

CASE ANALYSIS - ROCK HUNTING – PART III

A lecture given on
4 August 1958

Hiya.

Audience: Hi.

Any of you developing into good Rock hounds? You haven't had a chance, much. You got them all.

This is the sixteenth lecture, the 20th ACC, August the 4th, 1958. Continuing case analysis - Rock hounding.

The length of time that it takes to run a Rock has not been accurately estimated, but twelve hours on a Rock is not an awful lot. Some Rocks have blown within twelve hours - some. But apparently - apparently you could count on something in excess of twelve hours. Perhaps even twenty-five hours. Some Rocks if - most cases are doing it - are in excess of twelve and some Rocks might take fifty. Just to give you some sort of an idea.

The main barrier to the running of the Rock is the auditor, not the preclear. Just before Rocks go, preclears very often become terribly irresponsible, very upset and make a commotion concerning the Rock. But this is easily handled. Anybody who passed Upper Indoc, you just put them in the chair and run the Rock some more. You don't run something else. At that time, especially, you don't run something else.

After you've gotten a Rock to stick you don't go on scouting. You prove the thing up if you wish, which I will talk about in this lecture, but you don't, after you've proven it up, particularly go on scouting. If you go on scouting, you can go on scouting and, of course, you're sitting right there all the time looking at the Rock and so you can go on scouting, which comes down to simple avoidance.

If a Rock does not seem reasonable to you, if the pc doesn't seem to know much about it, if the difficulties of running it are apparently insurmountable, you run the Rock.

Now Rocks are Rocks. There's been one case so far that has an actual rock for a Rock. I think the original derivation of Rock did include the fact that the needle becomes steady and rock-like. But sometimes when you've merely found it on a scout, you have a needle which no longer surges, no longer drops particularly, but which does have some width of motion. This is not true usually after a Rock has been run for a while; it does then steady down to a very fixed position and doesn't wobble around much more. It'll continue in that state for some hours of running and then, evidently, one leg of it may free and then seize up again.

Now, the thing to do whenever at least one leg frees is to check. If you find the other leg still fixed you can drop out the free leg if you wish, but it does no harm to leave it in - of the bracket - the command which gets a free needle.

Now, you'll get into various difficulties in Rock hounding and in Rock running. That chain of engram material which contains basic-basic is known as the Rock, and it is a chain and it does have branches. And the mind can become very synonymic. And some split-off may occur in the word, the symbol used.

I will give you an example, an example that I am very well aware of: arm, which is a bad Rock. It is a bad Rock because an arm is a communication channel, not an emanation point or object or terminal; an arm is a communication line, not a terminal. This split off to an arm, meaning a weapon, which, by the way, freezes down to being a gun, and gun is apparently the precursor of

all such weapons as clubs, spears and other more barbaric tools. And other guns are earlier on the track than knives, poniards, morning stars and so forth, other items of delicacy which are in use, along the particular track line.

Now because it is an engram chain it does have secondaries; it does have locks. It will change its definition on you or change its type of thing. Quite ordinarily you find something late and it runs to something a bit earlier. Now what really changes is not the type of item. What changes is, the exact object is some other object, don't you see, at first glance, and it settles down to a better definition at times.

Now, factories or production machinery in the bank are evidently quite early and very often may underlie an actual item. But you must be aware of this with regard to production machinery: that it is machinery and that your preclear very often has the poorest sort of an idea of machinery. And you may have a machine case which has no reality of any kind on machinery. It is a machine which causes the needle of the E-Meter to rise consistently and constantly. That is a production machine.

Now, all cases in the final analysis break down to two types of machine, and every case has both. It's something for you to remember in finally smoothing up the case after the Rock is run. There are two kinds of machinery and every case has both. So that if you merely get an item at first, realize that this item sooner or later is going to run down to two types of machinery. And even though these will hardly drop on the meter after you've gotten the Rock out, they nevertheless will be to some degree present, and you must always wind up the case with checking for and probably running these two machines.

One of the machines is a production machine and the other is a consumption machine. Those two machines are on every case.

It's interesting, it's fascinating to see that everybody is obsessively creating on a via and everybody is obsessively consuming on a via. Now, the character of these final machines may be quite nebulous at first. At first, as we address the case and try to do an analysis, we know that we have two types of machines at work. One is a production machine. It is making mental image pictures. And the other is a consumption machine. It is eating them up or doing something with them, you see? But the identity of these machines is so far removed from the reality of the preclear that we can only approach it, perhaps, on an item or a failed machine or a machine scrapper or a machine breaker.

Now, it's quite interesting that men and women use this mechanism to keep themselves mocked up. And you must understand the procedure by which people mock themselves up and keep themselves mocked up. The worst possible way to do it is to take things, break them up and stuff them into the mock-up. That is eatingness. But eatingness is simply a method of keeping the mock-up mocked up. And there are many systems by which people keep the body mocked up. Many systems, some of them so oblique and so difficult to realize, that as an auditor we have a rather rough time trying to isolate how a machine scrapper or something that scraps machines or breaks them up or makes them fail could wind up keeping a body mocked up.

But you see, if we take machines and something mocks up machines - that's a secondary via, you see; there's a machine that mocks up machines and another machine that breaks up the machines mocked up - we still have the illusion of many bits and pieces being compounded into the body, finally. That's one of the crazier things that people do.

They go out - the man, he wants his body to go on forever if he possibly can, so he consumes death. You never sit down to a meal but what you're eating death. That's an interesting thing. If you tell a vegetarian this, something like this, he practically screams himself to sleep every night at the thought of eating meat or eating something like that. But the funny part of it is the vegetarian is just removed over into vegetable death; and he's killing nuts and prunes and so forth just as thoroughly as anybody ever killed anything, you see? So he actually hasn't escaped
this at all

Now, to dine totally on death is to keep things mocked up? Oh, no! But the very idiocy of it keeps a thetan from looking at it and so he says, "Therefore, I will go on being mocked up." His illogic is fantastic, utterly fantastic. He groups himself together in nations and then slaughters other nations and gets himself slaughtered in nations over causes that have no basis in reality at all.

Now, there's nothing between me and the Arab races at all. As a matter of fact, I like Arabs. Nobody's going to do anything for an Arab: not with gifts, with training, with finance, with politics or with armies. Nobody's going to do anything for an Arab, except maybe you and I. He's been going crazy steadily and gradually ever since he lost the early very fertile basins of the Middle East. He's been going crazy ever since he failed to learn wheat farming and brought about the erosion of all of the fertile areas of the Middle East. He wheat farms; he makes little straight paths from the bottom of the gully straight up to the top of the hill and then wonders someday why the hill washes away. You can see where an Arab has been farming because it is now a badlands out in the Middle East, just as thoroughly a badlands as any we have in Oklahoma or you have in Australia or South Africa.

In the middle of Spain you come across these badlands. They are old wheat areas. All the soil is gone and only this - firmer structures of the ground remain in place.

The Arab had several thousand years to learn this and he never learned it. He never learned that he lost all of his wheat land. It's fantastic - fantastic.

He's going to kick out of North Africa, he tells you, everybody and the tourists will still come, and he can finance himself with new cars. You ask him, you say, "Well, how do you suppose that tourists will keep coming down here if the area is in an entire anarchy, and the rule is very poor, and so forth, you'll have no tourists." Oh, new thought, new thought. Then where will you get your new car?" "Oh, new thought." "Where will you get your gasoline?" Oh, new thought. Very fabulous.

Here's a race that has been going now for thousands of years, one of the oldest civilized races on earth. People think of the Indians as being the oldest civilized race, but personally I doubt it. We'll have to look it up on the time track sometime. But here were the people who gave us arithmetic, who gave us music. The Greeks didn't give us geometry; the Arab did. Here were the people who gave us astronomy and practically everything else that we know of as cultured civilization.

It's quite interesting, quite interesting to look back and find what this particular Middle Eastern race, which is really a potpourri of races who now inhabit these various countries, gave us in terms of advancement and thought. They gave us music, poetry, literature. The Greeks got it from them. Here's something that goes clear back, all the way back. Now, this may not be sound history but it's very sound Scientology. This race has been going for a very, very long time and has been eating death for a very long time and it is death.

It once tried to conquer Europe in its entirety, and it failed. And that was the high tide, the very high tide of those races which in their conglomeration you can call the Arab races. Fascinating. They have eaten death too long.

and now they bring death to the things they touch.

Some of their computations are so fabulous that you would not be able to sound the depths with them. They will tell you with a straight face that if they do so-and-so and so-and-so then it'll be all right. If I jump in the well and then I go up and dive out of a three-story window, why, then I'll get over my demons and devils. Just talking to them vis-a-vis - they're very interesting.

Now, they still handle the field of magic. They still talk about jinns and so forth. They still talk about miracles. And once in a while the French are totally startled out of their wits to be talking

to some Arab leader in some of the French possessions and have the man dematerialize or disappear or do something fantastic, you see? Now whatever - whatever has happened here, it isn't logical. Don't you see? It is not logical. To live they die. To die they live. We have this identification all the way up and down and backwards and forwards into their culture. Their most civilized practices were placed at the service of their most debased activities. It's quite amazing, you see? But everything seems to contradict everything else, and what you have here is almost a total identification.

One of the things that made this true is their collapse of space - their desire to collapse space - their possession, as a matter of fact, of too much space. These people are collapsing space. And there are many ways you can collapse space.

Now, I'm not talking about these people as any propaganda activity. I am simply saying that education, finance and all of these things would not do anything for the Arab today. Nothing short of processing him on the exact Rocks of his own culture. And those exact Rocks are religious bigotry and magic, demonology, so forth. These things have stayed with him all this time.

Right now, Dull Foster and Ikenhower are risking the peace of earth to do something with or about these people. Ah, but force of arms is the oldest story in the world. Education is the oldest story in the world. The Arab is to a point where he won't even follow a decent leader. He's got to have a man of blood, a man of cruelty, exaggeration and bigotry. Then he'll follow him.

I've been very interested in talking to Arabs that the bloodier I talk, the more fanatic I seem, the happier they are with me as a friend.

Now, let's look at the mechanisms of this. Let's look at the mechanisms of this. They have a method - every thetan has a method of getting rid of his aberrations which gets in your road in Rock analysis. We're just using this race, see? We could educate them, we could finance them, we could police them, we could do anything we wanted to them and they would still go on being themselves - short of actually getting processed.

Because what are they doing? They are actually trying to please people. Why are they trying to please people? They are trying to process themselves as a race on a very interesting line, fascinating line.

You understand, I've not said these are terribly debased or unsalvageable people. I have simply said that these are probably the oldest civilized peoples to whom we owe most of our culture. But here they have dropped back into the ven. [probably "fen" - English marshland] Now, what are they trying to do?

The fundamental of the case of the Arab is still ARC. It's still ARC. And that "A" is so heavily used that if they had enough "A" on any of their illnesses it would melt, vanish, disappear and cease to be. So it is true that if anybody is given enough ARC he would turn sane, because his Rock would be washed away with the "A," you see? But when the "A" collapses - "A" is consideration of space - and when the space is gone the "A" is zero. So you have to start liking those things which have collapsed the "A." And so it is true with every ancient race.

You understand this? If you can see this you can see a case, any case, just spread right out before you. You have to start liking and holding to you things that like the Rock.

Now this is the only therapy a thetan personally, himself, knows. And he turns to it at the end just as seamen abandon the ship of reason. And he starts to try to dissolve or disintegrate the evils of his own track, his beingness, his culture by liking them. He knows instinctively that if he just likes this "R" enough it'll disappear.

And so we have the basic therapy, which is: mock up somebody, or a person, in front of that body who would be pleased with your condition

Exact command: “In front of that body mock up a person who would be pleased with your condition. Behind that body mock up a person who would be pleased with your condition. Below that body mock up a person who would be pleased with your condition. Above that body mock up a person who would be pleased with your condition. To the right of that body mock up a person who would be pleased with your condition. To the left of that body mock up a person who would be pleased with your condition.” And that is a variable command in that: “Mock up a person who is pleased with it, who could be pleased with it.” It has modifications of one kind or another.

But it all adds up to this: Be pleased with it. And you will find out that every thetan is holding to himself people who were pleased to have him in a bad condition. Oh, what a dreadful trick! He’s holding as ghosts people who would be pleased, if you please, with his stupidity, with his illness, with this and with that.

In other words, he makes enemies on purpose. And that is the basis of he must have a fight, he must have a problem, he must have this and he must have that. Don’t you see? And that he is trying to be pleased with death tells you that he is trying to cure himself of his worst failing, which is mortality. Be pleased with death.

Now the Arab could-practically can’t eat anymore. If you offered him a good dinner he wouldn’t know what to do with it.

He’d rather eat sheeps brains with dirty fingers, or something. He really would. The more nauseous forms of death and the more death they are, the better he likes it.

But you’ll find this same germ that now exists in that race - and don’t worry about that race, we’ll tackle it someday and get it all straightened out - exists right now in this society. People are enjoying food. They’re supposed to enjoy food. And most of the time they don’t, you see, but they know they’re supposed to.

Now, what is this food enjoyment? Now, let’s just trace this point. What is food enjoyment? Now I’m being very broad here. And I could get into innumerable arguments. But understand I’m just talking about cases just as cases. It’s an effort to run out death, to get death and mortality off the track. He can no longer cope with it; he is subject to it.

Periodically, all of his possessions, everything he owns, will disappear and he himself will become a sorry ghost, forgetting - because he can’t stand the loss of them - all of his friends, his society, his former associations and skills; and wandering back in some maternity ward, which in this day and age is a very silly thing to do. Now - till we get to a few doctors we don’t have anything that could be dignified as a maternity ward.

Now, do you see this enjoyment of death? You see? “Eat your dinner”, we tell our kiddies, “eat now, eat now, eat now.” The kids are actually totally dedicated to eating, but you won’t find many of them who like it. Most kids object to this at first. Oh, you have an awful time getting kids to eat. They’ll only eat those things which are furthest from death: ice cream, milk, things like this, which are manufactured foods, which are only dependent upon the death of a few cells.

And they’ll gradually move in. Maybe by the time some kid is eight, nine, ten or something like that, you can put a hamburger steak in front of him and he could look it square in the eye and by that time gotten so grooved in the groove that he can eat a hamburger steak. But don’t try to put a hamburger steak before a child about a year and a half old. He won’t really know what to do with it. If he does eat it, it has to be pretty tastied up.

Children’s allergy to meat varies, of course, from child to child; but it is still his unwillingness to come back around and run this old therapy called “Consume things and break them up in order to keep the mock-up mocked up.” See? That’s basically an invalidation of his skill. Why

can't he just postulate it'll go on being mocked up? No, he has a system by which he keeps this thing mocked up called eating.

Well, he goes further from eating. Some people are keeping their automobiles mocked up by breaking them to pieces. You'll find practically everybody will take three or four nonoperative items and try to build one operative item out of it. Sometimes they'll take three items, break two, and rebuild one. Now they know that will go. It hasn't anything to do with the fact that two broke down; they broke them down so they could break them up and build one. In other words, they've scattered those parts so that they're untraceable and therefore won't as-is.

And as a man gets more and more anxious about his own survival or the survival of his things, more and more anxious about his mortality, he starts breaking things up and making new things out of them. That is the other system he uses. You can as-is a perfect form and it's liable to disappear on you. See, a perfect form. But a form which is made out of composite forms, you see, can't be traced very easily so it stays mocked up. This assuages his security. A man who is doing this no longer has any faith in his own ability to postulate. See, that's gone.

And the worse off a fellow gets and the more insecure he gets, the more anxious he gets about death, which is: losing everything. So the more he works at it. So here's another system he has: he breaks everything up and feeds it into a new composite form. And if he can just keep doing this then he's got everything surviving, he thinks. Do you follow me? Now, this is pretty interesting because here is the basic therapy and here is the basic modus operandi. The basic therapy: If you could just get somebody to like it, it'll disappear. Get somebody to like it, it'll disappear. If it'll please somebody, it'll disappear. That's one of his basic considerations.

And the other one is: If you can just bust things up and recomposite them, they'll last. So here at once we have any case being - in Rock analysis and so forth these two things are very important - we have every case doing these two things, holding to itself those things which would like its condition.

Now, back in the 2nd ACC we talked about ghosts. Every once in a while a person under processing will look up and say, "Well, there's my mother and she's been standing there for Lord knows how long," or, "What is this odd person doing in the priestess' robes over there in the corner of the room?" You know? Much more importantly, many a case - many a case is haunted by demons. And we call it merely a field; it isn't a field, it's demons. It's real honest-to-goodness demons that he's keeping perpetually mocked up because they like illness, they like bad luck, they like misery.

Every once in a while you ask somebody who is ill - if you wanted to go into a searching analysis of this, you would find some new astonishing data. You could go around the hospital and ask somebody, "What happens in your mind's eye (they would understand that) when you get sick?" Well, they'd have to look this over and maybe give you a report in two or three months, but this would be your report: When they get sick something moves in on them. It's quite fascinating. The case that has a black field always gets a tighter field when it gets sick.

Now, this could be interpreted, and was first interpreted by the Arab - which is why I dragged him in by his heels - as illness. Illness was a demonological situation, the evil eye and all this sort of thing. Later on the Christian, having absorbed a great deal of Arab superstition and culture, made this part and parcel of Christianity.

And all during the early first millennia, well that is, all during the early centuries and actually right on up to modern times... They had some discussion on this in Church of England the other day; they were wondering whether or not to take out their laws concerning demon exorcism or not. They still had laws and procedures of demon exorcism in the Church of England, casting out devils and that sort of thing - this has been part and parcel of this enlightened religion called Christianity.

Demonology. The Catholic church to this day casts out demons. A young fellow was able to throw, on an automaticity, rugs and things around in the room and send himself scooting across the floor. Poltergeist. And he had two or three priests move on him to exorcise the demon who was doing this, which I think is quite amusing. That was somewhere around Elizabeth, New Jersey in 1950. The old and the new were in the same area.

Now what is this mechanism? This mechanism of pulling a demon in on you? If you're taught that demons like illness and bad luck and misfortune, then of course, you'll start out mocking up demons who like what's wrong with you. Don't you see? And then eventually what gets wrong with you? Demons. Get the idea? So you have this cycle being run.

Now, we've got these two things in operation, which I've described to you. And we have a third cycle, is: anything which cures, if it does not cure itself with itself, becomes the next generation's illness. Anything which cures in one generation can become the illness of the succeeding generations. So we have alcohol. Alcohol was a wonderful medicine, discovered very, very early, carried through in various forms. Anybody got sick they fed him some alcohol. Well now, how this came about out of something that likes it, we wouldn't know, but evidently alcohol was production of a god of evil at some time or another who liked evil or something of the sort and you drank alcohol and it cured something. There'd be some mechanism of this character. I've never traced it down; I don't know what it is.

But I do know this: that you feed a drink to some very large percentage of the modern population, they get sick. Heh! How interesting. How interesting. Some large percentage, you feed them a quart or two of scotch or bourbon or something of the sort, particularly on an empty stomach, and keep them up all night so they don't get any sleep and they get sick.

Well, that's crazy, why should they get sick? Well, they've got an inverted cure and that's all there is to it. Alcohol now causes what it once cured! So cause and cure not only identify with each other but reverse roles. They reverse roles. Demons at one time cured something. They were beings who liked your illness and bad luck and all you had to do was go around to the cave where a demon lived and you were - fully believed that if you just showed him some bad luck or illness or something of the sort that it'd go away.

Now, after a while the Arab - because this was on his track more than ours, we borrowed it from him - after a while the Arab said that the cause of illness was a demon. Oh, wonderful! Now the cause of illness was a demon and we've carried that tradition forward to our own times. Many areas believe this is the case. You see where all this is going? Although the basic mechanism is simple, all I am saying, what a thetan does with it exceeds anybody's imagination but his own.

Now, at one time - at one time or another he became conscious of the fact that he was mortal. He found out he could forget everything. And this was a wonderful thing; this cured a bad life. That was the cure. Death was a cure.

There was a picture not too many years ago, one of the last pictures of Lionel Barrymore, and this had to do with a little boy who got Death up a tree. Remember? There were a couple such pictures. But it demonstrated conclusively in those pictures that death was a good thing. People then couldn't die, no matter how ill they were, you see? There couldn't be any end to it unless death was around. The deification of death.

Well, that's a very early thing: death is something very good. A dog has some incurable illness or something of this sort, why let him suffer? Kill him.

Euthanasia is not permitted the medical profession but they do it anyway. They quite commonly do it. An idiot baby or something that's obviously a mongoloid idiot and so forth seldom reaches the nursery of a hospital; it just mysteriously dies in some fashion or another in many, many cases. Death is a therapy.

It's probably no accident that so many brain surgery cases where surgery is being used on the brain to cure insanity - which is one of the crazier things for anybody to do - for it's no real accident so many of these cases die on the operating table. The mortality rate is fantastic. It's allowable euthanasia, which is, say, mercy killing. You get the idea? So death even till now is all scrambled up and it's looked on as a very therapeutic thing. But man himself, at large, though, has lost sight of its therapy value - he still dramatizes it - but he says, "You only live but once and you'll never live but once and you're born and then you die and that's the end of it."

Of course, the Christians got this messed up by saying, "Well, after death you went up to heaven so you're not responsible for this life that you're living right now. You go to heaven; you don't have to suffer any of the consequences of what you are doing." I imagine Napoleon, kicking around France right now sweeping some sewer someplace on bad wages and so forth, wishes he'd made just a little bit more stable political picture there. He reduced the height of Frenchmen one inch, which I think as I've said before was his contribution to mankind. And imagine Napoleon now having to have bodies which are shorter because... You get the swindle! Well now, from each one of these cures you get a double stage here. It goes over into a delusion. First thing it's a cure, you know? And then it's - the next thing is the sickness, you know? There is an illness and then they dream up a cure and this cures for a while and then it itself becomes the illness. And out of this you get something new growing, which we can call a delusion. It's a delusory explanation of some kind or another. And these delusory - delusory explanations compounded at any one time would give you the composite beliefs of a civilization. There's a composite of delusions.

Ah, that's not - that's not extravagantly said. What did we have for a thousand years or fifteen hundred years or however long that brief religion lasted... How long did we have Christians being worried about hell and going to heaven? Hm? Well now, this is simply a delusion grown out of the cure - cause sickness cycle of it. So we get a delusory aspect of this sort of thing. Got it? There's an unreality in between the fact and the delusion also. Delusion is the end product of unreality. In other words, this fellow finds out this horrible thing - that the reason he continues ill are the salt baths he's giving his foot. You get the idea? That's the reason he's still ill, see? He discovers this, so he now dreams up some new delusion to explain it all, you know? And he gets very esoteric about the whole thing and he may even lose sight of his true illness.

You'll find people who can't walk, who have a bad leg or something of this character, who are absolutely sure that what's wrong with them is their right ear. You get the idea? You see? And you'll have people who have no ears at all or something of the sort and their hearing is very impeded and they have howling noises going on in their head all the time, who will sit and tell you by the hour how it is their right foot that troubles them. You get the idea? It's a delusory state. Now, there's such an unreality between what they're telling you and what is actually wrong that you have a hard time bridging the gap.

So first we've got the cycle of anxiety. And this started out, as I said: mortality was a cure. "Mortality was a cure." Death was a wonderful cure. You could get rid of a lifetime and all of its travail and suffering and so forth just with a snap of the fingers; all you had to do was die. Part of the conditions of dying was to forget everything and forget you'd lived before.

All right. Now, the next thing that happened, immediately after this sort of thing, is death became a horrible illness. You were just going along fine in the next lifetime, everything was swell! Boy, you had a nice castle and it was all stocked with the best. And you died. Whoa! Now wait a minute. So you'd resist it and fight against it and thus confirm the basic postulates concerning death.

Well, after this had been going on for a while, anything that would show up that would threaten death would cause a little anxiety. And the world became full of associated restimulators, all of which posed death, which means loss of everything. So one started to cure these up one way or the other. Body decayed a little bit, one way or the other. Well, there had to be a cure for that decay or you'd find yourself confronting death. And then after a while the cure for the decayed hand or foot or ear or something of the sort would turn around to be a new illness.

This is allergy at work. Somebody's allergic to chicken feathers. Well, it's fascinating, he'll break out and do all sorts of things, just - should you wave a chicken feather.

I knew a writer one time, a friendly enemy of mine. He doesn't know how friendly I have always regarded him; he and his wife have always been good friends of mine. But this is what he objects to: his wife and I have always been such good friends, and it's driven him up the spout for years. He's a rather famous science fiction writer, by the way. Drives him mad.

And he goes around and he thinks the cure for writing in general and so forth would be to get rid of Hubbard, quick! Now, he's totally delusory on the situation, which is quite interesting. That isn't what he's even trying to cure. Don't you see? He's not trying to cure up writing, you know. He's not trying to cure up somebody who produces so much that he can't ever get a story in edgeways. What he's trying to cure up is some kind of domestic situation which never existed in a difficulty anyhow. See? You get how rattled around this guy is finally. He doesn't know what's sick or how to cure it and he's chosen somebody who actually always has been a friend of his to hate. You get the idea? So you'll usually find a thetan protesting against the wrong thing, you know? But remember this, it's always safe to protest against the wrong thing. You can never protest against a direct enemy that might really do you some harm because you might restimulate it.

This fellow, by the way, this writer, is allergic to black cats, and all you had to do is show him a picture of a black cat and he gets a great big black eye. His eye appears just that fast. I remember we used to make an experiment when he'd hold parties and things like that, a friend of his and I, and we used to take a black cat with us. It was quite interesting, it would just go boom and he had a black eye.

Well now, to trace that cat association with the black eye and just say it is an allergy is about the weakest apathy anybody had, because it contains these other factors: at one time a black cat, for sure, was a cure for black eyes. Now it causes black eyes. Don't you see? Just as simple as that. But that kind of direct reasoning is completely beyond the allergist. They say it is the dandruff in the hair of the cat. See? Or something, see? They've got to remove this thing over.

Truth of the matter is they also would be quite amazed that this man's story most often includes witches and witchcraft. He's totally sold on the idea of witches and witchcraft as good fictional material, see? This is dramatic matter right in front of us.

All right. So if the cause is the cure, where does the thetan go next to get well? Oh, wow! What a terrible thing! He recognizes this. The moment he gets dependent upon something it'll probably betray him, he thinks. Oh, dear. He doesn't dare be dependent on anybody, or anything, so help begins to be regarded as the greatest liability he has. And this cycle I've just described to you is the cycle of falling out of love with help.

So here he is. He's adapted a deadly mechanism, called death, to cure and it now betrays him routinely and regularly. It takes his friends; it takes everything. So he becomes anxious very easily about keeping the body mocked up. So he has put that over onto an automaticity. Now, he's capable of inventing machinery which produces things on - he's producing them, you see - on the via of the machine, takes no responsibility for this machine over here and it goes on producing. Well now, that is an internal, mental mechanism to keep things mocked up even if he's starving to death. That, at one time, was his eatingness.

See? Now he lives on death. He's trying to - like the Arab - the Arab is trying to be pleased with death and murder and mayhem and disease and poverty and political unrest. He's trying to be pleased with these things and he'll only follow the person who is pleased with these things. You got the idea? All you have to do is stand up around Arabs and be pleased with murder or pleased with disease. And you say, "Oh, boy, disease is really something, boy. I see somebody sick; I see a bunch of beggars, (I've done this, by the way) seen a bunch of beggars on the streets, you know, leprosy and so forth. Boy, you know, that's - that's interesting. I like that."

And the Arab, boy, they can't give you enough or do enough for you. This is a pathetic thing. See, you just mock it up this way just to see what they react to, and they react to that.

So any time some big chieftain comes in from the desert and says, "Mi Alakbar, kill everybody, kill yourselves, kill your husbands, wives and children. Murder all the Franks and three cheers, three cheers." Oh boy! Nobody can get rid of this guy, see? He's pleased with it all. So he goes snap. Got that? So the cause-cure mechanism is actually after the fact of ARC. The considerations of ARC are primary. Now, he started picking up things that were pleased with it and then when they weren't pleased with it, that became a new illness, didn't it? See, he brought in a demon that was pleased with it but then if a few demons failed to be pleased with the condition, then he had a new illness on his hands, didn't he, called a demon. Got this? So he couldn't get rid of his illnesses in any other way except by dying and abandoning everything in one fell swoop, which made him anxious about keeping things mocked up. So he began to invent machinery that would keep him mocked up and keep things mocked up. And of all things that machinery became the most valuable thing, but it became involved in the cause-cure mechanism.

So the machinery that was mocked up to cure him of not being mocked up eventually begins to, what? Unmock him. And this turns up as a second machine which consumes what the first machine, which is still in existence, is making.

The machine that is producing is giving out products which are consumed by another machine. Got this? And the second machine is simply the first machine gone bad but at a different time span. So it apparently is some kind of a very operating mechanism that looks quite mechanical, but it is built upon those considerations which I have just sent out to you with a rat-a-tat-tat here.

I know it's pretty fast to be able to pick up and trace this thing exactly, but it's a very simple series of mechanisms.

Now, after all of what I have told you, we get the talisman state. The talisman. And the Arab is nowhere better than with amulets and talismen. You'll find most races which are totally up the spout believe in nothing so well as an amulet or a talisman.

A thetan, in his anxiety to reach others and continue a beingness of his own, will in his stupidity, pick up a talisman and become it. He's already got a machine that's producing and a machine that consumes what the machine that produces consumes, which is no longer mocking up this body but is actually eating it too. That's out of control. Any cure will become an illness, this he knows. And his basic therapy is still death. So he keeps something that will live forever and this will be a talisman of some kind or another and its basic thing was originally to reach people. Well, it failed to reach people after being so successful over a long period of time and the cycle is: a failure after a great deal of success.

His death - death, you see, gave him an anxiety about reaching people, gave him an anxiety about communication, gave him an anxiety about losing everything and so forth. So he wanted something that would reach everything, all things at the same time, and keep himself in good odor with the rest of humanity. But the rest of humanity had very peculiar ideas and he'd finally settle on something - I don't care what it was, it'd be a - maybe a gun, he might settle on a ball of fire, he might settle on a heathen idol, he might settle on a gauntlet. It didn't matter what, but there was some reachingness mechanism there, and that after a while failed to reach.

And now he's got it. And it is more important to him, because it has only failed recently, than the mechanism of death, keeping himself mocked up with a producing machine and an unproducing machine and the delusion accompanying those machines and machinery and what he is doing there.

And up above this layer after layer of delusion and illusion and unreality, why, he'll have this amulet. Now, the amulets fail and they do a cause-illness cycle too. See, at first they heal and then they make him sick. So this amulet leads at once on any existing case. There's always an

amulet of some sort or another. But some cases are in better shape than others and you can reach a machine at once, do you see? But this thing can be stacked up this way: the machine that produces, the machine that consumes, then an amulet and then several other types of amulet. These are all part of this basic-basic thing.

The basic-basic, of course, is: "I can be something less than optimum." The first realization that somebody can fail is basic-basic; the first thetan's realization that he can fail.

And that's liable to get a couple of more machines, you know? Here's all these amulets and now you got a couple of more machines and then you got some more amulets and then you got a couple of more machines and some more amulets. And this thing could be just stacked up practically forever. Do you see this? A lot of stack-up involved here.

But an auditor, if he's good, will get that thing more basic than the available machinery. Or he'll get the machinery that is more basic. He's got to stop the needle. Why does anything stop the needle? Because it's stopped in time.

There's another reason why it stops the needle, is all Rocks - common denominator of all Rocks: make nothing out of space and time - the best Rock there is, is something that is making nothing out of space and time. In other words, all Rocks are basically designed to communicate. ARC is basic on this case, you see. But to communicate they make nothing out of space and time. Got that? Now the ideal Rock is somebody that would reach everybody in the past and everybody in the future, everybody in the present. Then there'd be no space in the past, there'd be no space in the future and there's no space in the present. You got the idea? So we've got a total no-space. And we get the basic A=A=A of Dianetics. We have identification of everything with everything in one of these Rocks.

Now as I say, the Rock can be the machine; the Rock can be the amulet; the Rock can be the thing which reaches everybody. Of course, to reach everybody you make nothing out of space, you see? The machine itself can be something that reaches everybody. The consumer is something that reaches everybody. At least that's a reverse look on the situation. It makes them reach you if you eat up everything that they drop in your lap. Get the idea? They - certainly you're in communication.

Now, it all, then, breaks down into an anxiety about communication. Therefore, this thing that every Dianeticist and Scientologist at one time or another has observed in his processing, is explained: The last thing to surrender on a case is communication. The last thing to change is communication.

The stutterer, the bad eyesight, the this, the that, so forth - you've really got to get a case on the road to change that communication. You get it? Because the fundamental of the case is communication. It's A-R-C. And ARC add up into an understanding.

Therefore, the Rock, the machines, are substitutes for communication from a thetan, substitutes for havingness, the R; they are substitutes for affinity. So ARC are the common denominators, however inverted, of all Rocks. All Rocks have to do with ARC.

And the goal of all Rocks is to survive, so Help works on Rocks. Help, help what? Help survive one way or another. Something is helping something survive. And, of course, a total survival would be optimum continuance for the greatest number of dynamics. That would be a total survival.

But as a person becomes more and more anxious he takes a shorter and shorter look. And the reason I have chosen death to pinpoint it is because that one was the first dynamic. Now, if you can reach that one, the decision to die, in any case, that's the first dynamic therapy - most basic, most fundamental. And you have a Clear. Now you only have left seven dynamics and that's an OT.

Now, without the considerations of the other seven it's relatively very simple: It is simply earlier and earlier considerations that start with the furthest back, with eight. Eight must die, then seven must die, then six must die, do you get the idea? Five must die, four must die, three must die, two must die, one must die.

Now, no matter how many inversions you get of this situation, there is where the aberrative chain of a Clear can be tapped. And there's where that thing can be cleaned up. The Rock only goes back to decisions to die, and that is all.

Now, in case analysis, if you just know this anatomy I've given you here... You see, there's the basic thing, the anatomy of things, isness is defined by the manifestation of the postulate. And isness is a manifestation of the postulate. You make the postulate, something manifests and that is isness, no matter what it is. You see? All right. The isness of the situation is the fact that he's got engrams and locks and secondaries and machines. You see that? Those are the isnesses of things. But the considerations and the actual things which composite the case that you're looking for, I have given you in this lecture.

First there's the decision to die. Then there's this decision to make up something that will make things which are then consumed by something else. You see? And then you get this amulet situation, the magic thing that reaches everybody. And these considerations are all of a piece. And that's actually all you're looking for on a case.

Thank you.

[End of lecture.]