resistive to anything that was ever thrown at him. And there are two or three other championship cases around. There's an Instructor, an HPC Instructor, who could well use some of this. [laughter]

But we're back in the beautiful—we're back in the beautiful good old days, the good old days, where everybody protested, because he said, "Ron, we can't tell anybody about this stuff. The idea that somebody was a clam. Why, just the thought of it makes their jaws ache. The idea of running birth—we've gotten away from birth. In fact, we're a long way away from birth. [laughter] And lookit, it even happened to you that *Time* magazine took you apart for saying the human race was 76 trillion years old and we've been here 76 trillion years. You just in for some more bad publicity." Well, we may be in for some "bad" publicity and some "bad" relationships with some preclears, but we're in for a hell of a lot of cleared people. So let's get busy!

Thank you.



# CONSEQUENCES AND A NEW UNDERSTANDING OF THE SIX BASIC PROCESSES

LECTURE 4

DISC 4

A LECTURE GIVEN ON 9 APRIL 1955

62 MINUTES

Want to talk to you today about two things: the new scale of the Six Basic Processes (doesn't particularly alter these processes but it's a new understanding of these processes) and consequences—these two things, the new Six Basic Process scale and consequences. 2

First and foremost as we look over the state of mind of preclears, the primary task prevents—presents itself and prevents itself at the same time—how far south do you have to go? How far south? Now, you sit a preclear down in the

chair and he sits there and you sit there and so forth, why, how far south do we have to go? Well, I can tell you exactly—tell you exactly and precisely how far south you have to go. You have to go to his reality, that's how far south.

Now, it may or may not be that you can get this far south. In a psycho—unable to care for himself, his body, unable to recognize anything in the environment, dramatizing madly all the time or lying in a complete apathy—the task of going south is somewhere south of the South Pole. And you'd need some sort of an earth borer to get in communication. Nevertheless, you can still get in communication there. What is the reality of this person?

Now, here we have communication as the universal solvent, the primary solvent. It'll knock apart any aberration. It'll fix up almost anything. Just by talking to a psychotic preclear, you can produce some rise, just by talking to him. They don't even have to answer. You can produce a rise in tone. Communication is the solvent. What is the diagnosis? The diagnosis is R, the ARC Triangle—the diagnosis is R. That's how far south you have to go to get the first echelon of R of the preclear and increase it. And that's what you're doing.

All right. Now, here's an ARC Triangle. What is then A? A is the suppressor, the restrictor on the preclear. A actually contains (as well as emotions)—an affinity contains, in our modern understanding of it, solids. Emotion condenses into effort and effort condenses and condenses and condenses. And as we go

down the emotional scale, we find ourselves into effort. And as we go down effort, we finally find ourselves below effort. Ever know a fellow who couldn't work? Well, he's below effort. Now you're going to ask this fellow who can't work to get some emotion. Just think about that for a moment. Here's a fellow who can't work, can't produce effort and now we say, "Well, it's—you know, he can't get any good out of life, you know, he isn't enjoying life. There isn't any feeling for other people. He doesn't have any real understanding of pain or anything like this, for others." Well, lookit, here's effort and he's below it. And he's got to come up through an effort band to get on the Emotional Scale.

Such a person will quite normally tell you—quite normally tell you that he mustn't be unhappy. That's the worst thing that could happen to him would be to come unhappy. What is being unhappy to this person? How does he define this word? Well, let's give you some idea of how far south you have to go. How does this person define this word "unhappy"? A safe dropped on his head, that's unhappy. Get the idea? Force, intolerable motion, that's being unhappy. And you say, "Well, this guy is crazy, he's afraid of being unhappy." Yeah, but you haven't inquired what unhappy means to this individual. "Well, being cut to pieces with small knives or something like that, that's being unhappy." He's below effort.

- 3 All right. Now, let's look across these Six Basic Processes and get some sort of an idea what our individual would have to be able to do before he could even vaguely be free. He would have to be willing to experience anything in this universe, because those things which he's unwilling to experience will continue to act as threats and barriers to him.

So on the A corner of the triangle, we have the anatomy of barriers. The anatomy of barriers—whether they're space or masses, no matter what they are, they're barriers. And when you get those up high enough, you get—where do you guess? Into emotion. And when you get emotion up high enough, he can look. He can confront mass only when you get him up above mass.

Now, we say, "This individual—but he can't see mock-ups. He can't do this, he can't do that and so forth." We have an individual who is very afraid of the barrier called effort or mass. This individual is afraid of mass. We have an individual who doesn't have any space.

Now, a fellow—you say, "All right. Now, let's spot Seattle."

And the fellow says, "It's just right there."

And you say, "Well now, where is it?"

And he says, "It's right there. That's Seattle."

And what's the matter with him? He can't confront space, that's what's the matter with him. So space is taken out of everything. He just says,

“Space doesn’t exist. It better not exist because if it existed, I’d be swamped and lost, dead, gone, buried, anatomized and be given a government income tax form to fill out.” I mean, anything bad would come his way if he were asked to confront space.

So what happened if you got this individual to tolerate effort? If you got him to tolerate effort, you would find he was unable to tolerate motion of effort, you see? I mean, if you got him to tolerate the lower bands and masses, something sitting still, you would still have to get up through the fact that this stuff sometimes moves around.

All right. And if you got him through that, where would you have to take him? It would be through the barriers of emotion and then the barriers of perception. Why is perception a barrier? Why are any of these things barriers? Well, that’s the question you as an auditor have to know pretty well, because if you don’t know that, then the whole task is hopeless. There is no slightest possibility of your doing anything for anybody about anybody or yourself. You’re done. You’re dead. That’s the end, if you don’t know that. And that is that these things are all considerations. It’s true that some considerations are more solid than others, but these things are all a matter of consideration.

Now, an individual in order to be free in this universe doesn’t have to go out, as some people do, and get themselves tortured and shot and raped and

ruined in various fashions. They don't have to. It's not necessary for them to do this because all that we have here is the consideration of willingness. Just the consideration of willingness. That is all that is necessary to change.

In other words, all we have to do in order to come all the way up this A side of the triangle from its lowest depths to its highest heights is change the consideration of affinity. That's all we have to do. All right.

The crux of the matter then, if we have this ARC Triangle, seems to be the considerations of the preclear. And these seem to be more important than anything else. And they are.

Now, modern science, whatever modern science is—I love that word. I think they were using it in the later days of the Ptolemy era. Modern science. If you beat a drum hard enough, the scientific methodology of the day decreed that everybody would then be deaf or something. And tremendous advances they made. They found out that it was the sound wave and so forth that did this. And the sound wave was actually carried by the wind and was borne by the goddess of sound. And this was modern science.

Modern science a few thousand years ago said that the world was built as a sort of a—the flat side of a hemisphere and that there was a half-flat side of a hemisphere. And modern science decreed several thousand years ago that this was sitting there and that was Earth. And modern science kept on plowing

along and they found out that you had a great many pillars—seven pillars, I think—which are supporting this hemisphere. And they did further research, just like they do over here at the AEC—same seriousness, same pitch, same conclusions, same goal—destroy Earth.

And here are your seven pillars that supported this hemisphere. And then the advancing research, the great minds of the area and so on, in India, finally found out that these seven pillars were on the backs of seven elephants. And the seven elephants were right there. And modern science was not satisfied with that, so they found out that the seven elephants were standing on a mud turtle. And there was a mud turtle there. And they researched further, invested thousands of thousands of talents or rupees or milreis or something and invested these billions, just like the AEC does, and finally discovered that the mud turtle was standing, of course, upon mud. And this was a great triumph. And the government wouldn't put out any further appropriations so they concluded that it was mud from there on down. [laughter]

Now, this was a scientific conclusion and you notice it has nothing in it but mass. And today's modern scientific conclusions have nothing in them but mass. The modern scientist, just like the ancient scientist, alike cannot confront space. And they will tell you that the consideration is secondary to space and mass. And that is the one booby trap, the one primary error on all



the track of science in all the thousands of years that we have had scientists. You got that? That the postulate, the consideration was secondary to masses and spaces.

- 5 Now, you in grammar school, before grammar school, in high school and in the university if you went there, were indoctrinated across the boards on this fact: that the consideration was secondary to mass and space.

Now, let's see if that isn't true. You know, modern biology—a parody on the early biology of the turtle in the mud—decrees that life is secondary to mass. "Life is born out of mud." Now, if life is secondary to mass, certainly considerations are secondary to mass. And so they set it up that way so it cannot be undone. And the only reason thee and me can get around a preclear and put him in any better condition at all is because we do not operate on the basis that life and its postulates and considerations (because all life is, is an ability, a quality of postulating and consideration)—that we do not operate that life and its postulates and considerations are secondary and take precedence *after* mass and space.

Now, we know that today like we never knew it before. We have spent many, many months in pushing around masses. You know, get the preclear to change his masses. Now, you can get him to change his masses so he'll change his ideas. That's Creative Processing. You *can* get him to work in that direction,

but how far will you go? Well, you will come up to his confronting of the more diabolical or painful aspects of effort and, here, we will not discover him changing any further. So it has a limited process, because there's not enough C in it. All right.

For our purposes—completely aside from any other consideration—for our purposes, life has the quality of knowing, considering, postulating, communicating. And it also has the ability to consider that it is secondary to mass and space, which is quite an ability. This is a remarkable ability, that life can consider itself secondary to anything. This is the nicest trick that an individual can play upon himself. All right.

Let's take a look then at this ARC Triangle and let's discover that its liability is wherever it goes into motion, masses and spaces. And its plus factors are wherever it goes into considerations, postulates and knowingness. So let's just take the triangle at any level. Let's take a thetan caught in the biggest, most tumultuous, space-bounded theta trap any thetan ever got caught in. And let's find that right there, in that condition, we have these two sides of the triangle. On one side we have the fact that there is, apparently, energy, there is motion and there is space. And on the other side of it, however, we have not lost the ability to consider, to postulate or to know.

- 6 Now, one of the characteristics of the ability to consider, to postulate and to know—one of the characteristics is that it can consider, postulate and know mass, motion and space. Now, that's a major thing.

Now, the Christian Scientist not-ises all this and winds up his people in the local spinbin simply by saying, "Well, it all exists so it's an illusion." You get the secondary postulate there? He said, "It's *all* there and we've got to *do* something about it. And our having to *do* something about it makes us now state that it's an illusion."

And what has Christian Science done? It has denied part of the ability to make a postulate, a consideration or to know. You get this now? It set itself up so it can't as-is this stuff. You see this? If you say, "Look at all this space and motion and effort. Look at it. The best way to handle this stuff is—it's illusion!" Isn't that a cute trick? Drive you madder than a hatter in less time than it would take for a rosary to count its priests. [laughter]

Now, here we have—here we have Not-issness, Alter-issness. And a gorgeous, gorgeous picture it is. We say, "The thing exists. Now, what are we going to do about it? Well, we'll say it doesn't exist." No, let's just change our minds about the primary thing. It exists, it doesn't exist, it exists, it doesn't exist. "If it exists and if I not-is it, I'm dead. If it exists and I recognize even vaguely that I am

the contributive party to its existence, it blows.” So we have responsibility as part of all this, don’t we?

Well, where does R set? Responsibility. Responsibility actually moves in when reality rises. Well, why would reality rise at all? It’s because responsibility rises. Right?

Now, there was a church. It had an interesting setup, it was well across the world. It was called the Roman Catholic Church. And the Roman Catholic Church had everybody set up so they couldn’t accept responsibility, but originally it was a good idea. “*Mea culpa, mea culpa, magna culpa, maxima culpa, mea culpa,*” see? “It exists and it’s my fault. In other words, there’s something wrong with the fact that I’m making this stuff exist.” It’s just another consideration, isn’t it? Just another consideration, “Something wrong with my making this stuff exist, *mea culpa*. If I have sinned, why, I have to take the blame for it.” You get this? 7

Actually the thing as-ises on this fashion: When you sinned, you didn’t consider there was very much blame connected with it. And then afterwards you say, “Now, there’s some new factor connected with it called blame.” See, we now have blame connected with it and believe me, it won’t as-is. Why? Because we’ve altered it. We said, “There was something wrong with my having sinned.”

You know, if you want to as-is sin, why, you don't have to have anything wrong with it or right with it. If you really wanted sin to as-is—whatever sin is, I don't know, preaching sermons, entering nunneries after a certain hour, convincing people that they have sinned, inventing a Hell with seven levels: I would say these are major sins—and if one has sinned, the only way you'll ever really get out of having sinned, is having sinned. You get the idea? You know, "Well, that's the way it is. You know, there she is. That's the way it is."

Well, the way one makes such an incident persist is to sin (whatever that is) and say to somebody or say right afterwards, "Ohhh." Let's say this sin is sexual intercourse and you rape somebody, you know, and then you stand back and you say, "Oh my, I've ruined them. They're dead." Do you know that if you carefully looked it over, you wouldn't find at any moment during the rape when you were saying, "Oh, look what I've done," you see? That isn't part of the actual incident, is it?

So if you can just get somebody real quick, you know, right after they've done something or other and say, "Now, you've got to admit that it's your fault—not that you did it. You've got to admit that it's your fault and that you were to blame for this having occurred," they could never get rid of the sin. You can hang it on them right away. You get the idea? You see how this would work? He's done it and he's sorry for it. But so help me, while he was doing it,

he wasn't sorry a nickel's worth. And just by the addition of the consideration of sorrow to the incident and trying to find sorrow in the incident then—sticks right there and won't as-is. You see this very clearly?

So, what is responsibility? Responsibility is accepting things as they are and that's all responsibility is. Now, you get hung up, in a preclear, sometimes on the basis of, "Yes, it's all very well for me to accept things as they are or do things as I did them or just do things or something of the sort and say I'm responsible here, but *what* did I do?" 8

Well, there is another consideration on the track, which is one of the serious considerations, and that is the forgetter mechanism. An individual lives this life, he's a minor war chief someplace or another, and his particular penchant was robbing all the neighboring villages of virgins for his particular use and eating babies for dinner just to show people how tough he was and so forth.

And in his later life, a new medicine man who came to the tribe got him to realize that maybe he ought to bring some peace, you know, to the area, that it wasn't so good to have all this war and got him to change a few considerations, see? And he changed these considerations. And now, with these considerations that it is bad to rob, rape, pillage and burn, see, with that consideration, then he now is not in a position to admit that he robbed, raped, pillaged and

burned. You see this? He's now not in a position to, because he's changed his considerations, in other words, his makeup.

So he kicks the bucket one fine day and when he's five feet back of the body and moving off and it's lying there stiffer than a pine board, he says, "That wasn't such a good life, you know. It was confusing. It wasn't such a good life, so I'll just forget the whole thing." You know?

Now, you come along and you say, "All right, fellow, be three feet back of your head"—his memory goes bad. Cute, huh? You say, "All right. Now, let's just recall something there that you've done in life."

"Huh?" Because let me assure you that while he was pillaging the neighboring villages for virgins and while he was dining upon baby, he remembered every single detail of it, didn't he? His memory was right there on the ball, wasn't it?

As a matter of fact, about midway through his career, if you'd walked up to him and you'd asked him, "Now listen, Chief, there's been an argument out here. Was it eighteen or was it twenty-one virgins that we took from Yuk village?" And he would have said, "Hah! It was nineteen. Their names were *brrr, da-da-da-da-dit-dit-da-dit-da* and there was that one with black hair, you remember him? Yeah, that's right. Got in amongst the women, you know? You know? Remember the fun we had with him? Huh? Do you remember?

Well, anyway, what is the matter with you that your memory is so stinking?" he would have said.

Later on in his career, he's changed his considerations. You walk in, you say, "Chief, there's been a dissension out here. We're having a discussion as to how many virgins we stole from Yuk village. Was it eighteen or twenty-one?" And he would say, "Yuk village? Let's see, is that one of the raids that *you* conducted? Well, I wouldn't know about that. The Father Inferior would be upset if I did." [laughter]

So as we look over this scene we find out that there is an ingredient placed into his memory—not blame this time but forgetfulness. Well, what is this but another consideration injected into the situation? And it doesn't as-is then because all the time he was doing it, he remembered like mad and forgetfulness was not a part of it, was it? So we have changed the makeup. We have made a mystery.

Now, he goes along a few lifetimes and one day he's walking through the site of Yuk village and he gets some déjà vu or something. He says, "You know, I've been here before," or something of this sort. "I wonder what this was all about? I don't feel comfortable about it but I've been here before. I have some foreboding of evil. Something happened here. I wonder what could have occurred?" Figure-figure-figure-figure-figure-figure, see? 9



And that sticks him with the raid on Yuk village. He can't as-is it because he doesn't know about it, he says. And why doesn't he know about it? Because he forgot it. Well, why did he forget it? So he wouldn't know about it. And I have thought occasionally that this is just the last-ditch stand of a thetan to keep from as-ising a lot of very gory but beautiful past.

Well, all right. Supposing he did remember everything the way it was. Supposing you did take complete responsibility for all your own acts and also the responsibility for not taking responsibility for other people's acts—that's also an important responsibility. Supposing you did this. Where would you wind up? You wouldn't have any masses, but you wouldn't have any spaces. Well, I'll be a son of a gun—you'd sure have some knowingness, wouldn't you? So, the way we get masses and spaces and make them persist is to sacrifice our knowingness to them. And this is all the mechanism there is. If you want masses and spaces, you got to be stupid.

Well, maybe masses and spaces are all right. Maybe they're all wrong. That's just a consideration. You see this? Maybe motion is bad and maybe it's good. Who cares? It's just a consideration. Maybe a sin is a sin and maybe it's a saintly act. Who cares? It's just a consideration. But if you want masses, spaces and motions, you'd certainly better forget them and take no responsibility for

them. “Who put this universe here? Who did that? Filthy beast! The place is just a trap!” It’ll stay there.

Supposing with loving care you sculpted a mock-up of some density and solidity. With great care you sculpt this mock-up and took a lot of interest in sculpting it—big interest in it—and then you wanted it to persist. Well, one of the ways, not the best one but one of the ways of doing it would be to step back and say, “That is the ugliest thing that anybody ever made. I wonder why anybody would make that mock-up. Isn’t this a horrible thing to do. I wonder who made it?” And it would last. Why would it last? Because an ingredient has been entered into it to prevent it’s being as-ised. And if you were really up on your considerations, and so forth, all you’d have to do is know all there was to know about something and it would disappear.

Thus we get the exact sciences, a parade of lies from beginning to end. There is no lie like the fundamental law of physics: conservation of energy. You got this law? Conservation of energy. It must follow immediately if we have conservation of energy, if energy cannot be destroyed, that it must be one hell of a lie. See, it just follows through immediately. And that is the primary premise of this so-called science, physics. And physics is a method of keeping people from knocking apart the environment, in which you find yourself, by

having everybody become a slave to a sufficient number of lies. Then nobody will discover the truth.

Thus, it is a science of persistence. And thus, a wall to a physicist persists heavier and thicker and more solidly than anything you've ever confronted. You'd have to be trained from beginning to end in physics to know how solid a wall can become. We get a physicist out of his head and he's going to stick to something, you know, to the degree that it is a mystery. Here's the test, you see? This is a little fact that we know: We're going to stick to something to the degree that we don't as-is it. We're going to stick to something to the degree that we don't as-is it. You got that? All right.

When you get a physicist out of his head and he touches a wall, he sticks to it. But above all people, this man has been educated about matter and he wouldn't—*shouldn't* under any consideration—stick to matter, because he's an expert on the subject. So it must be that what he knows about it is entirely false. You see that?

10 Now, somebody who's pretty well trained in Scientology, exteriorized, in pretty good shape, passes right through one.

Who knows about it? The physicist or the Scientologist?

Now, where we have mass, motion and space, we must have had an alteration of the basic consideration. Hence we get the myth about God having built

the universe in so many days and then going on a picnic on Sunday. Why the Baptist schools still go on picnics—to celebrate this. Well, that is just a total no-responsibility, isn't it? "Somebody else built the whole thing. I didn't have any part in it."

Now, we get a preclear—even a Baptist—and we sat this preclear down and we said, "All right. Now, you get the idea" (we could do it very overtly, you know), "just get the idea that you built the whole universe." "Now, get it again." "Get it again." "Get it again." And he will finally admit that he and eight or nine more probably did build it. And we just keep going away at this and talking about it and as-is-ing older considerations about it. And the first thing you know, everything turns up with great brilliance.

It probably won't last because we're hammering and pounding him to get him to make the consideration. But everything will turn up with great brilliance and he will feel very relieved suddenly. [sigh] You know? We'd just gotten him to say finally, no matter what duress—see, this would be real crude processing—you'd say, "Now, if you don't admit that you built the universe, I'm going to knock your bloody head off." [laughter] Real crude—nevertheless, everything would suddenly go bright for him. Isn't that interesting? Now, because he hasn't really changed his considerations at all, it'll go dull again because he'd get back on how God built it.

An anxiety about persistence comes about through the invention and subscription to time. Time brings about an anxiety about existence because it brings about continuous loss. Therefore, to assert time and to keep it rolling, you would have to worry about loss and then it would roll automatically for you. See how it would? Time is a mechanism which takes care of your old mock-ups.

The Greeks had a fellow by the name of Chronos who was keeping the time rolling, you see? But it's a mechanism which disposes of waste products, garbage, yesterday's boredom and it goes *clickety, clickety, clickety, clickety, click*, just as nice as you please—as long as you are not making time 100 percent.

Now, I don't know if anybody actually did take the tip in *Dianetics 1955!* and have somebody start making time. It's a *long* process, a process which is done without any evaluation at all for the preclear. But he's making time, and when you plunge into the middle of that vortex and he comes up with the fact that he did and does, all kinds of weird things happen. He's suddenly confronted with all kinds of material—all kinds of material which he better not have, he thinks. He finds that the universe hasn't been moving at all. It's all stuck in one place anyhow. He discovers all sorts of bitter and unsavory things. But the point of it—that works out, too, because all he's got to do is make some more time and it moves out onto a time track. All right.

ARC. R has a lot to do with agreement so let's move right over onto agreement as the most salient point here. You are one—there have to be two in order to as-is anything. That's what communication says. You are one—there have to be two to as-is anything, because only then you could have communication.

Well, has anybody ever told you, you shouldn't congratulate yourself? You know, you shouldn't pat yourself on the back? Has anybody ever inferred that the wrong thing to do is to praise yourself? Have you ever run into this? There's some faint chance that you have, since it's the primary aberration of the society. That's to keep people in a two-way communication. Isn't that a neat mechanism? That's a very sweet mechanism.

All you have to do is to have people on a two-way communication and then make them entirely dependent on a two-way communication, because the only approval they can get is from a second party over whom they have no control. Get that as a cute way of making a persistence? The only approval they could get is from a second party, with whom they are communicating, over whom they have no control. Makes a lot of randomness. It's quite interesting because if you've ever associated with a gang of kids, the amount of praise which you got on your clothes and attributes, I would say, was quite slight. The amount of approval which is discoverable in a bunch of teenagers would be measured, at best, with a very good microscope.

- 11 In other words, here you are busy depending on others for approval, for agreement, for the other side of your postulate. And you say, "Now, we have to have two to make a postulate—have to have two to as-is anything. We have to have two to carry on in life—takes two to agree. You can't agree with yourself."

So you're running a preclear and his reality is very poor. I'll tell you how poor his reality is. His reality is as poor as he thinks he has to depend upon others to acknowledge him, to then bring about an agreement which will as-is. You see that? His reality is as poor as he is dependent upon communication with another party to as-is the material.

Now actually, if he himself can approve of himself, if he can agree with himself, if he himself can establish two terminals—just that—he can have a universe without any further slightest difficulty. And he could knock it apart without any further difficulty. But if he is just one—and must conceive of himself as being just one and the only one there is that he can immediately control—then he has to depend for his approval on somebody else over here, you see, to have two terminals in order to make a universe, in order to have a flow, in order to have some distance, in order to have some space. So the second he becomes less than two or less capable than two, then immediately after that, he is dependent on somebody else in order to make the other side

of the terminal. And thus we get communication operative only between two people neither one of which control the other.

To have a universe you have to have two terminals. An individual cannot do it. But an individual is in the interesting state of being able to acknowledge and approve of himself. And if he can acknowledge and approve of himself, then he can create or destroy a universe—if he can approve of himself.

Communication is the solvent, we know that very well. Two-way communication. We get too much two-way communication with some preclear that's very massy, and he'll start to sort of as-is and he starts to fall to pieces. Ridges start to fall apart and various things happen. In other words, two-way communication is a solvent. Here we have two terminals interchanging one against the other, two intelligences bearing on the same subject. And as long as we have this, we can create and make solid, things which both intelligences can now understand exist. Do you follow me?

If we have to have two people to know that something is true—if we have to have Bill say, "Yes, it is there," in order to have it there—then we have lost control of our own reality. Takes two terminals to make a universe. If we can't be both of the terminals, then we have to have some factor over here that accidentally, one time or another, is going to agree upon the reality of something and then it will be real to both of us, so then it's true. 12



So we get proof. We have to prove it to somebody else. And so we get masses and we start carrying around masses just in case we meet a doubter that doesn't believe that we were in the second Trojan War. Trojan War II we used to call it in the old days. And so we exhibit covertly a spear sticking into our skull by having a tic douloureux or something, you know? You know? We keep going through the motion, and having the mass, of a wound. And this proves what?

Now, if you were to ask a preclear just over and over, you say, "Now, all right. Now, what does that prove?" "Now, all right. Just take your right foot, now. Give me some things your right foot proves." "Give me some things your left foot proves." "Now, give me some things the color of your hair proves." "Now, give me some things your invisibility as a thetan proves."

You see, we could just go on and on and on, but it's just a fact—this is not a process, it's a very interesting little adventure. You'll find out that everything you're packing around is proving something. You show a guy a package of cigarettes. He sees a package of cigarettes and you say, "All right. You've got a package of cigarettes. What's that prove?" He's liable to get mighty mad at you and upset and so forth. It's not a process; it's an adventure. All right.

Therefore, if these masses are demonstrating something to somebody else, we have the clearest, cleanest look we can get of this two-terminal thing, you see? We don't have to have a mass to prove anything to ourselves. But we

could get into a state where we thought we did have to have. That would be kind of a schizzy situation, wouldn't it? We have to have a mass to prove to ourselves that we are. We have to have a space to prove to ourselves that we're moving. That's an interesting state of beingness. All right.

A man's reality is as good as he does not need approval or agreement to have a reality, and it's as poor as he needs approval, agreement and, very precisely, acknowledgment. Now, if this individual has to have you as an auditor say, "Okay, okay, okay, okay, okay," you see, on and on for any dissolution of his bank to take place, it becomes quite obvious that this individual is very desperately in need of another terminal to have it be true. See, it's only true if the other terminal says it's true. So we have people running around trying to find acknowledgment. And women put up costumes and men put up biceps and so forth, and they go rushing around trying to get somebody else to say what? Not really, "That is a nice dress," or "That is a very nice biceps," see? They really aren't going in that direction. All they're doing is saying, "Please! Won't *somebody* say okay!"

And the way people don't say okay is a very simple thing. They merely say, "Well, I had an aunt had a dress like that once." They don't say okay by saying, "You know, my brother Bill, ha-ha. He measures ninety-four inches around *his* right arm." See, they just don't say okay.

So we don't establish a two-way communication. Everybody goes around worrying about this and it makes the nicest game there is in the universe. The only solvent there is for any mass or experience or consideration that you have—there are two solvents: one is simply change your mind and the other one is communicate. That's neat.

- 13 All right. Now, if we have a “communicate”—if we have a “communicate”—if we believe that we have to have an uncontrollable, uncontrolled party to do the other side of the communication line, we're sunk. And our reality will just get worse and worse and poorer and poorer.

So we can establish how bad off our preclear is by how many masses he's packing around. You got it? He's packing around a lot of mental image masses and that sort of thing. Every one of these is waiting on somebody's approval, if *he* doesn't want them. He's got these mental image masses. He's got this *huge* ridge right over there, see, and he's aware of the thing every once in a while. And he doesn't want it, so what must he be doing? He's waiting for somebody to say, “Oh, you've got a ridge? Well, okay,” or “That's the way it is,” or anything. And then he will let the ridge start to fall to pieces. He could put it back there with a single postulate. Say, “There is a mass there.” *Pang!* He could also take it away with a single postulate. He could say, “There *is* a mass there.” This always avoids people's imagination usually.

How did the mass get there? It got there by saying, "There is a mass there." How does it disappear? It disappears by saying, "There is a mass there." It doesn't disappear by saying, "There was a mass there" or "I am sorry I put the mass there." But on a little lower echelon, we can get some communication going and it'll start to disappear. Or we can stop some communication and it will get solidier. So we have another agreement earlier than having said the mass.

Now, communication would not make anything disintegrate which had been postulated or created before the agreement of communication's disintegrating factor, because that's all that is, is an agreement, you see? That's another postulate. So if we made a mass and it didn't disintegrate on communication, two-way communication, it's just obvious that it was made at a time when we didn't think two-way communication would do it. You got the idea?

We could get all sorts of odd combinations going. The question is, is what is the common denominator of all of our complications? And this common denominator is a very easy thing to look over. Communication, who needs communication? Well, an individual needs communication with others primarily as a game. Secondarily, he needs communication with others to as-is, knock out of existence or actually bring about the reality of motions, masses and spaces. And if he needs communication with somebody else, it must assume that he cannot communicate with himself. And an individual who totally cannot

communicate with himself—that is to say, totally cannot put any dependence on having put an okay out there and that’s good enough—why, this individual will have a very poor reality. Why? Because he’s packing so much material around waiting for somebody else to say okay that he himself—that he himself will eventually have to say, “It doesn’t exist. It’s not real.” A fellow pleading with his bank, “Please, don’t be real!” You see this?

So at first, he keeps holding it out there for somebody else to say okay and they never say okay and it finally starts to bother him. Gets in his road. So he finally says, “Well, it doesn’t exist,” and there goes his reality. That is his standard method of occlusion.

14 Now, out of all of this theory, a great many processes could proceed. One of the most interesting processes that could proceed is simply getting somebody to think. And so I’ll give you—but not completely—but a very quick rundown on the Six Basic Processes as functioning, as they function.

Six Basic Processes run this way. We make a preclear aware of a session by making him first aware of the auditor and then the fact he’s being audited. But he has to be aware of the fact he’s being audited, that there is an auditor there and that he’s there. That’s the first thing we do with him.

One of the ways to do that would be to give him an exhaustive assessment. Take a big assessment blank, one of the old HDRF assessment blanks (we’ve got

tons of them), and just start writing anything it says on it. You know, father, mother, aunt, allies. Just keep asking him and asking him and asking him, see, for material, material, material. And he'll finally find out he's being audited. He will discover that there is an auditor here, that he is here, that he is answering questions and so forth. Now, it might only take a person a couple of seconds to find this out, but it might take him eighty-five hours. And if you haven't discovered for yourself whether or not the preclear knows he's being audited, then you haven't started a session. Auditing a preclear who doesn't know he's being audited is very poor indeed.

All right. The next step up from that would be to get him to think a thought. Isn't that cute? So the whole category of the process is to get him to think a thought. Now, how many processes are there in this? There are many covert ways to make him think a thought. R2-20, Problems and Solutions, is amongst the very best. But that is what? That's getting him to think a thought, isn't it?

Now, you could get him to think a thought about something else by going into a bracket. Just get him to think a thought. "What problems could you be to yourself?" This makes him think a thought. "What solutions could you be to yourself?" This makes him think a thought. "To others?" This is a little bit bigger, you see? We're starting to take in another universe. So we kind of

keep it on one universe for quite a while. That's why we do that. So we've got this category here, "Think a thought."

Now, there's another whole category of thoughts that he could think, which he never does think, but which he thinks all the time: consequences. And this is amongst the very important thoughts that should be tapped: the consequences of. And there's a whole category under the heading, "What would happen if?" "What would happen if?" Now, let's apply the whole Tone Scale and Sub-Scale to "What would happen if?" "What would happen if you were dead?" "What would happen if you got mad?" "What would happen if you were tired?" We could go through any number of random things. We'd start out on the Sub-zero Scale, "What would happen if you were dead?" We'd go up immediately into, "What would happen if-?" this is, by the way, very significant stuff. Actually, he has to do a computation to answer all of these questions, but he's thinking a thought—but he's thinking a complex thought, which is a computation.

All right. "What would happen if you were dead?" "What would happen if you hid?" "What would happen if you protected something?" "What would happen if you owned something?" "What would happen if you became apathetic?" "What would happen if you started to cry or felt sad?" see, grief. "What would happen if you became afraid or terrified?" "What would happen if you got mad?"

And that is the most important one there is on that whole scale: “What would happen if you get mad?” Because an individual who starts to go out of communication with things, starts to get mad. But if he’s not able to get mad, he can’t go out of communication with things, which leaves him stuck on the whole time track. So that’s a very important one.

And then, “What would happen if you got antagonistic?” “What would happen if you got bored?” That seems to be a very important one to a lot of people. “What would happen if you became enthusiastic?” “What would happen if you were energetic?” “What would happen if you were serene?” There’s a tremendous battery, isn’t it? Hm? There is the whole kit and caboodle of the Emotional Scale on “What would happen if?” Well, problems, solutions and consequences belong right there with the important ones, “What would happen if you got mad?” That’s the most important one, because that’s the one thing that we can’t handle in an auditing session. And we can’t handle apathy very well either so it’s kind of important. But if our preclear starts to get mad, he’ll blow the session and we can’t go on auditing, so we’d better get this out of the road. And, “What would happen if you got mad?” right along with R2-20, Problems and Solutions. So we get that bailed out and we get that squared away and we get into the next category, which is the splitting



of universes. And here for the first time we are in communication. We've come upscale to communication and his reality should have carried along with us.

So we have splitting universes as the next one up now and we could just chop universes apart with communication. "What would you say to?" "What could you say to?" It's just that. "What could so-and-so say to you?" "What could you say to so-and-so?" "What could so-and-so say to you?" And we're making the guy actually, actively *do* an interesting fact: we're making him acknowledge himself. Isn't that cute? And that's a natural state—people acknowledging themselves. And so this will bring him up into an ability to as-is all kinds of things. That process just goes faster and faster and faster.

Your next category up above this is the physical universe—contact with it—8-C. And then to communicate with it, Opening Procedure by Duplication, and then Remedy of Havingness is actually today an exteriorization step by having him shove things into his body. And Route 1 is actually a number of ways of spotting spots. So Spotting Spots and Route 1 are practically synonymous processes. All right.

And there you've got your Six Basic Processes. And what are you trying to undo with these processes? You're trying to undo his need of another party to agree with him so it can disappear or become true. And how do we do it? We go far enough south to find his reality. And how do we find his reality?

We find his reality by getting him, for God's sakes, aware of being audited or aware that there's somebody around him or doing something for him or to him. And we can start at that point and we go from that point up to making him think a thought of one kind or another. Making him think a thought, think a thought. The more we do in the field of thought, the better our preclear improves. The more we do in the field of masses, motions and spaces, the less he improves. We could handle masses, motions and spaces forever without clearing a preclear.

That is why science is still here today. It has persisted because it has never helped anybody.

Okay. Thank you.



# THE SERVICE FACSIMILE

LECTURE 5

DISC 5

A LECTURE GIVEN ON 16 APRIL 1955

66 MINUTES

I want to talk to you about a very important subject, one that you haven't run into for a long time, called the service facsimile. The service facsimile and its handling by modern auditing. Very technical affair. 2

What was the service facsimile? I refer you to *Advanced Procedure and Axioms, AP&A*, published sometime, if I remember rightly, in 1951, late in the year. Published in print, early '52.

Service facsimile. What is a facsimile? *Facsimile* is a mental energy picture. It could contain pain, it could contain unconsciousness, it could contain almost any perception. It could be an engram, it could be a secondary, it could be

a lock. By facsimile, it simply means a copy of the physical universe and, therefore, is different than a mock-up.

What is a mock-up? A mock-up could be a copy of a facsimile, but that's as close as it could get to a facsimile. A mock-up is something created by the preclear or people around him who want him to have something to look at. There are people who gratuitously give you mock-ups—they slip them to you all the time. There are other people who take yours away. You say, "What happened to my mock-up? I used to have a beautiful Fac One here and it's gone!" That make you wince? All right.

All right. What's a mock-up? A *mock-up* is an energy picture created by the preclear without much recourse or consultation with the physical universe or the MEST universe. That's a mock-up.

Now, what's a facsimile? A *facsimile* is a photographic reproduction, with all perceptions, of the physical universe or any universe like the physical universe, that you happen to be in. All right.

- 3 Well, a facsimile, then, must have some use. Yes, it does have some use. And I give you *Dianetics: Modern Science of Mental Health*. There's a considerable amount of material in there about the development of an engram, its uses and so forth. Well, all these things are true of a facsimile.

Now, here's a fish, comes along and he takes a picture of some yellow sand. And you know, he's looking at some yellow sand. Well, he takes a picture of it and just about that time, he gets hit by a bigger fish and gets et. So he goes and gets born again and now he has a picture. And this picture is a stimulus-response mechanism. He sails into an area and there's some yellow sand there and he says, "Goodbye!" and goes away. See, if he didn't have the picture of the yellow sand before he was hit, then he wouldn't know the warning symbols. So he becomes obsessed and begins to take pictures twenty-four hours a day, asleep and awake, so he'll always have the consecutive scene that tells him when he's hurt. And then, you see, this snips out and fits into the reactive bank and it tells him what must happen again and what mustn't happen again. That's the use of a facsimile and why they're taken. Now, they're taken all the time—bang, bang, bang, bang, bang, bang.

Right this minute as you're sitting there, you're taking a facsimile. If you don't believe it, close your eyes and you will probably have—unless you're having trouble with your cameras (well, you do have a camera department that picks these things up)—if you close your eyes you will have, undoubtedly, a picture of me when I stepped up here on the platform. Try it. Got one? Well, all right. Come up to present time. [laughter] And I want to call something to your attention: You were not aware of taking that picture, were you? Well, you've

got it, haven't you? Well, you must have a camera right at this moment faced out in several directions, which is taking pictures all the time.

Now, here was what was amusing. In the old time—the old-time auditor figured out occasionally, “You know, I can barely keep ahead of the game if I keep auditing these things.” See? “Just if I could keep auditing them fast enough, I could just keep a . . .” Why didn't he just put the camera out of commission? Well, I'll tell you why he didn't put the camera out of commission: because it would be dangerous. He wouldn't have a reactive bank to tell him what not to do. That's why he didn't put the camera out.

But you can put one of these cameras out of commission. Just locate it mythically, you know, just as though you, you know, said, “Well, it's over that way. It's slightly to the right,” and start sending it “Hellos” and getting “Okays” from it, get “Hellos” from it and send “Okays” to it. And all of a sudden, you'll come over here and there will be a machine over here and it will be sitting there with cogwheels and everything else. And you say “Hello” and “Okay” to it and all of sudden there's a dull thud and you don't have any more present time pictures. It's as easy as that to get rid of the consecutive picture-taking camera of the preclear that gives him these mental image pictures which we're calling a facsimile.

Mock-up is done in another way, usually. Except when you've got somebody who's nuts. In other words, very few people do it the right way. [laughter] So we have a mock-up. All right, we say, "Mama will now appear here." And then we unmock it and say, "Mama will not now be here any longer. Scram!" We say, "My favorite dog will now be right there and now he will jump over the balcony, hit the street and jump back up again and be there again and now I will unmock him." That's a mock-up.

Now, mock-ups and facsimiles are made out of the same coal, iron, steel, diamonds. Some preclear's mock-ups are made out of lead. They make them out of lead and you say—it's a good thing for an auditor to say, every once in a while, "How heavy was that mock-up?" Preclear (you'll notice this) he mocks something up and you say, "All right, now mock-up Mama over there. Now have Mama move over to this side of you." See? 4

And he, you know, "[gasp] Got it!"

And you say, "How heavy was that mock-up?"

"Oh, terribly heavy!" Watch this boy, because he's crossed his facsimile-making machine and his mock-up machine. And when he makes a mock-up, he makes it in total agreement with the physical universe even to its density and weight. Total agreement. He's agreed too much—and that will disagree with him sooner or later. It's a cinch it will disagree with him.

Now, there's the other fellow who sets up a machine over here to do mock-ups. And he says, "Mama." [snap] There it is. "Dog." [snap] There it is. "Dog, jump down on the pavement." Dog jumps up on the roof. He—"Ahhh, hah." He says, "Oh well, doesn't matter. It's interesting. It's cute." "Now, the dog will *now* jump down on the pavement," and the dog jumps in a car and drives off. Well, what's happened to him? Same thing: mock-up machinery, facsimile machinery have crossed. All of these pictures he's been taking of the physical universe have been automatic as far as their content was concerned, as far as their action is concerned. You see why they're automatic?

You know, they go around, they do—physical universe does the damndest things. Take some girl driving a car—completely unpredictable. So you start getting pictures and these pictures are all of unpredictable subjects.

Now, your mock-up machine should be totally predictable and your facsimile machine has total content, unpredicted. But the machine itself ought to be predictable. There should be a switch on your machine. You should be able to say, "Machine on. [pause] Machine off." You know, you should be able to say, "Lights. Camera. Music. Action. Machine on. Machine off. Knock off that stuff, you fellows."

- 5 Now, where do we get this word *service*? We know what a facsimile is now—it's a picture of the physical universe.



By the way, it's taken because the guy starts resisting the physical universe, you understand? Very often, people have facsimiles in reverse. The physical universe has started to walk away so they throw a tractor beam on it, you see, and they pull back on the tractor beam. And then they've got this tractor beam sitting there—it's a tractor-beam picture—and you start to audit it. And you say, "All right, now you've got a picture there of your mother leaving you. All right, now let's get the first moment that you pick up the impulse that she's going to leave." "That's fine." Spat!

See, Mama isn't there holding it out anymore. The picture, itself, being made of energy—energy, just as much energy as this stuff is. There's no difference, by the way (Book One to the contrary), there's no difference between mental energy and mental space and physical space and physical energy. That is a little trap that was dug like a tiger pit on the track of anybody who wanted to fall in, by the mystic. And we fell in it and dragged ourselves out of it and we've got ourselves dusted off now. All right.

The facsimile came from resistance. But a better phrase: "objection to." If you didn't object to anything in the physical universe, you would never make a physical picture of it. The machine that takes these pictures all the time is totally tailored on the postulate, "I object," which also says, "Something can

happen to me. I must prevent these things from occurring. I must make these things occur again." Now, you see that? All right.

So let's get back to this service facsimile, since this is not a lecture on pictures. Let's take a look at this service facsimile. And we find out, then, that the service facsimile is a set of pictures of the physical universe and not, as some fellow asked me, of the physical universe as it looked to him when he was a buck private in the last war. It's not why it's called a service facsimile.

One of the reasons he thought this is because all the bad facsimiles he had were pictures of second lieutenants and generals. He didn't seem to have any objection to first lieutenants, captains, majors, lieutenant colonels and colonels. There was a missing gap there—he could associate with these people—but second lieutenants and generals, he said, acted so much alike that they're very hard to tell apart. And then, he finally, I guess, mastered the art of noticing that one had more bulk than the other.

- 6     Anyhow, *service facsimile* simply means the pattern of facsimiles which we call a facsimile, used by the individual to keep from being controlled or to control. Technical definition: *service facsimile*—a group of pictures, consciously or unconsciously in use by the individual, to control others or to keep from being controlled by others. And that's a service facsimile. And that's really

almost anything we have to know right up to this point as far as theory is concerned.

Here's this fellow and he's got—he's had cameras going for a long time here, you know, and he's been taking pictures and finally he's got a few choice ones. Now, here's this picture which tells the fish to get the hell out of that area of yellow sand, see? That's merely a warning facsimile, isn't it? And the one which we normally think about or talk about is these warning facsimiles. We talk about them and think about them because our concentration is so thoroughly upon these warnings that we don't notice that we're doing something with the facsimile.

Now, the service facsimile is one that we actually do things with. We actually *use* it. We use it like a blackjack player uses a deck of cards to trim the suckers—just as elegantly. Now, that service facsimile, then, has definite *use*. It's a mental image picture which is used by the individual to control others or to keep from being controlled—of others.

Now, when I tell you immediately, "Grandpa's arthritis made everybody wait on him." Simple.

We say immediately then, "Well, that was pretty bad." No, it wasn't, not for Grandpa. He made everybody wait on him—he controlled others with it. And we say, "Grandpa never worked." Why did he never work? Well, he

had arthritis. Kept him from being controlled by others, didn't it? Looks to me like that was a hell of a successful case of arthritis. Huh? That was a good one.

Well, Grandpa will go along and use this case of arthritis in this fashion. We say, "Well, therefore, he's a dirty dog." Well, now listen. If Grandpa is a dirty dog for using his arthritis, then you're a dirty dog for using a body. You use a body to control others and keep from being controlled by others, don't you? Think it over.

Right now I bet there's some Galactic Patrol headquarters, probably been looking for a long time for volunteers to go on various missions. You could take your physical body, just as it is, you know, and you could sort of hand it to them, you know, like this, and say, "Look, this can't last in a spaceship—go all to pieces—so that's why I can't volunteer."

Actually, this is how far the service facsimile goes. If some fellow can't exteriorize, he's presenting this pathetic thing called a human body with its tremendous destructibility to the powers that be. What powers? The between-life powers. This explains why he didn't get anything done—a whole life—he got nothing done at all. Why? Had a body! [laughter] Get the idea?

And they say, "Oh, well, he had a body. No wonder he didn't get anything done." Well, that would be sort of to keep from getting controlled by somebody else, wouldn't it? Well, that may sound ridiculous to you and actually belongs

over in that wide field called Para-Scientology. But it happens to be a fact. All right.

Now, here we have then, space, energy and masses being employed in the game called, "Control of others and no control of self." Space, energy and masses. Now, the service facsimile is one manifestation of this game. You have a body so that you can talk at somebody, so he can hear you or can't hear you. And, then, he has a body and so he answers you back and you talk back and forth. And you say, "Well, I don't feel good today." 7

And he says, "Well, neither do I. I have a megrim." You know, I mean, standard Homo sapiens conversation, Middle West circa—about 1880 that was going at the best rate. Since that time, they've all gone into apathy—they've stopped talking.

Here's our service facsimile in action. Individual hands it—oh, he hands facsimile after facsimile after facsimile, you see—he hands a large number of untested facsimiles to Papa. Papa's saying, "And if you are not a better boy and so forth and so on, *waayay, dab, dab, dab, dab, dab, dab, ryabb, ryabbb.*" So he hands Papa a facsimile to show him why he's not a better boy. Doesn't work. Papa doesn't buy that one. So he hands Papa another one. Papa doesn't buy that one. He hands Papa another one and Papa doesn't buy that one. And one

day he walks in with a runny nose and Papa says, "You poor little boy. You got a cold, haven't you?"

"Abbbb," he says. "Look at this precious item! Yeah, here we are. Ha-ha."

Twenty-five years later he comes up to you and he says, "[sniffing and clearing throat] I have sinusitis. Don't know where I got it." Maybe he doesn't—maybe he *doesn't* know where he got it. But he's sure using it! And, under modern auditing, he will hand it to you and let you throw it away or he'll throw it away himself. All right.

Now, the service facsimile can contain any pattern which can lessen, or increase even, the control of self by others or which can lessen, or increase, the control of others by self.

Now, there are people who walk around with a service facsimile of this kind: "Now, I have this service facsimile and that's why I don't control you. You know, I'm sorry. I know I'm supposed to give you orders and tell you what you're supposed to do." I dare say you've probably run into a captain of a ship or a sergeant or an office manager or something at one time or another in your life, who came around with sinusitis, you know, sort of on a basis—and he never told anybody what to do and everybody was lost all the time, forever. Well, he was just giving them a good reason why he couldn't control them. So it could invert, you see. He could do anything with this, because a thetan

can make any quantity of postulates. All right.

So what's he do with this service facsimile? He simply presents it to the world as long as it works. 8

Now, you're going to run in auditing into this kind of a situation: You're going to say, "The service facsimile collapses on the individual and becomes effective on him, personally, when it no longer acts on others," and you will be wrong. He uses it as long as it works. When it no longer works, he throws it away.

And every facsimile which an individual presents you with, in auditing, is an explanation as to why he hasn't controlled others and why he can't control himself and why others can't control him. And it's a total explanation, all the way along the line, of why he's this way. And then you erase them. Unless you let him erase them and get them back, and let him erase them and let him get them back, and let him erase them and let him get them back, he's going to be unhappy. All he wants to do is get a little bit better control of his service facsimile. It slips around the edges occasionally. It doesn't go in smoothly.

Now, what would you use, then, in modern auditing—what would you use to handle this package of facsimiles? This individual goes around through life—his digestion is terrible. Why is his digestion terrible? Well, you could sit there and figure it out if you wanted to and you'd probably come up with

the answer. But there's two reasons why you might not come up with the answer. He might not know about it, either. In other words, he just uses this thing on a stimulus-response basis because it works. It contains practically no cognition, it simply works. You get the idea? And so it works, so he uses it.

If you were to see some fellow driving down the street here in a 1914 Buick, with all of its tires inflated and its motor putting over, and if you were to know that this fellow had in his bank account five hundred thousand dollars, you would be kind of surprised and you went over to him and said, "What are you driving that Buick for? Is it because it's such an old museum-piece?"

"Oh, no," he says, "no."

"Well, why are you driving it?"

And he says, "Well, my wife drives the better cars and so on." And he might give you a lot of dodging explanations, but the truth of the matter is the Buick works for him. You got it? Total reason. Total reason. Whatever other monitoring factors may come in on this computation, whatever reasons he must have, it may be that he "can't have," you can say, as an auditor—and demonstrate it. He "can't have" a better car.

It may be by remedying his inability to have a better car and making him able to have a better car, he'll now give up his Buick. See? You might graduate



it up that way. You might do it a number of ways or you might just handle it in the processes which I'm going to give you in the handling of a service facsimile.

Now, let's get off on something else here for an instant. Where do you enter a preclear's case? "Well, that's easy, you enter it with communication." Nope; of course—so what. We use communication on him for eighty-five consecutive auditing weeks and he gets so that he's able to move his right index finger a little bit. And we stop auditing him and he stops being able to use his right index finger. 9

What would you say? You'd say, "We audited him for eighty-five weeks." Well, not according to the standards which we have right as of this moment—we didn't audit him for eighty-five consecutive weeks. We didn't audit him at all! Why? He didn't get better. Isn't that an easy one? Isn't that easy? Nothing to it. If he didn't get well, we didn't audit him! That sounds very arbitrary, doesn't it? And yet I think by that viewpoint alone we'll be able to understand this other thing, which is: Where do we enter the preclear's case? We enter it at the moment when auditing starts to bite!

And where does auditing start to bite? At the level of reality of the preclear wherever it may be found. And when you have entered the case at the level of reality of the preclear, your auditing bites.

And when you fail to enter it at that level but enter it above his reality, your auditing doesn't even nibble. And he says, "Yep. Yep. Uh-huh. Sure. Yeah. Yeah. Uh-huh. Sure. Yes. Yes, I have these dinosaurs out here and I just mocked them all up and pushed them into my body." First week. "Yep. Yep. Yep." Second week. Third week, "Yep. Yes. Yes, I'm on the Moon." You know, one of these days one of these low-reality preclears is exteriorized, and so forth, and he says, "I'm on the back of the Moon," you know, "Yes, I'm on the Moon." I'm going to say, "Well, then, goddamn it, why don't you bring me down my gloves!" [laughter] I left a pair up there! Anyway.

- 10 Where is his level of reality? All right, I'll give you a little case history. ACC student started in on an arthritic—doing a beautiful job with this arthritic as far as auditing was concerned. This ACC student was going through all the motions. And he audited this preclear for, I don't know how many hours—seventy-five hours. And then his Instructor got ahold of him and tipped him off and he says, "You know," he says, "I don't think anything this preclear has is real." And the student says, "It's impossible. I tell him to be three feet back of his head. He says, 'Yes, I'm three feet back of my head.' It all seems all right to him. He's working all right. Of course, it is something sort of wrong with this case. I haven't quite been able to put my finger on it." (He'd told us that several times in conferences.)

So for *six* hours, he just asked this preclear for “something real.” Six hours—“Something real.” “Something real.” In an hour and a half this guy was going, “Glong, glong.” In another hour and a half he was starting to pick up a little bit. At the end of six hours he had his first reality and his case started to make some advances.

But we had yet to enter the case at the reality level of the preclear. And therefore the case, after that six hours of running, continued to hang fire. Why? The auditor promptly took off on processes which were above the reality of the preclear. And the preclear for the ensuing two weeks has made, according to my glance, no real progress. That’s a hell of a thing, isn’t it?

What’s this reality level of the preclear? This is an awful thing for me to run in on you because it doesn’t have a comparative datum. The reality of A is the reality of A and he is not comparing it to the reality of B. It’s a single datum. Therefore, your preclear can never answer this question: How real is real? But you can answer it for him. You know how real, real is. Real is as real as he can communicate. Real is as real as he has actual trust, belief and affinity for his fellow man. That’s how real, real is. So us guys, as auditors, have two data with which to compare the R on this case. But he doesn’t. He knows how unreal real is, because it’s always unreal, because it better had be unreal.

I can just see this guy now. He's sitting in his hospital bed, dear little fellow—seven years of age. His mother and his father come in. He's just had his tonsils out. And he says, "I'm sort of dazed and it's all going round and round, Papa."

And for the first time, Papa says, "You poor little fellow. Oh, we'll have to do something for you. Here, Mother, get him some ice cream. This is an important individual in the society."

That's what he's got to hand Papa now. Boy, that's diamonds. Diamonds have no value compared to this beautiful, unreal facsimile. He finds out he can handle others this way, too. "It's all going black," he says. After a while he just hands it out so easily that he hands it out to the auditor and he hands it out to himself. He's become his best customer. His service facsimile almost always contains some unreality—almost always.

- 11 What about this level of reality of the preclear? John said one day in a Staff Auditors' Conference, he says, "You know," he says, "there's something wrong with this preclear." He doesn't talk like this, but I'll pretend he does. "You know, there's something wrong with this preclear. You know, I'd feel much better if he'd just sort of look around and he'd say, 'Well, what do you know about that!' You know, if he'd just say that, if he'd—just once—about something!"

And John had been going on with a sort of a coffee-grinder sort of a case, you know, on and on and on, week in and week out, and John had become suspicious of this case. "If he'd just, you know, kind of look around and say, 'Well, what do you know about that.' You know, 'What do you know about that.'"

Cognition! When the preclear is getting no cognition, when he's only agreeing with the auditor—he isn't changing! So that means that you will have to tune up your psychic powers and be able to differentiate between a preclear merely agreeing and a preclear cogniting. Because sometimes they cognite like this: [silence]. And if you're not on the ball, you don't say, "Hey, hey [whistle] hey, what's wrong? What you got now?"

"Uh," fellow says, "I don't know."

You say, "What—what you got there?"

*"Uhhh, I don't know. I don't know what I got."*

"What have you got? What—what's happened? Just—just what—what passed through your mind then? What were you thinking about?"

"Uhh, just seemed to me—you know. You know, my mother wasn't a bad old girl. She tried."

It's a cognition. It's a cognition.

You see this preclear, he's sitting there, he's saying—he all of a sudden gets a little bit of an absent look. The only thing the auditor would be able to tell

is that the absent look is not now boil-off, you know—wide-awake boil-off, sort of, you know—the preclear's standard state. And he gets this sort of an abstract look, just a slight difference in the film on his eyes, and the auditor says, "Hey," he says, "what's happened? What's the matter? What you got now? What you got now?" Sixty-three-year-old man he's auditing, you know, "What you got now?"

Fellow, long comm lag—doesn't quite grasp it—can't quite articulate it and finally says, "You know," he says, "I—I don't necessarily have to obey my father." Cognition! Get the idea?

- 12 Now, there's recognition, but that's cognition done again. And once is enough. So we call it cognition. You could almost forget about comm lag if you would audit toward cognition, but cognition is such a delicate thing to recognize sometimes. But we audit toward comm lag. Cognition includes communication, affinity and reality and is understanding. All right.

So your auditor could audit a process just up to the time where the fellow said, "Well, what do you know about that!"

And you say, "What?" (You've been auditing him on "The things he wouldn't mind hitting his mother over the head with," or something, you know.) [laughter]

And he says, "What do you know about that!"

And you say, "What's the matter?"

And he says, “You know,” he says, “I didn’t leave that teddy bear out in the rain. She did!” A four-year-old finished thought. You could actually stop having him hit Mama over the head at that moment—or whatever you were doing—and you would come off of it safely. See, you could come off of it safely. Don’t ask the question two more times. You won’t come off of it safely now. You’re back into comm lag again. If in doubt, trust comm lag. But if your preclear all of a sudden says, “Hey, you know something?”

And you say, “What’s the matter?”

“You know, I—I hardly know how to tell you this, but—you won’t think I’m crazy? You know, I’m not my body.” You just stop running whatever process you’re running on him at that moment and run something else.

See, that’s cognition—running by cognition. Because a cognition tells you, you’ve already reached the end of all the comm lags. But if you don’t keep nagging the preclear, you will never find out what is this thing called cognition. Well, cognition follows after a great deal of communication has been indulged in, one way or the other, to handle the various parts of the preclear’s bank. It inevitably follows. Cognition *inevitably* follows the use of a great deal of communication.

But where’s the reality level of the preclear? Does he know he’s communicating? Now, just remember that when you wind up on a preclear: Does this guy know





And the auditor would say, "Well, give me someplace else you could kick your husband."

Yap, yap, yap, yap, yap, yap, yap, yap, yap, yap, yap, yap, yap. "Oh, I could kick him almost anyplace" and so forth. "It doesn't matter and it's all over everything, everywhere, anyhow," yap, yap, yap, yap, yap, yap, yap. Fifty hours' worth. God help the auditors. But this is what was taking place. (We got her husband over being affected by it.) [laughter]

Now, here then, is a fantastic situation of somebody being audited this many hours without anybody being in communication. And that's real bad because it wastes time. So about the first thing your preclear ought to have found out for him—or find out himself in some fashion or another—not just to agree and say, "Yes, I'm being audited. Yes, you're there," you know, not that. About the first thing he ought to learn is that he is in the chair, that the auditor is over in this other chair and that an auditing session has begun and that he is being audited. Necessary cognition. Tells you immediately why psychos don't get well under auditing worth a nickel: they never find out any communication is taking place. All right. There's the first cognition we've got to achieve.

Now, how far out of cognition is the person's service facsimile at the time we start auditing him? And that's an important thing and why I'm talking to you about cognition. How far is it out of cognition? The unconsciousness that

he used, with malice aforethought, on Papa right after his tonsillectomy is still in use, but he doesn't cognite on his use of it. He's still using it. It's still being used and handled in this fashion, but he's not cognited. And that's where he is. And therefore, you couldn't sail into this case and say, "Okay. You know that dazed look you got on your face? Yeah, well, what will that get you out of?"

The fellow says, "What dazed look? I got a dazed look on my face?"

And you go home, you look in the mirror, be upset. The auditor has evaluated for him. He says, "What do you know," he says, "you know, I haven't got a dazed look on my face. That's a saintly expression."

- 14 Most demure-looking fellow I ever audited, by the way, was looking demure because it was a good poker face, we found out. Never could figure it out, but *he* did.

Well anyhow, therefore, in any auditing of a service facsimile, cognition on the part of the preclear must occur for anything to happen. So, therefore, the degree to which you can steer this is very faint. Now, the preclear may just sit there and agree with you. "Yes, this is how I get out of things." So we have to take up this thing called agreement as different than cognition.

Do you know that you could get your preclear in an hypnotic state and say, "You're a monkey."

And he'd say, "That's right. I'm a monkey."

But it wouldn't be a monkey. Do you see that? He doesn't have a cognition on the fact that he's a monkey, he's accepting your cognition that he's a monkey. Get the difference? This is what we know as "crossed universes." It's simply accepting the cognitions or statements and beliefs of others.

See, a fellow goes along all through life cogniting on Mama's cognitions, see? He says, "You know, it's very bad, these little children going back and forth to school like this, they probably don't get an adequate lunch." You know, he's walking down the street and so forth—this is a man, you know—and he walks right by a whole bunch of tools that have been laid out and they're all rusty and so forth and he says, "This is real bad, and somebody ought to sweep that porch off, you know? And look how dirty the windows are in that house. And those curtains—oh! Oh dear, look at the curtains in that house." All kinds of men's world lying all around him. He never sees it. He sees a woman's world. These are not cognitions, they won't do the preclear any good. Whose cognitions are they? They're a feminine universe in which he's associated. You get that? So he's accepting the cognitions of another universe.

So very often before cognition can start to work on a preclear you have to—I mean, cognition to the level of service facsimile—you have to get universes all split up. In other words, you're liable to have to go through two-way communication—"Think a thought," you know—problems, solutions and so

forth and things that they could or could not communicate with or running the scale of getting mad. You know, "What would happen if you got mad?" Run all this up. Get up there to a point of the lowest cognition they could get on a universe is: "What could you say to your father?" See? Something on that order. Split this apart and we finally—we get to our preclear and we say to him then the process which I'm going to give you now on service facsimile.

- 15 And that is done in this fashion—oh, you can take a pencil and piece of paper to this as an auditor, you see, or keep it in your head, but sometimes it makes a preclear feel like you're being much more interested if you write all this down. You say—now this is apparently another process, apparently another process than the one you're running, and you say to him, "All right. Now, what don't you like about yourself? What don't you find good about yourself?" And, "What do you want?" You could take it this way: "What would you like to have changed about yourself?" And then ask him, as the alternate question, right after that, "Now, something you want unchanged about yourself?" And, "Something you want changed?" and "Something you want unchanged?" And "Something you want changed?" and "Something you want unchanged?" And just write them down, you see, all very nicely and get them all squared away. You've got his service facsimile right in front of your face. Only it's probably the things he wants unchanged about himself.

You got this? We got him up and split a few universes. And he's in communication, he knows he's in communication, cognition is not too bad. And now we make a list of the things he wants changed about himself and the things he wants unchanged about himself.

Now, it doesn't necessarily follow that the service facsimile will be in the unchanged column. It might also be in the changed column. But practically everything he will describe to you in the way of maladies, mannerisms or anything along this line will be on the service facsimile level. Isn't that fascinating? If you were to keep on with this for an hour or two, you'd have it for sure. You'd have it real good. You'd have it nailed down taut.

This, by the way, is itself quite a process and is usable simply as a process. Why? Because it will change the preclear's position on the time track—because time and change are, for our purposes, the same thing. So you ask him what he wants changed about himself, what he wants unchanged, what he wants changed, what he wants unchanged, what he wants changed—just in that order. Not what he wants changed, what he wants changed, what he wants changed. No. It's what he wants changed, what he wants unchanged, what he wants changed, what he wants unchanged. You're going to move him on the time track—this is a certainty—you were to keep this up. So, it's a good process all by that.

But he's liable to come out there and leave his service facsimile running. He's liable to keep telling you all the time you ask him, "Well now, how do you feel now?" He'll have the service facsimile somewhere in this changed and unchanged list, but he will also have the most prominent part of a service facsimile right here in this very, very interesting place: he will say, every time you ask him how he feels, he will say one or another part of his service facsimile. And his service facsimile might be "I feel fine." You know, he obsessively feels fine. He's about ready to drop, you know. He has headaches, his eyes hurting, his throat is in terrible condition, his stomach is all snarled up and he's just about ready to fall on the floor and curl up in a ball and he says, "I feel fine." In other words, he's not in communication on the subject. That's all this tells you.

16 All right. You've got the anatomy of this. And if he had any kind of a cognition at all, if he was in pretty good communication by this time, you get him out of these universes and so forth you would change him on the time track considerably with this process and then you could sock it to him.

And the process is, "All right . . ." And you'd look, you see, up there and it says migraine headache. "All right," you say, "Now . . ." That's something he wanted changed, he said, but when he said that he wanted it changed, it didn't blow. A suspicious circumstance. If he was in good shape all he'd do is

have to say, "Let's see, migraine headache. Well, I don't need that any more. That's that."

Well, thank you.

He didn't do that, you know.

He says, "I'd like these migraine headaches to change," you know?

You say, "Migraine headache. All right. Now . . ." That was one of his minor symptoms. Major symptoms was a broken back, impotence, whatever else it was.

You say, "All right. Now, what sort of situations would a migraine headache get you into?"

"Oh," and he'll—long list.

And you keep saying, "Okay." And he looks kind of dazed and you say, "Did you receive that okay?" You know, make sure he did. Make sure you've kept your two-way communication with him.

And he'd say, "Well, let's see. It would get me out of having to hunt jaguars. It would get me out of having to—it would get me out of having to fly bombing planes over Germany." (World War II isn't going on, see? I mean, that's a lot of bunk. You look all around, you don't find anybody running around in uniforms from the Special Services. Streets are empty.)

So he says, "Well, let's see, it would get me out of, well, taking polar expeditions. Well, let's see, I guess it would get me out of, oh, climbing the Eiffel Tower.

Well, it would get me out of . . . oh, . . . get me out of having to talk to my wife! Oh, what the hell. That's right, though. Yeah, that's it. Yeah, that's right! That's—that's it. That's what happened. I wouldn't have to talk to my wife if I had migraine headaches. You know, that's why I have these goddamned things!"

In other words, you just walked in with a pneumatic drill into his cognition bank. Well, he's liable to go on for a long time on this order until you get a comm lag flat or a cognition. It's liable to take him a lot longer than that, but quite ordinarily doesn't. This is a fairly fast process after you've slugged at it and you've got the whole list, see?

All right. Now, he thinks he's all through with it, see? And you say, "Well, how do you feel about migraine headache now?"

And he says, "Ha-ha-ha. I feel wonderful. Ha-ha. Feel wonderful. That's right. Feel wonderful. Sure get me out of talking to my wife." He thinks he's all through with it.

"All right. What would a migraine headache get you into? What would a migraine headache get you into, huh?"

"Nothing. Pain. Nothing. Nothing. No, that's . . . that's all blank. You're on the wrong lead there. Ha-ha. You're dead wrong on that. Wouldn't get me into anything. [pause] All right, if you insist. Well, what would it get me



into? It would get me into a lot of pain. I suppose it would get me into my prenatal bank. I suppose it would get me into being audited by you! [pause] Well, it won't get me into anything. What are you talking about? You're off on the wrong track. This is all crazy. Nuts."

"Well, just one little thing it might get you into?"

"Well, it would get me into debt paying doctor bills on it like my father always was. Well, what would it get me into? Nothing! Oh now, wait a minute. Oh now, wait a minute. Ohhh. It sure gets me into the sympathetic good graces of an awful lot of women. Yeah, it sure does. Hey, what the hell." He all of a sudden has exposed to view something he ordinarily would use.

Just why is he using it this way? He's using it this way because he's using it that way, that's why he's using it that way. And if you as an auditor go further into any inquiry, you are going to go down, down, down in a bathysphere and find nothing but dark ocean, very far below. Because the rationale is: "How does it permit me to control?" or "How does it excuse my failing to control?" or "How does it permit me to avoid the control of others?" or "How does it permit me to accept the control of others?" And that's what it is. And he's had a migraine headache that put him in control of an awful lot of women. You know, he'd say, "Oh, my God! My head aches," you know. 17

You know, they would say, "Let me put my hand on it there," you know—you know, on top of his forehead. Well, that can lead a lot of places. All right. But that's a sensible part of his service facsimile.

Then you say, "Well now, we've completely dispensed with his service facsimile." Look, you wrote for two hours and twenty-two minutes and a half on things he wanted changed and didn't want changed, and every one of them, in some fashion or another, is related to his service facsimile and you have to handle every damn one of them in just that fashion. "What will it get you out of?" "What will it get you into?" And ask and ask and ask until he looks at it. Because the process itself would move him on the track, but it wouldn't cause him to abandon his control pattern of the facsimile itself. You follow me? Simple, huh?

What could be part of the service facsimile? Anything anybody has ever presented you in auditing which has any resistiveness at all. If you want to know the central service facsimile—not its fringes and outlying parts—just get this individual who can do mock-ups to, in Creative Processing, handle his headache. See?

"Well, mock yourself up with a headache." "All right." "Pull it into your body." "Mock yourself up with a headache." "Pull it into your body."

“Mock yourself up with a headache.” “Pull it into your body.” “Mock yourself up with a headache.” “Pull it into your body.” “How’s your headache?”

And he says, “It’s fine.”

Very, very far out. Probably something he ate. Probably isn’t used. It’s just nothing.

Same preclear. Same level. Headache is part of his service facsimile.

“All right.” Creative Processing. “Now mock yourself up with a headache.”

“Ummm, I had a lot of trouble getting that. Pretty hard.”

“Well, all right. Now, pull it in.”

“Well, I don’t know. It kind of slips off.”

All right. And you keep this up for two, three, four, five, six, seven, twelve, twenty, fifty, two hundred and eighty hours and he’d still have his headache. Why? He wants it to use and fight with another day. It just says it’s the central pin of his service facsimile: it doesn’t clean up on a completely nondirective process—nonsignificant process.

Doesn’t clean up. You can’t say to him, “Give me three places where you don’t have the headache.”

And he says, “There, there, there.”

“How’s your headache?”

“Gone.”

Not part of his service facsimile.

"Give me three places where you don't have a headache."

"There. There. There."

"How's your headache?"

"Worse."

Now, you see what the comparison is?

- 18 When we're talking about the service facsimile, we're talking about the resistive, chronic somatic that has baffled us for five years in some preclears. And it just hangs on and on and on. And the way to get it: "Give me some things you want changed." "Give me some things you don't want changed." "Give me some things you want changed." "Give me some things you don't want changed."

And after you've got that nicely sorted out, *now* slip him a process—you see, that's a separate process all by itself, it doesn't necessarily have anything to do with the service facsimile but it gives you a beautiful list. You just start in on that list: "Now, give me some things it would get you into." "Give me some things it would get you out of." "Things it would get you into." "Things it would get you out of."

Of course, that's a repetitive question. "Things it would get you into." "Some more things it would get you into." "Some more things it would get you into."

“Some more things it would get you into.” “Some more things it would get you into.” And if that sticks someplace, you have been unfortunate in your selection off that list. You tried to pull the roof off before you blew up the foundation.

So ordinarily when I'm using this process, I don't depend—this process, we don't depend on length of time in auditing. You get this? See, I wouldn't use this for two hours, you know. “Give me some more things that your headache would get you into.” “Some more things—get your headache into.” I said, “Well give me some things to—get your headache into.” If he hasn't answered the question with full cognition in three minutes, I skip it and say, “We'll come back to that one again.”

“Give me some things that it would get you out of.” “Give me some things that it would get you out of.” “Give me some . . .”

“Oh, yeah!” He finally gets some things that it would get him out of. Now, “Give me some things it would get you into.” Bang, bang.

Well, how do you strike these things off this list that you've created in this fashion? How would you strike and “x” these things off that list? Whenever you got a good cognition on the part of the preclear that he was using it.

Now, I'll tell you the other way to blow it. Supposing this individual gives you something and it doesn't cognite. It doesn't even do a slow fuse. You can

blow his cognition to pieces by making him invent other ways to do the same thing. Now, put that in your shot locker because you'll need it. You'll need it very badly.

He says, "I feel groggy."

Well, you remember, "What would that get you into?" "What would that get you into?" I mean, well, it would get him into—well, it would get him some sleep. He could get into bed with it, you know?

And what would it get him out of? What would it get him out of? What would it get him out of?

And he says, "School."

You say, "How's your headache?"

"Well, it's pretty bad."

No cognition.

Well, you could boost him up on this basis: You could say, "Invent some other ways to get out of going to school."

But that actually is a secondary route. The primary route is the one I've given you.

"Some things it would get you into." Because it will eventually turn up that it's actually getting him into or out of something right here in present time, not way back on the track.

And *that* will cognite. It'll go *boom!*

Now, you know how to handle this service facsimile? You know what it is? This is the case that hangs fire. When that case starts to hang fire you can turn them wrong side out with this type of processing.

Now, if you use it incorrectly, get your own audited.

Thank you very much.

Thank you.



# THINKINGNESS

LECTURE 6

DISC 6

A LECTURE GIVEN ON 23 APRIL 1955

70 MINUTES

Thank you.

We have learned here in the past couple of weeks a lot more about processing **2** than we have learned in the couple of weeks preceding. And I know it's very arduous to keep up with this sort of thing, but I'll have to tell you about it.

Now first and foremost, the whole business of processing is really the simple business of teaching somebody's thoughts to stay put or to get out. And if you look at that, why, you got it. Just like that. Either somebody is thinking what he shouldn't think or he's not thinking what he ought to think. It's up to you to change it.



And if that's all you knew about processing, why, you would know a hell of a lot more than psychology or psychiatry ever dreamed up in their stupid, screwball sort of way. You see that? If all you knew about processing was the fact that you were trying to change somebody's method of thinkingness, why, you'd have it.

And if you think you know about processing because you're going to change somebody's ridgingness or because you're going to change his massingness or because you're going to change his structure, then, you don't know anything about processing. See?

Here we have a sort of an open-and-shut proposition. You change the guy's mind. And that's all there is there to change. And it doesn't matter if he has warts, moles, splayed feet, armyosis. It doesn't matter what he's got, it's all there is there to change—his mind. And if you think his mind is made up out of cogwheels, arc lamps, electrodes, then you don't know anything. Because all these wheels and gimmicks can't think and they never have thought and they never will. So when we say his mind, we merely mean his thinkingness—we don't mean any mass, we don't mean any space. That's all. All we're going to change is his thinkingness.

Well, in Scientology, for the first time, we've isolated his thinkingness. And we found out it didn't have any cogwheels in it.

Psychiatry, psychology, phrenology, graphology, Deuteronomy and other wild sciences will tell you that it's very dangerous to fool around with a guy's mind. And when they do this, they've got this kind of an idea concerning it: They think somebody fooling around with somebody's mind is like a little baby getting ahold of an alarm clock and starting to take screws out of the back of it. And they know that sooner or later there's a big spring in there and it's going to go *wham!* See? They know that's what's going to happen. And that's why they can't make people well, because they know that's what's going to happen.

There isn't anything in anybody's mind to go *wham*. Nothing. Your preclear sits there and expects his mind to wind up, you know, or run down or do something, you know? He's so used to driving a car, hearing alarm clocks and getting up in the morning. He's so used to fixing the Mixmaster for the wife and he knows what's thinking for him: it's his Cadillac or his Ford or his Stutz. You see that? It's what's evaluating for him, what's changing his location in space and that sort of thing. That's what's doing the thinking for him. He knows that.

He knows that books think for him. He knows that as he turns these pages, thinkingness is being done on those pages.

It's a funny thing. I put a book one time on a table and I said, "What's your name?" And you know what? It's comm lagging to this moment! Never has been able to tell me its name.

I asked a car once, I said, "What the hell are you doing there?" And to this moment, it's still comm lagging.

And I asked an alarm clock once, I said, "What are you waking me up for?" And to this moment, it's still comm lagging.

- 3 Now, let's just get rid of these archaic, these medieval, dark age superstitions—that the mind is made out of a flock of cogwheels that go *whir-glick*, because they don't go *whir-glick* anyhow. Everybody knows they go *pow!*

The only thing there is there to change is thinkingness. And that's all there is there to change.

If you think there's something else there to change, then, you yourself are considerably immersed in the philosophy of mechanics. And your idea of the mind is a mechanical contraption that Rube Goldberg built. And the mind is not that kind of a contraption at all.

The mind is the damndest thing. Out of a nothingness it can say, "Isness," and Isness takes place. And if it's in top condition, it can then say, "Ain't-ness," and the Isness is no more.

But in horrible condition, it walks up to an Isness which exists and it takes some energy and it takes some space and it starts loading it at this Isness, you know, and it says, "You ain't. You ain't." And what happens?

The guy gets a ridge. Then this ridge baffles him. He says, "You know, this is a very baffling thing. There must be something wrong with my mind."

The only thing possible that's wrong with his mind is that it's thinking that it can't think. In the first place, nobody has a mind. That's about the first thing an auditor ought to learn. And up to this moment in this talk this morning and this afternoon, I've been using very loose terminology. Nobody has a mind. A mind is a thing and things only exist with the consent of the individual. One way or the other he's consented to their existence. He has various tricky methods of continuing or discontinuing that existence. He has lots of agreements and lots of games. But when it comes right down to it, there is no such thing as the mind.

Now, that's a fantastic statement, because we've been devoting all our time to the study of this thing called the mind and I tell you it doesn't exist.

A mind must be able to conceive of nonexistence and if it cannot conceive of nonexistence, then it cannot conceive of itself. It's just as easy as that. If it can't conceive of nonexistence, it cannot conceive of itself.

And if your preclear is continually and consecutively believing (oh, how utterly and devotedly, “alaikum salaam”) that his existence is comprised of things, spaces, actions, ridges, machines—then he can’t conceive of existence. Because existence—no matter how pleasant it is for a mind to play around with this idea, the Cadillac car does not give him existence. It might give him and some other people some ideas. But you could stack up a whole Detroit full of automobiles and, if there were no living beings or existences around of any kind, there wouldn’t be a single automobile in Detroit and an entire Detroit full of automobiles would not create one thinking being. Now, that’s how much they contribute to existence.

- 4 Now, this was the primary error into which science fell and why it separated company from the spirit and so on. The primary error into which it fell was that existence totally depends upon mud. They fell into this error back in the dark ages of 1950. Earlier than that, too. They fell into this error by watching a seed be planted and grow. And they watched this seed grow and so they said, therefore, living things come out of mud.

Now, you think I’m joking when I tell you that science believes that living things come out of mud. And if you think I am joking, then you are not a student of modern biology as taught in our high schools. They teach this. They teach this. It’s quite important to you to know what is being taught because

that is the counter-philosophy which you buck in trying to process somebody. That's the counter-philosophy.

Somebody whose entire technical knowledge was how to lift his feet to the *thump-thump* of a war drum—at what terrific lost age—observed that, when a seed fell in the mud, it grew. And there's been no revision of anything but the title of the subject in all of the eons intervening. Science is the one thing that can't change anything but its name and label. All right.

The machine does not create life, mud doesn't, space doesn't. None of these things create life. Life does not rise spontaneously through the pouring together of a couple of chemicals.

This, by the way, is the subject of a very learned book accepted for study in a university in the East, Princeton. You pour a couple of chemicals together and you get life. And it's proven that when you pour two chemicals together you get growth. You see? Now, that's real tricky, isn't it? You pour two chemicals together and you get growth.

So the extrapolation from that is that when you pour two chemicals together you get life.

I think this is the most gorgeous thing that could ever occur, is how anybody could go offbeat this far. And that is how far offbeat the scientific philosophy is of this age in which we live and is, actually, the complete source of its difficulty.

It is a complete lie over here. You pour some chemicals together, you get life. You put a seed in mud and you grow; therefore, mud creates life. That life depends upon the Cadillac car, the television set and without these various things, life wouldn't continue.

And this is wonderful, when you come to think about it. Any object, no matter how insensate, no matter how incapable of suffering pain, is then superior to you! Isn't that gorgeous? That's how it comes about, you see. Any object, then, any entity or, really, any space, is superior to you. Space: that's what God occupies. I don't mean to be blasphemous, if one could be blasphemous, but I would think it would be a pretty poor god that had to occupy space. I would think he was low-toned. If I'm going to bow down and say "Alaikum salaam" and count my knucklebones before any particular fashionable deity, I'll want to know some things about him. Knowing something about Scientology, I'll want to know this sort of thing: "Now, all right. Can you exist independent of matter? Can you exist without recourse to space? Do you have to have yourself exactly located in space at all times in order to assure yourself of your existence?"

And if he answered yes to any one of those questions, I'd say, "You're not God. Go on down and work at the service station. Get in there and pitch."

That's a fact, you know. They say God created this entire illusion of this universe. It's interesting. If it were true, you couldn't see this universe. We'll get into that in a minute.

But let's look over what we are doing. Now, because I was raised and indoctrinated in a society which believed that the only thing fit to put on an altar was this thing called science, I have fallen right along with the rest of you into thinking that a mass could change a mind. And it can't. A mind can *think* mass can change it, and so mass can change it. But mass, without the mind thinking mass can change it, can't be changed by mass. You get the idea? In other words, the mind changes itself and blames it on mass, see? It changes itself and blames it on mass, you see? **5**

As soon as we understand this clearly, then we will see immediately in Scientology all of the idiotic processes. We'll see at once where all of the idiotic processes are.

You see, I could go on kidding you along, probably, and get away with it—very glib fellow. But I could show you—show you just like that and say, “Now, you want to know all the boo-boos Ron has made on the track?” He hasn't made very many. All the boo-boos he's made are right in that category: any time we started fooling around with spaces or masses and paying very



little attention to the changing of a mind—any one of those times is a boo-boo and any one of those processes has very limited value.

So you want to know how to categorize your processes, then just categorize them, just that. Anything that refers or employs space, energy, action—any one of these things, to a great extent, is going to be a failure.

Now you say, “Then why in the name of common sense can you have somebody go over here and touch the wall and get well?”

Well you see, that is employing actual present time spaces and masses. Well, I’ll tell you why you get away with it—is because the only thing you’re doing is teasing him up out of the slough of despond, where he believes that the wall is all and he is nothing. And he’s so darn scared of that wall that he’s going crunch. You know? He’s going . . .

You just get him used to the wall. And the only thing you’re doing with 8-C—if you lose your goal on 8-C, by the way, you lose 8-C, which is quite interesting. And 8-C works for some auditors and doesn’t work for others. You know that? Well, the reason why it works for some and doesn’t work for others is a very simple thing: it’s because the guys it’s working for know he’s getting the preclear over his allergy to that wall and these spaces. You see? He’s just getting the preclear to change his mind about the horribleness of

walls and spaces. And the auditor that's successful with 8-C just knows this and he's saying, "Go on over and touch the wall; feel it."

I add a lot of patter along with this occasionally if my preclear is having a hard time. "Now all right, stand there for a moment. Now, just observe anything that occurs." And he does. "All right. Just stand there now. Observe anything that occurs. Has the wall bitten you?" Preclear will think it over very carefully, being a low-toned preclear, and come to the conclusion that the wall has neither bitten him nor fallen upon him. And this is heartening to him. You get the idea?

In other words, when you use the space-energy process, it would just be in the direction of demonstrating to the preclear that he could tolerate space and energy and that his intolerance of them came directly from his idea that he couldn't tolerate them. And when we know that, then we can run 8-C, Opening Procedure by Duplication, we can Spot Spots, Remedy Havingness, do all sorts of things.

You know, if you remedy enough havingness on a preclear—really remedy havingness—have him shove it into himself, you know, and have him throw it away and shove it in and throw it away and shove it in and throw it away—I can tell you how long you should remedy havingness on a preclear: when he finally makes up his mind, "What the hell am I doing this for? This doesn't

do anything to anybody.” [laughter] Up to that time, see, he feels real good about it. He knows he has to have, he knows a lot of other things. Well, he no longer knows these things and he’s now in pretty good shape. That’s how long you remedy havingness.

When a preclear starts Spotting Spots, you should have him spot spots until he finds there’s no liability in the spotting of spots in a space which he is imagining anyhow. That’s how long you run a process.

- 6 All right. An auditor is successful, then, when he understands the goals of processing and how to accomplish them. The immediate goal of processing is to get the individual, to whatever degree you can, to recognize—not his “blame” for the way he has lived or his “responsibility” for life—but just to recognize that he is doing it or could if he would. Somehow or another he’s doing it, you see? And it might work out deviously. But that sheepish look on the preclear’s face—he’s been sitting there very serious for twenty-three of twenty-five hours of processing—and the sheepish look that appears on his face when he looks at you and says, “Well, actually, my—it’s the only possible way I can control my father.” You know, control mechanism. I know *he’s* doing it.

Now, there goes a lot of superstition right out of Scientology, *swish*, see? I mean, when we say this.

Now, we can demonstrate this to be true. This demonstrates to be true: an individual finally recognizes what he is doing and that he is doing it himself and with his own nonextant mind. You see, he could say, "Look, I'm doing this with my machines"—he's not well. He's got to realize that wherever he is, he says, "Postulate-unpostulate," is the same as condition-uncondition. If he's got trouble, he's saying there's trouble. If he has no trouble, he's saying there's no trouble. If he's happy, he's saying, "I'm happy." If he's saying I'm sad, he's saying, "I'm sad." And he's got all sorts of devious patterns and consequences.

Where does he keep these? In what file drawer? A completely nonextant file drawer. And this is what is gorgeous, completely gorgeous, all the way along the line—about processing—is no lumps of metal turn up as being the cause of it all. No mud suddenly lies out in front of the preclear as a magic carpet to get sloughed down in. None of these things occur. All that occurs is the individual says, "Hey, what the hell do you know about this! I'm doing this." And after that he's in good shape.

Well then, how could anybody get himself in as foul shape as some of the preclears you process? He gets himself into such foul shape he doesn't know that he's gotten himself into foul shape. And that is what is wonderful. That is the most wonderful thing that an individual can do. He can foul himself up and then foul up the foul-up in such a way that he doesn't know what fouled

it up. And he'll come around, he'll say, "I need help." Well, the funny part of it is, he does.

Of course this universe, too, will go along at what vast distance—in terms of years, which are the tick-tick of change—it'll go along for this terrific distance of time and will at last say, "boom." [in a soft, quiet voice]

The world ends with a whimper according to one old poet. And this small whimper and that will be the end of this universe and everybody will say, "Now, what the hell are we going to do for a game? What will we do for a game now?"

7 Well, if an individual then gets well to the degree that he changes his mind—cognites—to the degree that he has cognition on what he is doing, then you are making an individual well to that degree, you see?

Now, the funny part of it is, is you're a pretty tough character, too. You as an auditor, you see, you're a pretty tough character. The things you could do to this preclear. He's not hep; he's forgotten everything he's postulated and unpostulated and expostulated—and extrapolated it all until he doesn't recognize what the hell's happening. And you're sitting there—you can cognite before he can. You look at him and you say, "I know just what's wrong with this guy. Just exactly. He's made up his mind the only way he could possibly

get along with his mother is to be nuts." You just wait for him to discover this and lead him on anyway you can.

But he's saying the most weird and terrific things and he's trying to get sympathy this way and that. And he's sitting there—do you know he's occupying a body? Do you know this body is no more his property than it is yours? Now, that's an interesting and spooky thing for an auditor to know, isn't it? Hm?

There's a very funny thing about all this: all thetans are individuals. That's an interesting thing to know. We can prove that. We aren't chips off the old crock. See, there are incidents in which we have pretended we were, you see, and we've said, "Oh, we were all part of this great god and then all of a sudden he blew up"—preclears will tell you about this incident on the track—"he blew up and here I am, an individual. I've been lost ever since." Well, that's just a way to be lost. He can reason this and say, "That happened, so now my mind is this way." That's real cute.

The funny part of it is, is no god ever blew up and left little sparks of life around for the excellent reason that life couldn't possibly blow up. Energy can blow up. It can blow up in a space, but you couldn't blow up a thetan. He does not have mass, he does not have wavelength or position. So how in the devil can he blow up?

Now, he can only have position as long as he says, "I'm here." When an individual has lost the ability to say, "I'm here," and is depending on the body to tell him you're there, then he can't exteriorize. But when he exteriorizes, he's actually doing something very, very odd when he's saying, "I am here three feet back of my head." No, he's not. He says, "I am looking from three feet back of my head."

All right. Now so, he can postulate that he can look from anyplace. And when he loses this ability to postulate, he can't exteriorize and he's in bad shape. So you've got to restore this ability to him.

- 8 All right. Now, let's take a good look at you auditing a preclear. And there sits the preclear and, listen, he doesn't any more own that body than you own the Empire State Building. You look in your pocket and I don't think you'll find any deed to the Empire State Building.

That's the bulk of his trouble. He's saying, "my body and me." This is a lie. And because there's a lie, then—about him and the body—when he looks at the body, it doesn't as-is or disappear. As long as he says it's *my* body and this is I, this mass of flesh—as long as he says this—it'll stay there and he'll stay in it, too. Because it's a lie.

And as long as you say to the preclear, “That’s *your* body,” that’s a lie, too. So the body stays there, in the chair. That’s a fascinating thing. But you could start Hellos and Okays to this person’s body . . .

By the way, Ann called this to my attention. I’d sent her over some material over in England—she’s an ACC student—and she wrote me back and mentioned this fact: that she’d gotten rid of somebody’s cancer by saying “Hello” to it herself. That’s fine. That’s fine. Nothing wrong with that at all. Well within theory, but nobody had done it. Well, she did it.

All right. So I started to work on a little blind girl. Blind in one eye, this little girl was. And I started saying “Hello,” but getting the blind girl to have the eye say “Okay” back to me, you see? That’s the slight difference, see—getting a two-way communication going between myself and that eye. And I keep saying “Hello,” and [snapping fingers] sight kept coming up. And then sight turned on in the one blind eye. It’s that.

In other words, if you’d merely want a healthy body sitting there and don’t give a damn what its mores is and don’t care anything about the thetan that’s supposed to be running it, just—why don’t you just shape it up and put it in shape and sleek it down and say, *ptock, ptock*, “That’s that.”



Except the funny part of it is, is you know very well that you're really not working on the body—you're working on an individual. And by fixing up (quote) "his body" (unquote), you don't give him any high idea of his ability to fix up the body, do you? And so he kind of tends to go downhill. The more you fix up his body and patch him up, the more faith healing or something like that he's subjected to, the less individual you have sitting in front of you because he has a lesser ability to make up his own mind.

So we get right back to what we were talking about originally. You're processing an individual as well as you're getting that individual to change his mind. And when we say change his mind, we don't mean any machine. We merely mean the thinkingness that is himself.

Now, we could have argued a long time ago and had a lot of fun with this fact, this fact: Does the individual depend upon the body to do his thinking for him, or does the individual actually have any assists around and about the place to do his thinking for him, or does he really kind of have these ideas all the time and is *he* doing the thinking—and then merely saying somebody else is doing the thinking or something else is doing the thinking? In other words, we could have had a ball with this idea: Is mass really entering into this picture or is it just the guy? You know, just the thetan. We could have had a lot of fun with that and so on.

Well, it got solved about a year ago. Finally up and solved it and demonstrated to my satisfaction—any preclear I ever worked with—that it was thinkingness that was king. Thinkingness was king.

Your old Dianetics boy doesn't stay around in the face of this because he knows damned well what it is that makes a person emote—and that's an engram or a facsimile. And he *knows* that. He can *see* those so they're real.

And it tells you immediately what's wrong with the guy. If he has to *see* it, for God's sakes, for it to be real, he's having a rough time. You should be able to know something is real without sensing it with your five senses—or know it is unreal.

Of course, now we're talking about Operating Thetan. I mean, that's about the strata of mental reaction he has. All right.

Now, if this is the case then, that thought is boss, then all those processes where thought itself is made to think would be successful and those processes where energy is made to “enge” would be unsuccessful.

And that is the history of Dianetics and Scientology right there. That's the history of it. Processes which have taken space into large account, you know, have worked with space—not to disabuse the fellow of his ideas that he is dependent on spaces, I mean, but just space—space as something that would make up people's minds and do things, you see. Space, energy, those

things worked in that direction—in order to change his thought pattern, to change an energy pattern in order to change somebody's thought pattern and so forth—these have been long, arduous, slow processes and they have gotten us nowhere.

But these other processes which merely change the guy's mind to get him to change his mind are fast. But you have to be a believer in order to use this “change his mind in order to change his mind to change his mass to change his space” school of thought. You have to be a believer.

You have to be a believer in what? To some degree, your own ability to postulate.

Now, if you were hot enough, you understand, if you were really hot enough, if you really knew what you know, it would be a very simple thing. The preclear is complaining about his body, you know—he has cancer and erysipelas and a lot of other things and erudition, and he's sitting there in the chair and he's complaining about this body. He doesn't want much to do with it. If you're really on the ball, you really should be able to do this trick: postulate [snap]—no body. See, if you were really on the ball.

Now, nobody expects you to be that good to be an auditor. This is a requisite for a degree which is two grades above DScn and we're not going to demand

that you demonstrate this yet—because this country with two billion bodies here on Earth seems to believe that bodies are scarce. All right.

Theoretically that would be possible. Then if that were possible, then you should be able to make what we used to call a MEST Clear in a matter of a few hours with an individual who wasn't spinning. In other words, we ought to be able to take this individual who isn't spinning and we should be able to make a MEST Clear out of him in a few hours.

Now, what's a *MEST Clear*? It's a fellow who doesn't have any engrams bothering him. That's what a MEST Clear is. You got that? Hm?

All right. If we're real hot then today, if we're as hot as I say we are and that would be pretty hot, if we're that good, then I do wish to call to your attention that we should not necessarily flinch if we are called upon to prove it. I mean, we should be able to stand up with perfect equanimity and say, "Oh, you want it proved? Okay, sucker." Because that's the oldest game in this universe is "Prove it." All right.

Therefore and thereby, it does seem to me that we shouldn't flinch if this is the truth. If the truth is the truth, then we shouldn't flinch about it, should we?

Well, there were a lot of truths that we can't flinch about. We wouldn't dare put too heavy a truth. I know this truth, for instance, that God lives in an oblong rectahedron, in a box with a leopard skin. I mean, we really would

hate to have to prove that. I know we claim it and will defend with our lives the fact that it exists and we couldn't really prove it because, you see, that is a secret. And if you prove a secret, it ceases to be a secret so you haven't proved it.

Well, let me tell you something—let me tell you something: you can make, with one process, a MEST Clear today. And that's what I want to impress upon your receptive minds this afternoon.

I always love to wrap up a cycle-of-action, you know? I've been so loud and flamboyant in saying it was being done that when we finally can do it, as auditors, I feel very pleased. What I can do, what auditors can do, is sometimes at some slight variation between these two points. But I know that you can do this. I know you can do this with great ease. So we can wrap up this cycle-of-action called MEST Clear, which wraps up to 1952, and we'd have made everything good, see, up to 1952. Wouldn't that be cute? Huh? That would be a great relief as a matter of fact.

- 10 All right. The way you'd make a Clear, then—by which we mean clear of engrams and facsimiles—the way you'd make him would be to run one process which would establish . . . If he couldn't run this process, by the way (it's pretty low-toned—I mean, a low-toned preclear can run it), but if he's below that, why, what you're going to have to do is to ease up to him with some of the lower of the Six Basic Processes before you can run this process. But you

understand that this is a worse-off-than-normal preclear that you can run this on. So I'm just establishing a level of case that it can go into.

All right. And all you would do would be to establish the ownership of these facsimiles. Now, that's the theory and the statement behind the process to make a MEST Clear—just establish the ownership of the facsimiles. In other words, if you want to—another wording on it since we are not processing English, we're processing ideas—you could say, "Establish who created these facsimiles in the first place." See? We just establish who created them. In other words, establish the ownership of them or establish who created them. We don't care which. And they blow and the whole track blows.

And how do you do this? Well, it's a very specific process. You simply say to the individual—you say to the individual, you say, "Well, now get the idea that—you see any pictures? Have you ever seen any pictures?"

And the fellow says, "Well, this blackness here kind of prevents me from seeing all these pictures."

And you say, "Oh, the blackness. Well, all right. All right. Now, I want you to get an idea . . ." (You just drop pictures cold, see.) "Let's get an idea—let's get an idea that anything you can see there with your eyes closed belongs to you."

The fellow goes crunch.

You say, "Fine. You got that?"

And he says, "Yes."

And you just say, "All right, now, get the idea that it belongs to your body."

"[sigh] I feel a lot better," he says. "Yes. I can get the idea it belongs to my body."

"Now, get the idea it belongs to you."

"Who do you mean by me? Ain't I a body?"

"Well, are you? Well, get the idea it belongs to you."

"All right. Get the idea it belongs to the body."

"Okay. Get the idea it belongs to you."

He's responding each time.

"Get the idea it belongs to the body," "Get the idea it belongs to you," "Get the idea it belongs to your mother." "Get the idea it belongs to your body," "Get the idea it belongs to you," "Get the idea it belongs to your mother." "Your body," "You," "Mother." "Body," "You," "Mother." "Body," "You," "Mother." "Body," "You."

He's getting it each time, you see?

"Now, get the idea that it belongs to your father." "Father," "Body," "You." Each one of those flat-completely flat, as per comm lag. Then, of course, we take up wife and we take up children, we take up bodies and other bodies. But "get the idea it belongs to" is the keynote.

And if he doesn't get that at all, if he's too dim on that, it was "created by" then. Still work.

And what happens? We have undone the trick of ownership. And it is only the trick of misownership that gives us a universe. That's the only trick that gives us a universe.

You want to see something get real dim right now? All right.

11

First, we'll make it real heavy.

Do you see this chair up here? See this chair?

Will you please get the idea that God made it.

Look at it. Now, get the idea God made it.

Come on, now let's look at it and get the idea God made it. And real solidly now, let's get the idea God made it. Chair becoming visible? All right.

Now let's get the idea that you and some other guys made it. You and some other guys made it.

Get the idea you and some other guys made it.

Get the idea you and some other guys made it.

Get the idea you and some other guys made it.

And now, that it belongs to somebody else.

And now, that it belongs to you.

And now, that it belongs to somebody else.



And now, that it belongs to you.

Now, that it belongs to somebody else.

Now, that it belongs to you.

And now, that God made it.

Have I made my point? That chair get thin? Did it get thick? Did it get heavier?

Well, if it got thin and thick, "youse" is amongst the savables that would run on this process with great speed. And if it didn't, then you would have to be snuck up on. You got it?

But it's a very funny thing. "Get the idea all those beautiful pictures you've got belong to Papa," "belong to your body," "belong to you." I've even had this one turn up: "belong to a remote viewpoint of your body's." And have them go *psbwm*. Fantastic.

Now, the fellow doesn't work up any great certainty on this at the beginning and they get thin and they get thick and they do various things—and they wobble around and so on like this chair was doing. Maybe this chair didn't appear any different to you at all at any moment down along the line. Well, take a lot more processing to get it to do that. But sooner or later that chair would start to get foggy. See, this is itself.

As long as you say, "I had no hand in building this universe," you can see it. And as soon as you say, "I helped build it," it'll start to get thin.

And as long as you say, "This is *my* body"—that's a hell of a lie—as long as you say, "This is *my* body," it'll be good and thick and you won't walk right on through it, you know? It's a very embarrassing thing. You'll be walking down the street, you know, and you'll go on walking and going through all the thinkingnesses necessary to make a body walk and suddenly realize you've left your body back on the corner. You see how you could do that? Just by forgetting that you didn't, you know—forget that the body was yours. "This body is mine," you see, and that keeps you capable of not walking through it.

Now, these individuals that are having trouble backing out of a body are simply saying, "Mine! Mine! Mine! It's mine!" you see, consistently and continually. And as long as they say this, you know, "It's mine, you know, I made it. I built it up from a pup, you know. It's mine," they're not going to walk out of this. It's all solid.

But if you start asking, "Now, who's your body belong to?" just as goofy a process as this, "Who's it belong to? Who's it belong to?" it'll get thinner, thinner. It might take you hours. I mean, some guy may have a—concrete of *own*-ership to go through, you see, in order to get there. But it'd finally get thin. He'd start to get worried, he'd start to get worried. He'd start to wonder just how come he could have this body solid enough again so that he wouldn't (quote) "fall out of it." You get the idea?

12 All right. As we look over this, then, we see that ownership—misownership, in view of the fact that location of space is postulate two—that misownership is the one thing that will make something persist like mad. You have a car. It is *your car*, isn't it? All right. If you have a car, think right now, "It's not my car. It was built at a factory." You know where your car is? Did it sort of not be there? Hm? Yes, it went! All right, it's your car—it's your car. You proved it. You bought it, you paid for it with money. And that makes it yours. It's solid. Well, there's solidity.

If a thetan is objecting to solidity, he'd better doggone well stop objecting to lies. And the only place where this guy fouls up is between these two ideas: he objects to solidity—and lies. And the more he lies, the more solid it gets. But the one thing he could lie about would be ownership, that would make everything into concrete.

So this individual says, "I don't like all these solid things. And I was actually born in 1938 and my family owned the DuPont Powder Works" and so forth.

Yet people, oddly enough, do those two things. When people really object to solidity, they lie like hell all the time. They couldn't tell you the truth for a minute and they object to the solidity. But the more they lie, the more solid everything gets.

All they've got to do is just establish the actual ownership of their past. Not even the actual incidents in it—just establish the ownership of their past and it goes *whoob*.

It's a fact that some of the facsimiles you've got are made by your body. I told you last week the body—making the machine all the time, it's always making a facsimile. Well, you've got to establish that your body is making those or you get the idea that your body is making those, that you're not making those—they go. But if you have these facsimiles all the time being made and you say, "Look at my facsimiles," they stay. You get the idea? Misownership brings about persistence.

You could make, then, a MEST Clear by simply establishing the ownership of all of the pretty pictures or the blacknesses around the individual by asking him who they belong to. "Who do they belong to? Who do they belong to?" Which would be a slower process. Or just ask him—get the idea that they belong to his body, get the idea they belong to him, get the idea they belong to Papa, get the idea they belong to Mama, get the idea they belong to his teachers, his girlfriends, boyfriends, any persons he's connected with—that they belong to God, that they belong to the HASI. Anything, you know. Belong to Ron.

Back and forth, back and forth, each time keeping *him* in the picture. And he will have less and less facsimiles. And if they are around at all, they are not capable of doing anything at him, because he hasn't told a lie about them.

It is, sadly enough, a very truthful universe if it doesn't exist.

- 13** How do you get this universe to really persist? You better lie like hell. If you're worried about something persisting, start lying about it, it'll persist. And if you're worried about the continued persistence of something, you better start telling the truth about it and it'll go.

And this fits right into your Axioms and As-iness and Not-iness and so forth. But here is a trick way of handling facsimiles, pictures, and so forth so as to bring about a very, very interesting condition we knew as MEST Clear back in 1952. And that is a condition which is achievable rather easily. I don't know how long it takes to make one on the average; there are no figures on this. I know about how long it takes me to make one—anything from—oh, anything from a half an hour to two hours, probably, or two hours and a half. No trick.

The picture, as of this date here in April 23rd, 1955, actually ceases to be a problem to the auditor. That's a nice thing I have to announce to you—ceases to be a problem because the continuance of the picture is dependent entirely

upon the misownership of the picture. And if you just remember that, you got it. You don't even have to say "Hello" and "Okay" to it, see?

We had a method of handling these pictures. We had another method: Perfect Duplication.

Well, all you have to do is simply establish the misownership of it to establish the right ownership of it and all of a sudden you haven't got any chains of engrams or anything else.

Somebody has always got a favorite facsimile. If you ask them long enough, if they've been around Dianetics or Scientology, got a favorite facsimile. You just start asking them, "Whose is it?" And then they won't have it anymore.

Now, the very funny part of it is, things are so clearly created by postulation on the part of the mind that he could simply say, "That picture that just disappeared—actually that picture belongs to God or belongs to my father," then he would get some fragment of it back or he'd get the whole thing back. And if he kept on insisting on this, you know, "That's really God's picture. God gave me that picture in order to make me be a good boy," it would get solid and solid and solid and solid. And I don't know how solid it would get, but I think if he lied enough, we'd probably all see it.

Well, this is curious phenomena, curious manifestations. "Round and round the little ball goes and where it stops, nobody knows."

Never thought I'd be telling you about MEST Clears couple of weeks ago. Dead subject, an impossible subject, untenable. But if people were to try this little process, they would be convinced at once of two things: (1) it's not that important to be a MEST Clear—see, that's important, too—and (2) it's not that important whether or not one has or doesn't have pictures. See, your pictures cease to be of vast importance to him. He all of a sudden discovered how to make them persist, how to have them or not have them practically at will.

All right. You have many a fellow who has looked at his pictures and established his past. And he knows that's his past because he has pictures of it.

Look, it could only be his past in terms of pictures if he didn't have pictures of it—unless he had said, "That's my body's past." He would have had to have lied about it one way or the other to have a continuance of pictures.

So, therefore, when you look into your bank and see all these pictures and that tells you *your* past: beware! It doesn't tell you your past. It tells the past of something. And by old processes, we could have resolved that past. And it could have had an influence upon the individual, definitely, and we did have methods of handling them, but it was not true that they were his past. It had to be something else's past for the pictures to persist.

So those that have looked down the whole track and said, "Well, I know I was on Arcturus because of so-and-so and so-and-so. I got this beautiful

picture of me scaling this wall down on Arsclycus," or something like that—you weren't there! It's probably your body's picture.

But there's a bunch of holes on the track where there might have been pictures and aren't. And that's where you were.

Trying to establish your past by looking at pictures is a sort of an idiot's game anyhow. You just better remember what your past was, huh?

Well, how would you go about doing that?

Well, you'd just start assigning your past itself regardless of whether it's a picture or not and saying, "Well, my past is really my father's and mother's," and get it disentangled. And that's why Straightwire works, the old-time Straightwire.

"Who used to say that?" you'd say.

He'd say, "My mother used to say that." And it would disappear. Why did it disappear—this phenomenon—so fast? [snapping fingers] Merely because he'd established its ownership. That's all.

So you could just take a fellow and he could have a bum leg. And you could say, "All right, get the idea that you own that bum leg." "Get the idea your mother owns it," "Your father owns it," "That you own it." "That your body owns it," "That you own it." "That your mother owns it," "That you own it." "That your mother owns it," "That you own it." "That your father owns it," "That you own it." "That your uncle owned it," "That you owned it."



“That your uncle owned it,” “That you owned it.” “That your grandfather owned it,” “That you owned it.” “That your grandfather owned it . . .”

The guy says, “What the hell are we doing? I haven’t got a bad leg.”

Misownership establishes mass. It also establishes space. There has to be a lie about ownership for you and us to see anything.

- 14 Okay. That’s an interesting fact. And now there’s another little interesting point I’d like to bring up to you—very closely. Your Six Basic Processes. It helps, you know, to know where things are going. Your ability to use a thing depends in large degree upon your knowledge of its intention. You pick up a diamond drill and you start hammering with it and, you know, it doesn’t get any spikes driven. But you were supposed to bore holes with that diamond drill. The use of these tools—their intentional use—is very important. The goal of the auditor is very important. When you forget that, then you’ve forgotten practically anything you know about Scientology.

Well, there’s something I’d very much like to call to your attention. We recently had somebody desiring a lot more tricky processes. He was asking me for a lot more tricky processes. He was asking me for these things quite avidly. So I went and checked with his Instructors and I found out that this individual had just flunked an examination on the Six Basics.

Now what does this betoken and indicate?

Here's an individual asking for more processes when he has not yet possessed himself of the ability to use the processes he has. Here we'd say would be an individual who couldn't have processes. That's real easy, isn't it? So what good would it do to have *new* processes or better processes when he couldn't use the processes he has?

The Six Basic Processes put you, as an auditor, over the most basic humps there are. To be able to sit in a chair while a preclear sits in his chair and observing the rules of two-way communication, flatten communication lags, keep his interest, make him continue to—aware there's a session. We go on from there: the questions you could ask him to make him think. They include your ability to actually move a human being around in space and make him do things which are not particularly conducive to his best temper, according to his views. They include your ability to make an individual move back and forth endlessly and repetitiously to a point where he knows he's going to perish because he knows he can't duplicate. All these various things.

If you didn't know those Six Basic Processes, I would say there wouldn't be another scrap of information in Scientology that would be of any use to you at all. **15**

You see why?

They're auditor's processes. They handle the preclear. All right.

As we look this over then, I would say off-hand that people who could use the processes of *Creation of Human Ability*, or such a process as I've given you just now, would be people who knew their Six Basic Processes cold. And they would get away with it every time—they would get remarkable results—things would happen, *bangity-bang*.

But if a person couldn't use these Six Basic Processes, I would say such a process would leave his preclear cold. That's an interesting point of view, isn't it? Because auditing is essentially the relaying of an idea to another beingness and livingness with the end of changing that idea and livingness. And if you can't relay an idea to another person, if you're afraid to drill another person around as in 8-C, if you think there's something this person going to do to you to change you while you're changing him (overt act-motivator sequence), then I would say that any process, regardless of trickiness, would fail, see? A process would fail if it were not based upon those.

So the first thing auditing depends upon is the quiet skill of the auditor to handle the most basic things he knows how to do. And they are very few. There are only six of them. If he knows how to handle these well, he can then go on because he has already mastered the ability to relay an idea to another person and get an idea back. If he knows the procedures of doing this and

how you could go about doing this, therefore he could go on from there and get more significant and more complicated.

But if he couldn't do these things, then it would be impossible for him to carry on with the process. That's all. He'd just sit there with stupid mechanical go-over. Wouldn't be relaying the idea. He'd miss. The preclear would all of a sudden say, "Hey! What do you know!" And the auditor would say, "Well, give me another one." You know? He wouldn't have established a two-way communication. The preclear would sort of sink into apathy. He'd realize he wasn't being audited, he wasn't in communication with anybody. You see how that would be?

The preclear would have something to tell him and the fellow didn't say, "Hey, what? What are you talking about? What's happened? What's happened? What's occurring?" It's some piece of trivia. It doesn't matter a damn whether the auditor knows it or not. Preclear unburdens himself of the thing, the trivia is gone. Why? Because communication blows things.

So the auditor doesn't recognize it, doesn't say, "What happened?" you know? The fellow says, "Gosh, what do you know!" And the auditor doesn't say a thing, you know. What happens? Jam! He's just stopped the preclear from communicating. In his more elementary forms, the preclear can *barely*

hold his own on communication. And you just jam one and you've jammed the preclear. Interesting, isn't it?

Anybody who has not had that happen—come around and I'll get an auditor to audit him in such a way, if you don't believe that upsets you. [laughs]

Okay. So the process which I'm talking to you about sounds very easy. All I have to do is tell you, "Now, let's establish the ownership of a fellow's whole engram bank, his whole track and his body and so forth." Now, I'll go further than that. All you have to do is establish, to his satisfaction, the ownership of the body and the fellow will exteriorize, *pang*.

And if he knows this trick, all he's got to do is make up his mind that he owns a body and it's his. He'll be right up against it. Ah, this is an interesting thing, isn't it? So that it has something to do with exteriorization and puts us a little bit further along the line.

A fellow would have to be capable, somewhat, as himself when exteriorized to stay that way. But you could sure get him out of a body without any trouble. Just establish the ownership of his bank and establish the ownership of his body and there he goes.

- 16 So there's another announcement to make to you. Theta Clearing is one of the more elementary things. But remember, it's all very well for me to tell you these things, but if you don't know how to do the Six Basic Processes,

you're not going to do these either. Do you see that? Because you won't be able to communicate them. All right.

So I'll talk to you more about Theta Clearing. But you're going to see far more emphasis on Theta Clearing, merely because the last week or so I've established a relatively simple mechanism by which an individual does *bang* right on out of the body. I don't think one could stay in it, as a matter of fact.

An auditor starts using this process on him, the fellow says, "What's this exteriorization? I don't know what this exteriorization is!"

Then the auditor says, "And you do this and do this and do this."

The fellow says, "Yeah. Well, I'll do that all right. But this stuff called exteriorization, I don't believe in this. After all, it's not something you'd believe in," and so forth.

And, "Do this and do this."

"I'll do that all right. But that of course hasn't anything . . . What am I doing on the ceiling?"

I mean, a preclear could go right on talking at you and telling you all about it.

Now, the trick is, of course, is to level off his fear of exteriorization before you exteriorize him. You do that simply by spending a couple of fruitful hours asking him, "What is exteriorization? What are you doing in that body?" Just, you know, just as an auditing question. "What is exteriorization?" "What is

exteriorization?" "What is exteriorization?" or, "What are you doing in that body?" "What are you doing in that body?" "What are you doing in that body?" "What are you doing in that body?" You get him oriented, in other words—he's got his mind clarified, then you start asking him, "Who owns it?" "Who owns it?" "Get the idea Papa owns it." "That Mama owns it." Who owns his bank?

Next thing you know, why, the fellow doesn't like it too well because he finds he can't *stick* to the body as long as he's saying that his Papa and Mama own it. But as soon as he says, "I own it and I'm taking it from my Papa and Mama," well, he sticks to it real nice.

So we've come a long way, haven't we? In your basic auditing skills, why, I want you to come a long way, too, because we'll go as far and as fast as an auditor can audit. So therefore I invite your skill and ability.

Many of you already have considerable skill and ability. Some of you, I'm very proud of your skill and ability, particularly staff auditors. They are very, very hot people indeed. Some of the things which they have done with cases that nothing should have been done to is wonderful to behold.

I would like to have somebody in the flight surgeon's department of the army or something, look at some of our basic psychometrics of weeks ago—just look at the basics. And he'd say, "I didn't know you were taking cases like this!" you know? And then show him that something has been changed about

these cases—that these cases have come up for the better. He wouldn't believe you. He'd say it was a different person took the second test.

Well, that's true. It's a person who has been indoctrinated with a little good auditing. So a different person did take it. A person is a set of ideas. As his ideas change, so he changes. Because one thing he never loses: "himselfness" and his own individuality. This he doesn't lose. Not even an auditor can destroy that.

I've been working on it for the AEC, on the side, so that they could make a complete clean sweep. As a matter of fact, the AEC, you know, (facetiously) is very worried. A couple of the fellows there in the AEC have read something about Scientology and they found that if they blew up, something would still get out of it alive and this has worried them a great deal. So they've given a consultation contract as to how to kill the thetans, too. [laughter] They—"Clean Sweep AEC," they call it.

You know, I have some awfully mean characteristics. Actually I've—all 17 through talking to you. I'd just like to discuss something with you for a moment. Standing over here in the shade a trifle. I have some very mean characteristics. And these mean characteristics include remembering things. A preclear walks up to me—I audited him in 1951—and I say, "Well, well. How did you ever get along with that mad-dog engram?"

How could you remember that?



Well, it's very easy. I considered it my engram at the time and found out how I would handle it and so I've always got another picture of it. It's very simple. Make a copy of the copy, in other words.

Pc comes up and just about to say, "You don't remember me but I was the fellow who . . ."

And you say, "Oh, yes, yes. I have some recollection of that. How did you get along in addressing that club?"

And he says, "What club?"

"Well, the club you wanted the advice on how to address."

And he says, "What club was that? Now, let me think." And he does a big long comm lag on it and he says, "Oh yes, 1950. Oh, yes." He was talking about his first interview with me, which he thought took place in 1951. It didn't, it took place in 1950.

And this is a very bad thing to do. So I want to caution you against having good memories, because it gets you into trouble. A convenient forgetter is one of the best pieces of equipment Homo sap can have. And I lost mine some years ago. I've been trying to find it ever since.

In your convenient forgettingness, you can practically forget every process you know that merely handles energy and space. Isn't that interesting? But you

sure as the devil better remember every process that you run across that handles thinkingness.

The ideas of A interposed on the ideas of B gives us a mixup that we call C. And when that's really gone on for a long time and these As, Bs and Cs are all intertwined so that the ideas of this and that are all associated with the ideas and this and that, we go through the fourth alphabet in finding proper symbols to label all of the identities that have gotten intermixed and we have Homo sap—*if* we pour the whole works into a Mixmaster and beat thoroughly for a couple of thousand years.

Now, the auditor has the mission of straightening out a lot of this. But it's only the idea that one can be somebody else besides oneself, superimposed on the basic idea that one isn't, see, that one isn't an individual. This would be the first error. You got that?

So don't let your convenient forgettingness occlude the fact that you are an individual. No matter how many times you get exteriorized out of what, no matter how many lives you manage to forget, no matter how many things you're ducking behind your left elbow in order to keep your right elbow clean, you're still an individual and you're still you. And the only part there is of you is the part that thinks. And this isn't done by any mind, it's not done by any energy or masses.

So let's just orient all we know about processing that way and you've got it. And, boy, will you be an auditor!

Thank you.



# OWNERSHIP PROCESSING

LECTURE 7

DISC 7

A LECTURE GIVEN ON 30 APRIL 1955

89 MINUTES

Hiya!

*Audience: Hi!*

Well, it's about time we had an auditorium!

Got something historical to talk to you about. It doesn't particularly mean that the lecture quality will be historical. But the data is.

Let's go way back: 1950, 1949, 1948-1948 was before your time, any of "youse." Because in that time I was being covert. I was a guy who was working on the field of the mind because I had discovered with an enormous shock that a lot of boys hadn't been on the ball. I don't think I'll ever completely just recover from an utter disgust in the recognition that a bunch of birds were

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sitting around on their very fat fannies pretending that “they were the vested interests of the human mind.” When I, as an engineer, went over and said, “I got to know a couple of minor things: How much memory is stored in the mind and how is it stored? And what is the usual duration of memory?”

And they said, “You’re in the engineering school! Get the hell out of here! What do you mean coming in here and asking us questions like this? We know all about this, sure, but you’d have to study psychology.”

So you know what I did? I went and cracked their textbooks and started taking examinations for the boys who couldn’t pass them in the psychology class. Love it.

All right. That initial disgust was maybe a very good thing. Because it demonstrated to me that Man hadn’t cracked his biggest riddle—himself. And it didn’t matter how many paunched, bald, pompous nincompoops sat in college chairs, to state it mildly. The human mind was so far from a solved riddle that nobody in this society could say whether a man was sane or insane, whether a man was competent or incompetent, whether a man could be trusted with a plane or a car or a bomb. And, brother, you think of somebody standing there looking into a big hole: that was me. It was a big hole. We’ve been trying to fill it up ever since. All right.

Let's go right back to this thing called memory. How is memory stored? What is it? In what shape and form is it? **3**

It's in two forms: simply knowing what's going to happen and what has happened, just knowingness, memory and forecast. Same thing, except one is thataway and the other is thataway. And it's done by pictures. And there's a picture of anything and everything that has ever happened. And as long as there's a body, there's going to be a picture of everything that will happen and that doesn't matter whether the individual was five fathoms deep under sodium pentothal or ether or laughing gas—just doesn't matter. Still there, still recorded. Even if it were recorded as a block of unconsciousness, it's still recorded as a picture. And it's also recorded as knowingness. Therefore it's recorded in two forms. Apparently. But this is the apparency of it: it's recorded in two forms. Actually, it's only recorded in one form, plus a gimmick that makes a picture to prove it to you. You see that? You really don't have a set of cameras all the time, you know, going on and on and on. What you do have, however, is a machine set up that instantly puts into place the picture that should have been taken at the time. You see?

*Dianetics: The Modern Science of Mental Health*—all right, you should know that book. One thing that we can add to that material is that there is no card file over here like the ENIAC or UNIVAC or SON-OF-A-MAC. There isn't

any—no card file. There isn't any place around the individual, any point or any location where there is a whole folio full of pictures. No such bin. It's an interesting fact, isn't it? You know you got an engram, you know you got lots of engrams and you figure these things must be somewhere. Well, I'll tell you, they aren't anywhere. Now, that's the big joke, see? And that's what drives you mad. You look for them, you know, and they're not there. And then you don't look for them and there they are.

All right. So we think that the optimum situation with regard to the mind—the way an engineer would look at it and the way I did look at it originally—was that everybody had a sort of a suitcase, see? We never put our hands on this suitcase, but everybody had this suitcase. And it was full of engrams and facsimiles and locks and secondaries and so forth, you know, and he kind of packed this around. And some gentleman—we knew not quite whom, but whom we call the file clerk—would open up the suitcase when you thought a thought and would look through and say, “There's that damn picture. Now . . .” And you'd think another thought and he'd reach in the suitcase and give you another picture. Funny part of it is, the little man was apparently there. You would say, “A phrase will now flash! [snap]” And [clap] you had it, see? Well, that was interesting—that was very, very interesting. The little man was apparently furnishing material.

Well, that was the way an engineer would look at it, which is a logical, sensible way to look at it until we know what the devil we do have there. Well, let's just assume that we have something that looks like something we know about, which is the memory bank of an ENIAC—you know, pictures. And you got a little robot or a gremlin or something that hands them to you. That is the apparenacy of the thing. And looking at it that way, you have a very workable picture of this picture. See, it's translatable.

I tell you about it in this fashion and then you say, "Well, that's easy to understand. Everybody's got a little man called a file clerk and he's got all kinds of pictures which are locks, secondaries and all kinds of things and he's got all these pictures. And the little file clerk he—watches him all the time, see, to see what he's thinking. And he thinks something and the second he knows—the file clerk knows what the guy has thought—he goes zoom, see, grabs a picture and gives it to him. And those guys that don't get pictures got a busted file clerk." [laughter] Now, that's real simple, isn't it? Huh? It's real simple.

Actually, the person who doesn't get pictures doesn't have a busted file clerk. You know what he has? He has a machine—another guy—another guy that throws out blackness. And the way this guy makes nothing out of the pictures is to make blackness. So we actually got a second personality. You got



the file clerk—guy bird-dogged the thetan, see, and says, “Do you see what he’s thinking now?” “Ah, that’s what he’s thinking!” *Puuuuu*.

We got another guy over here that sees this *smish*, see, he sees the flurry and he just stands here and he says, “Black ink.” [laughter] Get how that would be? Well, actually, as far as workability is concerned and relaying and translating this information to you, that’s what happens. That’s what happens. That’s occlusion.

Now, you might have another little guy back here that wipes it out. He’s wiping. Curious—very, very curious.

But actually, this I have to tell you about today: there is no suitcase full of pictures. None. Now, that’s a hell of a note, isn’t it? No suitcase. No bank. No reactive bank. No big, long card catalog saying, “This is when he was three. This is when he was four. This is his birthdays.” No such files. Fantastic. If there’s no file, where the devil do the pictures come from? Well, as nearly as I know at this time, the pictures are mocked-up by the file clerk.

And what if he’s lost the power to unmock them? Then he gets this friend of his to squirt them with blackness. Or this other pal of his to saw them down.

Who do these pictures belong to? Well, I’ll tell you a sad and lugubrious fact: they are the body’s. They belong to the body. And the body has many ways of serving itself. There’s something that times its heart and there’s something

that times its breathing and there's something that does this and something that does that. And there's also something—a livingness—which pulls up, apparently, pictures but which really mocks them up. Now, there's a lot of somethingnesses—in other words, there are machines, machines, machines, machines, tons of machines around the body. And every one of these machines is simply a livingness. It is of more or less the same category of thetan as a thetan. Isn't it curious?

So you've got this body as a mock-up of a whole bunch of thetans. It's haunted. Oddly enough, the body also has things around it which mock-up all kinds of other things, hallucinatory pictures. Lots of these. Sometimes you'll find a body that will have something around that will keep mocking-up a demon body. You see? And a guy will all of a sudden start to fight demons. Well, there's something over here mocking-up a demon, you know? Look, if you can mock-up an ice cream freezer, you might as well be able to mock-up a demon. You get the idea. Same breed of cat except you're supposed to be afraid of demons.

All right. Now, this super-populated area called a body is an amazing, 5  
amazing thing. Absolutely confounding. Because to be there at all, it has to have something that will tell something else a lie all the time. But it also has

to have something there to tell the truth so somebody can lie about it. You got this now?

Let's look at a body as a (quote) "populated area" that has no mass, no pictures but has a lot of qualities. And the chiefest of these qualities is that something truthfully mocks-up some space (and there's your GE anchor points and all that sort of thing) and something else tells a lie about who owns the space. Something mocks-up the body and somebody else tells a lie about who mocked it up. And that is going on all the time. There is no persistence. The lie has to be continual. Now, this is a very curious thing. So you're not dealing with large slabs of pictures—you're dealing with livingnesses.

Now, you know that you can make a thetan. That's an oddity: you can, see. A thetan in pretty good shape can duplicate himself. And the way he duplicates himself is very simple. He says, "I'm over there," you know? And he says, "Now you," he says to that thing which is now over there, "are a separate individuality and I don't have any particular control over you, but you do have certain limits." So he's here and he's there, too. See how this would be? All right.

This is very simple, very simple—a livingness which mocks and unmocks, even time. A livingness which mocks and unmocks, even time. Now, this is the most fantastically complex thing to look at. I wouldn't wonder if your

jaws dropped and you felt kind of going *buzzzzz-rnggzzz*. Because it's terribly complex, numerically. Functionally, it is terribly simple.

You've got something here saying the truth and something here calling it a lie. In other words, something here says "ownership" and this over here changes the ownership. And then you have something in the body itself, see, which looks at it and recognizes an actuality. Three steps. Mock-up, misassignment of truth, observation. And that's an engram. It's mocked-up, somebody said somebody else owns it and so the observer looks at it. Only who's the observer? You are. Without you driving it, a body gets nowhere.

But there's something very funny about all this, is the body mocks-up pictures which are copies of the physical universe. In other words, whatever is doing this mock-up and misownership is really impressed with the fact that it is copying the physical universe. It copies the physical universe and it can go a step further than that: having copied it, it can now pervert the mock-up so it wasn't really a copy. But beyond that it does not go. There isn't any real origin where the body is concerned: you are getting continuous copying, continuous copying.

Now, you come along and you start running this thing, you start looking at its pictures. Then you start looking at it—it, by the way, is a composite of these pictures. You know, something mocks it up and the other thing says it belongs

to somebody else and so you got it. It's just as simple as that. You come along and you look at this and you say, "My pictures!" Of course, this makes them good and solid. Now, having said, "My pictures," you might go on further. You might say, "I don't want to look at these damn pictures of mine. I don't want to look at these darn pictures. They confuse me." So what do you do? In addition to the fact that the body may have one of these black ink squirt guns, you mock one up, too. Now we've got two of them going. See this? You got two squirt guns going.

- 7 Now, after a while, if a thetan got batty enough as an observer—you see, he is a free individual, he is not actually, natively a part of this thing called the body—this collection of life units, which is the body. He's not initially part of that. And as long as he's in control of it, he really isn't part of it. But if he were to really skid badly, he'd get down there and start making copies of the physical universe, too, as an obsessive function. He's getting himself all set up to be one of these set, unknown, "I don't know what my right hand is doing because my left hand is in a glove" propositions, you see? And he could go right on along the line and sooner or later make a body. He could even go down to Catholic Church and, if there are any Catholics present, I don't mean to step on the Catholic Church just now. [laughter] They have a spike over on the Vatican, I think, to keep that from happening, but they'll need a

lightning rod if I keep running into preclears loused up by religion. They'll need a good strong lightning rod. Anyhow, you know it'd be so simple, with the material which I'm giving you right here, to have a man get a vision that nobody is safe. All right.

Now, you come along and you start making mock-ups. And here is an oddity: the mock-ups which you make can be copied by the body machinery. So in addition to your own set of mock-ups which you made, there are copies for the body machinery. And you go on and you say, "I just thought I told that mock-up to go away and there it stands!"

You see, there was a mock-up of yours but then the body made a mock-up of it. You lost your mock-up and then the body mock-up stayed there because you misowned it. See, you said, "My mock-up." And what it was, was the body copying your mock-up. So you've still got a persistent mock-up and you say, "Oh, I've lost all my power. I don't—I'm not powerful anymore. I can't make energy go away. I guess I might as well join this gay throng. Maybe, [sigh] maybe if I work hard and I'm a good boy, they will permit me to keep mocking-up part of the nose or misowning one ear. I'm an ear misowner now so the body will go on having an ear." All of this may seem rather incomprehensible to you, but it's not, once you take it apart.

- 8 The funny part of it is that the mass—the mass involved—is misownership. And if you can see it, you don't own it. If you have a lag in seeing it (that is to say, you've miscalled its ownership) and if you have a lag in seeing it—you know, I mean if you see it for a minute and then it's gone—why, there's some other function going on which is miscalling it for just a minute and then right calling it, see, and then it would go away.

To depend, however, on some other life unit or livingness, to decide who owns what and decide to present you with what, is a rather fatal occupation for a thetan. You should be able to see things, you should be able to handle this whole thing yourself. You should be able to turn off ownership and turn it on again at will. You should be able to misown or rightly own at a fast rate without disturbing you any.

Why would it disturb you that you had to put a lie into something so you could see it? Hm? Why would it disturb you? Because you are well educated that you mustn't lie. If you can't lie at all, you will never have anything. If you cannot tolerate a lie—if you can't tolerate a lie, then you're liable to have everything you don't want. Because as we look at the body, we discover that just to be there, to have pictures and so forth, something has to miscall what did it. Hence, the body has machinery, see, just like anything else has machinery. All right.

In addition to this body machinery, we have thetan machinery. That is, *you* have machines, too. Here's another set of machines. But what are these machines? These machines are livingnesses which you have probably made or captured. See, livingnesses. You probably made these livingnesses, but they have an *other* individuality. And this other individuality is in service to you as a postulator and observer and so you—very cute. 9

We'll see people, we'll say, "All right. Now, mock-up a red dog." And you say, "All right. Now, get the idea that you own it."

And they'll say, "Yes. I can own him."

And you say, "Is it still there?"

"Well, of course."

And you say, "Well, have it go away."

Fellow says, "Yeah, it went away."

All right. That's all right. That's just all machines in operation, you see?

All right. Now, let's go at it differently. You say, "All right. Mock-up a red dog."

He does.

You say, "Now, have it go away."

And he's still got a red dog. Only pretty soon it becomes a blue dog. Then it becomes a green dog and then it starts to bark at him.



Now, here's black magic. He didn't make the dog. You said to him, "You mock-up a dog." And he did not mock-up a dog. Machine: dog. Also your dog, see? The machine has to be up here and say, you know, "You just mocked-up a dog." Get the idea? All right, that's what has to occur.

Now, you tell the fellow, "All right. Now, let's . . ." (he's had the dogs turning blue, pink and purple) and you say, "All right, let's have that dog go away now."

The fellow says, "Um . . ."

You say, "Well, get the idea that you own this dog and that you made this mock-up. You know, you own the mock-up, the dog. You made it, it's yours, get the idea?"

You say, "What's happening?"

"It's turned into an elephant," he says. He says, "This is very confusing."

"All right," you say, "get the idea that a remote viewpoint machine made it for you."

And *psben*, gone!

- 10 "Now, wait a minute," he said, "all my life I get pictures and then I can't do anything about them and I—you know, I used to have a horrible picture of a ghost that stood right over here and I never dared tell anybody about it." (You know, just to cap the folly.) "Never dared tell anybody about the picture of this ghost, but it used to stand over there and it used to gibber at me. And then I

used to have a little man over here, he used to criticize me all the time. You know, 'You aren't so good,' he'd say and so forth. That's the first time I ever got rid of anything."

And you say, "Well, get the idea—get the idea that your father owned that ghost."

Father didn't own the ghost—something. *Pshew*, here it is!

And he says, "No! I don't want anything to do with this ghost. No!"

And you say, "Oh, come now. Get the idea your mother owned it."

He says, "It's getting awful solid."

See, you're calling the misownership of it.

And you say, "All right. Get the idea you made it."

"Where did it go?"

He himself, a thetan, made that ghost in the first place. And then he said, "Look how I'm being victimized. Somebody else made that ghost." And so, of course, it never disappeared because it was misowned. The little man that sat over here and gibbered all the time, he said, "I hate that guy. I can't imagine who ever thought up that little man. That little man is making life a complete burden to me. Ever since I heard that fairy tale about the good fairy and the goblin, I've had that thing, see? And I know where it came from. I know what mocked this thing up."

We Straightwire him and he remembers this and Eugene Field or somebody, you know. And you say, "Well, all right. Well, get the idea that the book owned it."

It dims down, brightens up.

"And get the idea that your cat owned it."

"Oh, no," he says, "you made the ghost come back and now you've got the little man."

That's, of course, the second you told him to get the idea that the cat owned it or made it, you naturally had yourself this mock-up again. You called the misownership of it. *Bang!* It came back in.

So you say, "All right, get the idea you made it."

And the little man is gone.

Well, that's very interesting. And it would lead all kinds of people into the consistent and continual belief that you ought to take the blame for everything. And then everything would go away, wouldn't it?

Now, let's look at that philosophy, do a rapid look at this philosophy. You got all these mock-ups, you got all these sins, all these Dharmas and parmas and you have a skitter gutful of lightning goes across the center field on occasion. And you say to the fellow, "Now look, if you will merely take the blame, if you will merely accept the fact that you are responsible for everything there

is anyplace under any circumstances, you of course will be a well and happy man.” (Boy, what an operation!)

Numerically the absolute maximum phenomena which a thetan (you) would be fully responsible for would maybe be one over ten to the fiftieth power of binary digits in this universe. You know, that’s an awful small fraction. I’m talking about total universal phenomena: the amount that you would really be responsible for would be some horrendous number—one over this tremendous number of one and zeros, see? This *tiny* fraction. 11

So, we get guys come up and—you know, I notice how gaily they dress, too: black, you know. [laughter] And they come up and says, “Repent, repent, repent. Take responsibility for your sins because I just mocked-up a Hell for you to fry in. And I’ve told you now somebody else owns it, called the Devil, not me. Ah-hah. And so it’s now permanent. And unless you accept all the responsibility for the whole universe and all of your sins in it, you’re going to Hell.” And he promptly sends you to Hell, right that moment, see?

And you say, “All right. I am now going to experience the great spiritual relief of religion. I have sinned. Yes, that’s—I guess it was pretty bad, too, because there’s that strangled cat that I killed when I was young. Yes, I did that. I remember that. Oh, no! And there’s the girl when we were thirteen. . . . Yes, I know I’ve sure sinned. And there’s all the times I flunked. And [sniff]

there's that business failure. Hey, there are too many pictures around here! Squirt gun!" Black! And you say, "Well, I'm just like all the other parsons. Ha! Black field. Can't see a thing. It's not my blackness, it's God's."

Now, you think I'm being sarcastic. You think I'm being impolite to the subject of religion. But I'm merely talking about one of the more scurrilous mechanisms of owning and misowning, see? It is really a despicable mechanism. See, I mean, if any guy has got to stoop to this mechanism to control people, he ought to quit. And there's fancier ones, much better—don't all have to do with "your guilt and your sin and how horrible you've been and done" and so forth, you know? A guy who would do something like this as an operation must have a concept of his own power comparable to one grasshopper-power microwatt. He must believe that he is so weak and so ineffectual that the only possible way he could go on controlling anybody would be to push everybody down into the deepest mud he could discover anywhere—and then give him an extra shove. And it was *that* guy who invented religion.

- 12 Now, I hate to have to tell you this. But when we've got to get this extreme just to control people; when we can't—when we in the first place think we've got to control everybody in sight (not that control is bad) but that we think we've got to control arduously everybody in sight because they are so dangerous—when we think this, we're already on the road out. And then when we have to mock-up

something whereby the . . . Did you ever see a couple of guys threatening each other and they just get worse and worse and worse until it finally gets ridiculous, it gets utterly silly? If they had any humor left, they'd both laugh. Well, what's wonderful about this operation is that you couldn't possibly get as silly a threat as "burning forever." Who's going to buy all that misownership of mock-up in the first place? Hm? That's really a silly mock-up.

The plays they used to have, the plays they used to have back in England when Christianity was sweeping across England, whereby the fellow would be tempted by the Devil and then an angel would drop down through the top door of one of these little caravans, you know, and an angel would drop down on the stage platform. And he'd have a fight with the Devil and then the Devil would drop through another drop door and under the wagon. That was the totality of the play. That was the beginnings of the drama which Shakespeare eventually ennobled. That's really its beginning drama. It's silly. That's silly, come to think about it.

But who got this worried about controlling people? Now I ask you, who got this worried about it? Somebody must have been yellow! Think it over for a moment. If you ran a preclear for a long time, you would get him up to a point where he can invent all kinds of ways of controlling people. And it is quite interesting that one of the chief methods he would invent would be,

finally—when he was in real good shape—real love, affection, communication, interchange, trust, confidence as methods of controlling people. But if you caught him in a psychotic break when you started in, he'd start thinking of things like "burning forever."

"Now, let's see, a way to control people, let me see. Well, we could hire a lot of policemen and have all the men dragged in and emasculated. That's a good way. Yeah, that would be good. Now, let's see . . ."

This is a process. You can watch it running on a preclear. And you will not find a preclear so goofy—he will tell you "religion"—but not so goofy that he will give you a plot like that. He will occasionally say, "Well, religion is a method of controlling people. I don't know how good it is." And he'll go on to something else. You couldn't process a preclear that was this bad off, see? I mean, he'd be completely out of communication where he'd have to invent something like "burning for eternity," "a god that is everywhere all the time waiting to snipe you." [laughter]

This is an invention. You know why it must be an invention? I'll give it to you right out of the proof. I can absolutely prove that this is an invention, that it isn't true. You can prove that religion isn't true. You know how you do that? You just look at its persistence. You see that? Couldn't possibly be true, it's been around too long. All right.

That may sound real wild to you, but I'm trying to drive something home here. Misownership is absolutely necessary to the existence of anything. And at one time or another, a whole bunch of us guys—you know, you and me and so forth, way back on the track, you know, we probably got together and we said, "You know, one of the finest things we could do is to keep from having to mock this stuff up all the time in this physical universe. All we're going to do is we're just going to say that Bill made it and we're all going to agree that he made it and we know he didn't. Fine. Now we're going to forget that we made this agreement."

After a while, this mythical character, Bill, started to take on statutory size and shape, and it built and built and built and got bigger and bigger and bigger and more and more of it and then somebody got real anxious about control and said Bill was God who could regulate the motions of everybody. And that's the genus of religion and monodeism. Now, funny part of it is if you didn't think that some exterior character to yourself—and you—had made things and if you didn't think it just a little bit wrong, there wouldn't be anything here, see? You'd have to have a curve on this.

Now, I call your attention to the Axioms. Those of you who do not know **13** the Axioms, I'm very probably talking over your heads. The Axioms are: *That thing, to persist, must contain a lie.* Now, we could state that differently and say,



“That thing which persists must have in it an incorrect authorship.” In order to get a persistence, you assign an incorrect authorship. And that is the Axiom we’re talking about.

Now, we’re also talking about the conditions of existence: As-isness. When we get the correct authorship, which means the correct ownership, what you really own you have made, you see? Only the funny part of it is that if you made something, you wouldn’t own it because you’d as-is it every time you’d look at it. And that’s As-isness, you see?

Let’s take a look at this and find, then, that a facsimile or an engram would wash out and disappear the moment you assigned the proper creatorship, see? You’d say, “My body created it or one of its remote viewpoints created it,” whatever it is [snap], it’s gone! Just like that! [clap] Bang. I mean, there’s no delay.

So what I’m talking to you about is important. A long time ago we set out to strip down the bank and take out of it unwanted memory pictures and impulses. Remember? And these are the pictures that drive men away from men and make men anti-social. They are also the pictures that control the body and keep things in line. There are a great many bad pictures and bad impulses in this, and we assayed at one time to take these out of the bank, take them out of the reactive bank. And we knew if we did this, people would get well, they would get sane and they would have better judgment.

Do you know that every part of the religious mock-up I've been talking to you about is in the GE bank. That's why it's so effective. There are madresses of this character scattered all over the bank. Unless we assign the proper authorship and ownership of these actual pictures—the impulse to make these pictures—unless we get where they came from, we are going to continue to have them.

Now, the odd part of it is, is there's Communication which will actually erase them. There is Perfect Duplication which erases them unsatisfactorily. They go, but mass disappears and you miss the mass. Perfect Duplication, then, is not the answer. Communication is a long look—not too long, but a fairly long look at the answer, see? Communication—Hellos, Okays, "What could you say to your father?" Now, just above this process there is the process of Ownership and Authorship. And that process wipes out banks faster than anything you ever saw. *Boom!* With no great liability to the preclear.

So we go from the day when I became very impatient with phrenology, or whatever they call the stupid stuff that they teach the more idiotic people, and got into an argument about this, about memory. How does the mind remember, because I wanted to apply to it some engineering principles. Found out nobody knew. So I had to go on and find out how the mind remembered. I had a fairly good background in this direction having had a mystic background as well

as an engineering background. This is a fairly good combination because it keeps you looking at the material universe and still cognizant of the fact that there are possibly spirits and demons and things that go boomp in the night.

Most engineers simply go crazy. They say there is "nothing in the world but physical universe and I know all about that" and that puts enough lies into it. I think Black's *Physics* puts enough lies into the physical universe to practically entomb anybody with it. All right.

Any engineer will know what I'm talking about. By the way, you can have an engineer find out who owns his education and the physical universe starts to look decent. By that time it's kind of grayed down and slued around. All right.

# OWNERSHIP PROCESSING

LECTURE 7 (CONTINUED)

DISC 8

We come up from this period of being upset with phrenology and come up 2  
to a period of isolating the engram and actually having methods of running it.  
We could handle this engram. We knew it was the causative phenomenon—the  
picture, the picture. The fellow all of a sudden thinks of when his mother died  
and then he can't sleep and then couple of days later he gets sick and, you  
know, he thinks a thought and then, damn it! He can't get rid of this thought,  
you know?

Just had an example of this. I saw a person who looked almost exactly  
like a person I certainly don't want to see anymore—just about an hour ago.  
And it was a very interesting thing. I took a look—*exact* physical duplicate.

Even mannerisms were duplicated in this person, and I said, "Heh!" And I took a closer cognition at this and it wasn't the person. It's just as though the two of them had been poured out of the same mold. I knew it wasn't the person. I went on driving down the street and realized that my GE and my body was sitting in the car behind the wheel sort of, you know, fixed a little bit and not quite in present time. And I said, "Here, drive that car!" Not in present time. Not in present time. So I get down and I took a look at all this, see, to find out what the devil's going on and time has stopped. This picture out there in the physical universe caused the body pictures to immediately make a duplicate which then went on a mystery: Was it or wasn't it? It went on a mystery because it was doing it by pictures. Get the idea? There were enough pictures of this person in the bank to cause a restimulation and a hung point on the track.

- 3 Now, I think this is a wonderful thing, a wonderful thing when you get right down to it, that a physical picture out there can cause the body to mock-up a similar picture of an old incident and then misown it in such a way as to have this former person, and a very despicable person, poised right here in front of the body's eyes. I think this is quite a cute trick. But it sure as hell took my body out of present time to a point where I was having a little bit of a rough time making the body drive until I took a look and found out that the

machinery, you might say, of automatic responses called driving was stuck. By what? By the attention units which the body *does* have, being fixed over here on a mystery. Was it, wasn't it? Was it, wasn't it? Was it, wasn't it? Wasn't, wasn't it? So I simply said, "It was. Yeah! That's right, that's who it was." And thinking, you know, that would do something and that brought the body a little bit more into present time.

But finally I got back and said, "Now, which one of these remote viewpoints around here made that associative picture? Oh, that made it." *Pshew*. Body in present time. Get the idea? We could have run Concepts on it, but I looked around and found out which one of the associative viewpoints—remote viewpoints, body has lots of remote viewpoints—made that picture that was jamming the machinery. And the second the authorship was assigned, why, it was gone. See that? And instantly the body unjammed. Why? It was no longer fixed, no longer had its attention fixed that strongly. It could now drive a car.

What's an engram do? Here was a picture. It saw a person in the physical universe, it made the machinery of the body present the body with a picture, which then stuck it on the time track because there was so much mystery about this picture. All right.

Somebody comes up, says, "Let me take your picture," with a camera, you know. It's got a big lens.

The person says, "*Gong, gong, zong, zong.* [wheezing and coughing] I don't feel so good."

Well, we trace this back and we would say, "Well, you see, what really probably happened is that this person was upset, when a child, being forced to stand still when pictures were taken of it." Unfortunately, this doesn't answer it.

- 4 There's a thing happened about a million years ago on the GE line called a "Fac One." The picture's there. I mean, you know, we're not in any big argument, see? We're not saying the incident happened or didn't happen. We say there's a picture there called Fac One. And camera and the body very obliging, very agreeable. One of its remote viewpoints whose duty is to mock-up Fac Ones says, "Fac One." Only trouble is, the thing has electronic impulses in it that about beat a guy's chest in, see? And the picture is there and it starts going into action. The body realizes something is going wrong and it stops the picture from going into action and holds it frozen. And so you don't have a guy just out of present time, he's fixed one million years ago. He's fixed at the date of the picture. Fantastic!

Well, you know how long it takes to run one of these things.

Now, all you have to do is just look around, look around, say, "That made it." If it didn't, Fac One gets stronger. Look around and say, "Oh, to hell with it, that didn't make it. That made it." See? "The body made it." It's stronger. Get over

here, "Did that make it? That made it." See, we just say it experimentally, "That made it." It's getting awful strong by this time—the body is going [wheezing]. (That's where asthma comes from, by the way.)

And we finally say, "Well, let's see—I don't know, let's see now. There might be one out there that made it. All right. There's one out there that made it." *Whoob*. No Fac One. And that's black magic. Because by the old-time standards, Dianetics 1950, it probably would have taken, oh, 80, 150, 250, 300 hours to have totally run out all of these Fac One pictures. Long look. Who would process anybody that long? See, I mean long time.

Communication Processing. "All right. Say 'Hello' to the camera." "Have it say 'Okay' to you." "What could you say to a camera?" Let's separate these universes one way or the other. You're looking at a twenty-five hour job if you just wanted to strip out everything connected with this Fac One. Closer look though, isn't it? Much faster. Ownership Processing. *Whoob*.

So it just looks like we just about got there on the subject of manhandling his memory. But there's one place we're not, in connection with this, and that's relaying the information up to you so you can use it. We haven't particularly worked on this—I haven't worked on this. I say *we*, the plural me. I just got through spending a week working with a preclear and I was just trying to put this mechanism home to this preclear. Took me a week. And I don't know



whether I got it very well across even then, but it took me a week just working with a preclear and showing this preclear examples in the bank in order to get this principle across as to how you handle this. Fantastic. It's a long time, isn't it? Well, I don't say that there's any big barrier there about it.

- 5 Let's go back and take a look and find out why this preclear couldn't assimilate this. In the first place if they assimilated the principle totally, without being able immediately to do it, the universe would disappear for them. And they're scared of this happening so they brace against it. All right.

Let's look at it then on the other side. Let's look at it on the other side. Supposing that they assimilated this improperly and messed it all up and got more and more engrams stacked in front of them, all of them misowned. Boy, that universe and their body and bank and everything else would just be getting solider and solider and solider. Actually, any preclear must be very, very well aware, must be well aware of this mechanism. They approach it with such diffidence. This is the double-barrel shotgun. This is how existence takes place.

When I tell you about this, I'm actually opening up a couple of great big gates and letting you take a look at one of the more interesting secrets of this universe. It's here because of misownership. It's all in *The Creation of Human Ability*, but the exact way to work it did not occur to me until about ten days ago, something like that.

Now, we used to have preclears that couldn't as-is. In other words, they could go over a lock and go over a lock and go over a lock and it just didn't disappear. You aware of such people? In the Chart of Human Evaluation you'll see a column in the original chart over here that says, "Don't run heavy engrams," and so forth. That's because the person cannot as-is.

Now we ask this person this, that, something or other about his bank and, you know, "Give me some things that wouldn't hit you if you looked at them," something on this order. And the fellow does this and he could do it and he'd do it and he'd do it and he'd do it and he'd do it and he'd do it, but there's no characteristic change to his bank, there's no change in the preclear. The person who cannot run an engram—this is the rougher case for us to handle. Well, that case is solved today. If a person cannot as-is things, if he doesn't change his mind, if he's unable to look at something like this, he is under some kind of a miasma of misownership. He is misowning his engrams like mad.

Now, I'll tell you the primary block. And that is why I talk to you about religion, not to upset you or to be funny. I talk to you about religion and such operations because it is the principal thing that upsets this. Everybody kind of privately knows that he should be responsible for all of his actions. He should take the responsibility, the authorship of all of his bad deeds, see? He must take responsibility for his sins if he wants to go anyplace.

- 6 Now, that's a primary block. And that will be a block in your preclear. You're running up against it all the time as you're working with a preclear or trying to teach him this. He knows very well that he shouldn't try to squirm out of being guilty. He knows how to get along in the courts of the world; he merely surrenders and says, "Well, I'm guilty. I'm guilty." And they let him off. Oh, the hell they do. They give him ten years!

But he knows kind of how to get along—he knows he has to "take the blame" for everything he has ever done. Now I said to you that as far as all the deeds of this universe were concerned, if you said, "I was guilty of everything that had happened in the universe," if you said this yourself, you see, "I am guilty of all the things that happened in this universe," you'd get into the most interesting things.

If you took on all of your own sin, you would get onto quite an operation because you actually are only responsible for about one over so many thousands of zeros, see? It's just some infinitesimal fraction which only approximates infinity. See? And if you say you're guilty of everything the body has done, it'll just stick you right in the body, *crunch*. And that is the primary operation—to get a person to admit the misownership of things. And that is operation number one.

Of course, there is another operation just above this, you have to get people on this one: "Obey the picture" [laughs]—I mean, but that's in the band of postulate.

The other is an operation. He really doesn't realize what's happening to him with this mechanism.

Only some infinitesimal part of the things he has done in his life—in all of his lifetime—are actually *his* causation, see? Some part of it is, see? But a larger part of it is not. And the restimulation factors don't belong to him at all, they belong to his body. In other words, the individual isn't carrying the germ, the body is carrying the germ—the pictures. So we get the restimulation factor is not owned by the individual at all. So if we make an individual responsible for all those deeds, as represented by those pictures, we'll throw *every* single bad picture in his bank into restimulation! And that's why people come to you all spun in with religion.

And the other misownership, of course, is God. They get the same effect if they said, "God is responsible for the whole works," or "Christ is responsible for the whole works." They get all the bad pictures, again, in full restimulation. Why? Whether the person did it or God did it or Christ did it or somebody else did it, you see, it's the wrong person, see, was assigned the ownership of these deeds or the guilt or the blame for these deeds, you'll get persistence and permanency on the part of these pictures. It is *any* misownership that makes them permanent. You got that?

And so an individual should take responsibility for his own pictures and also give responsibility for whatever made the pictures and he'll be free. And that's that.

- 7 It's the same goddamned operation, you'll be stuck with all your own acts then. You see this as backfiring both ways? It is equally untrue, "I am totally to blame" and "They are totally to blame." These things are equally untrue. They're both misowned, see?

"God is totally to blame." "I am totally to blame." Both those statements will wind the individual up in the soup—both of them, see? He'll be in bad shape right away, instantly and immediately. He'll throw all the blame pictures into restimulation. Why? Because he's given them a gorgeous misownership and, boy, do they now have permanency.

Let me let you in on something. Some of the things that happened to you were your mother's fault, some were your father's fault, some were your teacher's fault, the army did some of them, the navy did some of them, the government did some of them, the public library did some of them, books did some of them, you did some of them. But ninety-nine and ninety-nine one hundredths percent of the pictures involved with all the misdeeds belong to the body, not to you. And as long as we do not get the separation between the individual identity, you, and the identity *majeure*, the body, then the individual

keeps accepting all these pictures as his, which is a misownership straight on down the line. So short of exteriorization you don't get good As-iness.

Now, the individual who won't blow a lock (that's old Dianetic slang), who won't blow a lock, who won't blow a concept, who doesn't cognite, who doesn't change his mind about his case—you give him a week's process and you test him again, you know. And you give him another week's process and you test him again, you give him another week's process and you test him again—same test results. This individual is simply chronically misowning.

Chronically misowning, that's all that's wrong with him. And you can solve it with him if you can stay in communication with him. All you have to do is—just to loosen it up so things will start as-ising: “Just get the idea that the pictures own you and the pictures own your body and you own your body's pictures and your body's pictures own you.” And just various things of this character, just shifting his concept of ownership. Not even letting him look, you see, but just to have him get the positive statement, “All these pictures own me,” you see? And so on. Back and forth and around and around. The next thing you know he has come off of this stuck persistence, nonchanging ownership, see? He's come right off of it.

And you say, “All right. Now, tell me some things that you don't like about your father.”

And he tells you a half a dozen and he'll say, "Oh, well, hell—the guy, he wasn't such a bad guy."

Previously, the way he worked was this way: "Now give me some bad things about your father."

"Yak, yak, yak, yak." Two hours later, "Yak, yak, yak, yak." Two intensives later, "Yak, yak, yak, yak."

Do you see why? There's a misownership about Papa. It may be that it's just "My father," see? You know? Ownership of father may be so violent and so resisted at the same time that you've got a gorgeous view here. But you get him the idea of Papa—he was not *his* father—he did not own Papa, Papa did not own him. And these two misownerships all by themselves are sufficient to louse up and make sticky the whole early childhood bank. Just those misownerships all by themselves: my father, my mother, my child, my son, you see. That alone is sufficient to make stick the entire childhood bank. That's why people can't remember their childhood.

- 8 Now, if an individual keeps on saying, "My body and my prenats," in early Dianetics—oh, no! See? "My body, my prenatal engrams." He didn't get that

Note: In this section of the lecture there is sound distortion in the original recording.

body till the day he was born; the day the body was born, he got it. He was not part of it until he was born. Maybe he picked it up when he was two and a half—the body may have been two and a half, three, four, seven years old before he picked it up. That's a fact. So he goes on and says, "My prenatals, my body, my engrams," you see, in the prenatal area. *Harrb.*

It isn't the individual is weak at all, it's just that he is so misowning everything, you see? Both ways he's saying, "That which isn't mine is mine and that which I did, I didn't do and that which I didn't do, I did." See, all these conditions have to exist and when he's got them all thoroughly reversed in this fashion, you say, "All right. Now, at least we will run a lock with this guy, see? We'll run a lock."

"Now, tell me something about—well, tell me something about your last night's sleep and so on. You know, you had a good sleep."

He doesn't even remember. Why? Well, they're not his memories when they are. They're his memories when they're somebody else's.

Did you ever have a preclear sit down and tell you all about his childhood? Chatter, chatter, chatter, chatter, chatter, chatter, chatter, chatter, and he did this and he did that and so forth and he goes on and goes on and nothing is happening on the case. No change is occurring. No change, no change, no



change, no change. Yappity-yappity-yappity-yappity-yap. And I did this and I did that. And yappity-yappity-yap. And I did this and that and so on. Did you ever have this happen with a preclear and no change?

You know what's wrong? He's telling you his mother's version.

You get right down and say, "Now, do you remember these things happening or were you told they happened?"

"Oh, I—oh, as a matter of fact, my mother has told me some of these stories and I've gotten some of these stories from my father and I've gotten some of these stories from my aunts."

See, you've got a misownership childhood. Childhood belongs to Mama and belongs to the aunts and so forth. Of course, it won't as-is.

So if you want anything to change about an individual, you've got to put him into some kind of a condition so that at least some part of his engram bank is going to as-is. And if you put him in good condition with relationship to ownership so that he will accept those things which he has actually created (and so that he is willing to say somebody else created something too), why, he will get so that—it gets like this:

"All right. Tell me about your childhood."

"Oh, I had a pretty rough childhood. I . . . uh . . . so on . . . I . . . oh, I don't know. It wasn't so bad."

Therefore the biggest barriers on the track are two things: Control where ownership is used as a control mechanism. That's a hot auditing button. Religion—it's not that control is bad, by the way. There are two kinds of control: good and bad. And I really ought to tell you about them but of course we're running out of tape. (That's what's important!) [laughter] Want me to tell you about those two points?

*Audience:* Yes.

Think I'd better? I think I'd better.

We have two categories of control. One is control on a knowing basis which ends cycle. You got that? I mean, there's an end of cycle to the action being controlled. It's knowing control. A person knows he is being controlled. The person who is doing the controlling knows he is controlling. And it ends cycle, which is to say the direction and intention of the control is expressed and it does have a finite end. You see this now? That's a control. 9

Now, control itself is start, stop and change. So therefore, we could say there is a kind of control which starts, stops and changes with knowingness and intention with goals, see? And you'd just have well-run 8-C, wouldn't you? Snaps preclears right out of it. Isn't that odd? It's not damaging. This control is not damaging. You could even say it's good control to this degree: Do you know that where it is not exerted on an individual in his lifetime, where

there's no other factor seeking to control him (good control, see, knowingly with intentions, goals—nobody is trying to teach him, nobody is trying to make him a better boy or her a better girl), do you know that he's stuck on the track every time nobody wanted to work with him? Because time is change. Nobody wanted to control him. Nobody thought enough about him to work with him. Of course he really believed that if Papa controlled him then he occasionally should be able to control Papa, see? You know? But his intention was knowing, his goal, he had an end of cycle in view.

He said to Papa, "Let's go fishing."

Papa said, "I don't want to go fishing."

He says, "Well, it's a good idea to go fishing. I want to go fishing and you ought to do something I want to do once in a while. Now, let's go fishing."

Papa's saying, "Well, all right, goddamn it. I intended to do something else but we'll go fishing."

And they get out and Papa finds out he has a pretty good time and he comes back and he feels a lot better about it, you see? Why would Papa feel good about this? Remember, Papa has been controlled. Yet he does. The control itself made time. Change—changed locations, did things—from an exterior source. In other words, somebody else was owning the control and the environment

for a moment and it was a pleasant environment to own. So he has pleasant memories of this fishing trip when his son made him go fishing.

Reversewise, there isn't any reason why anybody shouldn't have a perfectly pleasant memory of childhood. It was a childhood which consisted—*even* if it were a childhood that consisted—he was broken out every morning at 6 A.M., his Pop stood him on his head in an ice-cold bucket of water, told him to get those clothes on and square around and harness up his own horse and buggy and, you know, also get to school and so on. Actually the fellow comes through, flying colors. And you say, “My God, anybody handled like this, see, you know, duress! Why, he'd be in terrible shape.” And we find a perfectly calm, upstanding guy, nothing wrong with him. Why? Knowing control. Pop had *no* idea that he was doing anything but sending that guy to school to grow up and become a credit to the family. Get the idea? He had a *goal* in mind for the child. He knew why he was starting and stopping and changing him. The child *never* had any doubt in his mind as to what the goal was. You get the idea?

And every time he said, “Do this,” he wouldn't suddenly say—and let's get over into the other kind of control—“No, do that. No, let's do something else. No, I've changed my mind. Well, what are you doing that for?” [laughter] Now we get the other kind of control.

There's nothing wrong with handling or booting around some other human being. Nothing wrong with it at all. As a matter of fact, you thrive on it and human beings thrive on it. Many a time when some guy has been a member of a good smart company or ship or something like that, he will look back on that fondly, you know, "That was good. That was fine. Yes, sir. Man, we sure got hell kicked out of us, you know, and it's fine and everything went along smoothly and . . ." you know. So much so that I became very curious in the war to find that there were some guys around who were called military martinets and their ships were a scrambled mess. But there were some guys around who were tough. Tough, you know. "My God," you say, "why is everybody on that ship where that captain is so tough, why are they all happy? You know, why is that ship running well? You know, why doesn't he have some psychotic breaks in his crew? Look at what he does. I mean, he found one spot of rust on one gun and put a guy off liberty list for three weeks, which is illegal. Oh, people on that ship couldn't possibly be happy. That man is a beast that's running that ship. He must be!"

"Now, here's a good ship over here. Captain is kind, crew wants to do anything, they do it. Things lie that way, that's the way they lie and everybody should be happy. The captain is always going to bat for the boys, buying them new baseball gloves and everything." And everybody on the ship is *blaaaah*.

Things falling apart all the time. And yet the men would just swear by this guy and they'd tell you what a fine guy he is. And they all kind of know it, but they're unhappy. And one of these tough ships comes alongside—all spark and *forte main*, see, just nothing but raw force—and guys will ask to get transferred to it! This is idiotic, isn't it?

Does man like to be handled sloppily? Does he like to be not handled? Just get that concept of being not handled, this supersaccharine skipper, you know, all for the boys and everything and never force anybody to do anything and it's all going to hell. These men like to be handled that way? No, they don't! That's not handled or just left alone and neglected. Do men like to be left alone and neglected? No, they don't. Do children? No, they don't. So much so there's a process that you can prove this by, by the way. "Get what your mother wanted to change about you, what she didn't want to change about you, Father did want and didn't want to change, other members of the family, people that you were around—until you finally hit the weak one who didn't want to change you in any way, who didn't want to no-change you, you know, didn't want to leave you—didn't want things unchanged about you." Either way and you get, "didn't care."

And there you find a guy stuck and there you will find exhaustion and weariness and upset. This was a person who was dragging his heels. He was

making no time, see? This other individual was making no time for the kid by changing him. Kid has to have the rights to change the other person too, you understand. But both ways or not, change is better than no change and a determination to change people or things is very superior to just, "We'll let them all go the way they want to go." Men drop dead from that. It's what kills men.

Now, this may sound odd to you and I invite you to run it as a test process. Get it run on you sometime, you'll be amazed. People who wanted things changed about you, see? "Get some things your mother wanted changed about you," "Some things your mother wanted unchanged about you." "Some things your mother wanted changed about you," "Some things you wanted . . ." then other people, till we get some weak, floppy, wishy-washy, sweetness-and-light universe that was in the vicinity, see? And you'll just go *yaaab*. Oh, no! Goo!

It's a horrible thing to fall into because your body's stuck at that point on the track. There's no pictures, there's nothing to resist, there's nothing certain about it. See?

- 11** So we get what bad control is. Bad control is start, stop and change without intention or goal. And no end of cycle.

Now, most everybody objects to being controlled in this society today—he says it's a very bad thing to be controlled, so much so that he objects to controlling

anybody else around him. And the society is going to die if that doesn't alter. There isn't any reason why you shouldn't be able to, perfectly willingly, on the principles of good control, see—start, stop and change with intention, good goal and end of cycle. You understand? Shouldn't be any reason why you wouldn't want to exert that control or why you actually would object seriously to something exerting that kind of control on you. It would be so different and novel that you would be surprised—if you don't mind 8-C run on you. All 8-C does is substitute good control for a background of bad control.

Now, life has handled the individual in this fashion. This is life, see? “All right. Now, go over to the wall—uh, the door. Yeah, now touch the floor. What are you standing in that position for? Now, come over here, come over here now. What are you doing walking across that rug?”

How would you like to have an auditor that ran 8-C on you like that, huh? It would be pretty wild, wouldn't it?

Well, that's chaos. And that is the anatomy of chaos. And bad control—the definition for *bad control*—is the same definition of chaos. They have the same definition: start, stop and change without causation, no end of cycle, no intention or knowingness, no goal. And that's chaos. And so control can pass over into chaos—the difference is life.



Now, we take an individual and he gets you to go over and touch the wall. And he's okay, he touched the wall. "All right. Let go of it." "All right. Now, let's walk over to this other wall." "All right. And let's touch it." "All right. Let go of it." And the guy is all nerved up for this horrible bad control to turn up, see, chaotic, you know, and it doesn't occur. We keep completing cycles-of-actions, the guy is knowing, his intention, his goal is to make somebody better, it goes right along very nicely. And the next thing you know, why, the preclear is perfectly willing to obey orders, he starts handling his own mind, he starts handling things around him, he starts being more confident. Why? Because he's found that control—and he hasn't articulated it to himself—but he's found control has two categories: one category would be good control and one category, bad control. He was as bad off as he thought all control was bad control.

- 12 The primary identification which can drive a preclear into the deepest dregs of insanity is identifying all control with bad control. And when he does that, he won't even control his own body and that is insanity.

Now, by theory—by theory this is very nice, this is very glib, but the oddity is it's a lot more than theory. This works. This factor of control run on a case and introduced into a case and introduced into life is highly functional. It works. If you're going to get somebody out, you're going to have to solve his identification of good and bad control as all bad. See, he's got good control

and bad control and he's got them squashed right together so all control is bad, see? So, he won't control his body. Why won't he back off from his body? Because he knows he's having a hell of a time controlling that body anyhow, see? He won't get off from it.

Now, this works in processing. And whenever this factor has been used in processing—and it was used very spectacularly last week—but whenever this process is used, of control, and associated with exteriorization, people exteriorize. Every time you straighten out this business of good control and bad control with a preclear by 8-C, you get case gains. And if you, analytically and knowingly, could straighten these two things out and realize that force or a method of control has very little to do with it—what *is* important is *start, stop* and *change* with knowingness, goal and end of cycle. We know control is going on, starting, stopping and changing is going on knowingly, the person who is being controlled *knows* he is being controlled, the person who is doing the controlling *knows* he is doing the controlling and when an action cycle is started, it is finished. It's going toward certain goals.

Life becomes tenable, life becomes livable under those circumstances. It only becomes unlivable when it goes over into chaos and that's start, stop and change without knowingness on the part of one or both parties, no end of cycle, change occurring before end of cycles can be reached and no goal.

Just *yaaaaah*, tumble on and on. That's bad control. Control itself is not bad, you understand. You can't say start, stop and change is bad or good. You cannot say start, stop and change is bad or good. It is simply start, stop and change. It is action. It's motion. It's time. It's life. Start, stop and change.

- 13 All right. What then is bad? It is whether it is being done knowingly or unknowingly. If it's done knowingly, you've added some good factors into it. Unknowingly, there's the bad side. Whether it is being done with goals in view or with no goal in view and, believe me, control for the sake of control is no goal in view. You know?

By the way, you'll never see a smooth control just for the sake of control ordinarily. You don't see a smooth control. You'll see a jerky and erratic control whenever you have one human being controlling another human being just to control another human being. It'll be erratic. And good control finishes its cycles-of-action and bad control never completes one. The worst control there would be just would never complete a cycle-of-action begun. And the end of that would be entire and complete chaos.

So if we could split these apart, we would find that even the insane would get sane, if we could split it apart in the person's mind. This insane person has believed control was bad, control was bad, control was bad, control was bad until he himself stopped controlling his body and now it goes into all kinds

of erratic motions and erratic yap, talk, bank—it's just running wild. It's out of control, pictures are being presented, hallucinations, ownerships are all haywire, out of control. And we say that person is insane. And that's what an insane person is.

If you want the basic definition of *insanity*, that's it, it's a person who is out of control. And the anatomy of the philosophy which leads to that condition is to believe all control is bad control. And if you install this—there are guys around who try to make control so painful, so arduous, so pointless, so obsessive that everybody will then at last believe that all control is bad control. And when they believe this, they lose control of their bodies and they go mad. And you get a psychotic society when you've got that. If you've got a whole society where we all ought to let everybody go on just the way he wants to go and so on, and there's nobody ever going to interfere with anybody else even vaguely or control anybody else in any way, shape or form—wind up with a bunch of psychos. That's an interesting fact.

So you want to know how to handle a kid. Doesn't matter much how tough you are with a kid. Of course, you violate the A corner, the affinity corner, of a triangle too much with a kid, you'll get a repercussion. You violate C too much, you'll get a repercussion, too. But it would be much better to be very stiff with a kid, as long as you completed every cycle-of-action you gave

him, than to neglect him and just say, "Well, he's a good kid. Let him do what he pleases." That's the wrong approach. The better approach would just be to be stiff with him, tough with him. And the best one would be to control him on a two-way basis. Let him control you occasionally, you know? And do it with good ARC, do it knowingly, push him toward goals. He hasn't got any illusion about the goals you're pushing him toward. He knows what they are, you know what they are, and when you tell him to do something, let him complete that cycle-of-action.

You can ask almost anybody, "Which of your parents would you rather have run 8-C on you?" If this person is an auditor, he practically collapses. Usually he says, "Let's see, my father. Yeah, my father would be much . . . No! Let's see, my mother. No, my mother, of course, she . . . She wouldn't ever run 8-C on me." And the most horrible tiredness is liable to come over the guy if you've run into, in his mother, a no no-change case, you know, no alteration or control.

All right. Now, these factors together are very, very important data for you as an auditor and the difference between well cases and not-well cases. Now that I've got this data and working this data out, I'm busy working out faster methods of running this data. I'm going to have to ask you to take your sights down—particularly I'm talking to you staff auditors—take your sights down

from a 25-hour intensive. Let's have the guy in good shape at the end of 5 hours—good shape at the end of 5 hours, Operating Thetan at 25.

Thank you very much.



# MEANINGFULNESS

LECTURE 8

DISC 9

A LECTURE GIVEN ON 7 MAY 1955

122 MINUTES

**T**hank you.

Come on in.

That's David.

You know, animals can see mock-ups. You know they can?

If you want to do something very interesting sometime, why, see a dog or cat sitting there minding his own business and throw up mock-ups of the opposite species in front of them. He probably won't get very violent. He'll probably just stand there and blink or back up or something. If you're real good at it and if you can make him think he now owns it, why, he will get himself into a wonderful state.

2

The subject of today's lecture is research materials accumulated during the last fortnight.

Now although in the HPC we have you nailed down to a schedule of rather precise processes, nevertheless that's no reason why we shouldn't give out with what's going on.

The actual fact of the Six Basic Processes is that if an auditor cannot do these processes, if he cannot run them successfully on a preclear, then I can assure you utterly that he can't run any process on anybody. You see this?

Then it wouldn't matter how much research material he had. He could have his notebook crammed with it, his head crammed with it and he would find he merely had a crammed preclear.

You should see this very clearly that what we call the Six Basic Processes are more or less the six fundamental ways of running somebody. And out of these fundamentals, we get all sorts of ramifications. It's probably not occurred to you that the entirety of Route 1 is Spotting Spots. Probably not occurred to you. But that's all under that one heading.

Now, an auditor who can sit down with a preclear and handle Two-way Communication with this preclear, either with the preclear knowing he's in session or not knowing he's in session, is going to be very successful in life.



That I can just guarantee you. He will be successful. Furthermore, he will save an awful lot of time. He will.

Yet this is the most fundamental of processes. It involves the simple basic mechanics of communication. And when these are obeyed and when one forces the person he's talking to, to also hit this groove or inhibits him from hitting some other groove, you might think off-hand that we have violated his self-determinism. Listen, if you have any trouble with Two-way Communication with a preclear, you can ask this question immediately—or the human being—you can ask this question immediately: What self-determinism?

So you sure as the devil better inhibit or enforce something. Otherwise just you are sitting there. You get this? So you put him into the lineup on Two-way Communication, knowing your most basic process, and what do we get?

We get actually a fundamental of exchange of ideas. And here we have two human beings and what do you know: some ideas get exchanged.

But let's say he didn't fall naturally into Two-way Communication. Let's say he's a banker, an Internal Revenue collector, actor, radio announcer. And you start in and do you know that you might as well go sit quietly in the park and watch the pigeons? So far as exchange of ideas is concerned, you might just as well. It would be a better use of your time. Because there aren't any ideas being exchanged or, of course, transmitted or received. Now, you can sit

there and transmit all the ideas you want to. They're not going to be received, because this individual is unable to receive if he cannot follow a two-way communication. You should see this as an elementary fact.

- 3 If an individual can follow two-way communication, then the two terminals involved are going to exchange ideas. And if he can't, then no ideas are going to be exchanged. I mean, it's just as elementary as this.

So it's a question of: Why talk? And what do you know? Let's say you're talking casually, oh, let's say, somebody at the Big Shot Loan Company, and you're talking to this fellow and you're trying to tell him that you're going to pay your installment in a normal course of human events. And he's talking. He just keeps talking. Threatens you he's got a writ of attachment on your car and he's going to foreclose on your wife and he just keeps talking. You know, you might as well just get up and walk away?

Why? Because ten minutes after you've gone, the probability is he will only have a very dim idea that you've been there, you see? So why put in a conference on the matter.

Now, I very often regulate business conferences on this basis: somebody says we want to talk to you about so-and-so. There was some character named Ketchum. Obviously named Ketchum—I give you three guesses what outfit he was attached to. Selective service! (They call it “selective service” out of

sarcasm.) And this fellow Ketchum—and I'm using, by the way, his right name because anybody who would attach himself to this organization—heh!—he's not out of communication, he's crazy.

So this character wrote in the other day to the Church of American Science and he wanted to know something of the past and so forth of one of our people. And he wanted a full report on him. And he wanted a representative of the Church to come right down and see him and tell him all about this. In other words, he asked for the particulars he wanted to be written to him in a letter and then he asked for somebody to come and see him. He asked this of an organization which is only partly interested in this person. Now, just looking at the letter and the request (rather, demand) and so on would tell you at once that there was no use going down and seeing this man. He sort of has to catch a mock-up. You'd look at his name and you'd know that. So a mock-up has to walk in. This is what he's dramatizing. And if a fellow by the name of Ketchum would get himself mixed up with selective service and not see the funny joke connected with it or, for the sake of his social reputation, wouldn't have enough sense to stay away, he's not in communication. So why go see the man?

Do you know that you could actually do this: you could write him a letter and thank him for the interview.

Now, you have to be able to look at people and tell whether they're in communication or out of communication. You have to be able to adjudicate whether somebody is going to inhibit or enforce communication on some other design than the exchange of ideas.

Now, it's all right for you to inhibit and enforce communication because you believe there ought to be an exchange of ideas if two people are talking. And this is new and novel.

The person who is unknowingly, unwittingly, dramatizingly enforcing and inhibiting communication has no slightest idea of the exchange of ideas. This is one idea he doesn't have. He is probably there to enforce his ideas upon you or to enforce an inhibition of your ideas upon you or something of this character. There's not going to be any free interchange.

It's quite interesting that two-way communication plays such a vital part in creative functions. Every once in a while down in Hollywood, somebody will assign you a co-writer. Somebody is supposed to step in and give you a hand on a script or something like that. And if it's some nephew, uncle, distant relative of the wife of the producer or the director, well, you know what to expect: a guy is going to walk in who's out of communication. The very funny part of it is, is he will not be able to pick the story up off of the written pages of paper in order to revise it. He does not see or assimilate the story with

which he is confronted. So there is never a conference about this story. There is a story conference, but before you've gotten through, you will have talked about eighteen or twenty or sixty different stories, none of which have any relationship to the story you're operating on.

All right. They send somebody over that somebody in New York hired when the front office in Wall Street weren't looking—somebody who was a writer, a novelist, a playwright, who's a wordsmith. And he comes over and he sits down and he says, "Well, let's see what this is all about." And he takes a look at the script. He picks the story up off the script. He starts talking to you about the story. A very, very funny thing occurs: it gets to be a better story. It just can't help but get to be a better story because there are two beings communicating on the subject of this story. And if these two people are in communication, it becomes a better story. It's just as inevitable as the fact that the AEC is going to go on blowing off bombs for the next 180 years. Just as inevitable as that—there's going to be a better story. If the person they send you is out of communication, you're going to wind up with a worse story. Now, there it is in the field of creative arts.

We take a lawyer, attorney. Sit down, gab-gab, walla-walla about something or other. If this man is actually in good communication, you will wind up in a better legal position. If he is in bad communication with you, you will wind

up inevitably in a worse legal position. And this, again, is as inevitable as the fact that all atomic physicists will go mad. [laughter]

Now this, then, to a person who wishes to succeed in life is a vital piece of information. It is even more vital than how you make acquaintance with a blonde or a good-looking boy. The modus operandi of that is all secondary to talking to him.

- 4 All right. If you are one of that very small minority who are not bent, in the next day or so, in ruining everybody and everything, if you're one of the small minority that believes that life could and rather should go on, then, be certain of this: that when you subject your work, financial, legal or any livingness position to a noncommunicating terminal . . . We go in and we ask an attorney, you see, for an opinion and when we go in, we say, "How are you?"

And he says, "Isn't your name . . .?"

And we say, "Well now, we want to take up this matter."

And he says, "Just a moment, I have an appointment to cancel."

And you say, "The name of the case that I'd like to take up with you is Casey and . . ."

He says, "Let's see now, my clerk was recently discharged and we will have to get the typist in there to see that—if she can't take some notes about what we're going to talk about."

Look, do one of two things. Either run, don't walk, to the nearest exit or take this boy and put him, actually practically with duress, into two-way communication with you—one or the other. If you're good at handling and creating and bringing into existence two-way communication, you will be able to actually bring this person into two-way communication long enough to get an interview over with. Not that he'll do you a great deal of good. But if you don't, why talk to him? Because you haven't got any other chair to sit in? That would be the only possible reason.

This is an interesting fact, that you in this lifetime have to associate with, handle and be in continued connection with a number of people who are not in good communication. And there won't be any way for you to sidestep that association—just because it happens to be slightly in the majority in the society.

You go on a fishing trip. You want to have a nice fishing trip. But you went with Joe and Joe brought Bill along. And you didn't know Bill and there's Bill. And Bill has packed two bedrolls and a number of cans of pâté de foie gras but has not brought his fishing rod. It's just inevitable that this sort of thing is going to happen. You should then know what pursues from this immediate situation. Left to his own devices, Bill is going to lose the canoe and collapse the tent on the fire. So it isn't entirely safe to neglect Bill.

But do you know that if you were real good, if you're real good, you knew two-way communication very well—in other words, if you're a good sharp auditor—do you know that you could, not really by processing him at all, you could kick him upscale so he'd stay there artificially for two, three, four, five days, however long you're going to be gone. And then let him come back and collapse. You actually could do this.

- 5 Now, it's very interesting. A staff auditor the other day got in front of somebody who was going yap, yap, yap, yap, yap, yap, yap. This poor—two preclears, man and a wife—and this poor guy had been pounded with an obsessive outflow for the last fifty years and wondered what was wrong with him. And the auditor who was auditing the girl was having a very rough time because it was just constant, continual outflow. No communication involved here, you see, just yap, yap, yap.

So what did the *guy's* auditor do? He shut off her compulsive outflow as long as he was auditing the husband. How did he do it? He got right in front of her when she was doing all this talking—right in front of her, got in her line of sight and tracked his face with hers until finally she couldn't avoid seeing him. And held up his finger like this—she was still going—and held up his finger like this and said, “Good!” [snap] Outflow shut off for the first time during the intensive. And she sat there and all of a sudden looked rather satisfied.



Things went along a little better. I could tell you a lot more about it. The case is far more complicated than that. But I just wanted to give you an idea.

Many a time an auditor sits there and he says to the preclear, "Good. Good. Fine. Mm-hm. All right. Good. Fine." And thinks he's acknowledging! Well, he must have been, along with so many people, in bad communication for such a long period of time that he is in complete apathy about people receiving his acknowledgments, because he just isn't noticing that the preclear is not receiving his acknowledgment, see?

What is an acknowledgment to this person? Maybe being run into at twenty-five or thirty miles an hour with a heavy car. He'd know something was there. Maybe being kicked suddenly and viciously. Maybe being shot. All these things would be about the first real level of acknowledgment. This would be interesting, wouldn't it? I mean, you would get his attention that you had said something. This is a fascinating condition of affairs. Very, very fascinating when an auditor thinks that it's only necessary to say yes and no.

Well now, I don't advise you to run into your preclear with a heavy car. I don't advise you to do a lot of things. But you certainly had better make sure that your acknowledgment is hitting home.

Now, I had an interesting example of somebody the other day. I told him to come to work and told him what I wanted to do and I let it slide. He gave

me an acknowledgment and at the moment I thought, "You know, that sounds kind of funny. I mean, that's a sort of a hollow ring and there's a kind of a wild wander in his eye." But I was very rushed and I did not follow it through. And for not taking off one minute there to get an acknowledgment—to *get* one, this time—I lost about three hours of work two days later, because he didn't appear and had forgotten it.

I have asked a person as often as three or four times, "Did you hear me? Did you hear what I said?"

And at first the person says, "Uh-huh." You know? "Uh-huh." And then says, "Well, yes," thinking, "My, here's somebody that sounds angry because he's repeated something." (Definition of anger.) And then the person—all of a sudden, look at me rather penetratingly and nearsightedly and say, "Hey, what—what were we talking about?"

And then go through the instructions again very carefully and then say, "Now, did you hear that?" Person . . . You've got him up to a point where he's slightly listening. Go through the instructions again.

And somewhere along the line, the person will give you a very clear-cut, "Oh, sure. Yeah!"

Do you know you've stood right there sometimes and told a service station attendant, "Now, I want the radiator filled and I want the tires inflated and there's a bad spark plug."

And he said, "Okay. Yes, sir. Yes, sir. Yes, sir. Yes, sir."

And you went away and you came back and paid for it. Only you didn't have it. He was thinking about twelve other things—there was no exchange of ideas.

So you run into two-way communication every time you turn around in life. So don't relegate it just to auditing. All right.

Unless we have a principle of that kind in mind, unless we understand that communication is the disintegrator of barriers and the creator of space, unless we understand its formula thoroughly in handling *Homo sapiens*, we wind up by not handling him. We wind up by being handled by him. Simple as that. So that any new process, no matter how super tailor-made, no matter how aptly it fits the computation of this case, any new process is built on the solid foundation of communication. And with that factor absent, why run it?

You know that Dianetics and Scientology and all the new research material, from time to time—a lot of new research material and so on—suddenly found

to fail in a number of cases. You know, here's a number of cases still around and it's failed on these cases. It's an oddity, isn't it?

Do you know what we did not too long ago? We got some of these guys on whom all these new processes had failed. And you know what we did? We set them down on an E-Meter (this was some months ago), we set them down on an E-Meter which told on them. [laughter] And they had yet to run the process given by any auditor anywhere. Very interesting.

There's a little girl was here for some time for processing. She got better toward the end. But the auditor who was auditing her at first was going uphill against this kind of thing. This wasn't the type of process being run on her. All right. But, "Get the idea, now, that your father isn't here."

The girl's response to this: "I don't like Father." See, it was her mental response. She would say to herself, "Well, I don't like Father."

And the auditor would say, "Did you do that?"

And she'd say, "Mm-hm." That was the history of this case hour after hour after hour after hour: auditing going down the drain.

Why? Nobody had established the two-way communication factors of this case. And nobody had established whether or not she could duplicate. So you look way up the line up there. Furthermore, this person was incapable of thinking a thought. This factor hadn't been established: that this person

couldn't think a thought, then what on earth use was it trying to give the person a thought to think? This was what must have been happening day in and day out for ages. Everybody and everything giving that person a thought to think, that person never thinking the thought, see?

So we take those Six Basic Processes, we find out Problems, Solutions, that sort of thing in that category, is simply the process of thinking a thought. 8-C is the objective reality of existence. Duplication is the ability, actually, to do the same thing twice. If he can't do the same thing twice, how in the devil could he ever hear anything you said? See, it was done once when you said it, to register it he had to do it the second time. If he can't duplicate, he doesn't register it. And there you get the breakdown of communication. So all these factors are stretched out in front of him.

No research material—no matter how smart, clever or upsetting it has been in the hands of an expert auditor to cases that were recalcitrant—is of any use or value to you of any kind whatsoever if you do not know your Six Basic Processes.

Now, back here in the university—ha! (I always have to add that on. You know, Korzybski used to have the quotes, you know. You sort of held up your fingers and put a quote on either side of the word. That was a cute trick.

Well, I have just invented one and that is, "Ha!" And that means "sick" or it means, "Oh, yeah.") University—ha!—of Chicago. [laughter]

Well, some of the jokers back there released a bulletin not long ago to show you they were right up to present time and they said that there were vast claims made by Dianetics for its efficacy in handling cases. So that the psychology department—ha!—of the university had undertaken to give a great number of people Dianetic auditing and discovered there was no results of any kind.

Now, the great oddity of this was that although it was very specific in laying out the claims of Dianetics, it was not at all specific and was indeed very vague on the subject of who did the Dianetic auditing, who was it done to, what period of Dianetic auditing over what period of time? Who did the psychometrics? But being, of course, the psychology—ha!—department, it naturally could not follow an experimental design.

Now, what value is this remark?

Well, actually, it has no more scientific value than this gimmick I have just given you of "Ha!" See? See, it has no value. And yet they come forth and they regurgitate a lot of stuff and so on.

Because Dianetic auditing cannot exist—although the psychology departments believe that anything can exist without one—Dianetic auditing cannot exist without the presence of two minds. It has to have, perforce. Now, all right.

It can't exist without the presence of two minds—we must then recognize that both of these minds must be intent on Dianetics, not something else. You see? If they're really doing Dianetics, then they're intent on Dianetics; their attention is on Dianetics in order for there to be any communication on the subject between auditor and preclear. And when we don't mention who the auditor was or where he was trained—uh-uh. They *never* did the experiment! And in keeping with psychology—ha!—departments, they just lied like hell. See, they never did such an experiment.

But the fact of the matter is, is you could not have such a thing as Dianetic auditing in the absence of an auditor. Now, please get this real straight because this is right straight. It sounds so simple when it is so damned fundamental that you're going to miss it time after time.

Scientology auditing cannot exist in the absence of an auditor. Just can't. 8

Einstein's formula may be a wonderful thing—I direct your attention to the Prelogics of Dianetics—Einstein's formula may be the most *amazing* thing you ever heard of in your life. And left out here lying wide open as a book on the desert to be read by horned toads would be completely meaningless. There's no mind present to be part of the formula. The formula is only alive at that—times when it's associated with a mind. That's an oddity. But that's also

true of mathematics. It's true of any scholastic subject and is particularly true of life. Life is meaningless in the absence of Life.

All right. Now, that sounds like a cliché practically. I mean, it sounds like something that's very pat and redundant. But the truth of the matter is, is life is meaningless in the absence of Life. And if you'll just say that—an abstract subject does not exist in the absence of a mind to be part of the subject. The subject is only as live as long as the mind is concentrating on it and has given its attention to it.

The only thing wrong with any of your preclears, if you want to get down to a terribly fundamental fundamental, was simply that he finds everything meaningless and kind of unhappy. You know? Or he finds a lot of fields unhappy or upsetting to him or boring and no longer is he on the *qui vive* about life.

He remembers with what vibrance he wanted to paint those beautiful cover girls, you know? He remembers there when he was twenty, twenty-one going to art school—and cover girls. Boy, oh boy, could he paint girls! *Whsb, pshew.* And life has gone on and he remembers vaguely that there was something like that and he felt better about this whole subject than he feels now. Felt better about it—he doesn't feel good about it now.

He will tell you life doesn't have any meaning to him, you know, anymore. It's not as significant. It is not as serious, it's not as straight down the course



at 180 miles an hour. I mean, that's not the way life is anymore. Life is, you know, [sigh]. That's how life is. Why? He's living it in absence of Life. Life hasn't any meaning at all, if no Life is present.

And if he has cut down the amount of livingness which he is willing to experience, then he's cut down the amount of meaningfulness that life could have. And life could get as empty and as pointless as Einstein's textbook lying wide open—I don't know if he wrote a textbook or not, but somebody probably will someday and, boy, will that be a mess—lying out here on the desert wide open with a horned toad sitting on it.

That of course, I think, is the ultimate goal of nuclear physics: to put all of its thoughts into the possession of a horned toad.

Life is, therefore, as meaningful as Life is present. Things have as much meaning as one is alive. This is so completely idiotic that you would miss it continually. And so although I have given you a very large prelude to the amount of auditing, research and investigation which has gone on during the last couple of weeks, it's all very germane. Because this is one of the most interesting fundamentals which I have turned up with my little tin shovel. Fascinating thing. **9**

What the devil are you doing? What are you doing? What is your preclear doing?

You're taking meaning out of life, meaning out of life, meaning out of life, meaning out of life. And then just to make sure that you get a stuck flow, you're taking meaning out of life, meaning out of life, meaning out of life. And just in case this doesn't jam a ridge up in front of your face, you take some more meaning out of life. You let life tell you whether it is meaningful or not. And it is as meaningful, it is as meaningful as you are alive. And it is no more meaningful than that. And if you've been shot often enough or caught on other types of one-way flows into you often enough and long enough, I can assure you, you won't be very alive.

So here is one of the most fundamental crossroads there is in the field of the mind: Communication, given meaning of its own formula and given the presence of your aliveness, can actually relay and exchange ideas. Absolutely fascinating. I mean, you take the modus operandi of Life in the exchange of ideas—which is communication—and you are sitting there alive and what do you know, the person you're talking to will come up Tone Scale. You gave them a shot in the arm.

How did you give them a shot in the arm? By being alive! And if you're alive, life has meaning. And if you're not alive, it doesn't have any meaning. And if life hasn't any meaning to the person you're talking to, all you've got to do is to make sure that he at least receives some live ideas in communication

and he will be more alive and life will have more meaning and he'll come up the Tone Scale. It's just as easy and stupidly simple as this.

Communication is that hypodermic needle—one of its uses—by which the dead can be made to talk.

Now, this becomes a very interesting thing to the auditor. Here's the auditor and he lets his preclear continue to violate the Two-way Communication Formula. He lets his preclear violate it hour after hour after hour after hour. And you know what the preclear will do? He'll either remain static or he'll wobble upscale an eighteen-thousandth of a point at a time.

Why? How would you like to run a train between here and Pikes Peak with no rails? Just direct overland route—no rails. You got the engine, the cars and so forth. Now, we're going to run this train from here right straight to the top of Pikes Peak and we're not going to build a single section of railroad. **10**

Now, it's really not that the auditor is sitting there by some necromancy actually using a bicycle pump, you know, to pump this preclear up. But let me assure you that if you didn't pump him up somewhat, he couldn't be pumped up at all. So it's actually a legitimate part of the operation to put the bicycle pump to him. But the fact of the matter is that running the train is impossible without some rails. Putting a bicycle pump on your preclear is impossible without a hose and a connection. Beefing him up isn't possible unless you yourself make

sure that the railroad of two-way communication exists. And then he'll be able to accumulate some meaning out of life.

All of the various formulas and anything else in Scientology are liable to become extremely clear to him—not necessarily because you were telling them to him or not necessarily because you were pumping him up. But he's being confronted by the modus operandi of exchange and communication and there are two terminals present here and so life will begin to have more meaning.

Now, what do you want this fellow to do, this preclear over here? You're saying, "All right. Now, give me some places where your mother isn't having kittens." And you want him to realize at long length that his mother is not anywhere around and never did have kittens. And on this vast cognition you suppose that he is going to improve. Well, this is a perfectly reasonable thing for you to suppose as long as you know something else: that he will cognite—he will have a cognition to the degree that he is alive. And he will be alive to the degree that he feels safe to continue in communication with existence.

And out of these factors we unravel one of the knottier problems of Scientology which is simply this: R. The R corner of the triangle. You have to process to the level of reality of your preclear. And if your preclear does not get up to any level of reality, he gets up to no cognition. You know that you

can run a process until the communication lag is flat or until the preclear gets a cognition. Of these two things, the best one is cognition. Finally the preclear sits back and he says, "Ha-ha, you know, that's something I discovered here, completely independently. You know, my mother's nowhere around here at all! Ha! What do you know. And she never did have kittens either!" [laughter] "Well, well." See, cognition.

What's cognition? That is aliveness. That is the meaning in life. And there is as much meaning in life as there is life and aliveness. And there's no more meaning in life than there is aliveness. **11**

So you wonder why this fellow is sitting over there being stupid. He isn't being stupid because his space has collapsed. That's a manifestation of his stupidity. He isn't being stupid because he has a large number of engrams pushed into his chest. That is another manifestation of his stupidity. He isn't stupid because he can no longer handle force. That is a manifestation of it.

He is stupid because he doesn't believe he had better be alive. And that's how dumb he is. That's all there is to it.

There is one mechanic only that fits into this scheme—one mechanic only, from which we get a series of mechanics, of course—communication. This one mechanic of communication fits very intimately into this scene because

the individual convinces himself of his own aliveness to the degree that he is capable of communicating and being communicated to. And that's how alive he thinks he is. It's just as simple as that.

But let's look here a little closer at it and recognize that this preclear's communication, somewhere along the line, became upset and fell down on one of the fundamentals of communication, which is the stuck flow. If you have a communication line which is going always in one direction, it will eventually force itself to go in that direction and then will *stick*, forced in that direction. And then it will invert, far less powerful, and will backfire on the same line. But this one-way flow is a stuck flow. Wherever you have a one-way flow, you have a stuck flow.

For instance, Scientology, right now, would be a stuck flow if you didn't write letters, if you didn't report cases, if you didn't contribute your ideas and your thoughts, your activities in organization, if I didn't know about them. If I didn't have auditors' conferences and things like this, it would get to be a stuck flow. But it's not a stuck flow. Otherwise by the usual rule of somebody researching and doing something on a fairly independent basis, my communication line would have been stuck solid about two years ago. They're not only not stuck solid, they are having a ball right now.

I have been continually experimenting on how to make these communication lines more effective. And I tell you, a fellow worried with a stuck flow doesn't do this.

Now, here we got a stuck flow, one-way flow. All right. This one-way flow will eventually cave a person in. Let's get the idea that people start shooting at you. Whether they hit you or not, if they shot at you long enough without you shooting back at all, you would get into a total belief that the totality of life was composed of people shooting at you. If they shot at you long enough—this would be your totality of existence.

Now, here's a fascinating thing. Here's a very fascinating thing. Where you have an individual, then, being subjected continually to a stuck flow and never opening his mouth in the opposite direction—never giving back an opinion, never saying anything, always in one place more or less, really not doing anything with the shots—you will get an individual up to a point where he has accumulated actual ridges, all the vectors of which are pushed in against himself. You want to know what's happened to some of these people who have all these ridges out in front of them? Well, that's what's happened to them.

Now, there are people who have ridges the opposite direction. You'll occasionally see a very thin person and you'll say, "Isn't it lucky—this person couldn't possibly have a ridge!"

Oh, you've made a mistake. His one-way stuck flow, ridges are outflow ridges and they're way out there. Get the idea? They're stuck on the target that he was shooting at so long and obsessively. Now, he thinks livingness is shooting at this target.

And the other person who has the incoming flow thinks that livingness is being shot at. That's livingness. Oh, but it is a livingness in violation of two-way communication, so therefore his aliveness would be very poor, so therefore his meaningfulness would drop, wouldn't it? And he would be stupid.

You could actually instruct somebody in stupidity. You could talk somebody into stupidity. You actually could. One, you wouldn't let him ever use his mind to observe anything you were teaching him. Two, you would never send him into any area where the material you were teaching him was being used. Three, you would never at any time let him reply to the Instructor in any way, shape or form. Modern education! And a fellow after a while sits there, *gaah*. And the object of all this is the Instructor or the Board of Examiners or somebody in the university is supposed to be able to come up and say, "Give me the vector formulas."

And the fellow is supposed to say, "Yap, yap, yap, yap, yap, yap, yap."

I don't know why they're asking this fellow though, because they've got it in a textbook.



The only possible use an individual would be to himself and to those around him would be his aliveness. We can build all the machines we need. 12

Now, here we have the fascinating thing then of educating people as entirely opposed to making people smart—be entirely opposed to this. Educating people would not necessarily make them successful people because they would cease to be successful the moment the machine, a part of which they were a cogwheel, went into any inaction. Or supposing somebody modernized the machine, you know? This is a bum deal.

All right. So your individual is actually as valuable as he is alive. And he is as happy and he is as comfortable and he is as competent and he is as intelligent as he can put meaning into life and accept meaning from life without qualms. Get that: he can put meaning into life.

Now, I've discovered a lot of things in the last two weeks. Actually discovered about ownership and got a new Sub-zero Tone Scale and there's all kinds of very remarkable things. We found ways to as-is things on preclears that never before as-ised anything. But all these are pale—some of them very startling—they're all very pale alongside of this formula of meaningfulness.

Unless you can get your preclear to start putting meaning into life, things, objects, spaces, people, thoughts—he will continue to be subjected to this stuck flow.

What kind of stuck flow is it? What do we mean by meaning? He looks back there at the back wall. He didn't really voluntarily look back at the back wall, he looked at the back wall because the back wall was there and he was here. No other reason than that. And the back wall in its size, structure and density says to him, "I'm the back wall. I am here to do so-and-so and so-and-so and so-and-so." He doesn't even say okay. There's just a back wall. *It's* putting meaning into life.

Gets a new car—guy gets a new car. He said, "Now, look how wonderful life's going to be. I'm going to get this nice, sleek, shiny 'Parkhard,' which has this beautiful pink top and maroon underbase. And this immediately is going to make life wonderful." He goes out and he looks at it. He feels pretty good for a very short time. He looks at it; it's saying, "I am a car. I am sitting here. I drive down streets." That's all it's saying. And the very funny part of it is, he looks back on his life three months hence and he says, "You know," he said, "the possession of that 'Parkhard' simply means the payment at regular intervals of certain sums of money into the hands of very impolite finance corporation people." It's told him something else, hasn't it? Meaning. It's put meaning into life all right.

Well, is he as happy as the little kid? The little kid goes out . . . Maybe this kid, by the way, is lucky. Maybe he's got a rich grandfather or uncle or

something and he gets himself a new coaster wagon. And somebody wheels up this new coaster wagon and there it is and he says, "Now, here's your coaster wagon. You take good care of it. Yap, yap, yap, yap, yap." It doesn't matter what they said. This kid is still a kid and he's in there pitching, he's very alive, he's got life ahead of him. The second that relative turns his back, the kid probably takes the sideboards off of it or changes its wheels around or something, makes it more usable and—instead of just sitting there—he puts a little more meaning into it. He tells his pals next door to look at the new fire engine. "Now, we're a fire engine, whee! Now, we're driving horses, whee! We're doing this." Maybe he just had a broomstick and he goes around with a broomstick between his legs making galloping sounds. Boy, is he putting meaning into life. They're going to educate him pretty soon. [laughter]

Isn't it a funny thing that under one uniform school system, illusion of life tends to fold up at almost exactly the same age in every person—the brightness of life. And isn't it a funny thing that this is only true in a uniform school system that we would have a uniform age where disillusionment would more or less be affected by the individual. He's really just kind of accepting it contemptuously when he's saying, "Well, I'm all disillusioned about life. I've grown up now." But he actually is having something happen to him.

What's happened to him? His meaning—the meaningfulness of life has reversed.

Now, is this necessarily true that at the age of seventeen one becomes disillusioned and thereafter life does not seem as bright? Is this uniformly true? Is this necessarily true of the human race?

No, it isn't. No, it isn't. It's the degree that the individual has been inflowed upon. And where a school system is totally devoted to inflowing upon this individual and putting him in certain brackets, you have a common denominator—the school system really is not responsible for it—we merely have a common denominator for the society which establishes more or less a common age for disillusionment to occur, see? That's about the only thing that happens. All right.

- 13 Let's look in some other society that doesn't believe in education. Of course we'd say, "Well, that's immediately going to be a decadent society." Not necessarily. It might not be a rich society, having no mineral resources or something of this sort, but it's not necessarily decadent because it's uneducated. Education has nothing to do with it. The society is as good as it's alive and it gets as dead as it's educated.

Anyway, here sits an old man, down in the West Indies. He's sixty-eight years old and he's got every single illusion. And we go around the rest of his tribe

and we ask them what they think about life. They're all pretty calm, they're nice to kids, they actually can endure one awful lot of hard work. They're getting along okay. Their standard of life is something that we would say is too horrible to even be beheld. Let's hope that we're never asked to get along without electric refrigerators. Now, person isn't disillusioned. Now, that's a fascinating thing.

Why isn't he disillusioned? He's been in two-way communication with his environment and the trap. He'll tell you as many fairy tales about the environment as it will tell him about itself. He will tell it as many fairy tales about itself. He'll walk out one morning and he will say, "It's raining," and he doesn't like the idea that it's raining and he'll say, "Well look, what a promising sunset." He'd just as soon say that. It isn't really necessary that he tell a lie about it. Lie is when you do this and are punished for it—then it becomes a lie. He's giving meaning to life.

Some of these people are the most fantastic people you have ever seen. I've run into them—I've been through about twelve savage tribes of one kind or another in studying Man. I've run across some very many interesting things. I have to write a book about it sometime. Various customs and so forth—adventures. But what's really fascinating is that when those tribes are healthy tribes, they're quite successful, not only in their environment. They're quite successful. But their

success is not necessarily mechanical—something we might not immediately grasp. But they are successful because they are being happy, they're doing to a large extent what they want to do, life is bright to them. And when those tribes are not being successful, life is very dull. They're being inflowed upon much too heavily and their imaginations are very bad.

When you say put meaning into life and have life—permit life to put meaning into you, we're just talking about two-way communication with significance. That's all we're talking about.

One of the most murderous processes I know, then, is a "Think a Thought" process. Murder. You just tell the fellow to start putting some meaning into life. And you will get more energy flow disturbances in the vicinity of his face. You will get more cave-ins of his bank and slaps of engrams than you have ever seen in any process yet. It's violent because he's caught in the one stuck flow which is common to all life. Every object, space, shape and form around him is putting meaning into him. And it's doing it all the time, all the time, all the time and he gets apathetic after a while and he doesn't put any meaning into it. So he gets a stuck flow. So he isn't giving anything to life anymore. His postulates don't stick anymore. His power isn't there. He can't communicate. He's always being subjected to this stuck flow.

Well, I went down the line and I saw that there must be a missing point here someplace in the Communication Formula if communication uniformly broke down in this universe. There just must be something haywire that happened, as a common denominator of happening, to communication. There must be a common error to this universe and communication. Must be some inhibition in this universe on the subject. And this common denominator must itself be this factor of meaning—significance always delivered to the individual, always laid on his doorstep, always handed to him.

Now, he could go the other way entirely. He could go around doing nothing but assigning meaning to life around him. A thetan would do that if he was stuck in space of his own creation. The only one present, he is assigning meaning to everything. He has assigned the meaning to everything in that space. Everything. He's on the other stuck flow, isn't he? Life would eventually appear as dull to him. Stuck flow either way.

So here he sits, trying to compensate on Earth. And the television gives him meaning and the Parke and Lilly ads give him meaning and everything gives him meaning. And he sits there waiting for things to come up with a silver platter and give him meaning. And they don't. All they do is give him a headache. The only meaningfulness that he will profit from, if he is here on

Earth, is an outflow of meaningfulness. He's got to outflow some meaningfulness for a while.

He's got to outflow meaningfulness for a while. Do you see that?

But if he outflowed it all the time and accepted no meaningfulness from his environment, he would be on another stuck flow.

- 14 All right. He is as alive as life is meaningful to him, he will tell you. He looks for life to give him his meaningfulness and thereby he fails because he gets on a stuck flow. So actually any stuck flow winds up one in a rather poor condition of affairs.

But is there someplace in all these errors of communication—is there somewhere in all these errors of communication, a common denominator, which if undone, would markedly release your preclear from all your communication blocks? And that would be an interesting thing. Is there such a point?

Yes, there is. And that point is remedy meaningfulness—whether outflow or inflow. So we get a preclear who's been here on Earth, he's been educated, he's been to the University of Chicago, poor guy! He's been, oh, he's been in the government, he's been in jail, he's been . . . I can't get any lower. He gets inflow, inflow, inflow, inflow, inflow, inflow, inflow.

What is this and why is this important? Well, let me tell you another little factor here, which I would very, very much like to give you.



It was obvious from the first that those things which were the most damaging in the Auditor's Code contained, by empirical research (they were discovered; it was found that these factors did horrible things to preclears when they were disobeyed), those factors must contain some of the heart of aberration itself if in an auditing session they raised so much havoc.

Note: This lecture is continued on the next disc.

# MEANINGFULNESS

LECTURE 8 (CONTINUED)

DISC 10

All right. What are the two most serious boo-boos that an auditor can pull in an auditing session? What are they? 2

*Audience: Invalidation. Evaluation.*

That's right. And meaningfulness is evaluation. Now, it's an odd thing that this would coast along so far without me winding my wits up on it and taking a good square look at it. Just an odd thing that it would get by this far. But that again, as I was telling the auditors' staff conference yesterday, you just have to be able to get idiotic enough to understand it—and if you are idiotic enough and get simple enough, you get a process. What did evaluation mean anyhow?

Now, we had to establish two points to understand this. One, is the postulate actually senior to energy? Or is the postulate secondary to energy? In other words, invalidation, is it most serious when it's a lightning bolt or when it is spoken on communication? Of course, a lightning bolt is just a solid invalidation. A spoken invalidation is simply a spoken invalidation. Which one is the most damaging?

You wouldn't really be able to answer the question because the lightning bolt is either straight mock-up or the result of invalidation, verbal. Verbal invalidation would wind up in something that was heavy energy masses. You see that? Therefore all the masses and volumes of masses which are troubling the preclear have something to do with invalidation of one kind or another.

Well, what is invalidation? Well, I can't give you the central pat process of invalidation, but invalidation is best described by this line: lack of acknowledgment. He isn't there. See, he is invalidated, he isn't there. He isn't acknowledged, in other words. Now, that's as close as I can come right here at this moment to this. People don't answer him.

He says, "I have a—I have a brilliant idea."

And somebody says, "Hah, when do you have a brilliant idea?" You know, a graduate of the University of Chicago. He says, "When do you have a

brilliant idea? You know all ideas have always been thought and nobody could have a brilliant idea anyhow." The guy is invalidated, isn't he? Hm?

Well, let's look at the mechanism. He said, "I have a brilliant idea." Do you know that he was not answered? Do you know another communication was started in his direction? He spoke but he was not answered. The answer was varied and was no answer. There were some words met what he said, but he was not answered. In other words, he didn't get an acknowledgment for what he said at all. See, there was no acknowledgment sitting there. He said, "I have a brilliant idea." The other fellow said, "Yes. What?" This would be an acknowledgment and a return communication.

Now, the other fellow could say almost anything he wanted to say as long as he answered him, but guys who go on this invalidative line normally are so terribly insecure, that they themselves would not dare be communicated to. They'd blow up or something of the sort. So the fellow says, "I have a brilliant idea," instead of an answer—get this—he gets an invalidation.

Now, it's almost the same thing if he says, "I have a brilliant idea," and he says this to his mother. And she says, "Pass the cream, dear." See, that's almost the same thing. That's invalidation. It means, "Thou art not there!" You're not present and you're not communicating is what invalidation says and does. And anything then that would add up to convince an individual

that he wasn't there and he wasn't communicating could be headed under the level of invalidation. All right.

Now, let's take *evaluation* and let's discover that, under this heading, the meaningfulness would get stuck and the only way that an auditor could really upset a preclear with evaluation would be never to let the preclear evaluate either. Never let the preclear evaluate. See how this could be then? We get this kind of an activity:

The preclear would say, "Well, I had an awfully hard time when I was very young."

And the auditor would say, "Well, nearly every preclear I had has had a hard time when he was young. Actually this is a symptom of insecurity as far as you're concerned in your present job. Now, you say you were employed as a plumber? Well, you sure that it isn't looking down old drainpipes? Actually, it probably is looking down old drainpipes." You know, a psychoanalyst—a psychoanalytic approach.

- 3 Now, supposing we did the reverse. Actually, in Scientology an auditor is evaluating—giving meaning to the session—with his auditing commands, isn't he? But the preclear should be coming back the other way with cognitions, shouldn't he? What if the preclear never comes back the other way with cognitions? He never evaluates the other way to the auditor at all. The auditor

evaluates to him with this tiny light thing. The auditor is saying—when he says, “Think a thought”—I think what’s wrong with your case is that you have not sufficiently localized and understood exactly what and where you are thinking.

See, he says, “Think a thought,” he really says the rest of this, too, on an understood basis. Then the preclear says so-and-so and so-and-so and, “This is the way it really seems to me,” and he’s giving significance or meaning to this, too, isn’t he? So you got a two-way flow of significance if your preclear is running and cogniting, but if your preclear isn’t running and cogniting on this material, then you’ve got a stuck flow. So you’d have a stuck flow—just auditing could be more evaluation than the preclear was giving you, see? And that way you’d just assist the stuck flow.

Now, how do we break this jam? Well, we just break the jam by asking the preclear to give some meaning to his environment or to the auditing session or to Papa or Mama or you or anything. Make *him* put some meaning *into* things. And the next thing you know, he’ll become more and more savvy and he’ll start cogniting faster and faster and this is the way you speed up a session. But most important to us right at the present moment—because we are doing sessions so doggone fast that the staff auditors this week, I think, had four pcs and four exteriorizations. All of them pretty rough cases—not stable exterior, that’s next week, a twenty-five hour boost.

All right. But your preclear at all times is under a heavy bombardment of evaluation, so therefore if you add some evaluation on top of this, it caves him in. Now, we've known it would cave him in for five years. And just now I tell you the two "shuns" were the worst things you could do. But how to get a process and understand that process and run it.

Your preclear has got to get more life, he's got to be more alive, he's got to click, he's got to bring himself upscale, he's got to communicate, but which of all these things are important? Well, he's got to learn to put some meaning into life in order to have some meaning to life. On a two-way flow basis, remember, it isn't obsessively he goes on and on and on simply putting meaning into life. Life has got to put some meaning into him, too; otherwise, he's not in communication with life and so is not alive. Now, we see that clearly? All right.

The auditing commands to run this sort of thing would be, "Give me some meanings for (anything)." See, that would be a very low echelon.

Next line is, "Put some meanings in the place of that wall." "Put some meanings in that wall." "Put some meanings in Father." "Put some meanings in Mother." He wants to know what you mean by "meanings," you say, "significances." If he wants to know what significances, you give him an example. And you say, "Well, get the idea that that wall over there is a Sherman tank."

(So he doesn't just wind up one in hallucination.) And you'll say, unknowing use of it *is* hallucination.

Now, that's the way it runs.

Now, I'll go over with you—because we're a little late here—I'll go over with you now just some of these other advances. And the main advance is, and centers around, ownership. If you can establish the ownership of anything, you've established the central point most necessary to as-is it. If you can establish the ownership of something, you have established the most necessary or vital datum to as-is it. 4

In other words, the most vital datum to As-iness is ownership. Got that? Ownership. The most vital datum to exteriorization is control. That's simple, isn't it? And these are very important things that just came up here in the last few days. The most vital datum to exteriorization is control. The most vital datum to as-ising an engram is ownership.

Establish the ownership of something—you could do that in a thousand different ways: You could say, "Get the idea your father owns your body," "Your mother owns your body," "A school owns your body," "The army owns your body," "Cats own your body," "Dogs own your body," If you get the wrong owner, the body will start to get very much more solid. If you get the right owner, it will go on down.



But if you just ran it back and forth, "Get the idea you own your body," "Your mother owns your body." "You own your body," "Your mother owns your body." "Your body owns your body," "Cells own your body," "Cats own your body," "The army owns your body," "God owns your body." "You own your body," "Your mother owns your body." You're just feeding him these ideas and he gets those ideas one at a time as you give them, he really does get the idea—you know about enough about your Six Basic Processes that the process will run and you get them back and forth like this and the next thing you know, he's in an interesting state. *Zubbb*. "I'm not quite in this thing. I'm not quite out of this thing. I'm not stuck to this thing, but I'm upset!" All right. [laughter]

What is he upset about? He's upset about control. Now, you could say "responsibility" in there, because responsibility is the bridge datum between ownership and control. The ownership we mean is "made it." You really own what you make, but you can't have what you make because you as-is it when you look at it, so have to tell a lie about it in order to get it there or you simply postulate that it's there and you can see it. Postulates are still above this.

Communication, this ownership principle—may be a couple of more that we don't know—and then postulates are the upper crust right now of Scientology. They're in this order of importance. But on ownership, we get into ownership

by controlling something. We get into a misownership by controlling something. We start to control something and the next thing you know, we own it.

You know the old process with which we had the guy move a card from one side of the desk to the other, just change its position and places and turn it over and fool with it, say who owns it and so on. And the next thing you know, the individual was capable of owning it. That was because he controlled it.

All right. Now we say, "Who really owns that?" "Now get the idea your father owns it," "Mother owns it," "God owns it," "You own it," and so forth, you'd as-is this whole process. And he would exteriorize from the card. He'd let go of it. All right.

Now, if we got the proper ownership of the body, if we really nailed it—it belonged to the pictures, it belongs to itself, it belongs to the stomach, it belongs to you, you belong to it—various types of ownerships in relationship to this, we have just brought him up to the point where he first started to control bodies. Now, he's got a whole different category of address to the body and he has feelings about controlling this body. Now, owning it is one thing and controlling it is another: start, stop and change.

So we've gotten him up to a point of where he feels kind of nebulous about this, but he does not want to exteriorize out of it and find he could not control it. So having solved its ownership, we would then have to solve his ability

to control it. Well, that can be done in a thousand different ways: Think a Thought, various ways, solve control in general. "Give me some ways to control bodies." "Give me some consequences for controlling bodies." You could just have this huge parade, you see, of types of processes, but they're all Control.

You could even have him sit there and say, "All right, get the idea you can control bodies," "Get the idea you can't control bodies." "Get the idea you can control bodies," "Get the idea you can't control bodies." You know, it's just dichotomy, the old crude dichotomy, and he would straighten this out one way or the other. And then he'd be willing to get out of this thing. What's holding him in it after you've taken the compulsive ownership off of this thing? Compulsive ownership was holding him in it. It was anchoring him down because it was misownership. He had told enough lies about who owned this thing so that he got stuck in it.

You go around saying, "*My* body," you know, "*My* body." Daddy comes up to you and says, "Well, here's *my* little boy," meaning you. You get the idea? Here's ownership, ownership, ownership. And here's Earth controls you. Earth holds you down so Earth owns you—eventually you become "Earthmen."

- 5 All right. Here's ownership solved but it only solves up to the point where you take compulsive or upset owning conditions off. In other words, you've gotten the guy up to a point of where he can as-is, but he can still make postulates.

You've just gotten him up further now where his postulates are more effective and what are you going to do? You're going to overcome any self-determinism he has? And say to him, "Now, you leave this society and you can't play this game anymore." In other words, "Get out of this body whether you can control it or not," is the same thing as saying, "We don't want you in this game anymore. Leave Earth. Scram. Beat it." So we get this other factor: he has to be able to control the body and believe he can control the body before he can solve his willingness to get out of a body.

And because responsibility is a bridge, then, we have three critical data on exteriorization—and this is lead-pipe-cinch exteriorization. We solve the ownership of the object you're trying to exteriorize him from: Earth, MEST universe, bodies, family—it doesn't matter—army. I wonder if you ran this on somebody, he'd probably receive a discharge in the mails the next morning.

Then you get his various areas of responsibility, which is actually control. You're sneaking up on control. "Things you're not responsible for," "Things you are responsible for." It wouldn't matter.

And then you bring him up to control: "Things you're willing to control," and so forth, "Things you're not willing to control," anything you wanted to handle in that line, you'd get him out.

But the funny part of it is, is what has him pinned in originally is too much energy mass to as-is, so even though you did run Ownership on him, there's just too much there to as-is. Why? Meaningfulness, see? Things have been handing him meaning, handing him meaning. They handed him a name when he was born: Gustave Addleberg Filbert Fronkmutter. They handed him this name, you know, evaluation. "You are Gustave Addleberg," so forth, see? The hell he is. But somebody evaluated for him—they gave him meaning. Whatever it means—usually a person's name is a great mystery because it means nothing.

Now, he was evaluated for, evaluated for, evaluated for, stuck flow, stuck flow, stuck flow, see, and it's getting stucker and stucker and stucker until he's got such a huge mass that even though you knew this principle of ownership, you couldn't spring him, because you'd have to as-is just too much mass and it would take too long. So the thing to do is as-is it on the point that it accumulated on, which is evaluation.

And you say, "All right. Now, give some meaning to life." "Give me some meanings life could have." "Put some meanings in the wall." "Say I'm somebody else." "Give yourself some names." Get the idea? See, here's a whole panorama of processes. You'd have these masses to some degree dissolved, then, and you wouldn't have to worry too much when you started to run Ownership

to get him out. Actually he will go out on meanings. Actually he will go out on ownerships. We're just trying to take the easy way.

Now, if you're going to as-is this huge mass of stuck flow, remember, that's havingness. So you'd have to remedy havingness someplace along this line, wouldn't you?

So we have now about five principles which seem to be adding up to fast staff clearing auditing. We're doing things on staff that no human being has dreamed of, including JC a long time ago. That's a fact.

Now, cases, by the way, go by a sort of a square of speed. They start slow and they move a little faster and a little tiny bit faster and a little tiny bit faster. In other words, they gain sort of by the square. **6**

Let's say an auditing command has one unit of value as far as cognition is concerned in the first ten hours of auditing. In the last ten hours of auditing of the twenty-five hours, it would probably have fifteen or twenty units of value, see—one auditing command.

Now, let's say this individual was in terrible condition when he first started auditing and an auditing command had one-tenth of a unit of value. We audit him for a couple of hundred hours—we'd find out at the end of a couple of hundred hours that it has two or three hundred units of value, an auditing command has, see? Now, how much is this? This is just the amount of life,

cognition and meaning there is to the individual, so we kind of go forward on a fast curve and sometimes it's very, very rough getting somebody started, but they go further and then the auditing command is more and more valuable. Now, that means the case is progressing, that means that much more life is coming into the person.

So what are these things that we're going forward towards, so we could start a lot of cases slowly but speed them up as we went? We would certainly know where we were going. And our actual goal just—this is on an experimental level at this time, and as far as time is concerned (not the processes, they're not experimental)—our actual goal on staff is Operating Thetan in one intensive of an unstated number of hours, preferably eight. It takes a short time, you know, to get the preclear to come in and sit down. [laughter]

Now, the factors that we are working for, to achieve that with staff auditors, are these factors and we haven't started to work with some of these yet. But we've been working with one or another of them very gradually.

First, the Six Basic Processes, see, they're fundamental. Now, the exact things that we do with the Six Basic Processes however are: Think a Thought, Give Some Meaning (that's what we're trying to work up toward). We've gone onto some of this already, we haven't put it all into action yet. Think a Thought, Give Some Meaning—the next step of would be Ownership, straighten up

his As-iness, straighten up his responsibility, straighten up his control. And then when he's exteriorized, straighten all these things up in that order again while he's exteriorized. Well, you just straighten them up by remedying his ability to think a thought while exteriorized, his ability to put meaning into things and receive meaning from things.

You know, that's, by the way, what a thetan has trouble doing is receiving meaning from things. You ask him to see a wall and he doesn't see the wall. See, that's not receiving meaning from things. So he's really inverted when he goes out. He all of a sudden says, "*Drrppp*," because he's on a stuck flow of giving too much meaning to things. All right.

So we just run this whole category of processes again. Well, I'm not really giving you the actual auditing process. I'm just telling you what the auditing design is.

We have had an enormous advance, which has shown up immediately in the psychometric tests which we have been taking. And the amount of additional gain we are getting per week for our preclears is startling—it's the additional gain over last week's gain for preclears, see? I mean, we're—ourselves in processing—are heading into an awfully steep curve. Now, that doesn't mean that somebody processed two or three weeks ago has been gypped. He had



more done for him than anybody has done since JC came along. He was real lucky to be there. People are lucky that get over there.

Now, if this is staff design and if this is staff goal, it looks to me that a student had better get up on his toes, not to do calisthenics, but to get in there and pitch.

7 Now, what would you be doing with a preclear if you didn't know how to continue a communication? Just let me round this thing off. If you didn't know how to continue a communication, none of the data you would have anyplace in Scientology would do you one particle of good! It wouldn't matter how much I researched from this point on, it would *never* be delivered to a preclear.

If you didn't know that an individual has to be able to think a thought—such as give him a problem, give him a solution, that sort of thing—if he can't think a thought independently and know that he is thinking that thought, what are you auditing? A machine? A circuit? His right foot? The door? You're not auditing the preclear. All right.

So he has to be able to think a thought and know who's thinking it. He has to be able to get some distinguishment of universes. And now there's been one additional experimental development in the running of 8-C and we're just now running an experiment. It's not really experimental, it's just objective-subjective with 8-C. The two conditions of existence that have to be remedied are Isness and Not-isness. Both of those would have to be

remedied if you were going to get As-ness and any kind of freedom from an entrapment. You'd have to remedy Isness and Not-ness, so you'd ask somebody, "Give me some things that are here," "Give me some things that aren't here." He must have an awful impulse to make things not here, you see? And therefore he doesn't see things real.

So we could have him go around and feel all the walls—see we could go around and feel the walls, just straight 8-C—and then have him sit down and tell you some things that aren't here. He's already experienced the things that are here. Now, there's some various ways to run that, but that's an objective-subjective 8-C and very possibly may be a horribly fast version of 8-C. We don't know yet how fast it is. We know it'll work, but we don't know how fast it will work.

Now, with the advances in processes, with the ability to get life into a preclear with greater rapidity, therefore, we can put more life into the auditor. He won't have to put so long in session, will he? That's important then, isn't it? How do you put more life into the auditor? You give him less hours in session so he can put more life into the preclear.

Now, you've got working chained lightning here. Now, those of you that are here in Phoenix today are here at a very opportune time—we've been climbing a tall ladder. We haven't any idea where the top of this ladder is. I don't know where it is. Jacob's ladder was a little short footstool that you got

up and looked in a cupboard with. If I'd known how high this ladder was and how far it had to be climbed, I tell you, I just would have—I really would have socked the dean that day and joined the French Foreign Legion and you'd never have been bothered with this! [laughter] But it's a real tall ladder, but it is now in very fascinating realms, very fascinating.

Now, the auditing an auditor is doing on staff is a little closer driven in. It's a little closer adapted to the actual case he's running. It's very refined in many ways, but it's still Six Basic Processes.

Do you know we had a case a few weeks ago that didn't crack at all, because the case just would never run the process, you know? You'd say, "Give me some places where your mother isn't having kittens."

And she'd say, "[sigh]."

An auditor really—look into her psyche, which she carried in her pocketbook, and find out what she had run, it was "bicycles have flat tires." That's what she said, see?

"Give some places where your mother is not having kittens."

She says, "Ha, bicycles have flat tires," only she wasn't enunciating it. And the auditor ran 8-C on her and he just cut this to pieces. He ran 8-C on her for, oh, I don't know how long it was, I didn't ask him. I imagine five, six hours. And it just got cut to ribbons.

And after that he'd say, "Give me some places where your mother is not having kittens."

And she'd say, "Let's see, I don't see any kittens around here anyplace." You get the idea, she was on the ball. For her, that was good, she was in communication.

All right. Now, I've told you an awful lot of things today and you're going to wonder where the hell we are now. But we're just a little bit closer to the goals that we're at and I am now going to expect this from a staff auditor—I'm going to *expect* this from a staff auditor. I'm not going to expect it from the preclear particularly. But I'm going to expect a staff auditor, if he audits somebody fifty hours, certainly to have a stable Thetan Exterior, see, certainly, easily. The case is terribly rough, fifty hours, see—a stable Thetan Exterior. 8

Not saying that the thetan exteriorized and stable is in wonderful condition, you understand, but is stabilized exterior, you know. He might still have problems and so on and all that sort of thing, but he isn't going to snap back in the body every time somebody picks a rubber band out of his pocket or something.

And for a case that's normally in good shape, Operating Thetan in twenty-five hours. Now, these are *extreme* goals handed out just for plain ordinary cussedness. That's the first and most basic reason. And then duress, which is the next reason.

And then because it's possible is the next reason. And because it's highly desirable is totally the meaning that we are putting into life. See, we are putting a meaning in life: we're saying this is desirable. Nobody thought it was desirable before, everybody is dead in his head. That's an interesting fact, isn't it? And we say, "Hey, look what you can do if you're exteriorized."

Actually, if the thetan is not in two-way communication with this universe, if he cannot look at a wall and find there's a wall there, if he can't stabilize himself outside, if he can't be someplace and read somebody's diary, there's no use in this. All right. [laughter]

But the curve of progress here of recent weeks has just been getting steeper and steeper. And I've gotten very curious about the whole thing and I just stand back and let it run. I mean, I'm not even sure now what to let run. I mean, I couldn't think up all these things and put this stuff all together because if I did that, why—I don't do that anyhow.

We get another principle is the god principle that everybody has to operate on. I'll just mention that to you in passing—the god principle. If the thetan is 100 percent aware ordering a body around which is 1 percent aware—one hundred units aware, ordering a body around which is one unit aware, as I told you Wednesday night, he has to get a proportion going—big C, little e, see? Otherwise he'll become big E. So how do we get this

proportion straightened out? We have a ten-thousand-unit source operating on a hundred-unit thetan. We got God.

In other words, here he is on this communication line, which is a one hundred unit—theoretical unit—thetan, you see, talking to a one unit-of-awareness body. That's a one-way flow and a bum one. So we have to have over here a ten thousand unit, see (a hundred times as great) entity or being or something that is giving the thetan orders, in order to have a two-way flow, see?

And Man has had a solution to this for just ages and ages and ages, and this solution is "Bow down to God." That's the purpose God serves, see? It's to balance this two-way communication.

But actually, if an individual were entirely unwitting and unknowing about this thing and if somebody or other started to use God for punishment, we wouldn't have a Communication Formula anymore because God would be running bum 8-C on the guy. And that doesn't make for communication.

So when we read in the Good Book, I don't know, that was one of those—the Good—ha!—Book. When we read in the Good Book that "I am the God of wrath! I am the God of vengeance!" Just think of yourself for a moment coming into an auditing session and you say to the preclear, "I am the auditor of wrath! I am the auditor of vengeance!" And notice how fast you don't go into

communication! [laughter] You just wouldn't have progressed anyplace then, would you, at all?

- 9 So a civilization that's using this god mechanism is in no danger at all as long as the god they've got runs good 8-C. And when he starts to run bad 8-C, the civilization will go sour on this unit. It's very, very tempting to take this unit—formula of ten thousand units of God and one hundred units of thetan talking to one unit of body—and call it a two-way communication and so balance it out. It's a very, very interesting thing to do this. It saves a person from a lot of things.

Do you know why you have a mock-up of your father? Why you have a mock-up of that teacher? Why you have a mock-up of this and that and something or other floating around in the engram bank? You're trying to find a ten-thousand-unit deity to talk to you to compensate for the fact that you're talking to a stupid body all the time. You got that?

So you're looking for this ten-thousand-unit deity and you mock it up, you get it in the bank. Guy has put up circuits, demons, devils, anything—engrams. You'll notice a common denominator of all engrams is command value. That's a common denominator in any engram in restimulation—its command value. We knew that in 1950. All right.

The next thing that is a common denominator of it is its substitute value for a communication source. It has value—any engram in restimulation has value—it actually does have value as a substitute communication source. It's there as a substitute for a missing source of communication which will compensate for this unbalanced thing.

Here you have a hundred-unit-aware thetan talking to a one-unit-aware body. That's a one-way flow. It's going to nail that thetan down like mad, unless he's got something over here which is ten thousand units to talk to him.

Now, he could say something to the body, but something is still talking to him which is greater than he is, although he's talking to something less than he is—he'll still be able to mock-up a two-way flow, which will be balanced and therefore he will not get restimulated or spin in just because he's handling a body.

But the second that somebody clouds up, monkeys up and fouls up this “god mechanism” or any other type of mechanism to compensate for that, he succeeds in pinning the guy down in his head. Therefore, science comes along and says, “In all the meters that we have, everywhere, we have yet to find God registering! God, therefore, is not a scientific belief. Communism is therefore the better philosophy.” I don't know how they get there, but they do. That's the way they go.



Then when they go clear crazy and go into nuclear physics, they say, "The only place you've got to turn to is God that we proved doesn't exist." All right.

So that we have this problem then of the "superior source." Always we must have this superior source. Well, in this country we've solved it all by all being equal. There's got to be a superior source sometime or another and the source is as good as it runs good 8-C. And it actually is as workable as you know it's a phony. Isn't that odd?

You don't have to bury this thing up here and say this is entirely unknown now. It really exists. You don't have to do that at all. You can say, "I put it there and now it's telling me to wash my face, you jerk." It works perfectly fine, nothing wrong with it at all.

But the second you say, "I had no part in putting it there and it is entirely capricious and is not restrained by anything because it's so powerful!" you say, "Oh-oh. What have we turned loose around here?" It is not the custom of Man to go down to the dog pound, find a mad dog and turn him loose on Main Street. This is not one of Man's customs. He will eventually take the mad dog and put him in a small box someplace and bury him. And that's approximately what they did with God when other people made God into a bad control mechanism.

See, they said, "I am the God of wrath and vengeance. I'm going to kill everybody." You know, good sane God. There have been gods of all kinds, shapes, sizes and description. Actually there are gods which really exist. They really exist. They generally wouldn't talk to you anymore than you go out here and talk to ants, but they exist. You can get into communication with them if you butter them up a little bit.

But you get a two-way communication then by . . . If you've got to talk to a body and direct it around and stay in close communication with it, to free its communication lines between you and the body, then one way to do it—and the way Man has done it and the method Man has used for thousands and thousands and hundreds of thousands of years—has been exterior deity. Then somebody wanted a monopoly like the DuPont people or something like that and they said, "There's only one God and that's ours. And we run bum 8-C."

Now, this is a poor supposition that there would only be one God. The wisest man I know on this planet said to me, when I was a kid, a statement that I think was also said many times to missionaries who were trying to crash the gate over in India. And he said, "Christianity is a very interesting religion. It's very interesting," he said, "but it has one fallacy," and he said, "I don't quite get it. One fallacy. It keeps saying there's only one God when any fool knows there are many." So he was puzzled. He was a very wise man, but he

could not get his attention focused down on this impossibility of one God. You could also say, "There's only one universe and one god in one universe." This would be an interesting thing, wouldn't it? All right.

As we look over the straightening out of how you handle a body and stay in good communication with your environment, you have meaning as a stuck flow. You also have another stuck flow which is you have been talking to people, things, objects below you. Your car, for instance, has less awareness value than you do and you will get stuck up against anything which gets to be a stuck flow. That's why we call it "a stuck flow": it collapses this way. All right.

You then have to find somewhere in the bank—somewhere in some church or a commanding source—which has command value with you, see, to compensate for it, otherwise you don't have a two-way command flow. It's as simple as that. And so you have national heroes and you have all kinds of people. And you had, until recently, Einstein, who was supposed to have been a smart cookie and probably was. And he, for instance, served as the god—just that plainly, that bluntly, he was the god of the nuclear physicists, the god of the physicists, the god of the scientists. He occupied the stage more brilliantly—like Steinmetz at one time was the god of the mathematicians. And yet you look over Steinmetz's history and you scratch your head a little bit. You can't quite

find where he got this godliness, but everybody says, "Steinmetz! That's—boy, that's—Steinmetz said so, it must be true." You know, you got this command value.

Well now, when they forget they're doing this and when they make these people run bad 8-C, then they get upset, so they go around electing—people do—they go around electing these command units.

And if a person gets to a point, if he's had such bad 8-C run on him continually that he gets to a point where he won't elect anything as his superior, he's done. He has just committed suicide. If he won't elect anything anywhere in the universe as capable of giving him command, every time he gives an order to something less aware than himself, he is sticking the flow a little tighter. See what happens then? So this is the "god mechanism."

We evidently—if we know this principle, maybe we probably don't even need it, you see? We know the principle behind it, the whole thing blows up. But this is what Man is doing. He is appointing gods to order him around to compensate for the fact that he is ordering things around a very small awareness.

And when he appoints a god, whether he be James Doolittle or FDR or any god he appoints, if somebody then comes along and tells him that this god runs bum 8-C, you know—he doesn't put it in that terminology, but it's actually a more understandable statement—he convinces him that FDR runs bum 8-C, then he pins people a little deeper, you see?

If somebody comes along with Christianity as "*Christ-tianity*" and uses the whip and the hymnbook to civilize the redskins and beef up the slave trade . . . And you know, you look at this and you say, "Christianity." You say, "Christianity—ha!" Because, why? The first God of Christianity was a God of love.

What they did in essence was say, "You know, this boy runs real good 8-C."

So everybody said, "Hey, what do you know!" And they probably—a lot of them got three feet back of their head with it too, see? See, they'd just go out and they'd say, "Pray, pray, pray, pray, and give me my hot dope and give me the orders," and so forth. "Yes, sir. Yes, sir. Yes, sir." And next thing you know, why, there's the body there praying. And they say, "Now I feel free. And I'm in the kingdom of heaven," because they didn't have any process to turn on perceptics.

- 11 So, then somebody wanted to make some dough out of this—whoever he was, Paul—they had some eunuch back there named Paul, I've forgotten who it was, somebody. Anyway, somebody had to make a fast buck and he says, "Now, if you don't drop a couple of talents in the pot we're passing around, bud, I've got a private wire—got a private wire and I can give Him the word and He'll run bum 8-C on you." Well, the fellow shelled out and this worked for a long time until the Catholic Church, by the way, owned about three-quarters of

the civilized property in the Western Hemisphere. And it was a good trick if you wanted to misown everything, but it didn't make anybody free.

Now, this trick still goes on and this trick is still being done by your preclear. So we have this phenomenon of the "weakest universe" and the "strongest universe." If you start separating your preclear out of the weakest universe, the most horrible agonies of tiredness will turn on. If you start separating him out of the strongest universe, why, he'll start to get upset somehow or another. You got the idea?

He has got his universes so fixed that if he exteriorizes easily—get this now—if he exteriorizes easily, his God problem is well solved. And what do we mean by his "God problem"? We merely mean that he has some commanding entity—whether it was Father or anything else or his friends or he knows a lot of influential people or you know, he's got this rather well solved—so that he's not in too unbalanced a flow. There are things around which can have command power over him. This gives him the right—on an overt act—motivator sequence—this gives him the right to have command power over lesser things like his body. He's got that problem solved.

You say, "Be three feet back of your head," and he is. If he isn't, he hasn't got this problem solved. Now, meaning and other things can all be used to solve this case, but we still have this interesting factor. This is more phenomena

than it is a process—it's more understanding of Man than anything else, and you have God—the "God problem," "What will I do for a god?"

You could just see some Felix the Cat walking around in circles saying what he's going to do for God. Something has got to have command power over him. The best thing to have command power over him would be, of course, something that would run good 8-C on him. You know, it wouldn't knock him all over the place because . . .

Now, you want to see your preclear who's in bad condition—what's he done with this "command God problem," what's he done with it? Fascinating thing, his gods have run bad 8-C on him so he runs bad 8-C on the body and therefore he's in bad condition. He has psychosomatic ills and all kinds of other things are wrong with him. Why? Because there's something wrong with his god—not really that something is wrong with him at all, he is just handling what he handles in the same factor as he is handled himself. And this tells you that when you see a missionary or somebody like this whose MEST is all falling to pieces and so forth, boy, his idea of God must be something worth painting by Salvador Dali. [laughter] See, God must be giving him a *rough* time.

*The Little World of Don Camillo* was a picture that was here recently. God talked to Don Camillo, gave him orders and cussed him around and so forth. But was a nice guy to him, you know. It isn't that God loved him—God merely

gave him good orders, clearly understandable like, “Put out that cigar,” and so forth. Fascinating mechanism. All right.

You can understand a lot about a person. You can understand a lot about a person that—his willingness to solve this problem stems out of his own ability to sense this problem. But his unwillingness to solve it stems immediately from having been pushed around to such a degree that he is terrified of anybody running 8-C on him. 12

But this puts you in an interesting position as an auditor, which is the only reason I’m talking to you about it and the only reason I detained you over this extra hour. Fascinating thing here. The preclear will get well for an auditor to the degree that he can use the auditor to solve his God problem. And the moral to that is: Run good 8-C and don’t have clay feet. Auditors can’t have clay feet.

Every preclear you’ve audited, if he did not progress, was using you *not* to solve this two-way communicational problem. And every preclear that you audited successfully was willing to use you as a substitute or a solution in that problem. So therefore, you must be willing to control the preclear and you must be willing to occupy that position in relationship to the preclear without at the same time completely upsetting and confounding your own ideas of decency and propriety.



I know I hate to walk around, you know—you know, sort of on a cloud basis—it doesn't seem to me right to walk up to people and say, "Well, you know, confidentially, I'm God." This doesn't seem to be the right thing to do. [laughter] I don't think you'd find it the right thing to do either.

But the funny part of it is, is God never worries about being God. And if you never really worry about your ability as an auditor, if you hand out good control and if you're perfectly willing to be very representable to the preclear, to be capable as far as he's concerned and not shirk for a moment where it comes to pushing him around for his own good—get the idea—you're definite, you're positive, no wishy-washiness about it. And you are also, according to his acceptance level (remember this, according to his acceptance level, not the society in general necessarily) clean, neat, keep yourself well and handle yourself well. And if you do these things, the guy says, "Well, gee, [snap] my God problem is solved." Theta Clear.

You got it now? It's as easy as this. That's just a phenomenon that enters into auditing. Maybe you could do something about it with auditing—maybe you could have the guy keep mocking himself up a god and talking to him. I'll tell you by experiment that it is one of the more painful processes. Mocking-up a god out here to give you orders—you just have him talk and give you orders.

It's a painful process. It's not really a process so much as something that you've got to understand.

An individual then who is the "only one," who is the topmost top, who won't take orders from anybody, anything, will take no suggestions or anything from anybody, who is above everybody else, who is very superior, who has the idea that you cannot possibly be too superior in life . . .

I met a psycho once who told me that. I treasured those words. How well they described this person. This person was the most inferior person that you ever ran into. The person said, "You couldn't possibly be too superior, you know? That's why I don't worry about being superior myself." Superior? Superior to what dog? But this person had flipperooed into their own god choice, you see? They'd done a flop of valence.

Very often a live Papa finds a happy child. Papa dies and the Two-way Communication Formula is all upset, see? And it might even tell you—this god formula might even tell you why Man stops growing at the age he stops growing, stops learning at the age he stops learning, stops progressing. It might be the explanation of age, too. It's quite interesting, isn't it? You've always got people taller than you are when you're a child. When you get as tall as

they are, you no longer have your God problem solved and you become the "only one," so you die.

But this would argue that little men then were happier than big men and that's not true.

- 13 Now, the useful material which I have given you today, as far as you are concerned, I suppose, is usable in several different ways, but I would like to point your attention very closely to this meaningfulness of life and demonstrate to you very closely that it is part of the Six Basic Steps. "Put some meaning in life" is sort of "Think a Thought," do you get the idea? It's a specialized thought to think, and thinking this specialized thought gets you further than many other thoughts you could tell him to think, but it might not get you any further at all than "Think a thought."

Maybe you tell him, "Think a thought," "Think a thought," "Think a thought," he'd get a lot further in the long run than a specialized thought, but then you could have him think a specialized thought and do a lot more for him. This is a *very* interesting specialized thought. It is the most interesting specialized thought—"Put some meaning into this and that"—since Problems and Solutions, R2-20. There are three things that almost rank together: R2-20, Problems and Solutions; Consequences, "What would happen if . . ." and this "Put some meaning into."

Actually ownership and control as central data in exteriorization are not in the same class. It's not in the same class of material at all. They are far more vital data and a far more vital understanding.

As far as processes are concerned though, we have three processes here which are quite interesting, and that's Problems and Solutions: "Give me some problems you could have or be to yourself?" Problems and Solutions and then the Consequences. And then "Meaning into life." And of the three, the one that gets the most action and motion is, "Put some meaning into life." That's action. If you want to see energy masses shift around, why, you can watch that. All right.

You've been a very, very good audience. Those of you who are here who aren't students probably would wonder why I talked this long without giving you a single break. But a student can take anything. [laughter] And I did have quite a bit of material which has accumulated and actually I feel very remiss these days in not passing along as much information as is being developed and keeping your understanding abreast of things while you are here. So I have given this talk.

Those who are not students, who are members of staff, probably glad to have this because this is about the only instruction they get. And those who are not under instruction, but who are preclears, are probably wondering why

the hell this wasn't run on them the last week. [laughter] If we ran every new process on every new preclear that came in, huh, we'd never make anybody well. You are not research preclears. You're there to do the best you can with the most standard we have and that way is safe.

And those of you who are not students or preclears and so forth I hope you haven't suffered too badly here in the last two hours. You've been a very, very good audience. We'll have air conditioning next Saturday—I am sure? I am *sure*? I am sure, aren't I?

*Male voice: Yes sir, you certainly are sure.*

All right. Made that postulate stick.

Thanks ever so much and good afternoon.



# THE TONE SCALE

LECTURE 9

DISC 11

A LECTURE GIVEN ON 14 MAY 1955

61 MINUTES

Thank you.

Want to talk to you about some material today. Working out some material on the Tone Scale, so I thought I'd talk to you about the Tone Scale today. Enough new material on this to warrant a lecture on the subject.

The first Tone Scale appears in *Dianetics: The Modern Science of Mental Health*, Book One and is the first chart in that book.

You might not recognize this entirely as a Tone Scale. Yet it is the graph of survival and that is the bottom start, the fundamental on the Tone Scale itself.

Now it's quite interesting, tremendously interesting, that the Tone Scale has stepped out from being a survival Tone Scale. That's the most interesting thing and one of the first things that I should mention to you in case it's missed.

The Tone Scale from 2.0 north to 40.0 is a survival scale. From 2.0 south to minus we do not know how far—but which we say, just to be handy about it, we know a point which exists at (minus) -8, so we say (minus) -8, we know that point—is a chart of non-survival. So that you would get your basic Tone Scale starting in, really, at 2.0 north for survival. And then survival is so unapparent, so very difficult to distinguish or discover from 2.0 down that we would have to call that a chart of succumb. That is a succumb chart. From (minus) -8 to 2.0, there's less and less succumb and from 2.0 on up, there's more and more survive.

Now, actually, there is some survive right on down to 0.0 on the Tone Scale. Zero, by the way, is above (minus) -8. But there is some survival, some survival from 0.0 up, because that is Body Death. As long as something is still existing, we could say there is some factor or function of survival connected with it. It still has something in there that's saying, "Let's all survive."

But when the purpose of the general organism and all of the factors adds up to succumb and when these factors add up to a stronger factor than survival, we must then assume that the body is trying to succumb. And the point where survival factors are outweighed by succumb factors is 2.0. From there on down the succumb factors are far more present. The repression factors—the

pressure against survival, you might say—are far more apparent than the survival factors. And so, we of course have to say that that is the succumb part of the chart.

Now, this is an arbitrary thing, this Tone Scale. It's very arbitrary. It was worked out empirically and was based on a series of discoveries which were all empirically arrived at. The first actual Tone Scale, when one thought of it as a Tone Scale, was derived from the behavior of an engram. If you start erasing an engram, over and over, you'll find the person, more or less, starts in at Apathy and then from Apathy we find a progression through to Grief. When we bring him up a little bit higher and he's a little bit less upset about existence, why, he's in Fear. And when he's a little bit better off, why, he gets angry and when he's pretty well off, why, he is Antagonistic.

Now there's a great oddity about this Tone Scale, is that right at that point there of Antagonism we get outflow and from that point of outflow, Antagonism down, we get inflow. So we could say the organism was inflowing or being flowed in upon from 2.0 down and was to some degree—greater and greater degree—outflowing from 2.0 up.

It's an interesting thing that this developed out of just the observation of preclears. It did, day after day, develop—just observation, observation and was soon very apparent that the various emotions were ranged in this category. 3



After a while another shorthand Tone Scale was developed and that was thought, emotion and effort. It was understood that effort was below emotion and that thought was above emotion.

And then a wider scale developed which was called the Know to Mystery Scale. And that was—start at the top, Know, and went on down through to Mystery. And it's an oddity that this Know to Mystery Scale should continue to exist while we still had a Tone Scale in existence.

Why should we have these two scales? Well, it's because they're evidently at right angles to each other; they are not parallel scales. So the Tone Scale went on and was used—was used very successfully. It was fairly well understood by auditors that if you process somebody who is in apathy, he would get into grief. And if you process somebody who was in grief and you raised his tone, why, he would get into fear. And if you process somebody who was in fear and raised his tone, he'd become angry and—covert hostility is just one tiny step above fear—and he would become angry. If we raised the tone level of an angry man, he would become antagonistic and then he would become bored. If we raise the tone level of somebody who was bored, he would probably become first conservative and then enthusiastic about existence.

Well, that's actually a lot to know, right there. That's quite a bit to know. Because if you, you might say, break the dramatization—you know, you break

the dramatization of somebody who is afraid and you say, “Oh, no, no, no, there’s nothing—nothing to be afraid of, you really haven’t anything wrong. There is nothing going on. There’s nothing to be upset about, you are merely exaggerating the whole thing”—he’ll start to cry after a while.

Well, have we made him better or worse?

We’ve made him worse.

Now, if we take an angry man and we give him a sudden jolt or a kickback, something like that, he’s liable to drop downscale. If we take somebody who is angry and we counter his anger in some fashion so as to quell it and crush it, he will then go downscale. He’ll go through fear and so on, on down. A person who is having a very rough time on the anger band, which is 1.5—just below 2.0—who is having a very hard time on that, cracks up rather fast, because here is, really, the tremendous stop on outflow-inflow.

See, we say 2.0, but it’s at 1.5 where we get inflow and outflow locked. We go a tiny bit above that and the fellow outflows. We go a tiny bit below that and the fellow inflows. And these are the characteristics of anger. He’s in a stuck point. People who are angry a lot of the time rather develop solid ridges and so forth.

Well, all of this is a chart of interpretation of human behavior and reaction. And as such a chart, it is quite useful, not just to the auditor, but quite useful

to a person in the business of living. He sees somebody and this person is talking—they're saying, "Well, you know, really, it's all pretty bad and everything is going to go to the devil and they're all after you." And he starts talking along this line, we know we're probably talking to somebody at about 1.1 or 1.0 He's probably pretending to be a little sympathetic toward us, but he's trying to frighten us one way or the other. Well, he's using his dramatization to pass along the contagion, you might say. So we know that as this individual works along that line he must have additional characteristics. And the *Science of Survival* Chart of Human Evaluation, tells us the additional characteristics for these Tone Scale points on the emotional band. They're very interesting. The only error we've ever made with the Chart of Human Evaluation in *Science of Survival* is not to believe it. And we have occasionally erred on this. We say, "All right, this fellow goes around, he spreads a lot of entheta and he's upset about things and so forth, but it's a temporary condition." He'll go in and all of a sudden somebody pulls the curtain up on something else he is doing and we find all the other buttons on the chart. Well, these are not nice buttons at 1.1. They're very interestingly vicious buttons.

But they have one thing in common. And that is a degree of succumb greater than the degree of survival along all dynamics.

Now, the dynamics from one to eight simply subdivide existence in such a way that it can be studied segmentally instead of just a confusing whole. 4

And the individual at 1.1 is on a succumb bent. He has more succumb in his nature than he has survive in his nature. And we get to a study of that part of the Communication Formula which we've never really stressed and that is intention. What is the intention of the individual?

The intention of the individual in this particular case is to succumb. And that means to succumb along all dynamics. So that means that he wants to succumb sexually. The group he's attached to, he wants that to succumb; the race, the animals around him, the machinery, the MEST with which he's surrounded, any spirit he might come in contact with and God too. He wants all these things to succumb. He thinks this is the best thing to do.

We see an example of this in Schopenhauer's *Will and an Idea*. Schopenhauer was a wonderful example of a 1—I guess he was about 1.3. He flutters between 1.5 and 1.1. And he came to the vast conclusion, which was undoubtedly a very fine conclusion for Schopenhauer, that in view of the fact that you could not possibly survive, then the best thing to do would be to put an end to all life.

Now, at 1.1 they would say, "Well, all life probably will come to a bad end." You know?

At apathy they would say, "Well, just leave it alone; it'll all collapse."

Schopenhauer was a little higher toned than that. He said the best thing to do was to *put* an end to it, to keep this stream of protoplasm from going on down through the halls of time. And he thought that was the finest idea in the world. He thought that was gorgeous. And he wrote a whole book about it. That is not apparent as you wade through his philosophic verbiage. But all of a sudden you find out where he's going and he proves to you conclusively that this is true, because the female spider eats its mate. I think that's one of his points. I've forgotten. But this is a conclusive proof.

Now, to us in Scientology we recognize this as a very simple manifestation. Spiders are below 2.0. [laughter]

- 5 Now, there's something else that is fantastic in the entire Tone Scale, which you really should know, is that there is no absolute point of non-survival on the entire scale. There is a point of non-survival for a form as such. John Jones can die and cease to exist as John Jones, a form. But the funny part of it is that the creator of the form, the planning back of the form, the spirit which guided the form, all goes on living. The genetic line is not an unending stream of protoplasm, as they'd have you believe in cytology, but is a sort of a bridge which is utilized by what we call a genetic entity in order to construct the form again. In other words, the form dies here and he goes, you might say, up the track a little bit into the future and he builds another form. And that lives

for a while and he figures out some various ramifications and modifications for this form to make it survive better and skips on up the track again and, as soon as it dies, then builds another form. It's an interesting thing. It's a sort of a hit-or-miss proposition but there is active planning going on in that. You aren't looking at a sexual, unending stream of protoplasm when you're looking at the genetic line.

This was Darwin's primary error. And it *was* an error. He believed, sort of, that everything was connected under a natural selection, no-direction basis. If Darwin had been a better actuarial man, if he'd been better with his mathematics, he would have realized that the odds in favor of natural selection are tremendously outweighed by the odds against it. In other words, there aren't this many random chances. The natural selection as a theory, if you know it, is not particularly workable. It's not workable from a mathematical standpoint. There aren't that many random chances. There must be some sentient direction going into the planning and execution of bodies and life forms.

Now, if this is true then biology should alert to something. It has never really been very successful when it regarded life as, and sex as, this unending line of protoplasm. It's never been very successful to this degree. It's not a scientific science. It calls itself a science but it contradicts itself quite often. And cytology, which is the mother science of biology, contradicts cytology

very rapidly. And cytology is contradicted by biology. You shouldn't have this much argument if you have a science. There is quite an argument there.

All right. If there is some planning present, what is doing the planning?

Well, that thing which is doing the planning is evidently a thinkingness, not very thinking thinkingness, which is going on a reactive line, sort of, learning by experience and applying its experience to the thing and carrying out a basic plan. And it utilizes the already gathered riches, materials and organic matters of life in order to build new life. It's an interactive mechanism, quite expertly planning and executing.

If you ever looked at the anatomy of a human ear you would wonder how on earth anything could possibly sit down and build a human ear. Sculptors sit around and try to build a human ear and they have a hard time doing it—making one that looks just exactly live and so forth.

Well, I call to your attention that a life form doesn't have any difficulty in making a human ear look alive. Just look at the ears around you and you find out they all look alive. Well now, that's a pretty good trick.

So there is something there with an activity going on. And we get at the Tone Scale, 0.0, we get the death of the organism. But this does not mean the death of that which builds the organism. See? This thing will skip completely independent, really, of the sexual act. It just utilizes the sexual act to pick up

materials already created. You see? And it'll just do a skip from death into life again and go on from there, you might say, the conception forward. It builds a body in the womb and then builds it outside the womb, lets it get twenty-one and drafts it.

Now, everywhere we look we are able to discover that a finite identity is all that can die. We can say Rome is dead. Yet, actually, how dead is Rome? We still know about Rome so just in memory it is not quite dead. 6

But more pertinent than that, you take a lot of the genetic entities, you put them on a lie detector, an E-Meter—an O-Meter now, that we're building—and you put them on this and study them a little bit. And you ask them whether or not they ever been in Rome and so forth and you start to find out some of the darnedest things. You find out that we have amongst those present the people who made Rome. And if Rome was masonry, we don't have any Rome left; but if Rome was life, then we have all the experience of Rome available to us. And furthermore the people who built the people of Rome are still building people. Now this is an oddity which is simply demonstrable from the research with lie detectors and so forth, with observation of facsimiles, engrams and behavior of organisms. You can actually trace their past and history if you go at it scientifically, not psychologically.



The main difficulty that we encounter, then, is trying to find some point of absolute non-survival, absolute succumb. Well, we already found that there was no such thing as an absolute survival point, no such thing. Something didn't suddenly reach a point and say, "Well now, from here on out it is absolute survival." Nothing reached this point. That absolute was unobtainable for the excellent reason that life goes on and it changes and it makes other forms. And some forms do and some forms don't. You would have to get something surviving either as a form or as a spirit perpetually and forever to the end of eternity in order to have a survival mechanism. Now, this is quite cute because we have not reached the end of eternity. And not having reached an end of eternity, we then discover, quite interestingly, that we have not yet had an absolute survival. And the definition of eternity is, of course, unendingness. So we will never have a definition of absolute survival—we'll have a definition but we'll never see absolute survival.

- 7 So the Tone Scale went up originally to 4.0. Then we recognized some more factors about survival and I plotted the thing further, found some more factors and plotted further. It went to 40.0 and then—even in *Science of Survival*—makes allowance for one thousand arbitrary units of survival and probably goes on north from there an unending height. Similarly with succumb. How dead can you get? Nobody knows. Nobody has any idea how dead you can get.

That's one of the frightening things about life that it doesn't have an unlimited survival. There is no way you can make a magic sign up here and say, "All right, from here on out, being a Wamsamuta or something of the sort, I will now survive in this optimum condition and I will survive till the end of eternity in this condition." It seems to be theoretical. I can state it but it doesn't seem to be feasible.

Now, let's look at the other end of it. And no one can say, "Well, now I am dead!" He can say it, but someday he is busy—he's a little child and he's walking through a field—something of the sort and he feels very queasy. He has a feeling he's been here before. And he has a feeling that the situation is not quite optimum. And he gets very frightened and goes back and his mother not-ises the thing and says, "Well now, dear, there's nothing for you to be worried about." Well, he might have a body buried in the middle of that field. See? He's quite upset. You won't get him to go near that field after that. Something about that field upsets him and he cannot tell you what or why or how.

But this is a thetan, a spirit, who has already picked up one body, which has been picking up the protoplasmic line. Then we have this other rack of guiding spirits that—the individual who picks up these bodies along the line carries them on. This is—fundamentals on which we operate in processing. That these fundamentals are true is demonstrable in the fact that for the first

time in the history of Man we can heighten, change, alter personality and IQ. Fantastic, but we can. So there must be something to what we have found out.

Now, I call to your attention that nobody else has been able to change IQ beyond simply hitting somebody over the head with a hammer and saying, "You're stupid." I imagine after a while the fellow would have the idea he was stupid. Now, you could change it downward, but we can change it upward. And we change it upward simply by using the very principles which I'm discussing with you today.

Here's your protoplasm line. It has all the materials available to build a body. But here is something we call a genetic entity—of no size, in no particular position—which takes that protoplasm line and guides it forward in growth. And then along about birth, we have a spirit and he sails in from someplace or another, just having made a mess out of the whole works in Los Angeles or something of the sort. And he's not even on the same protoplasm line or the same GE line. He just comes over and he says, "What a nice little girl," *bang*. And that's that. And we carry the little girl on from there.

Well, recognizing these separate parts makes it possible then for the individual to be processed in a direction which heightens his various abilities and perceptivities. And when we do this, we are bringing him up Tone Scale. This is an interesting thing. That's all we're doing with him.

Now here, then, we take the woof and warp, the anatomy you might say, of this thing called the body and this thing called the mind and working together with them, why, we get them either to work better or work apart. It doesn't matter which. But we are still fighting with the Tone Scale.

Let's say the body is at—the body is in good condition for this society—it's about 2.0. Pretty good condition. If you kicked it, it'd possibly flinch back or kick back at you a little bit. Something on this order; it's not in bad condition.

The person who is controlling this body may be at 4.0. He's quite enthusiastic. But he is a being who is the being that you're processing. As long as we process the body, we're not processing the guy. So he has this body and he's at 4.0. And his task is to discover some method or another of getting this body into a state where it can accept an enthusiastic direction. That's his task and that's what he's confronted with. So we get other factors involved. We get *his* intention in this communication with the body. And his intention is quite important. Also the body's intention here would be quite important too, wouldn't it? The body's intention would be "no change." And the thetan's intention would be "change."

Now, we get an entirely different situation where we have a body which is at maybe 3.0, a body which would almost never get above 3.0 and has a conservative sort of an outlook, you know. "I don't go running and jumping

into fires," sort of an outlook. "I sit here quietly and watch the firemen. And when I get big, if I'm well trained so I won't get hurt, maybe I will become a fireman too." Conservative attitude, 3.0. And we have a thetan, a being in charge of this, who just went through an awful life back in—the things he learned, the things he learned—these things were quite interesting to him at the time he was learning them, but now he wants to forget them all. And he's gotten himself into a sad state and he's just been released from a sanitarium or something of this sort. And he is at (minus) -6.0. Well now, the body is set with the proposition of trying to change the thetan, if anybody is going to come around. You see this?

- 8 Well, wherever we look, we find that there are two positions on the Tone Scale. And we learned this in 1952. You'd plot a fellow on the Tone Scale and we'd say, "Well, that's the way he is." And then all of a sudden, we notice that he doesn't plot quite the way he was. And we can plot him always on two positions on the scale.

Well, one of the reasons why we weren't able to plot people on the scale is we didn't have the entire and complete scale: we didn't have the southern scale. We couldn't go far enough south to find out what the thetan was doing. Now, a thetan is very often below body death. In other words a spirit can be alive when a body would be dead. Now, all religion is based more or less on

this—Man has believed this for ages and ages and ages—that a man could be alive when a body was dead. Well, he wouldn't necessarily have to be way down tone from body death in order to survive the body. But most often right after a death, the spirit is. He goes down tone in a hurry and he starts hitting down around (minus) -4.0 or something like that, saying, "Oh, I've failed again. I'm all degraded. I want to forget the whole works, just wipe it out, no further responsibility. The devil with it. And I don't even think I'll go find a new body, it's no use." And he may sit around, actually, for generations just sort of in a decadent state of horrible decay, saying, "Well, if I sit here long enough, maybe I'll perish." And he finally gets bored sitting there waiting to perish and comes up Tone Scale and comes up maybe to apathy or something of the sort and says, "Oh well, let's see who's . . ." And they go and pick up another of the darn things and they have another better run at it this time. And so he does.

So we get these hitherto inexplicable dualities of human nature. The Tone Scale, as I said, is no exception to this. We look at the scale and we discover, right straight across the scale, that a person seems to plot with the greatest of logic; he just plots very nicely right straight across the scale. And if we take the whole scale and then plot him very, very searchingly, we'll find out we're

probably plotting something else too. In other words, we're plotting two levels of the scale simultaneously: one of these is the body, the other one is the thetan.

The question is, which is which?

Well, only processing could tell you which one was which. After you've brought somebody three feet back of his head and all of a sudden his comm lag is *awfully* long—you know, we've exteriorized him, we've exteriorized him with certainty—and all of a sudden he's saying, "Huh!" Well, the thetan was lower on the scale than the body. And we exteriorize him and all of a sudden he starts to talk rapidly and so on—he's outside now and he's talking with great rapidity, *wbrrrrrr*, and so on, we can say that the body was the lower scale. But until that happened, we would never really be sure because we've got a mixture of the two.

Well, as we look this over, we find that the whole scale itself is a very handy guide to tell the auditor what he's going to run into. It will predict and is a scale of prediction. And a very short time ago became a scale of processes. The interesting thing about it was, is we had a right-angled scale we weren't paying any attention to. Now this is in no final state, you understand, it's not the ne plus ultra of this scale. But we have enough new things on the scale that I'd better do something about it.

Here, let's just take this scale, just as such here, and we'll mark this as (minus) -8.0 and that is Hide. Now, there isn't any real reason to go on and put the numbers on these, because it's really a sequence rather than a series of arbitrary numbers. We keep the arbitrary numbers to keep people in communication on the subject. The numbers often serve in lieu of the word. We say somebody was 1.5ing around or somebody was a 1.5, why, another Scientologist knows immediately what we're talking about without saying, "Well, he was a very angry man, spun in and stuck at the point 1.5 upon the Tone Scale in the Chart of Human Evaluation."

So right above this we have Protect. (All these things do have values—numerical values, by the way.)

And right above Protect we have Ownership.

And right above Ownership we have Responsibility.

And right above Responsibility we have Control. This is an interesting thing because each one of these things is subdivisible. There's tiny gradients inside each one of these. Quite fascinating.

Now we get up here and we run into—there are probably others on this same band—but we run into here, 0.0, which is Body Death.



- 9 Now when somebody is at 0.0 as a thetan, he will try to make the body hit 0.0. And we get somebody with a severe psychosomatic illness, he's trying to kill the body any way he possibly can.

Or we get a body which is stuck in an old death and is trying to die or believes it's dead and it's stuck there. And it's using illness with which to accomplish this death. But actually that's a mechanism which goes all the way up and down here.

All right. Now the oddity is, is that right here we have Effort, just above Body Death. The whole band of Effort sticks in here. But in view of the fact that it sticks someplace else too, we won't have to pay too much attention to that and we will put down the rest of the scale here, which is Apathy and Grief, Fear which is 1.0. (Grief, there's some argument about its value, but it's usually written as .5. It might be .75 because it's really a ridge, it's half of Anger.)

So here is 1.5, which is Anger; 2.0, which is the first outflow of the individual, is Antagonism. Now, there isn't any outflow to amount to anything below that point. Now, get this real solidly. None of these are outflows: Control, Responsibility, Ownership, Protect, Hide. These are not outflows. They're checks and balances of one kind or another. They're rigidities, they're plays and counterplays. An individual has to be way up here in order to use a postulate to accomplish control. And control is usually done by effort.

All right. And he doesn't like to use effort either, so he hides it from himself.

Now we have 2.5, Boredom. That's an interesting thing that many a case will be run until, "Oh, I'm tired of that process, can't we go on to something else?" Well, you've got him just in an artificial emotion called Boredom. It's a sort of an eddying, a sort of a *New Yorker* type of attitude. [laughter] And this 2.5 is simply en route to 3.0. And if we run him a little bit further, oddly enough, we will actually get him into Conservatism.

And then up above this at 4.0, which is about as high as the body can go, we have Enthusiasm. Just as a body is circumscribed by climate, by air—it can only go so high, it can only go so far down, it can only be so hot and so cold and still survive—so is a body circumscribed on this Tone Scale as having a very narrow band of existence. It can only tolerate certain real emotions. And any other thing has a tendency to drag it down.

Now, if you understand this, then you know all about Control, Responsibility, Ownership, Protection and Hide.

I'll go over that again. A body tolerance is from 4.0 to 0.0. And when we bring in Control, Responsibility, Ownership, Protect and Hide, we decrease its survival. We can say, then, it isn't a good thing for a spirit to be in connection with a body, which is this low on the band, which is below postulating things and they occur. At the same time it isn't good for a body to be under the heavy **10**

control of a spirit, because the spirit is controlling it. And we'd say this is, then, a nonoptimum circumstance. That's right. It's a nonoptimum circumstance. And that's why bodies do die.

And in that lies the most general explanation possible, I think at this time, of death. The aging of bodies, geriatrics—the answer to the whole science of aging, which is the science of geriatrics—does lie in this scheme right here. A body is being controlled. Other responsibility is being taken for it than its own. It is being owned, it's being protected and it's being hidden. And it causes the body to decay in one lifetime. And that's an oddity, it decays in one lifetime. There isn't any reason why it should decay; there's no reason why a body should age. I mean, it's foreign to the actual plan of bodies—they're supposed to go along and put themselves in pretty good shape. And then they start to age and this worries a body. It worries a thetan because it seems to be an unnatural and unwanted condition.

And aging really is not a deterioration down into death. You don't look at it that way. It's a deterioration to disability. See, it's an entirely different thing than just dying. There's many a fellow could say, "If I'd just die, I'd be all right but I'm not, I'm aging." And the supercontrol and ownership and so on of the body does bring about this condition.

Now, don't draw the conclusion out of this that you just suddenly turn the body loose and that would be that and everything would be happy, because then there wouldn't be any game and you would have no purpose for having bodies in the first place.

Where you have a game, you have limitations. Where you have limitations, **11** you have liabilities. A game cannot be played without sides and limitations; there must be restrictions to play a game. So there would just be nothing to do at all, right now, unless—there might be other games, but there's no choice between a game and no game. There is no such choice. All right. No choice between a game and no game: any game is better than no game according to any thetan.

He paints himself up the most dolorous, upsetting, horrible materials as to the terrible liabilities of losing the game—that's because there is no penalty for losing. So he even has to invent a penalty for losing. Neither is there a reward for winning, so he has to invent rewards for winning. And out of this, why, we get something that's playable. But usually he most likely is apt to go downscale and walk around and say, "Oh, how horrible it all is. How horrible it all is," just to tell people, "I'm losing. I'm losing." He's a symbol which means losing.

So you might say, loss is entering anyplace from 4.0 down. Not succumb, but loss. An individual is experiencing loss. Now, this is an easily demonstrated fact, terribly easily demonstrated. Fantastic.

You can run a process, "Give me something you could give everything you have to." All of a sudden the fellow realizes that there are darn few all-out efforts anywhere in this universe. He'd get unhappy about it. And after a while he'll find out there are some and he'll dream up some or invent some. And after that he'll get very, very happy about it.

He's trying to give his body to things. He's trying to give his all to things. And after he finds out that he has reservations—he feels he probably shouldn't forward everything he has, you know, put all your eggs in one basket, expend all the ammunition, burn all the gas, you know, he should save some—*then* he gets into trouble! Above this point he does not save because he can create at will. But below this point he's doubted his ability to invent and create and he begins to save. And savingness is the common denominator, along with succumb, all the way down from 4.0. The more reserve you are holding, the more you are trying to gear yourself up, you know, in case you do have to make an effort, the more you spare yourself, you know, saying, "Now we'll have to get a good rest." We'll have to say, "Well, eat well now because we might not get a good ration for several hours."

The more we say, “Well I really—I’m—I’m saving myself, you know, for *the* girl.” “I’m saving myself for *the* man.” This, by the way, is *the* anatomy of impotence. All you had to do is start to restrain something, restrict it and of course you’ve got a game. But when it comes down to where you’re saving mass or saving energy or saving space, intending to use it later, you can’t even play a game.

So you’d say that actually, really, probably from about 3.0 down, it ceases to look like a game and it starts to look *very* serious. And the fellow has forgotten he’s playing a game and that is the biggest trick life can do: it forgets it’s playing a game. It goes right on playing a game.

All right. This is all very well, this chart as we go up the line here. But **12** there’s another aspect to it. This is a great oddity. This is really to some degree a chart of awareness, a vertical chart of awareness.

But how would one come upscale on any one of these subjects? How would we come upscale on any one of these?

Well, there’s an interesting thing he could do. He could break each one of these points from the condensing scale and break loose into a knowingness about that point with the greatest of ease by using a side scale over here. Now, this side scale would be from any one of these points. You see? It could just be from any one of these points. (We’ve no reason to draw it in here for

each one of these points; such a thing would become too cluttered.) But each one of these points could have a side scale as, "How aware is he that he is owning something?" "How aware is he that he's owning something?" See, that's another thing. And that would be a right-angle scale. And the solution to the thing—evidently it lies in this philosophic machinery.

Philosophic machines are very interesting things, by the way. Did you ever hear of the Egyptian tarot? That is a philosophic machine. There are many of these philosophic machines. The Germans are particularly fond of making them up. And the only reason I go on making them up is trying to make the point clear. That is not the goal of the German philosophic machine. If you've ever had to study Kant and so forth, the philosophic machinery which is constructed is generally—evidently in the direction of obfuscation. And the German—I don't know, we used to have a time up along the Rhine there—we used to go up from southern Europe into the Rhine and attack the thing and so forth. And I finally got the disease from the Germans, so I'm making these schemes too.

Anyway, here we have Know. Now, that would be a very limited sort of Know, wouldn't it, if you only knew about this? But actually if you could know enough about ownership you would, then, go up here to an ultimate Know. This is what's known as a discontinuous function. It was pointed out to me

last night at staff auditors' conference. A couple of auditors said, "Now, that's enough out of you," they said to the auditor that brought that up. But I think that is the correct mathematical name for it. Discontinuous function.

Here we have something which is further and further awareness. You see? We have awareness—is up here. But then we have awareness about what, going over here. So we would actually plot our awareness *this way*.

It's very simple. Let's then look down here and we'd have Look. Then we'd come down here and we would have Emote. And then we would come down here a little bit further and we would have Effort. And then a little closer into the scale and we would have Thinkingness. (You know, that's worry-worry-figure-figure.) And in here closer yet on this scale, we would have Symbols. Owning a car actually is an interesting point on the Tone Scale, it's right there. A symbol has mass, meaning and mobility; anything that covers, that covers. That's identity, identification, solid masses, meaningfulness in masses, things that can move around.

All right. And we come down a little bit further than this and we have Eating. Now, we come a little further down than this and we have Sex. And we come down a little bit further than this and we have moved in on, actually, the 0.0 point—Mystery.



13 Now, you notice those scales coming in here starting at the right and running over here to this. And we could come up here and we could draw the same thing. This would be Know, Look, see? Emote. Now, if you'll notice something odd here on this one, we're talking about "emote about emoting." Interesting thing. A fellow gets very upset because other people become angry. So we've got a whole emotional band here on the subject of anger. And so we get apathy about anger. We get people making huge efforts to prevent people from being angry, either hitting them or pulling away from them or doing something. We have people using sex to keep people from being angry too; in other words, control handling of anger and reaction to anger. Well, this is just a scale of reaction and awareness.

So we have over here, again, we have Effort. And in here, of course we have Thinking. And then in here, a little closer, we have Eating. And in here we have Sex. And again, in here we'd have Mystery. "Why he gets angry is a mystery to me."

Now, this is an interesting thing, isn't it? Now, that looks like a horrible scramble there, but it really isn't. Because this is a discontinuous function over here and we can go on up here to Know. See—be an unlimited Knowingness, just as there would be an unlimited Survivingness on the subject of, in this particular case, anger.

There would be a similar scale for Hiding. Now, the fellow who really knows he is hiding and from what and wouldn't even have to look to find out if he were hiding, who would have no emotion about the discovery but could have any emotion about it—wouldn't make any effort at all to keep from hiding or to go on hiding—this person would be in terrific condition. He'd be top scale on the subject of hiding, but Hiding is bottom scale.

All right. As we plot this up along the line, we look this over. We discover that we could place almost any preclear, but more important than that we could place any process.

There's a little law about processing. Processing has to undercut the position of the preclear—the dramatizing position of the preclear—a little bit, in order to bring the preclear into a cognition. This person is hiding. This is the difficult one—he is hiding. We'd have to undercut his position a little bit to solve his hidingness.

Now, fortunately, hidingness has two bands. There's hiding from and hiding. All we would have to do in this particular case would be to process another object than himself and move it afield. He could understand that somebody else was hiding, but he might not know *he* was hiding. You see? So to remove it from him, we would have to go further from his zone of mystery.

We get some kind of a setup like this. (He'd know somebody else was hiding, but he wouldn't know he was.) All right. Here we would have the Tone Scale, then, going from (minus) -8.0 down here, which is Hide. (You see, there's other things below Hide—just haven't found what they are yet.) And here, let's say is 40.0. And here is the 0.0 point. These are key points on this Tone Scale. Here's 2.0. Here's 4.0. Now we know already that anywhere from 2.0 is succumb. The succumb vectors are going to so strenuously outweigh the survival vectors that the individual's final result in almost any sphere will be succumb.

Now 4.0 down to 2.0 is very salvageable. We can change his mind with ease. It becomes more and more difficult to change his mind from 2.0 down.

- 14 All right. Now we have a crossbar here, which would go at various levels. Any level of it there would just be enormous number of these crossbars, as many crossbars here going to the right and left as there would be points on the vertical scale. We take this horizontal scale and we discover something very odd about it. This is your Know-Mystery. What's this? This is your minus inverted scale. This is your plus inverted scale. And this is a discontinuous function to 0. Now, that's a highly theoretical thing. Just how you would get to know about an inverted knowingness, it would be very difficult. But that

is the difficulty which a thetan faces. He's always trying to know about some inverted knowingness. So he goes over here to this inversion.

Now, we get inversion, then, on any one of these points. There's inversion on mystery, but what's the use of inverting mystery because it's already inverted? Well, there's a mechanical action which goes along with this: a fellow is caught in a theta trap and then he becomes the trap. The first mystery on the plus scale would be simply, "Well, I know I'm in a trap, but it's sure a funny thing how I got here." Then, "I know I am a trap, it's a funny thing how that thetan got in there!" Many people do this with a body. They say, "Well, here I am a perfectly good body, sitting here with this crummy spirit crawling around inside." Same inversion.

All right. A person who is inverted on sex—minus Sex—would be in an interesting state. This person would react negatively sexually on any other point here. As he came out here—if he were at here, you would have a bad mystery about sex. You see? Or something of this sort. It would just be bad. Everything would be bad about sex. See? There are no advantages on the minus side of the scale, which are anything recognizable to you as advantages. Sex is bad. The way to handle sex would be in some completely inverted method. The way to handle effort is to let somebody else do it. In other words, you've got a bunch of wrongnesses over on this thing and it's bad. But at the

same time you've got a bad on the scale vertical here and you've got a bad over here on negative.

- 15 No reason for me to go into inversions particularly. If you don't know what an inversion is, we'll find some individual who apparently knows everything, but he got it all out of a secondhand something or other that he has now no cognition of. See, he doesn't *know* anything, because he has never *recognized* anything. A signpost is about the same sort of thing: it will tell you the distance to Paris is forty-two kilometers and you'd say then, "The signpost knows something." The signpost doesn't know anything. Well, that's the kind of condition knowingness would be over here on this side.

But you will see these inverted things. Now, these various things can be additive to this. Now, let's say that this point here is Responsibility. You'd have already a negative responsibility toward sex. We don't want any responsibility, there's no responsibility whatsoever: I was just lying there and it happened.

Now, a little bit higher on this thing: Control, is the car suddenly jumped off the road. Cornell University—pardon me, Cornell—ha!—University has entered upon a million- or eight-million- or something-dollar program to study accidents. And they're taking them from the instant the accident has occurred and studying the mechanics of the vehicle from there on. They wrote us a letter when we queried them and they actually stated that this was their study.

They wanted to find out what happened to the tires and the brakes and so forth. See? And we wrote and asked them what are you doing with the driver, you know, the driver's responsibility and so forth in the accident? And they said they weren't doing anything about that. And we wrote back and asked them if anybody in the country was doing anything about it. And now we're waiting for their letter, which will say no.

All right. This gives us a checkerboard here, actually, which could tell us where a preclear was stuck. He'd not only be stuck on the vertical scale someplace, but he would be stuck on some subject in relationship to the vertical scale. Stuck on a subject in relationship to the vertical scale. He would have no responsibility for eating. It's everybody else's responsibility for eating. And this would tell you where he was on this vertical scale. You see you could read it then—he'd be over here on a negative scale eating, right there and he'd be at this level of responsibility. His main worry is about responsibility and responsibilities. You know? "I wasn't guilty; I am not to blame." This sort of thing. So he must be on the negative scale. Or he is saying, "People should be more responsible. Look at all this trash around here!" See? And we know right where he is at that moment.

Now, there's a big difference—the first and foremost thing you should know about I will tell you last, about the Tone Scale, and that is individuals change

all over this scale all the time, *if* they're sane! Almost nobody in Dianetics or Scientology has ever learned that well enough. A person who is sane is mobile and volatile on the Tone Scale. When he gets mad, he gets over it. When he's scared, he gets unscared.

Dianetics and Scientology do not proof a person against the Tone Scale but make it possible for him to have some control, some action, ability and experience in relationship to it.

The thing which happens on the Tone Scale would be demonstrated here in a third dimension, which would be the degree the individual is stuck at any one point. And when we're talking about a 2.0 down, we're not talking about somebody who got mad the other day—this does not make him 1.5—we're talking about somebody who is mad all the time or who occasionally comes up from 1.1 to Anger. We're talking about a fixed condition when we're talking about aberration. We're talking about an inability to change, to change the environment. We're talking about an inability to act or react. And that in itself is aberration, is no time and is all that is wrong with the Tone Scale. All these things are more or less parts of a game. It's an interesting game, but you become much less expert in a game that you have no control over or understanding of.

If this Tone Scale has increased your understanding of the mind or of life, why, I'm very glad. If it has not, then it has failed.

Thank you very much.

Thank you.





# GLOSSARY

Words often have several meanings. The definitions used here only give the meaning that the word has as it is used in these lectures. This glossary is not meant to take the place of standard language or Dianetics and Scientology dictionaries, which should be referred to for any words, terms or phrases that do not appear below.

**Ability:** a magazine of Dianetics and Scientology, issued from March 1955 until the late 1960s, containing informative technical material, programs and other items of interest to Dianeticists and Scientologists.

**ACC:** an abbreviation for *Advanced Clinical Course*, one of a number of courses delivered during the years 1953 to 1961. Attended by experienced Scientologists, these courses were personally delivered by L. Ron Hubbard, where he lectured and supervised practical application of auditing techniques to free the spirit.

**actuarial:** of or pertaining to working out the mathematical probabilities of certain things occurring in the future, based on the frequency that these or similar events have occurred in the past.

**AEC:** abbreviation for the *Atomic Energy Commission*, a former civilian agency (1946-1975) of the United States Government created to regulate the production and use of atomic power. It was abolished in 1974 and replaced with federal agencies.

**alaikum salaam:** figuratively, a show of great humility, likened to an earlier practice of bowing very low, as to one's superior. Literally, the Arabic phrase *alaikum salaam*, peace be with you too, is the traditional response to the greeting *salaam alaikum*, peace be with you.

**American Revolution:** the war between Great Britain and its American colonies (1775-1783) by which the colonies won their independence.

**Amos 'n Andy:** popular American comedy program that ran from the 1920s to the 1960s on radio, also running on television during the 1950s and 1960s.

**anatomized:** reduced down into atoms; disintegrated. Used humorously.

**angel's food:** a reference to *angel food cake*, a white cake with a light, delicate texture.

**arc lamp(s):** a lamp that gives off a brilliant light, formed from an *arc*, a curved band of intense light created by sending an electric current across a gap in an electrical circuit.

**Arcturus:** the fourth brightest star in the sky, located approximately 235 trillion miles (374 trillion kilometers) from the Sun.

**armyosis:** a made-up word.

**Arsclycus:** an old society built in space, with no planet, in which there were many roads, turrets, castles and so forth. People were brought in and put to work there. Every time they died, they found themselves standing back in the same line again and were slipped back into a body for about ten thousand consecutive lifetimes until Arsclycus blew up.

**ball, had a:** had an exciting or thoroughly good time. Used ironically.

**ball, on the:** indicating ability; aware of what is happening and quick to take intelligent action.

**bang-up:** first-rate, excellent, the finest in style or best in manner. Also used ironically.

**base, off (one's):** mentally unbalanced.

**bathysphere:** a large, spherical, steel diving chamber designed by the American scientist Charles William Beebe (1877-1962), for underwater exploration.

The chamber is lowered by cable from a ship and the observers in it are connected to the ship by telephone.

**battering ram(s):** a very heavy metal bar used by firefighters and law enforcement officers to break down walls and doors.

**Baukum:** a made-up name.

**betoken:** signify or represent; give evidence of.

**Big Shot Loan Company:** a made-up name. *Big shot* is a slang term for an important or influential person.

**birds:** an informal term for people.

**blackjack:** a gambling game at cards in which any player wins who gets cards totaling twenty-one points or less while the dealer gets either a smaller total or a total exceeding twenty-one points. Also called twenty-one.

**Black's *Physics*:** a reference to an elementary textbook on physics, published in 1929, which was cowritten by Assistant Professor of Education at Harvard University, Newton Henry Black (1874-1961) and former Professor of Mechanical Engineering at Harvard, Harvey Nathaniel Davis (1881-1952).

**Board of Examiners:** a group of people chosen to conduct examinations into the attainments or qualifications (as of psychologists, doctors, etc.) in order to issue authorized certification.

**boards, across the:** completely; in an all-inclusive manner; generally or comprehensively. This expression comes from horse racing and refers to the notice board at a racetrack which displays the odds in a race. When a person bets "across the board," he bets the same amount of money on a single horse to win the race, come in second or finish third. Thus, if the horse places first, second or third, the bettor collects money.

**Boohoo:** a reference to an incident known as the "Weeper." For a full description, see the book *Scientology: A History of Man*.

**breed of cat:** an informal phrase meaning type; sort; variety.

**Broadway:** a famous street in the heart of New York City, New York, USA, a busy entertainment center, with bustling crowds, bright lights, restaurants and active stage theaters. The term *Broadway* is synonymous with American theatrical activity.

**buck:** to force a way through or proceed against (an obstacle).

**bucket, kick(s)(ed) the:** a slang phrase meaning to die. In some places in England, the beam on which a pig is suspended after he has been slaughtered is called a *bucket*. Since he is suspended by his heels, the phrase to *kick the bucket* came to signify to die.

**buck private:** a common soldier. *Buck* means belonging to the lowest grade of a specific military rank. A *private* is the lowest ranking soldier.

**Buick:** a car built by the Buick Motor Division of General Motors Corporation (an American automobile manufacturer).

**butter (someone) up:** praise or flatter someone, as in trying to gain favor, persuade them to do something or the like.

**butt plate:** a flat, protective piece on the butt end (the thicker end) of a rifle, pistol or the like, usually made of metal.

**C:** one of the notes in a *scale*, an arrangement of notes in ascending or descending order, such as on a piano keyboard.

**Cadillac(s):** a top-of-the-line, expensive American luxury car, known for its spacious size and smooth ride.

**calisthenics:** gymnastic exercises designed to develop physical health and vigor, usually performed with little or no special apparatus.

**Cambridge:** Cambridge University, a famous university and the second oldest in Great Britain, located in Cambridge, England.

**Caterpillar tractor(s):** a brand name for tractors equipped on each side with a continuous roller belt with a series of flat treads kept in motion by toothed driving wheels, for moving over rough or muddy ground.

**chained lightning:** something that is unusually powerful and rapid in effect or movement. *Chained lightning* is lightning that appears to move very rapidly in long zigzag or wavy lines and streaks, often giving off a brilliant light that

dazzles the eyes. A single streak can break into several branches or forks and will flash repeatedly.

**Change of Space List:** a reference to the article "Grand Tour." Grand Tour is fully described in the book *The Creation of Human Ability*.

**chin, take it on the:** to endure, as under attack, strain or hard work.

**chips off the old crock:** a coined variation of *chip off the old block*. A *crock* is a derogatory term for an old, decrepit person; one whose physical energy and vitality has gone, often due to age. *Chip off the old block* refers to someone whose abilities, character, appearance, etc., closely resemble those of a parent; most often used in reference to a son resembling his father or inheriting his talents, likened to a chip of stone or wood that looks similar to the larger block it was chipped from.

**chitter-chat:** light, casual conversation.

**chow:** an informal term for food.

**Christian Scientist:** a person who believes in *Christian Science*, a religion founded by American religious leader and author Mary Baker Eddy (1821-1910). It views the Bible as the ultimate authority, believes God is wholly good and all-powerful and denies the reality of the material world, arguing that sin and disease are illusions to be overcome by the mind.

**Chronos:** in Greek mythology, the god associated with the passage of time, considered extremely powerful and the first God, in existence since the very beginning.

**Church of American Science:** an affiliate of the Church of Scientology which existed in the early 1950s.

**circumscribed:** restricted or limited.

**Civil War:** in United States history, the conflict (1861-1865) between Northern states (Union) and Southern states (Confederacy) in which the South, wanting to maintain slavery, attempted to form an independent country but was defeated, forced to end slavery and reunited to the United States.

**clay feet:** a fundamental flaw or weakness in a person otherwise held in high regard. The allusion is to a Biblical passage describing a dream in which a magnificent statue of a god has feet "part of iron and part of clay." In the dream, the feet of the statue were broken to pieces by a stone, then the whole statue broke and the pieces were carried away by the wind, interpreted to mean that something partly strong and partly broken will eventually fall.

**coaster wagon(s):** a child's toy wagon often used for coasting, that is, gliding downhill through the effect of gravity.

**cogwheel(s):** a wheel that has teeth (called cogs) of hardwood or metal inserted between the teeth of another wheel so that they mesh. When one



cogwheel is rotated, the other wheel is turned as well, thus transferring the motion. Also used figuratively.

**Communication Process(ing):** processing that addresses communication directly, using a series of questions or commands dealing specifically with originated communications, answers and acknowledgments. Communication Processing is fully described in the books *The Creation of Human Ability* and *Dianetics 55!*

**condensing scale:** the Know to Mystery Scale. *See Know to Mystery Scale.*

**conservation of energy:** a law of physics that states that the total amount of energy in the universe is always the same. It can neither be created nor destroyed. It may be transformed from one form into another, but the total amount of energy never changes.

**Cornell:** *Cornell University*, a private institution of higher learning in New York State, USA, founded in 1865.

**cortisone:** a substance secreted by the adrenal glands that is used in medicine to treat some forms of arthritis and to reduce inflammation.

**crack:** to make an attempt or try at something.

**cracks up:** experiences a mental or emotional breakdown.

**crash the gate:** enter a country or a region without permission or authorization, as with the purpose of trying to persuade others to adopt one's beliefs.

**Creative Processing:** processing which has the preclear make, out of energy of his own creation, various forms, objects, distances and spaces—referred to as mock-ups. Creative Processing is fully described in the book *Scientology 8-8008*.

**crossbelt(s):** a belt, as on a military uniform, worn over both shoulders and crossing in front of the breast.

**cul-de-sac:** a point beyond which further advance or progress is or seems to be impossible.

**culpa, magna culpa, maxima culpa, mea:** a Latin phrase expressing an admission of one's guilt, referring to the prayer of confession in the Roman Catholic Church. Literally, by or through my fault (*mea culpa*), great fault (*magna culpa*), greatest or most serious fault (*maxima culpa*).

**curtain up on, pulls the:** makes known or public; reveals.

**cussedness:** the state or condition of being stubborn or obstinate.

**cytology:** the branch of biology dealing with the structure, function and life history of cells.

**Dali, Salvador:** (1904–1989) Spanish painter. He developed a style of painting that showed strange, often nightmarish combinations of precisely detailed figures or everyday objects, often with violent or sexual associations.

**dark age(s):** periods characterized by a lack of knowledge and progress; periods of ignorance.

**Darwin:** Charles Darwin (1809-1882), English naturalist (someone who studies nature) and author. He originated the theory of evolution by *natural selection*, the theory that there is an operation of natural causes by which the individuals of a species that are best adapted to the environment tend to be preserved and to transmit their characteristics (through reproduction), while those less adapted die out, so that in the course of generations the degree of adaptation to the environment tends progressively to increase.

**dean:** a senior member of the academic staff of a university or college who manages the whole institution or a department.

**Deuteronomy:** a book of the Old Testament which includes a review of the history of Israel and a number of general moral principles.

**devil's food:** a reference to *devil's food cake*, a rich dark chocolate cake.

**devil, as the:** extremely, excessively, very, etc. *The devil* is used here to intensify what is being said.

**Dharma(s):** the moral and religious law of Buddhism and Hinduism, each of which has its own Dharma. In Buddhism, the Dharma is reflected in the teachings of Buddha, governing daily life and showing the way to salvation. In Hinduism, the Dharma establishes rules of duty and ethical conduct for all people. Dharma is also the name of a legendary Hindu sage (a wise man, one of profound wisdom).

**diamond drill:** a drill having a hollow, cylindrical bit or sharp cutting end set with diamonds (the hardest substance known) and used for drilling rock samples.

**Dianometric:** of or relating to *Dianometry*, that branch of Dianetics which measures thought capacity, computational ability and the rationality of the human mind. By its axioms and tests can be established the intelligence, the persistency, the ability, the aberrations and existing or potential insanity of an individual.

**discontinuous function:** a *function* is an association between two groups of numbers in which a value in one group varies depending on how a value in the other group changes. In some functions, changes in the values of one group produce continuous and corresponding changes in the other group. *Discontinuous* means broken by gaps or interruptions and describes a function in which this relationship of change and corresponding change shows a gap or an interruption. At that point, a value does not change in a continuous manner, but could show a huge variation, so much as to become either nearly infinite or nearly zero. Used figuratively.

**dolorous:** very sorrowful or sad; mournful.

**Doolittle, James:** (1896-1993) American aviator and army general who led the first US air raid on Tokyo and other Japanese cities in April 1942

during the early stages of World War II (1939-1945). Doolittle commanded a force of sixteen bombers, normally land-based planes, which took off from an aircraft carrier 600 miles (960 kilometers) east of Japan. Though the raid did little damage, it served to bolster morale in the United States and alarmed Japanese leaders who believed their homeland was safe from such attacks.

**double-entendre:** a word or phrase having a double sense or which is open to two interpretations; double meaning.

**drafts:** chooses or takes for required military service, by drawing from a group.

**DScn:** a top-level auditor degree granted to an advanced auditor who had completed a series of cases and written a paper demonstrating his application of Scientology to a specific case situation. (*Doctor* means one who, in some branch of learning has attained the highest degree at a university.)

**Dun and Bradstreet:** the name of an agency furnishing subscribers with information as to the financial standing and credit rating of businesses.

**DuPont (Powder Works):** a reference to DuPont, the largest producer of chemical products in the United States and developer of synthetic textiles and plastics. Founded in 1802 as a gunpowder manufacturer, by the early 1900s the company had created a monopoly, controlling more than half of the US market for gunpowder, dynamite and nitroglycerin.

**Dymaxion car:** an automobile designed in 1933 by Buckminster Fuller (1895-1983), American author, builder and designer. The three-wheeled, fuel-efficient automobile exhibited his dymaxion principle of yielding maximum performance from available technology.

**dymaxion geometry:** a specialized form of geometry (the branch of mathematics concerned with the characteristics and relations of points, lines, surfaces, solids, etc.) developed by American engineer and inventor Buckminster Fuller (1895-1983). Based on the principles of dymaxion geometry, Fuller devised a system of architecture which utilized geometric units such as triangles, resulting in the invention of large domes which had no supporting members except a frame made of these units. Through this method of construction, Fuller's domes provide maximum strength and enclose the maximum amount of space with less material than any other alternative form. Dymaxion geometry also has a philosophic use, such as fundamental explanations regarding space and the basic structure of the universe. The term *dymaxion* was coined by Fuller's associates from words that Fuller himself used in describing his products—*dynamic*, *maximum* and *tension*.

**echelon:** a level, as in a steplike arrangement or order. An *echelon* is one of a series in a field of activity. The word is French and means a rung of a ladder, a step.

**eddying:** moving or whirling around in a circular motion, like that of a small whirlpool. Used figuratively.

**Egyptian tarot:** a deck of cards used in fortunetelling that feature pictures of Egyptian history, mythology and daily life. Fortunes are told by interpreting the combinations of the cards as they are dealt out.

**8-C:** short for *Opening Procedure of 8-C*, which is R2-16 as given in the book *The Creation of Human Ability*. The entire modus operandi of Opening Procedure of 8-C consists in having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room; (b) he can select spots in the room and know that he is selecting them and can communicate with them; and (c) he can select spots and move to them, decide when to touch them and when to let go.

**1815 war, the:** the war (1812-1815) between Britain and the United States. Also known as the War of 1812 or the second American war for independence, it began over alleged British violations of American shipping rights.

**Einstein:** Albert Einstein (1879-1955), German physicist and US citizen from 1940 who formulated the theory of relativity, a series of conclusions concerning the interrelationships of time, space and motion of objects.

Einstein's theories on the nature of mass and energy led to development of the atomic bomb.

**electrodes:** conductors through which electricity enters or leaves something.

**emoting:** showing or portraying emotion.

**Empire State Building:** a skyscraper completed in 1931 in New York City, New York, USA. For many years it was the tallest building in the world, standing 1,250 feet (381 meters) high with 102 stories. *Empire State* is a name for New York State.

**empirically:** in a way that is based on or characterized by observation and experiment rather than theory.

**enge:** a made-up word meaning do or perform the characteristic action or behavior of energy.

**ENIAC:** an abbreviation for *Electronic Numerical Integrator and Computer*, the first large-scale electronic digital computer (one using numbers to perform calculations) ever built. The first one was completed in 1946. An *integrator* is a device used to perform mathematical operations to find the solution to certain equations.

**enigmas:** puzzling or unexplainable situations or occurrences.

**epoch:** a remarkable or noteworthy period of history.

**erudition:** exhibition or use of scholarly knowledge or learning.



**erysipelas:** an acute infectious disease of the skin or mucous membranes characterized by local inflammation and fever.

**et:** informal past tense of the word *eat*; eaten.

**expostulated:** reasoned with a person earnestly, as in objecting to that person's actions or intentions.

**Fac One(s):** *Facsimile One*, an electronic implant on the whole track involving the use of a two-handled, portable machine that loosely resembled a camera which, when turned on, emitted a heavy push-pull electronic wave. This wave was played over the preclear, first on his left side, then on his right and back and forth from side to side, laying in a bone-deep somatic. Originally called Facsimile One because it was the first proven-up, whole track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills. Fac One is described in the book *Scientology: A History of Man*.

**faith healing:** a method or practice of treating diseases by prayer and religious belief.

**fanny(ies):** a slang term for the buttocks.

**Father Inferior:** a play on the term *Father Superior*, a man in charge of a religious establishment.

**FDR:** the initials of Franklin Delano Roosevelt (1882-1945), president of the United States (1933-1945). He was elected for four terms, more than any other president, leading the country during the Great Depression of the 1930s and during World War II (1939-1945) up until his death in April of 1945.

**Felix the Cat:** a cartoon character cat named Felix, known for his aggressive attitude, created by cartoonist Otto Messmer (1892-1983) and producer Pat Sullivan (1887-1933). Since being introduced in 1919, Felix has been featured in comic books and newspaper comic strips.

**Field, Eugene:** (1850-1895) American poet and journalist who became famous for his sentimental poems and stories for children. Two of his most well-known poems are "Wynken, Blynken and Nod" and "Little Boy Blue," both of which have been put to music.

**flight surgeon:** a medical officer in the armed services who is trained in aviation medicine.

**flipperood:** switched from one thing to another.

**flitter:** flitter is the gold sparks that a thetan can put out.

**flop:** a sudden change, from or as if from shifting position from one place to another.

**folio:** a wrapper or case for loose papers, drawings, etc., made by folding a large sheet of paper in half.

**Ford:** an automobile manufactured by the *Ford Motor Company*, the leading manufacturer of affordable cars in the early 1900s, founded in 1903 by American industrialist Henry Ford (1863-1947).

***forte main:*** physical force, strength or power. Literally means *strong hand*, from the French terms *forte* (strong) and *main* (hand).

**French Foreign Legion:** one of the most famous fighting forces in the world consisting of 8,000 men who apply for duty and are generally accepted regardless of nationality, background or occupation, and must come from a country other than France.

**French Revolution:** violent revolution in France (1789-1799) where the populace overthrew the French monarchy and aristocratic class and the system of privileges they enjoyed.

**Fuller, Buckminster:** (1895-1983) American author, builder and designer who devised the mathematical system called dymaxion geometry. *See also* **dymaxion geometry.**

**General Motors:** a major American automobile company, founded in 1908, that became one of the largest automobile manufacturers in the world.

**general semantics:** a philosophical approach to language developed by Alfred Korzybski (1879-1950). Korzybski gave tremendous importance to symbols and stated that words were a symbol for something and that the word was not the thing itself. Korzybski further believed that because of the limitation of language and the fact that matter is constantly changing and moving (such as its atoms and molecules), one cannot really describe an object nor are two objects ever the same.

**general staff:** a group of military officers whose job is to assist senior officers in the planning, coordinating and supervising of military operations.

**geometric progression:** a series of numbers, such as 1, 2, 4, 8, 16, 32, 64, 128, 256, 512, 1,024, etc., where each number is multiplied by a constant quantity (in this example, by 2), in order to arrive at the next number. This results in each next number changing by greater and greater amounts as the progression advances.

**get in there and pitch:** a variation of *in there pitching*, used to tell someone that he should be actively making an effort or trying hard; coping energetically and successfully. An allusion to a pitcher (player who throws the ball in baseball) working diligently and doing his best to win the game.

**gibber:** to speak rapidly, inarticulately and often foolishly.

**glory, blow(s) (something) to:** figuratively, blowing something to pieces so it no longer exists. This is a variation of *send to glory*, meaning to kill.

**Goldberg, Rube:** (1883-1970) American cartoonist known for his depiction of ridiculously intricate mechanical devices designed to accomplish absurdly simple tasks.

**goldfish in a glass house:** a variation of the phrase *goldfish bowl*, a situation affording no privacy; a state or condition in which one feels exposed, likened to a goldfish swimming in a glass fishbowl.

**Good Book:** the Bible.

**grammar school(s):** a school usually for the first six to eight years of a child's formal education.

**graphology:** the study of handwriting, especially when employed as a means of analyzing character, personality, abilities, etc.

**grayed down:** brought down to a state of being dull, gloomy or lacking in cheer.

**grouped up:** figuratively, compressed or compacted as if into a group.

**hand in, had no:** had no part or share in the doing of something; did not participate; was not involved in something.

**hangs fire:** stalls or delays. Literally, a delayed firing. After the trigger is pulled, a gun sometimes doesn't go off. This is called a "hang fire" or delayed fire if it then goes off late.

**HASI:** an abbreviation for *Hubbard Association of Scientologists International*, the organization that served as the central dissemination center, guaranteed the excellence of the technology, processed public and was the central training center for Dianetics and Scientology.

**Hayes, Ira:** (1923-1955) Native American hero of World War II (1939-1945), who earned fame when a photographer snapped him and a group of marines raising the American flag on a hilltop above a Pacific island to claim victory over Japanese territory. After the war Hayes attempted to live a quiet life, but was constantly plied with fan mail, visitors, etc. Feeling that the attention was incorrect and should be directed at his fallen comrades, he took to alcoholism and died in January 1955.

**HDRF:** abbreviation for the *Hubbard Dianetic Research Foundation*, the research and training center of Dianetics, located at the time of this lecture series in Phoenix, Arizona.

**Hellos and Okays:** part of the Remedy of Scarcity of Communication, as covered in the book *Dianetics 55!* in which the auditor has the preclear mock-up Originating Communications, Answers and Acknowledgments.

**Hell with seven levels:** an allusion to a description of Hell by the Italian poet Dante Alighieri (1265-1321). In Dante's work *The Divine Comedy*, he describes an imaginary journey to Heaven through *Inferno* (Hell), which is

portrayed as being made up of several different levels, including a level of fire and one of ice.

**hep:** familiar with or informed about the latest ideas, developments, styles, etc. From the West African word *hepi* meaning to open one's eyes, be aware.

**hot dope:** information on a particular subject not easily obtained or widely known and of intense and immediate interest or importance.

**hotter:** having or showing more skill, ability or the like.

**HPC:** *Hubbard Professional College*, a training school in Phoenix, Arizona, under the Hubbard Foundation that offered a training program (series of courses) for auditors.

**identification:** when we say identification, we say ordinarily A equals A equals A equals A. It is the inability to differentiate.

**insensate:** having little or no capacity to perceive.

**Internal Revenue:** the division of the United States Department of the Treasury responsible for the collection of income and other taxes and enforcement of tax laws.

**inversion:** a reversal of position; a change to the opposite state, condition or direction.

**Jacob's ladder:** in the Bible, a ladder reaching from Earth to Heaven that was seen by Jacob (ancestor of the Hebrews) in a dream.

**JC:** an abbreviation for Jesus Christ.

**Johnny-come-lately(ies):** a late or recent arrival or participant, a newcomer as compared to someone more experienced. It originated in the early nineteenth century in the British Navy as *Johnny Newcomer*, referring to a seaman new to a ship and was later changed to *Johnny-come-lately* in the United States.

**Johns Hopkins:** Johns Hopkins University, located in Baltimore, Maryland. It runs a large hospital that does extensive medical research.

**Jones, John:** a common male name in America.

**Kant:** Immanuel Kant (1724-1804), German philosopher who maintained that objects of experience (phenomena) may be known, but that things lying beyond the realm of possible experience such as human freedom, the soul, immortality or God are unknowable. This discouraged further investigation of the actual beingness and soul of Man.

**kingpin:** the chief element of any system, plan or the like; one that holds a chief or most prominent place in a situation or relationship and which holds it together.

**kit and caboodle:** the whole lot; all of something. *Caboodle* is an alteration of *boodle* meaning the lot, pack, crowd or collection.

**kleptomaniac:** someone with an obsessive urge to steal, especially when there is no economic necessity.



**Know to Mystery Scale:** a scale which reflects the different states a being goes through as his attention gets more condensed. At the top there is no space, no mass. The levels are, from the top down: Know, Look, Emote, Effort, Think, Symbols, Eat, Sex and Mystery. See The Tone Plotting Scale in the lecture series supplement.

**knucklebones, count (one's):** a reference to primitive fortunetelling and healing. For example, African witch doctors throw knucklebones into the air and observe the configuration they form when they land on the ground in order to foretell future events or to answer questions regarding matters of health, etc. They believe that the will of the gods is revealed through the bones.

**lead-pipe cinch:** a slang phrase meaning something that is remarkably easy to do and is a certainty, an assured success. From the use of a short piece of pipe placed under the cinch (the broad band fastened around the horse's belly to keep a saddle in place) and used to twist the cinch tight so as to make the saddle very secure. Securing the cinch is an easy job and assures the rider that his saddle will not slip, giving rise to the expression "It's a cinch."

**leaf:** a sheet of paper or page in a book; also the written or printed matter on it. By extension an event or sequence of events worthy of being written and recorded, as in the pages of history.

**leopard skin, box with a:** an allusion to the *Ark of the Covenant*, a sacred, gold-covered wooden chest of the Jews which held the *Ten Commandments*, the set of divine laws given to them by God and which was said to represent God's presence.

**Liberace:** (1919-1987) Wladziu Valentino Liberace, popular American pianist and entertainer. Well-known for his flamboyant style, Liberace created a public image of glitter and glamour, with furs, sequins and rhinestones, carefully waved hair and rings on practically every finger. His show, *The Liberace Show*, had a regular slot on American television during the 1950s.

**lightning, chained:** something that is unusually powerful and rapid in effect or movement. *Chained lightning* is lightning that appears to move very rapidly in long zigzag or wavy lines and streaks, often giving off a brilliant light that dazzles the eyes. A single streak can break into several branches or forks and will flash repeatedly.

**Lilly:** *Eli Lilly and Company*, an American company that manufactures and distributes medical drugs as well as highly dangerous and destructive psychiatric drugs.

**Little World of Don Camillo, The:** a comedy film based on a novel (1952) by Italian author Giovanni Guareschi (1909-1968). Set in a small Italian town, the story tells of a priest (Don Camillo) who settles arguments with

his fists and consults with Christ afterwards, and his friendly feud with the local mayor, a close friend who has become a communist. *Don* is an Italian title of address for a priest.

**lo:** a word meaning *look! see!* Used to attract attention or to show surprise.

**lugubrious:** extremely mournful, dismal or gloomy.

**lying on the canvas looking at the birds twitter:** a reference to a boxer lying unconscious after having been hit during a boxing match. The *canvas* refers to the floor of a boxing ring traditionally consisting of a mat with a covering of canvas (closely woven, heavy cloth). *Looking at the birds twitter* is a humorous reference to a comic book depiction of an unconscious person with small, twittering birds circling his head.

**madder than a hatter:** extremely crazy. The phrase is thought to have been associated with hat makers who used mercury in making hats. The mercury acted as a poison causing uncontrollable twitching muscles, inability to speak clearly and confused minds on those who used it for prolonged periods.

**majeure:** a French word meaning major.

**martinet:** someone who stubbornly adheres to methods or rules. Named after General Jean Martinet (died 1672), French inventor of a system of drill.

**mea culpa, magna culpa, maxima culpa:** a Latin phrase expressing an admission of one's guilt, referring to the prayer of confession in the

Roman Catholic Church. Literally, by or through my fault (*mea culpa*), great fault (*magna culpa*), greatest or most serious fault (*maxima culpa*).

**medulla oblongata:** the lowest or hindmost (furthest back) part of the brain, continuous with the spinal cord and controlling vital bodily functions, such as those involved with breathing and blood circulation.

**megrim:** another term for a migraine headache.

**miasma:** an oppressive or unpleasant atmosphere that surrounds or emanates from a person or thing. Literally, it is a poisonous atmosphere formerly thought to rise from swamps and putrid matter and cause disease.

**microwatt:** units of electric power. The word *micro-* means one-millionth and a *microwatt* is one-millionth of a watt. A *watt* is a measurement of the rate of flow of energy, that is, how much electrical energy is flowing per unit of time.

**milreis:** a former Portuguese or Brazilian unit of currency.

**Mixmaster:** the brand name of an electric *mixer*, a kitchen appliance for mixing, beating and blending foods, consisting of two detachable beaters and a pivoting arm that extended over a bowl.

**monkeys up:** mixes or messes up.

**monodeism:** belief in the existence of one God.

**Morgan's company:** *Morgan's Rifle Corps*, a group of highly proficient riflemen who fought during the American Revolution (1775-1783). Organized in Virginia in 1777 by American officer Daniel Morgan (1736-1802), the corps played a key role in several battles.

**mud, out of:** a reference to the theory that certain forms of life can develop directly from nonliving things. The Greeks believed that flies and other small animals arose from the mud at the bottom of streams and ponds; this has been carried forward by scientists in the theory that Man arose from mud. In this theory, it is alleged that chemicals formed in mud and through certain combinations and accidental patterns, a primitive single cell was formed. This primitive cell then collided with other such cells and through accident, formed a more complex structure of single cells that made itself into a unit organism. Purportedly, from this combination of cells, Man was eventually formed.

**mud turtle:** a reference to the ancient Indian concept of the Earth being supported by seven pillars which were supported on the backs of elephants, which were standing on a mud turtle, which was standing in mud, and it was mud from there on down.

**natural selection:** the process by which forms of life having traits that better enable them to adapt to specific environmental pressures, such as predators

(animals that hunt, kill and eat other animals in order to survive), changes in climate, competition for food or mates, will tend to survive and reproduce in greater numbers than others of their kind, thus ensuring the perpetuation of those favorable traits in succeeding generations. Also used figuratively.

**needle on the platter, put the:** a reference to a *phonograph record* (also called a *platter*), a twelve-inch disc with grooves in it, on which sound is recorded. A needle is placed in the groove as the record turns and the sound can then be played over and over. Used figuratively to refer to anything that repeats over and over in an unthinking way.

**New Yorker type of attitude:** a reference to the *New Yorker* magazine's general bored or conservative attitude and a lack of enthusiasm toward everything being reported or commented on. The *New Yorker* is an American weekly magazine founded in 1925.

**nickel, worth a:** at all; in the least degree. A *nickel* is an American or Canadian coin made of the metals nickel and copper, which is equal to five cents. This phrase is most often used in the negative, *not worth a nickel*, meaning having little or no value, not worth anything, valueless.

**north:** in or to a more favorable or better position, condition or situation; upward, above, in or at a higher position, level, etc.

**obfuscation:** the action of making things deliberately seem confusing and difficult to understand.

**O-Meter:** an E-Meter of the early 1950s with the trademarked name of *O-Meter*.

**one over ten to the fiftieth power of binary digits:** *binary* comes from a Latin word meaning two at a time. *Binary digits* refers to a system of numbering employed in computers which uses only two numbers (digits), 0 and 1.  $1/10^{50}$  *binary digits* ( $1/10$  multiplied by itself 50 times) refers to an enormous quantity of 0s and 1s strung out one after another, forming a huge number.

**“only one”:** the subject of the “only one” is covered in the lecture of 14 March 1955, “The ‘Only One’ ” in this lecture series.

**open-and-shut:** straightforward and simple; easily resolved; obvious. This phrase alludes to a law case or mystery that is so clear or free from complication that the case will be resolved and closed almost immediately after it has been opened (started).

**Opening Procedure by Duplication:** R2-17 as given in the book *The Creation of Human Ability*. In Opening Procedure by Duplication, the preclear gradually peels apart the actions of the process so they are different actions and so each moment is new. And that is the primary manifestation of Opening Procedure by Duplication—the newness of each moment.

**organic:** relating to or derived from living plants and animals.

**pack(ed) around:** carry around.

**paints up:** creates a strikingly realistic picture or concept of something, as though by painting.

**Parke:** *Parke-Davis*, an American company that develops and manufactures various medical and psychiatric drugs.

**Parkhard:** a humorous reference to *Packard*, a car made by Packard Motor Car Company, a manufacturer of luxurious cars in the first half of the twentieth century, with a play on the phrase “park hard.”

**parmas:** a made-up word rhyming with Dharmas.

**Parsons, Louella:** (1893–1972) American gossip columnist. She began her newspaper career in the early 1900s, later had a popular radio show and appeared in a number of movies as herself. Known as one of the most influential gossip reporters in Hollywood, Parsons exposed the private lives of many stars.

**Partch, Virgil:** (1916–1984) prominent American cartoonist, known for his satirical representations of life and a wicked sense of humor.

**pâté de foie gras:** a paste or spread made from the liver of specially fattened geese or ducks.

**Paul:** *Saint Paul*, a follower of Jesus who carried the Christian message into the world.



**payoff:** that which yields results, especially rewarding or unmistakable results.

**perceptivities:** the mental understandings, knowledge, etc., achieved by means of the senses.

**philosophic machine:** *philosophic* in this sense means of or pertaining to a system of principles for guidance in practical affairs, ordinary activities, in work or in life. A *machine* is a system or organization for doing or making something. A *philosophic machine* is something which gives data that can be combined with other data to give answers to questions.

**phobia(s):** a persistent, irrational fear of a specific object, activity or situation that leads to a compelling desire to avoid it.

**phrenology:** the now discredited psychological theory that a person's character and intelligence can be measured by feeling the bumps and depressions on the skull.

**Pikes Peak:** a mountain in central Colorado, a peak of the Rocky Mountains, approximately 860 miles northeast of Phoenix, Arizona.

**platter, put the needle on the:** a reference to a *phonograph record* (also called a *platter*), a twelve-inch disc with grooves in it, on which sound is recorded. A needle is placed in the groove as the record turns and the sound can then be played over and over. Used figuratively to refer to anything that repeats over and over in an unthinking way.

**plaudits:** enthusiastic expressions of approval.

**plush:** a fabric of silk, rayon, cotton or other material having a thick, deep fiber, similar to velvet and sometimes used to line coffins.

**pocketbook:** a woman's handbag or purse for bank notes or coins.

**poker face:** a face lacking any interpretable expression, as that of an expert poker player who does not reveal feelings or thoughts to other players that might influence their playing of the game.

**postulate two:** a postulate that denies the first (prime) postulate. It is a lie. It will persist because it gets its power from the first postulate.

**primal cause:** being first, original. Primal cause would be the first or original cause of something.

**Princeton:** a major American university and the fourth oldest institution of higher learning in the United States, located in Princeton, New Jersey.

**prize fighter:** a professional boxer, someone who fights in boxing matches in which the winner receives a cash prize.

**Problems and Solutions:** R2-20, a Route 2 process called Use of Problems and Solutions. The problem should be run until the preclear is convinced that he can create problems at will. R2-20 is described in the book *The Creation of Human Ability*.

**protoplasm:** the living matter of organisms regarded as the physical basis of life, having the ability to sense and conduct stimuli (things that cause a reaction).

**protoplasm line:** the evolution of organisms themselves, continuing along a protoplasmic line, from generation to generation; the conception, birth and growth of bodies; the genetic line and evolutionary chain on Earth.

**psychometric(s):** of or having to do with the tests of individuals to find out their intelligence, aptitude and personality traits. Also, such tests themselves.

**Ptolemy era:** of the period from 367 B.C. to 30 B.C. during which Egypt was ruled by a line of kings from the family of Ptolemy (a general of Alexander the Great who succeeded Alexander as ruler of Egypt).

**punch-drunk:** dazed or stupefied, specifically exhibiting reduced muscular coordination, hesitant speech, slowness of thought and other signs often seen in those involved in physical fighting.

**qui vive, on the:** on the alert or lookout; watchful. From French, literally "(long) live who?" a guard's challenge, intended to discover to which party the person challenged belongs, and properly requiring an answer like "long live the king," "long live France," etc.

**R2-20, Problems and Solutions:** a Route 2 process called Use of Problems and Solutions. The problem should be run until the preclear is convinced that

he can create problems at will. R2-20 is described in the book *The Creation of Human Ability*.

**racked up:** counted or accumulated, as if in a list.

**rap at, take a:** make critical or sarcastic remarks about something. A *rap* is a quick, sharp blow.

**rectahedron:** a coined word for a box, from *rectangle*, meaning “a flat shape with four straight sides forming four right angles” and the combining form *-hedron*, meaning “a geometrical figure having (a specified number of) surfaces.”

**redskin(s):** a slang term for a Native North American.

**remedy havingness:** a reference to *Remedy of Havingness*, a process which remedies the ability of the preclear to “have,” or “not-have,” at will. The modus operandi of the Remedy of Havingness is to have the preclear mock-up something, pull it in, or mock-up something and throw it away.

**Rexall:** *Rexall Drug Company*, an American pharmaceutical company.

**Rhine:** a river in western Europe, flowing from eastern Switzerland north through Germany, then west through the Netherlands into the North Sea (an arm of the Atlantic between Great Britain and northern Europe).

**rocker(s), run off the:** a *rocker* is one of the two curved pieces upon which a cradle, rocking chair or similar device rocks. To *run off the rockers* means to cease a particular activity or course of action due to a failure of some kind.

**Roosevelt, King:** a reference to Franklin Delano Roosevelt (1882-1945), Democratic political leader and thirty-second president of the United States (1933-1945), known for having increased the power of the presidency. He proposed a group of government programs known as the New Deal, designed to improve conditions for people during the economic depression (which began in 1929 and lasted through the 1930s). These programs expanded governmental control over the American economy and increased the national debt, but did not bring about the desired economic recovery.

**rosary:** a string of beads or knotted cord used to count prayers in many religions. The term is also applied to the prayers themselves. In the Roman Catholic Church, the rosary is made in the form of a circle. Each bead in the circle designates a prayer to be said. One moves through the beads saying the designated prayer as one goes. This action is referred to as *counting one's beads*.

**Rosicrucian(s):** a member of a worldwide brotherhood (the Rosicrucian Order), claiming to possess secret wisdom handed down from ancient times. The name derives from the order's symbol, a combination of a rose and a cross.

**round and round the little ball goes...:** a reference to *roulette*, a gambling game played with a wheel set into a bowl shape in the middle of an oblong table. The wheel is divided into thirty-seven small compartments numbered from zero to thirty-six and colored alternately red and black, except the

zero (which is either white or green). The table is covered with a layout that corresponds to the numbers and colors on the roulette wheel where players visibly place their bets. The wheel is spun and an operator rolls the ball in the direction opposite to the way the wheel is spinning. After bouncing around, the ball drops onto the wheel, eventually settling in one of the many compartments. The ball's final resting place determines the outcome of the bets.

**round off:** bring something to a satisfactory end by doing or adding one last thing.

**Route 1:** one of two series of processes (Route 1 and Route 2) that make up Intensive Procedure as laid out in the book *The Creation of Human Ability*. Route 1 processes were designed to be used on a preclear who could be exteriorized.

**rudygud:** a made-up word.

**rupee(s):** the basic monetary unit of India, Nepal and Pakistan.

**schizzy:** of or like a *schizophrenic*, a person with two (or more) apparent personalities. *Schizophrenia* means *scissors* or *two*, plus head. Literally, *splitting of the mind*, hence, *split personality*.

**Schopenhauer:** Arthur Schopenhauer (1788-1860), German philosopher known for his philosophy of pessimism (the belief that this world is the worst possible; that everything naturally tends to evil). Schopenhauer said

that pain was positive and pleasure was merely an absence of pain and the only hope was to destroy the will to live.

**scurrilous:** abusive; offensively disgraceful.

**selective service:** short for *Selective Service System*, the federal agency in the United States charged with the administration of compulsory (required; mandatory) military service according to age, physical fitness and other qualifications.

**sentient:** conscious or capable of perceptions; consciously perceiving.

**Sergeant York:** Alvin Cullum York (1887-1964), an American hero in World War I (1914-1918), whose life story was later made into a film. In October of 1918 York was part of a patrol of seventeen men ordered to take out a German machine-gun emplacement (structure or platform where guns are placed for firing). After the group lost half its men, York took command, single-handedly shot 25 enemy gunners and captured 132 prisoners, following which he was promoted to sergeant. Upon returning home from the war, he lived on a farm and established an industrial school and a Bible school for the education of rural youth.

**seventy-five processes:** processes contained in the book *The Creation of Human Ability*, as referred to in Professional Auditor's Bulletin 50, "Remedy of Havingness—The Process," in the lecture series supplement. A full description is available in the book *The Creation of Human Ability*.

**Sherman tank:** a tank of the United States armed forces, as well as French and English forces, in World War II (1939-1945). The Sherman tank was the standard tank used to support infantry attacks during the war. It was named after William Tecumseh Sherman (1820-1891), Union general in the American Civil War (1861-1865), famous for his march through several Southern states, destroying anything that the South could have used in the war effort.

**shot locker:** a chest or compartment for containing ammunition (shot), etc.

**shuns:** a humorous use of the word *shuns* with a double meaning. It refers to terms ending in *-tion*, specifically *invalidation*, and *evaluation*. The word ending *-tion* is pronounced *shun* in English and is added to the end of words to form nouns. It also refers to the word *shun* which means something that must be avoided or kept away from, as being undesirable.

**Six Basic Processes:** six Communication Processes which form the background to all processes and bring an individual up a gradient scale of tolerance for more and more communication. The processes are: (1) Two-way Communication (2) Elementary Straightwire (3) Opening Procedure of 8-C (4) Opening Procedure by Duplication (5) Remedy of Havingness and (6) Spotting Spots in Space. These processes are described in the book *Dianetics 55!*



**skitter gutful:** a large amount of something that moves with a sharp rapid motion. *Skitter* means to move rapidly along a surface, usually with frequent light contacts or changes of direction and *gutful* alludes to a large amount of something.

**sleeper(s):** something that is (or was) unknown or unnoticed but whose quality, quantity, condition, etc., proves to be important or of value.

**slippy:** a chiefly British term meaning alert or clever.

**sloughed down:** become stuck in a *slough*, a low area in the ground full of soft, deep mud. Also used figuratively to mean deep discouragement.

**slough of despond:** any serious depression or discouragement. From *Pilgrim's Progress*, a novel by English author John Bunyan (1628-1688). The story is about the spiritual life of Man. Every character, location or incident in the story bears a picture-creating name, such as the "Slough of Despond," a deep swamp (slough) in which the main character gets bogged down and from which he is rescued by another character named Help.

**slued around:** turned about or twisted.

**smart cookie:** someone who is clever and can accomplish things.

**sodium pentothal:** a substance injected into a vein as a general anesthetic and in psychotherapy as a hypnotic.

**son of a gun:** used as an exclamation of surprise, delight, amazement, etc.

**SON-OF-A-MAC:** a made-up term that rhymes with ENIAC and UNIVAC.

**soup, in the:** in a distressing or dangerous situation; in serious trouble; having difficulties.

**south:** to a less favorable or worse position, condition or situation. From a map where north is up and south is down.

**Spanish-American War:** a war waged against Spain by the United States in 1898, for the purpose of liberating Cuba from Spanish rule.

**Spartica:** a made-up name.

**Special Services:** the branch of the Army responsible for providing morale and recreation programs for the soldiers. Such programs include movies, sports, musical entertainment, arts, crafts, books, magazines and newspapers.

**spelling book:** an elementary textbook or manual to teach spelling.

**spinbin:** a slang term for a mental institution.

**spiral(s):** a term of lives or a term of existences or a single existence which bears an intimate relation, one to the other.

**played feet:** feet that are flat, spread out and clumsy, and often that turn outwards.

**Spotting Spots (in Space):** a process in which the auditor gets the preclear to spot locations in space. Spotting Spots in Space is described in the book *Dianetics 55!*

**square around:** get in proper order; sort out, straighten up.

**square, by the:** a phrase meaning that something is progressing by large increases or jumps from one quantity to another. A *square* is the product obtained when a number is multiplied by itself; for example, in the statement “ $10 \times 10 = 100$ ,” 100 is the square.

**squared away:** sorted out, straightened up; put in proper order.

**statutory:** of or like that which can issue an authoritative rule or direction. A *statute* is a formal, written law of a country or state and typically commands, prohibits or declares something.

**Steinmetz:** Charles Proteus Steinmetz (1865–1923), German-born American mathematician and engineer, best known for his theoretical studies of alternating current. Despite poverty and a crippling spinal deformity, Steinmetz became an engineering genius. His researches contributed greatly to the widespread use of electricity as a source of power.

**Stutz:** an automobile produced by the *Stutz Motor Car Company*, a maker of racing and sports cars. Founded in 1913 by American automobile manufacturer Harry C. Stutz (1876–1930), the company produced early models capable of reaching speeds up to 100 miles (160.9 kilometers) per hour.

**supersaccharine:** excessively sweet or sentimental to an extreme degree.

**talent:** any of various large units of money used in ancient Greece, Rome, the Middle East, etc.

**teasing (someone) up:** coaxing someone to come up out of something that he finds attractive, but which is actually non-survival.

**Thomas, Lowell:** Lowell Jackson Thomas (1892-1981), American radio broadcaster, writer and lecturer. During a career spanning over fifty years, Thomas broadcast from the front lines in both World War I and World War II, produced films about his travels to remote parts of the world and published numerous books presenting the people and places he had visited.

**tibia:** the larger bone of the two bones of the lower human leg, which extends from the knee to the ankle.

**tic douloureux:** a painful twitching of the facial muscles. A *tic* is a sudden, involuntary muscular contraction.

**tip-off:** special and useful information given as a piece of advice.

**trim the suckers:** to defeat soundly or cheat one who is easily deceived. *Trim* means to defeat or to cheat and a *sucker* is one who is easily deceived.

**Trojan War, second:** the second of two wars against the city of Troy in Asia Minor (now Turkey), made famous in the legends of early Greece. The first war occurred when a Trojan princess was saved by a Greek from being devoured by a monster. The king refused reward to the hero, who in turn

captured and looted the city and killed the king. The second war, which lasted ten years, was waged by the Greeks in order to regain the wife of King Menelaus of Sparta (city in ancient Greece), who had been kidnapped by the Trojan prince, Paris.

**UNIVAC:** the abbreviation for *Universal Automatic Computer*, an electronic computer built in 1951 by the American Eckert-Mauchly Computer Corporation. The UNIVAC was a general-purpose computer designed for commercial use and was the first computer which could handle both letters and numbers with equal ease.

**Universe Processing:** a process run on a preclear who cannot change his postulates easily and is thus in another universe. It is run on the E-Meter, by asking the preclear whose commands he would obey (father's, mother's, etc.). The biggest drop will be on universes where he is having the greatest conflict and these are run one at a time to exteriorization from all such universes. Universe Processing is fully described in the article "Advanced Course: Data Sheet" in the book *The Creation of Human Ability*.

**University of Chicago:** a privately controlled educational institution located in Chicago, Illinois, USA, founded in 1890.

**Vatican:** the chief residence of the Pope in Vatican City (an independent state within the city of Rome, about the size of a large city park, ruled by the Pope),

it includes a library, archives, art museum, apartments and administrative offices. In the center of Vatican City is Saint Peter's Square where a red granite obelisk (a tall, four-sided shaft of stone that rises to a point) stands 85 feet (26 meters) high.

**vector(s):** something which has both a direction and quantity. For example, force would be a vector as it has a direction and an amount but mass is not a vector as it has no direction. A vector can be represented by an arrow that points in the direction that the vector is moving. Most generally, it means direction.

**Wamsamuta:** a made-up term.

**What to Audit:** the original title for the book *Scientology: A History of Man*.

**whimper, world ends with a:** a reference to a poem written in 1925 by American-born English poet and critic T.S. (Thomas Stearns) Eliot (1888-1965). The poem, entitled "The Hollow Men," portrays the futility (purposelessness, uselessness) of life. The poem ends with the lines:

*"This is the way the world ends  
This is the way the world ends  
This is the way the world ends  
Not with a bang but a whimper."*

**whupwhup:** a made-up word.

***Will and the Idea:*** the main work of German philosopher Arthur Schopenhauer (1788-1860), which outlined his philosophy of extreme pessimism (a tendency to see only the negative or worst aspects of things). Published in 1819 and written in four volumes, it states that the drives and desires of Man are manifestations of a single will, specifically the will to live. Since operation of the will means constant striving without satisfaction, life is a continual suffering. Schopenhauer believed that pain was positive and pleasure was merely an absence of pain and the only hope was to destroy the will to live.

**withered:** shriveled or shrunken.

**woof and warp:** the basic material or foundation of something (a structure, an entity, etc.). The phrase is a reference to the threads that make up a woven fabric: the *warp* threads run lengthwise on the loom and the *woof* threads run crosswise. A *loom* is a frame or machine on which thread is woven into cloth.

**wordsmith:** a person, especially a professional writer, who uses words skillfully.

**works, whole:** the whole lot, everything.

**writ of attachment:** a court order authorizing the seizure of property to cover debts.

**yellow:** not brave; cowardly.

**York, Sergeant:** Alvin Cullum York (1887-1964), an American hero in World War I (1914-1918), whose life story was later made into a film. In October of 1918 York was part of a patrol of seventeen men ordered to take out a German machine-gun emplacement (structure or platform where guns are placed for firing). After the group lost half its men, York took command, single-handedly shot 25 enemy gunners and captured 132 prisoners, following which he was promoted to sergeant. Upon returning home from the war, he lived on a farm and established an industrial school and a Bible school for the education of rural youth.

**you<sup>s</sup>:** a dialectal pronunciation of the word *you*, usually used when speaking to or about two or more people.

**Yuk village:** a made-up name.



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