

THE ROCK: PUTTING THE PC AT CAUSE

A lecture given on
25 July 1958

Hiya!

You look...

Audience: Rocky.

Boy, it's - practically every person here is mediumly stuck. Boy, I just better give you a morale lecture.

Yes, this is - maybe this all comes from my playing Peter and the Wolf last night.

> I was telling Nibsy I

Played Peter and the Wolf in full and put it on tape with very hi-fi quality and so forth, and I looked at the thing and I said, "You know, that's a standard Russian issue: they get all through, the duck's dead." You know? So I took the thing - and with sections of the theme music and so forth - then took it on from a full recording, brought the duck back to life, squared it all up and gave it a happy ending. Boy, Khrushchev would be upset if he found out about that! Absolutely wonderful recording there, though, by Basil Rathbone. It's too bad it really isn't made on a hi-fi record. It's the old pressings brought back to life. Old Basil Rathbone.

Well, here we have the tenth lecture of the 20th ACC, July 25th, 1958, and this morning we are going to take up - the Rock.

Now to get into this - you realize that all the lectures of this week are a prelude - no more and no less than a prelude to the Rock.

If there wasn't a Rock there wouldn't be a case. The Rock is an apparent in present time observable by the dramatizations in the preclear.

> Nibsy said a while ago it's an apparent cause point which > isn't. Yes, that's true but then that's true of any > aberration.

Now, let's look at this. A Rock is, please. A Rock is. It is. Now feel your chair under you - it's there, isn't it? Take a look at your body - it's there isn't it? Similarly, the room is here, isn't it? Well, so is the Rock, and if I catch anybody of you auditing it on the basis that it's an idea and is attackable and approachable solely through the form of idea, with never having any contact of any kind with energy I will be able to point out an auditor who will never clear anybody.

True enough, the thetan is held to it by vias of ideas. But it is. Therefore, two processes are necessary to totally relieve the Rock: one is Help and the other is Step 6. Until you give an individual actual practice in the creation of energy itself, masses and spaces, he will never be totally immune to a thing called the Rock.

So, although you may knock the particular Rock to flinders by running Help, your pc is simply set up to acquire another one unless you give him conscious and knowing ability to create matter, energy, space and time.

Because he reneged and said, "I am the effect of matter, energy, space and time," because he backed up and said, "It is over there and I am over here and it is the effect of me," he then becomes the victim of matter, energy, space and time.

Basically there is nothing whatsoever wrong with matter, energy, space and time or any form thereof. Do you understand there is nothing wrong with this, but then some old philosopher said, "There is nothing wrong on heaven or earth save that thinking makes it so." True enough. True enough. But the basic reason he has a Rock is not because he has some misaligned ideas about Rocks. The thing is and he has become the effect of his own creation and we have denial of self as it has been for the last five years as the highest level of aberration.

So you have denial of self. But in this case denial of self includes matter, energy, space and time, and so including it we must realize that the significance wrapped up in a Rock can never supplant the fact that he has become the effect of simply this: space, energy, mass and time. These are the significances of the Rock. And these things are.

Now, of course, he's gotten the idea that... and he's modified his ideas this way, and he's modified his ideas that way, and it's all very pathetic. But this just makes it impossible for him to change his mind as to "which is cause around here?" So if there's any idea going to be involved in the thing, it is placing the preclar at cause, and his concept that he is at cause. But without the cause of what or at what and without understanding that he is the effect of and what he is the effect of and without the clear-cut idea that space is space, energy is energy and matter is matter and time is time, you're up the spout.

He has to make space, not get the idea he can make space. Boy, that's lazy, see? Maybe he just makes it by thinking "space!" And true enough, maybe you could interpret this as being a thought, but what is the thought? The thought is not a significance. The thought is space.

Now if you'll just view the space of this room, you will understand what I'm talking about. Now, can you view the space of this room and conceive that it can exist without your thinking anything but looking at it?

Audience: Yes.

By the way that's a dizzying exercise if you want to carry it out particularly in the West where they have space. Look across some space that you're not accustomed to. Look out there across the rolling grain fields or the prairies or the deserts to where the curve of the earth is clearly visible in the flatness of the land, and don't think a thought, you know, just think - if you can call it "think" at all - just "space," see? See? It just is. It isn't for anything; it isn't because of anything. It just is. And this itself is the most baffling conundrum that has ever been conceived by a thetan - the conception of isness.

Now the person you are processing, the person you have under the guns of the E-Meter right at this moment, has wrong with him just this fact only: that the significances surrounding matter, energy, space and time are so overwhelming that he cannot easily approach the isness of things, and this is particularly true of the Rock.

The Rock has such terrific significances connected with it: "violations, survival, not to survive, thisa, thata, the other thing, identifications, cross-references, see file B, see file A 1,002,642, cross-reference Navy Department," you get the idea.

"Bulletin of War, Space Command, planet Exnoo [X-Nu], figure-figure-figure-figure, think-think-think-think-think- think, figure-figure-figure-figure, thought-thought - thought-thought, thought, significance - significance - significance-significance..." And when he looks at this particular piece of matter, energy, space and time which is all it's conceived of, he doesn't conceive of matter, energy, space and time. He thinks "Cross-reference: Space Command, 8,000,000,682, general order to all torpedo-men. Following: pursuant to the orders of the admiral ..." See? Now, this unfortunately cross-references with "Order of the Day, Monastery Platitute, Mount Zenu [Xenu]. There shall be peace." Which conflicts with "Dear, I know you are dedicated to holy orders, but I need a new pair of shoes." Which in itself is very vastly in conflict with "Order of the Mount: Honor thy father and thy mother." Wait a minute, how'd that get in there? And that's why the preacher's so baffled.

[Note on the above paragraph: The clearsound transcription says Mount Zenu but older freezezone transcriptions say Mount Xenu.]

It's so easy for a thetan to consider himself thoughts or knowledge or data. That's why I've been stressing it this week. It is so easy for him to consider himself these things, that he identifies very easily with these things. And because he does not do a perfect duplication - communication with space, since he is not space; he doesn't do a perfect duplication with energy since he is not energy; he doesn't do a perfect duplication with matter because he is not matter; and he doesn't do a perfect duplication with time, he is not time. These things, particularly in processing, he is very shy of being a duplication with or of.

But boy, can he identify with thought - figure-figure-figure- figure-figure-figure-figure-figure; significance-significance- significance. Boy! Man, if there's any thought at all left in the Rock, he'll have had at it. But he'll just leave that big thought called "space" alone.

Now, you could say it's a thought because it is a creation, but it is not a thought called space, see? It simply is. Well, getting him to conceive of the space as just is permits him to confront space at cause.

To most people, "Space is that which encloses me and holds me trapped." Oh, how fascinating, and this is never so true as in the Rock. Definition of a Rock: that which encloses me and holds me trapped.

Some of you've been following down the line on the subject of theta traps. Some of you have been following down the line on the subject of "How do I get out of this?" or "objects that you could not get away from," and have been happily looking at stick and other things.

Well, look, you're never going to find the Rock by finding theta traps; that I guarantee, absolutely. Every theta trap is simply a lock on the Rock, because you're looking reverse-wise, and you won't make a preclear well by running theta traps, just as such. There's got to be some creativeness or cessation of creativeness involved in this Rock.

Now, let's take up what I said before about first postulate, second postulate. This is a brand-new concept in the world of religion. All religions I have ever heard of anywhere state, "There was chaos. God made some chaos and then made some order and form." We have Adam and Eve as an example of this. This story of Adam and Eve, by the way, is so far from being exclusively Christian that you find it in almost every barbaric race. I have investigated twelve barbaric cultures, so-called primitive cultures, practically on down to the bottom and I have found all the elements of Christianity involved in them existing long before the Romans wrote out an appointment sheet for one Pontius Pilate and issued him one basin and some water.

You'll find the story of the Flood in almost any primitive culture. There was a civilization and it went bad and the Flood came along and... See? So we can consider this is probably in the last 7,000 years the earth has been totally flooded. Somebody probably flipped a hot bomb or something into the Antarctic and the surface of the water of Earth rose - I think the calculation is 136 feet - and somebody found someplace to hang out in the Rockies or something.

But it doesn't matter where you go and create a new civilization when the waters receded and refroze in the Antarctic. This might happen on any planet, and is not necessarily even this planet, since the traditions of all these races go back as far as yours does.

So, as they talk about Adam and Eve as the first man and the first woman, they uniformly say manitou, or Black Hactcin, that's the Apache equivalent of Yahweh. I don't know how to spell that by the way, because Apaches can't spell. He took some mud and he made a man.

And we have the Aleut, the Tlingit, the Chinese; we have race after race after race. God took some mud and he made a man. And the Flood came and somebody built a boat. This myth has

just been going on for a very, very long time - but God took some mud and he made a man. He took some chaos and he created a form.

Ah, fascinating that our very irreligious modern scientist completely imbued with all the principles of modern research and truth would tell us a myth: there was some mud and then there was a man.

Perhaps in such a wise it becomes easy to penetrate the delusion of civilized and cultured thought, which they would like you to think exists before the portals of universities. This line of thought has never brought about anything but chaos and so science as practiced will never bring about, unless understood thoroughly from some much higher level, anything but chaos. Why? First postulate, second postulate. The power of any creation exists in its first postulate. And persistence is always achievable by the first postulate giving force to the second postulate and then living with and in only second postulates; then you never tap the dynamite.

So if you always pay attention to chaos, and if you always concentrate on chaos, and if you always say that this man rose out of the chaos of mud, if you always invent gods who uniformly, routinely took chaos and made something, you're safe because you're well south of that first postulate, you're way down the line, away from the power in this thing.

Let's look at an aberration. A girl can be bad only if she's running on the first postulate of good. There is nobody quite so wicked as a girl trained in a convent who has gone bad. Oh, this is a wonderful thing. Would she have been bad had she never been so thoroughly grounded in being good? Look at many ministers' sons. Do you get the idea? Now there is an example straight in human behavior of this thing I'm calling chaos. Chaos is the second postulate, not the first postulate.

All religions say there was chaos out of which God made something; and so they never tamper with the root production of matter, energy, space and time.

Oppenheimer the other day said somebody - he said nobody in the United States was trying to get at the root of matter, energy, space and time. And I think he's probably had about two or three hundred letters probably by this time telling him to eat his words. Yes, it was about time somebody got the root of this thing. But the last person to conceive of it would be some routinely practicing and unthinking nuclear physicist. He's studying the particle, studying the particle, studying the particle. Why? He wants to learn the composition of things. Or you can study chips and maybe learn about the whole, but the truth of this one is apparently, watching the behavior of preclars and studying this whole thing again, but there was a perfect form and it had a homogeneous mass. It was not composed of particles. It was the same all the way through. It was a whole. It was real mass. And then it got chipped up somehow or another and the pieces flew around and somebody seeing all those nice pieces grouped them all together and made something with them. But now you had a mass which was composed of particles. And then that mass blew up and you had smaller particles.

Now, the great oddity is, nobody has ever seen an electron and nobody has ever proven that electron - by electron we have exactly the same mass in each electron. We want to know why then there are classes of chemicals and that sort of thing. Well, this is not too hard to conceive but is outside our particular field of investigation.

Why are all of these particles - silicon - why are all silicon particles similar to all silicon particles? Well, I'll clue you in: we don't even know that they are all similar to silicon particles, don't you see? But if you had a natural whole which when chipped up would feel like silicon, then you would have a lot of silicon particles, don't you see? But each mass might have been disintegrated in some peculiar way. And just by integrating the thing back together again and blowing it up again and integrating it and blowing it up and so on, we are using the same system over and over on some perfect whole, and of course, we would get some difference of particles or some similarity amongst the particles.

If you saw a board with a saw you get one kind of sawdust, but if you cut the same board with a piece of sandpaper, you'll get an entirely different kind of sawdust, don't you see? But the sawdust will have a similarity. And I think probably this is what the nuclear physicist is boggling at today.

But boy, you talk about running Help; I wouldn't help a nuclear physicist in his present project now if they paid me all the tea in China and threw Khrushchev in with it. I just wouldn't. Because his idea of help is that if man is suffering so much and anything is so bad off that the only thing you can do is destroy it all. He doesn't even have the idea though that you can start over. So the man must be terribly apathetic and very abandoned along the line and he is studying recomposition of matter from particles. And he'll never know anything about it.

That's an adventurous statement that he never will, because some of you might meet him someday and slip him the word and he's liable to do a double take. Every time you try to impart this to a man who is thoroughly grounded in modern scientific thinking, he does an interesting thing. He misunderstands you for quite a little while. He just doesn't get it for a while. And if he does get it, then he can't understand its significance for a while and he tries to brush the thing off, and it's liable to hit him - whap! Because he is so thoroughly mired, that he's the hardest person to tell about it, because he's too thoroughly mired down in this second postulate! He's got the idea that he's studying chaos and the more he studies chaos the more he's going to fix himself in chaos. And as you try to talk to him about it, you're moving him back up the track to the first postulate which was a perfect form, a perfect mass.

Now this is very revolutionary what I'm telling you. There have been several revolutionary things to come out of Scientology. One for instance as innocent as the definition of zero. Zero is a wild variable; it has no mass, no energy, no wavelength, no nothing. So every time you throw a zero into an equation, even an algebra teacher can tell you that you can always make 1 equal 2 if you throw a zero into the algebra formula, right? Well, why didn't somebody investigate this a little earlier? Every time a zero is thrown into an equation you'll come up with a variable. Well, if you come up with a variable each time you throw in a zero, then an equation itself cannot possibly be true and equating things must be some method of synthetic balancing that would throw out the entirety of mathematics. - You'd say 3 minus 2 equals 1; 3 minus 2 equals 1. Well now, as long as you haven't introduced a variable you've got a fact. But what if you said 4 minus 2 equals 2? Sounds innocent, doesn't it? But if you'll transfer by algebra rules the second 2 over to the other side of the equals sign, it will be 4 equals 2 plus 2. Well, that's perfectly valid, too, isn't it? Nothing wrong with that.

But let's throw some x's in there and surreptitiously get something which adds up to this: Where you move a 2 to the other side of the scale you get 2 minus 2, and any time that you got 2 minus 2, you would throw a variable in because that is zero.

So if you had x minus y and they were both the same value, both x and y equaled 8 you'd have 8 minus 8 equals nothing, of course. And if you had z equals x minus y, and the value of x was 8 and the value of y was 8 you would get z equals 0 and everybody would be happy about it and say, "it proves, it cancels out." And then they'd be very flabbergasted to find that some days you have some, and some days you don't have any, and as they apply this thing to the real world, they discover that they have to throw in, as they do in quantum mechanics, what they call a "bugger factor" just to make equations balance.

And every time you come up against the matter, you keep throwing this thing in there to make the equation balance. Why do they have to keep doing this? Very, very simple, they accidentally create zeros anywhere in the equational line and one of these zeros thrown into any equation gives you a variable, because there's no such thing as an absolute zero. And they think that zero is an absolute like one. One can be quite absolute.

One apple sitting on this desk is simply one apple. But no apple sitting on this desk can be "maybe there will be an apple; maybe there has been an apple. Nobody will ever put an apple

on this desk. There may be bushels of apples on this desk," don't you see? And so the second we move anything in time we get variability.

Because if we said there was no such thing as time, then you could say that zero was an absolute. See? In this given instant of time which has no past and no future, the placement of one apple on this desk and the removal of that apple on the desk alike are absolutes. So you could have no apples if you had no time. But if you have time you have the possibility of an apple.

And so saying "There are no apples on this desk" is true only for the instant you say it. There might have been apples on the desk - after all it's used as a teacher's desk; there probably have been apples on this desk. Now, I dare say because of this lecture somebody is going to come in here tomorrow and put an apple on that desk. So every time you say, "There are no apples on the desk," you have to say when.

Another thing that came up, just as an aside, because this "zero" is very applicable to what we're talking about with the first and second postulate; we had another thing: "space is the viewpoint of dimension." That's brand-new, see, and when you throw this in at a physicist and so forth, if he can grasp it at all, he'll say, "Wow, this is terrible." And one guy went up one time in an electronics plant and promptly turned off three or four of the generators around the place before they blew the joint up. "Space is viewpoint of dimension." He integrated this in some of his equations and it knocked him flat. So don't think that we don't generate some interesting things here when we're examining the mind. And this is one of them; this comes right into this same class.

Things proceed from perfect form to a disintegration of that form as the second postulate. The first postulate is an integrated, but not put together, form. It is not a mass made out of particles, it is a mass, without parts.

Now you have to influence it to outside forces to get that mass to disintegrate. It is a mass with a potential of disintegration. But it is not made out of molecules, electrons, or anything else, the first time that it is made. The universe was not a chaos to begin with. Its first space was perfect and its masses were actual masses.

But as these proceeded down the line, we added the variability of time, and we'd get no masses, and masses and disintegrated masses, and maybe masses, and recomposed masses. Until you've got every planet there is in this system right now, I am sure, is made up of particles shredded off the original and basic planets, recombined and recomposed into a changed form which could be called chaos.

And of course they never disintegrate or disappear for the excellent reason that nobody has ever gotten to the original perfect planet; and this is probably the thetan's system of getting things to persist forever. But when he gets lost down the track in too much chaos, he begins to wonder "What in the name of common sense is this all about? Is a form a form or isn't it?" Well, there'd be two forms, two masses. One which is built simply out of mass, if you can conceive such a thing. As a matter of fact, any girl here or guy who has never studied "compartmentation of mass" as per modern science, considers this the silliest lecture they ever heard. "Of course there can be such a thing as a mass that doesn't have parts. Isn't that the way mass is?" they sort of think.

But scientific thinking along the line doesn't think this way at all and as a matter of fact, even this girl or this guy could observe quite easily that current masses which exist now are recompositions of chaos. They could examine with chemical analysis and find out that a brick is composed of certain earth elements, certain minerals and so forth. Well, how did all these different minerals and how did all these different elements get into this brick? Since it was basically way back when, when it was mocked up; an iron object was an iron object, it was iron. Not something made out of particles or electrons called iron. And because it'd got abraded or chewed up or because its solidity was different, as the erosion or corrosion of time evidently hit

the thing and it started sliding into the second postulate, a violation of “things must endure and survive forever” - it got distributed all over the place and when recombinations took place, the first thing you know, why, all kinds of elements called iron, see, many, many of these bits of the original mock-up called iron, started appearing in other things. And boy, after a while (consult The Factors) you didn't know whose mock-up what was a part of. You get it? Now, nothing is as visible as this principle as the Rock, and boy, I'm not talking about any high-flown theory to you at all, not one single moment's worth.

A mocked up mass of perfect form is primary; that's a primary isness. And then as things chip against it, rub it, erode it, corrode it, as we get a flow of time, we get the introduction of this variable factor; it might be there and it might not be there which all by itself can vary its possible future existence. “Is it there or isn't it there?” Now, that's what your preclear is asking himself all the time, “Is it there or isn't it there? I'm sure it is there but it isn't there.” You know? See, we got a variable.

If it's not there at all, then it might be there, so therefore you have a “variable zero.” See? And this has been true of every mass he's ever run into anyplace because of the stream of time all by itself. See the Dianetic Axioms: “Time is the single aberrative factor.” Variable zero. “This mock-up might disappear or it might stay.” And when he doesn't see it anymore he says, “It might be there and it might not be there.” One day he makes up his mind that it isn't there anymore, (and there is always a divine doubt hanging along the line) and then one day he says, “Well, I don't know. I feel bad today and I felt bad around that mock-up so maybe it is back! Who knows?” The goal of all science, whether they knew it or not, and the goal of all thetans, whether they know it consciously or not - but this the thetan agrees to just wham! when you show it to him: how he'd love to see an absolute zero! An “absolute zero” is the unthinking, unknowing goal of science.

If they could get a disappearance of something, a total disappearance or a vanishment of any element and it just would go and there'd be no tracing where it went to, they would then know that they had discovered something about the composition of matter. Whew.

And if a thetan could just be absolutely sure that the track was now missing and his past would no longer kick him in the teeth, he alike would say, “Whew! Boy! Wow!” A scientist doesn't know this, but he'd agree to it after a while if you talked to him. You say, “If you found out the exact composition of matter, then it would be possible not to have any of a certain matter, isn't that right?” And he would agree with you.

Physics has actually hung itself with the germs of its own failure. All things seem to carry with them to some degree the germs of their own destruction. That's just an observation. That is not any real thing at all. It's not necessary that they do or anything of the sort like that, it just seems that way. Because right at the beginning of physics we have “conservation of energy” as a definition which is that energy never disappears.

Even if they were to know all there was to know about energy, they would find the disappearance of it would be a demonstrable proof that they did know. If they could make energy disappear and appear at will, they'd have it made. Everybody realizes that, even in the field of science. And yet their stable datum is that energy never disappears.

Anybody who has studied physics has a hard time sometimes with processing. He doesn't have a hard time understanding Scientology but he has a hard time with processing sometimes because he's so stuck with “conservation of energy” It's been around for so long. It is so demonstrable, and you notice that they never talk about “conservation of mass, conservation of space or conservation of time.” They've just overlooked those things and they talk about “conservation of energy” which tells you at once that they all come back to chaos.

Energy are particles in random motion. Chaos could be defined simply as this: particles in random relation to one another, susceptible to unpredicted change. You wouldn't quite know what a chaos was going to look like the next moment.

When you've lost all trace of the source of energy particles, you of course have abandoned any idea of tracing them. The basic on the case is, "I can't trace the source of these energy particles and they just go around my head, whirr-whirr-whirr. What am I doing in all this blackness? What are these little rockets doing exploding in front of my face?" Almost any preclear will run through some strata of this one time or the other. It needn't worry anybody now, because we got fields whipped and I mean but whipped.

How does a field resolve? It resolves by the location and reduction of the Rock. What's the Rock? It's a perfect form without particles or randomness which has disintegrated into random particles, and its disintegration hides itself.

Now, if you have a picture of a field - it has to be stated this way occasionally to somebody who isn't up on his stuff - but if you have a picture of a "field" as something which actually hides a perfect mock-up, you know - the thetan is making the mock-up and then it is covered with particles, so that the mock-up is one thing and the field is another, you got it wrong, see? That's not correct. It's a fast statement which will keep people from making mistakes and so forth, but it's not technically accurate.

The field is the disintegrated mock-up. The field is a later moment of the mock-up! So that people are very baffled to discover nothing in these fields because they know something was there and they don't know from where came the field.

And you're stuck with a physical scientist trying to find out, "What are all these random particles running around here, because they don't have any source. They must be covering something up." And some religionist invents a god. And he says, "A god is inside all of these random particles." Well, the god would be the ghost of the original perfect form, that's all the god he usually mocks up is.

And you'll notice that primitive religions, way back when, when the people were not too worried about this, they are perfectly content to have an idol sitting up in a temple. But after a while when they go completely to pieces, then they say, "The idol is everywhere." And they're just merely dramatizing the earliest thing on the track.

Freud was right when he said the primitive peoples of the world had something to teach us. And that is all they have to teach us: that monodeism and everywhere and the chaos of particles is always the second condition of a religion. The primary condition of a religion is mass. People aren't worried about a spirit. Most religions are the worship of matter.

Many savage tribes, including the English - the English are wonderful, you know that? They really are a wonderful people because they can laugh at their own origin. They can laugh at their own origins. They talk quite freely and humorously about running around the woods of Britain in blue paint and worshiping trees and rocks, and they think this is funny. They are not at all concerned about it.

Americans are proud. They say, "My ancestors, wherever they came from when they landed on these shores, were totally sold on chaos." And they said, "God was everywhere and sin was everything." And they're still proud of it.

The worship of rocks is senior to the worship of chaotic nothing. Science today is dramatizing this cycle of religion. It has ceased to worship matter and has begun to worship the everywhere of chaos. They're worshiping the chipped-off particle.

They have great religious rituals going in practically every university in the country that could lay their hands on some government dough. Universities no longer depend, you know, upon enrollment to get themselves any cash. There was a cycle in this, you know, they used to depend on enrollment and then depended on the football team to get the enrollment. Now they've abandoned all that because they learned during World War II and the GI Bill of Rights that all

they had to do was to get a big enough contract with the government to train some veterans and they could jam every classroom so full that nobody would ever have a chance to learn anything. Wasn't that a wonderful discovery? And it's persisted forward until now.

Now however, they depend to a large degree upon the government contract given to the physics department or the psychology department to do as close to nothing as you can do.

And they have these worship items, these altars called cyclotrons, and they have some sort of a mumbling ritual and a Latin chant or something that's put down in symbols and they pour perfectly good energy in one end and get perfectly useless particles out of the other end.

It's interesting. A boy here - a chap here who really knows his business in science told me the other day - that was a fascinating thing - but whenever they chew up some of these particles, that is, whenever they process these particles, they always get smaller particles.

From larger masses you get smaller masses and from smaller masses you get smaller masses. And from smaller masses you get smaller masses. And each one of these stages you, a Scientologist, can substitute first postulate, second postulate.

When you say mass, you get the odd number of particle, you see, the odd number: one, three, five, seven, down to eighty-eight billion nine thousand and one, see? You see, that's mass; there's still somethingness. And then you get, as the second postulate, the chaos and dislocation of that somethingness which they call a nothingness of some kind or another. Do you understand this? If you don't grab this, why process the Rock? It's just that. Why process it? Because you'll sit down and look at some preclear and you'll say, "Well, I don't know. I'd have to find some mythical object which doesn't exist. And we've got to clean up his field so that he could look through the field and see the Rock." Hey, that field he's got is the Rock in a second postulate state.

Everybody's trying to find the Rock and they're just looking at the chaos and the debris of the Rock! And what you've got to find is its primary form. And the moment you found its primary form completely, wham! no Rock. That's all there is to a Rock.

Every Rock is obscured by the particles and chaos into which it has disintegrated. Now, this constitutes a major discovery, not in the field of Scientology but in the physical sciences as well. So grip it good and look at it good, because when you can't clear somebody it's because you don't understand what you're trying to look for.

You're saying, "I'm trying to get out and rid of this field and these energy manifestations and these pressures that are around the preclear," if he has them. Or "I'm trying to get rid of this apathetic feeling like he can't go anyplace or ever do anything. And somehow or other I got to get him up to looking at his pictures." Now, get that as an error. Get that as a major error of communication and concept.

The picture isn't there in its perfect form. The pc is sitting right square in the second postulate, which owes its persistence - remember it's the chaos postulate and it owes its persistence to the fact that it was preceded by a forceful, powerful perfect form, which had aesthetics; it had everything else in it.

And now all of that has rubbed itself to pieces and gone into a disintegration. But the particles themselves contain all the emotional impacts - emotion is an energy flow too, you know - and it contains all the emotional disintegration. It contains each and every part of the original. But all of these things are now in a super-mixture like a chemical melting pot that takes all of the elements that the old Russian finally dug up and put on a chart. And the pc looks at all this and he says, "If I could just look through this stuff. And if I could just get this stuff out of the way, then I could see what I am mocking up which must be out there someplace." What a fantastic misconception.

He's in the Rock in any instant. And the emotions he gets and the forces he feels and the things that are modifying his present form are each and every one of them the Rock - all of these things. But they're in a chaotic state, and he being an orderly creature cannot conceive of that much chaos because that chaos is persisting. It doesn't matter if the field is totally blank.

The "detached case" mentioned at the end of the 28th lecture of Sigmund Freud, about which he said, "These we cannot help," has got the track way over there someplace. And they are back so far sideways even from the chaos, that they're saying, "Boy! Thetan help me if I ever get back into that again! I don't want to go near that stuff! Please don't say anything that reminds me of it because I might move over toward it again. And I have all that chaos so beautifully parked up with all this chaos here." He's tried to move out of the chaos because he couldn't do anything about it. The chaos would not as-is. It won't as-is because it is an alter-ised form - see your Axioms - and when you alter the form of the Rock into particles, flows and chaos, the Rock itself is no longer there except as a disintegrated confusion which can influence the living daylight out of the preclear and which he fights every instant of his life.

Now, you're studying - not changing somebody's thought; you are studying bluntly the resolution of the isness of matter, energy, space and time. And you're studying it and you're doing it directly. So don't underestimate what you're doing. And don't think it's too complicated for you to attempt or tackle because it's so idiotically simple that any professor would miss it.

Let's take an apple - this is a bad example because an apple is now made up of cells, see - but let's conceive of an apple that isn't made up of cells, that is simply an apple, see? It's a real basic apple. And to get any particles off of it you'd have to chip them off.

That a mass is "chippable off" is evidently a very early consideration of a thetan. But, more importantly, the consideration is evidently indigenous because he is always insisting that "the mass shall not be chippable off of." His masses are not disintegrative and they always become disintegrative - probably because he says "they won't" or something of the sort.

But he has consented to disintegration of mass when he consented to change of space of mass. Because the moment he considers a mass altering itself in space or changing itself in space, he has consented to and made the postulate of alter-isness. And from there on there's no stopping, because you'll get disintegration as the final result. The end product of changing something in space is of course part and parcel to running into something else.

So "chip-offingness" is inevitable unless all things are totally durable or all things are so soft and nonexistent that - one of his arguments against this later on down the track is if he makes everything soft enough, thin enough and unchippable-off enough, that it will be unchippable-off enough, and he makes mock-ups that feel like mattresses, see? And they hit other things and he hopes these won't start disintegrating.

He has a war going against disintegration. But the moment he's consented to time, he's consented to disintegration, he has consented to second postulate condition of chaos. It's a gradient scale and he will arrive there every time that he consents to something moving.

Now, people know this so well that the worse off they get and the better they are trying to fix themselves up, the more fixed they think they should become. And they'll get more fixed in space and more fixed and more fixed and more fixed and they are just insisting, insisting, insisting that nothing shall move, so therefore, no more - no more disintegration shall occur. You see how they get into such a state of mind? All right, now let's look at this Rock in viewpoint of this theory that I have given you and we will see a demonstrable fact as we begin to process the preclear. Even though he is not in the middle of a (quote) "field," when he begins to approach the Rock he will be. Rather inevitably, even if the field is invisible, he'll get an idea of little chunks and bits, chaotic, his not-knowingness on the whole thing of course is not-recognizingness - how can you recognize something that's all come to pieces when you depended on it to tell you what it was in the first place? And you start moving him in toward it

and he'll begin to feel flows. That's why you're processing flows with Help, because, believe me, if it's not flowing at first, by the time you get in toward the Rock it'll start flowing. Assistance and survival are hand in glove, and you run Help you run survival any day of the week, which means you'll run time. And help is probably the best ARC approach to time there is - probably - it is. Let me be that adventurous on the thing.

A thetan conceives survival and ARC at the same time and between those two you get something that adds up to help. The co-relationship of people, particles and masses and so forth adds up to assistance. Of course he had to assist the Rock to get it to survive. Just when he conceived its isness, he assisted a Rock, if you want to phrase it that crudely.

So you start running Help and you'll start sliding in toward a what? A field. Now, what is this field? Nineteenth ACC we didn't know yet and therefore we only cleared 50 percent of the class. But that was pretty damn good, if I do say it myself. The Instructors did a fantastically wonderful job. There's no reason we really can't clear 100 percent of this one, because we got our paws on the datum and the Rock. We know what we're trying to clear off the case. We're, in essence, trying to clear "mental matter." But "mental matter" is no different than material energy matter, except your mental matter fortunately is of a little lighter texture.

We have a world and a present time which is persisting and continuing on simply because it is made out of chaotic particles none of which can be relocated easily in the time and place of the original perfect form. All religions conceive everything to come out of chaos. We have to conceive that everything was not, and then was a perfect form, and then altered in place giving us time, which then brought aback and brought about disintegration of the masses which then recombined into a new form (postulate three), but this new form is now composited out of old perfect masses. Uh-huh.

Now, what - you haven't got a prayer of disintegrating a third postulate. You'd have to trace back and do a perfect duplication of each one of its dislocated bits. And boy, when you count the number of bits in that wall over there, you will see why the MEST universe is still here.

But if all you did - any one of you-was conceive the original perfect form which through all of its vagaries wound up as that particle in the wall, there'd be a hole in that wall. But if you could do this, you would have the power of then putting a patch in that hole which would be perfect mass and telling it to continue. And then you could go on for a long time letting it disintegrate. Be ages before that perfect mass that you put in there which had no parts, itself became compartmented. And if you were so stupid as to forget again that "things begin with perfect form" you'd be lost.

But if you didn't forget that again, when the chaos got too much and too chaotic and too stupid, all you had to do was conceive the perfect form which was the patch in the hole in the wall and all of those particles wherever they were would go - thttt! Gone.

Therefore the Rock disintegrates in this order of procedure. Usually there's no sensibility of it at all. The person is totally undisturbed about the whole thing.

If you were to run Creativeness you would beef this Rock up. See, if you were to increase his power to create without increasing his power to as-is things, he might get in a box. He might get awfully uncomfortable. Lord knows he gets uncomfortable enough as it is in running this. Got this? It won't kill him. But you try to clear a case with Step 6 only and you practically knock him into flinders.

So, what do you do? First, there's apparently nothing there. As you run Help on it for a little while, you get more and more cognizance on the part of the preclear of the fact there're some particles or flows or masses around here someplace. And the next thing you get is, what do you know, these things begin to take form. You're running him backwards in time by running Help. You are getting those basic "survive" ideas.

The mass was one thing. To continue it was another thing and that was a thought. The mass was "is" but continuing the mass is a thought, and you get that out with Help, which is assist. And the longer you run it, the more it integrates, the more solid it is, the more definite and positive this mock-up is and it runs right on back to its inception, at which time it goes pffft.

But it goes early and late sometimes and will get a little more disintegrated and then it will get more positive. But as you run Help, just as you're told to run Help in your ACC Procedure, you will get an integration of these random particles and fields which results in the mass which disintegrated to form the field.

And the second you've got that mass in its totality which was mocked up, again with the idea that "it must survive forever" or "something around there must go on forever," you see, you'll find right in that - just exactly what I'm telling you here - you'll find these postulates mixed right up in this Rock. That the guy said "Wow! I've got to survive!" and he made all the mass around him survive at the same time, and the second it started to survive, then it eventually started to disintegrate, and he eventually had a field and he couldn't remember what it was, because he couldn't see it anymore.

But when you run him back down this line, you go from nothingness, to field, to form. And when you hit form and its inception you get - pffft - nothing. And when you get that nothing, then there's no further potential of disintegrating back into a field, because there's nothing there to disintegrate! And that is what clearing is in its final analysis. And it is so simple that it'd have to happen to you and you'd have to watch these steps to grip all of it because you'd be sure that there is something else that I haven't told you.

But I have told you all.

Thank you.

[end of lecture.]