

# THE CREATION OF HUMAN ABILITY

**Transcripts and Glossary  
Part II**

# **IMPORTANT NOTE**

In studying these lectures, be very certain you never go past a word you do not fully understand.

*The only reason a person gives up a study or becomes confused or unable to learn is because he or she has gone past a word that was not understood.*

The confusion or inability to grasp or learn comes AFTER a word that the person did not have defined and understood.

Have you ever had the experience of coming to the end of a page and realizing you didn't know what you had read? Well, somewhere earlier on that page you went past a word that you had no definition for or an incorrect definition for.

Here's an example. "It was found that when the crepuscule arrived the children were quieter and when it was not present, they were much livelier." You see what happens. You think you don't understand the whole idea, but the inability to understand came entirely from the one word you could not define, *crepuscule*, which means twilight or darkness.

It may not only be the new and unusual words that you will have to look up. Some commonly used words can often be misdefined and so cause confusion.

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

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

## **Definitions**

As an aid to the reader, words most likely to be misunderstood have been defined in the glossary included in this volume. Words often have several meanings. The definitions used in this glossary only give the meaning that the word has as it is used in the lecture. This glossary is not meant as a substitute for a dictionary.

The *Dianetics and Scientology Technical Dictionary* and *Modern Management Technology Defined* are both invaluable tools for the student. They are available from your nearest Scientology church or mission, or direct from the publisher.

# INTRODUCTION

This series of thirty-eight remarkable lectures was given by L. Ron Hubbard between 4 October and 12 November 1954, to the students of the 8th Advanced Clinical Course.

They outline the processes which make it possible to restore to the individual the power of his own postulates over the mechanics of the physical universe.

The progression of world events in 1954, outside of Scientology, was such that L. Ron Hubbard's development of the technology to free mankind spiritually became more vital daily. In this year of 1954, the various national governments of Earth were working diligently to turn the planet into a series of armed camps, ready to enter a final rush toward extinction for the race of man. The United States and Canada activated a plan to place radar stations across the far north of the continent to warn of enemy aircraft or missiles crossing the arctic; French forces were defeated in Vietnam, paving the way for the communist take-over of the northern portion of the country and the later Vietnam War; Colonel Abdul Nasser seized power in Egypt; the first nuclear submarine, *Nautilus*, was launched; and a small island in the South Pacific was the site of the test of the first hydrogen bomb, demonstrating the ultimate of man's destructive technology.

As mankind worked to develop more ways and means to destruction and annihilation, Ron worked ceaselessly to develop the technology of sanity and freedom and to create the future which man had become convinced would never exist.

In these lectures, Ron discusses the extensive theory behind the processes described in his brilliant book, *The Creation of Human Ability*, and brings this theory to life with scores of examples of the application of these principles to everyday livingness. Here is truly basic data that every individual needs to understand his full abilities as a spiritual being, the rehabilitation of these abilities, and the means to operate at cause over the agreements and considerations which formed this universe.

These talks by Ron were given in an intimate and informal setting on the premises of the Church of Scientology in Phoenix, Arizona. They were taped on a set of old-style Concertone recorders, long since obsolete.

During the lectures, the recording equipment and the sound recordist were located in another room. Ron's voice was transmitted to the recorder by means of a phone-line hookup. This arrangement, set up by the sound technician at that time, was far from optimum and was not a technically correct method of recording a lecture, and it resulted in a serious degrade in the quality of the original recordings. It was only through the very exact and precise application of Ron's Clearsound™ state-of-the-art sound technology that these lectures and the vital technology they contain were salvaged at all.

It is our great pleasure to be able to present to you now *The Creation of Human Ability Lectures*.

**The Editors, 1989**

# CONTENTS

THE FACTORS.....	1
THIRD LECTURE ON TWO-WAY COMMUNICATION.....	16
HOMO SAPIENS.....	30
SHAME, BLAME AND REGRET.....	44
FACTORS PRESENT IN GOOD AND BAD AUDITING.....	58
NONVERBAL COMMUNICATION.....	73
APPLICATION OF AXIOMS TO AUDITING.....	87
DEFINITIONS: AXIOMS.....	101
THE SCOPE OF DIANETICS AND SCIENTOLOGY.....	113
QUESTION-AND-ANSWER PERIOD: DISSEMINATION.....	127
ROUTE 1, STEP 4.....	140
ROUTE 1, STEP 5.....	144
ROUTE 1, STEP 6.....	149
ROUTE 1, STEP 7.....	154
ROUTE 1, STEP 8.....	159
ROUTE 1, STEP 9.....	163
ROUTE 1, STEP 10.....	168
ROUTE 1, STEP 11.....	173
ROUTE 1, STEP 12.....	177
ROUTE 1, STEP 13.....	182
ROUTE 1, STEP 14.....	187
ROUTE 1, STEP 15.....	192
APPENDIX.....	227
ABOUT THE AUTHOR.....	229
GLOSSARY.....	231

## **STUDENT USE OF TRANSCRIPTS**

The tape transcripts in this volume serve a vital purpose for students. With a written text of the tape in hand, students can follow the tape rapidly and spot their misunderstandings.

Such transcripts do NOT supplant the tapes, as *how* the words were said and *how* preclears in auditing demonstrations actually responded are quite important.

L. Ron Hubbard



# THE FACTORS

*A lecture given on  
29 October 1954*

I want to talk to you now about a subject or two which you as Clinical Course students better damn well be conversant with. Otherwise, somebody will come around and say, "Yap-yap-yap-yap-yap. Isn't that so?" And you'll say, "Gahhh!" And to avoid your use and overuse of this word *Gahhh*, I am going to tell you a few things here that might be considered of interest.

First and foremost of these is The Factors.

This piece of writing, The Factors, originally appeared in Issue 16-G of *The Journal of Scientology* and then appeared in *Scientology 8-8008*. It is also printed again in your printed edition of *The Auditor's Handbook*.

Now, The Factors are quite old. They are not new. There's nothing startling or fresh to be found in them. If you were to read them, however, you'd find out a great deal, because the funny part of them is, they haven't aged. They are just as true at this instant as they were the moment it was written, and there has been no reason of any kind to change them. And if you fail to know them, you will miss a great deal in Scientology.

Scientology is the study of life; it's an understanding of life. You could sail along forever, perhaps, in Dianetics without ever knowing anything about The Factors, particularly. But you sure wouldn't go far in Scientology, because this is the behavior and impulses of the spirit. And this is how two or more spirits get together and make themselves a universe. And this is actually the genus of the physical universe. There's no reason to suppose that this is not, since The Factors produce, today, some extremely workable processes.

I'm going to read you The Factors very swiftly here.

1. *Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.*

There's no modification here. I call to your attention that that is not a modified statement, it has no subjunctive modifiers or adverbial clauses added onto it. It is simply what it says.

1. *Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.*

And if you look for any further reason, in this or any other universe, you are going to look an awful long time without finding anything.

Now, somebody comes up to you and he says, "Yeah, but, you know, why'd God build all this universe, anyhow?" You know, he's running no-responsibility, no-responsibility. The technically accurate answer to that was "Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect"

It is an interesting thing, but that is why. That is what a spirit is doing, that is why he is doing, and that's all there is to it.

Now, if we look this over very carefully, we will discover the truth of this simply by

running it as a process. You could run it, just straight as a process. With any of the things you know about processing and the forms and techniques of processing, you could use cause and effect.

I demonstrated this recently and people were quite confabulated. Some people couldn't even remember the hour-long processing session. They had blanked out utterly on this. It was just too doggone tough, simply because it was an invitation to tear their entire bank to pieces. That's all. Just like that.

So you had people who were in pretty good shape, able to run this rather easily, and people who were in terrible bad shape, been complaining and upset about this, and so on. It's still all right; you could have gone on running them and running them and running them on this particular process and they would have done nothing else but achieve good from it.

I asked them to elect cause. "Point out some things that are responsible for your being here." I phrased it in very many ways, you see. "Some things that are responsible for your being here." "Let's point out some things which are cause," anything like that.

And this is all simply asking them to run out the machinery which elects other things cause than themselves. And what do you know, an awful lot of worry machines turned on and ran out, and a lot of occlusions turned on, and so on. Here was the center of all their machinery running out.

Now, there is a simpler process by which you could process cause and effect. Communication itself is simply cause-distance-effect. Because that's a primary purpose or "reason why" behind the universe itself.

This is a communication universe – communication being modified by reality and affinity. And emanator-distance-receiver could be another way of simply stating cause-distance-effect.

What do we mean by "cause"? Somebody may ask you that someday, "What do you mean by 'cause'?"

It is the source of an emanation. Now, you have no other reason to define it in a more complicated fashion than that. There isn't any reason to define it more complicatedly than that. You'd say cause is the source of emanation. A cause-point is the source of emanation. It is the basic point of emanation. That is what we mean by cause. We always have to *say point* if we're going to engage in conversation on it.

Now, there could be an argument. You could have somebody standing there with a gun and he fires across a distance and he shoots somebody else. And you say, "Well, what was the cause of this action?" Well, now you get into the silly operation which people get into when they start to trace backward causes. I've mentioned this one before to Units. It's an old example that runs something like this:

The fellow fired the gun. So what was the cause?

All right, you could say, "The cause was purely mechanical, and the cause of the other fellow being shot was the bullet. The bullet is what did the traveling, it was the particle, and so that was cause."

"No, it wasn't. It was the powder."

"No, it wasn't. It was the firing pin."

"No, it wasn't. It was the hammer."

"No, it wasn't. It was the trigger."

"No, it wasn't. It was the fellow's hand."

"No, it wasn't the fellow's hand. It was the fellow himself standing there."

"No, it wasn't the fellow himself standing there. It was the situation which prompted him to do this thing."



"No, it wasn't that situation, really, it was the person who caused the situation where he's standing there, who was his wife. Because his wife got him very, very upset, and that's why he shot the other fellow. And therefore, his wife was actually cause of the other person being upset."

"And this really wouldn't be the basic cause, either, because the child of the family had cried all night the night before, and naturally, the wife was upset. So therefore, she made her husband upset. So therefore, he shot this other fellow. And that is what we mean. .."

You know what these people are doing? They're putting vias on this line.

All we are concerned with – all we are concerned with – is the fact that a living thing, the first adjacent living thing to the direct communication line was the cause. See? Just the first adjacent living thing.

Never think of cause in terms of energy if you want to actually get a picture of existence.

You say, "The hammer of the gun." No, the hammer of the gun could never be cause. See, that could not be cause. The gun itself could not be cause. Energy cannot be cause.

And, as a result, the primary aberration on the track is electing energy cause. See, that's an aberration. It's electing energy cause. It is cause-distance-effect, where in the distance a great many vias have been interjected. And all of those vias have to do with space and energy. See this? Should see this very clearly.

Because, we have the first adjacent living thing to the direct communication line as being the cause. It is the livingness-distance-effect upon the livingness – got that? – which is the highest-echelon description of this action of communication.

Dead things, energy, space, are not sentient, they have no feeling, and so on, and they actually cannot engage in cause-distance-effect – only living things can engage in this.

And where you have energy masses apparently engaging in this cause-distance-effect game – after the departure of the living being, you see – you simply get a time lag in action. It's just more time, more distance between cause and effect again.

So let's never, as an auditor, pay very much attention to the vias by energy – unless we were to run it out directly as an aberration. Have a fellow do this....

By the way, you always process – a little maxim here – always process toward truth. Always process toward truth. Even if you see a technique I've written down or something, carelessly, you want to know the value of the technique and so forth: does it process toward truth?

In other words, does it process toward ultimate truth? Does it process toward a static? Is it validating a static? Now then, that's a good technique. And if it's validating an untruth – which is to say, an aberrative quality – therefore, it's not so good.

So this isn't a good technique but is a technique that you could run – having somebody look around and elect masses of energy or spaces as cause. It would as-is an awful lot of his tangle of thinkingness. It's not a bad technique, but it's not a particularly good technique. You see that as a possibility?

Now, we have "Cause is livingness." Let's never get confused about this. Cause cannot be an object or an energy particle or space. It can only be livingness.

Similarly, the actual fact is that only livingness can furnish a satisfactory effect to cause.. The effect on objects is not very satisfactory.

Now, I'll give you an example of that. You start playing chess and you start moving chessmen around the board. There's no player sitting over there; you don't even mock up a player. You're just moving chessmen.

A man would have to be very badly introverted to go on for years moving chessmen on

a board or pushing his plane across cabnetwork, or something of the sort. Usually, somebody engaging in this has got himself a daydream partner, or something of the sort. He's doing this work, he's thinking about somebody else, so on.

Life is attracted to life. Life communicates with life. And where it stops its communication line solely in MEST, you get into trouble.

Anybody who is stopping his communication line solely in MEST, or believes that his communication line is ending up like soldiers firing into a blank cliff – just winding up there, you see, in MEST with no further effect, soon – you'll have an almost immediate resultant boredom or upset on the part of the people.

If the only thing you were to produce an effect upon at all was matter, energy, space or time, you would not consider this was much of a game.

A game requires an opponent. So when we say cause-distance-effect – and we're using cause as a noun and effect as a noun – we mean, specifically, living cause. We mean living effect, livingness. Because it is only the idea of living things which gives us the actuality of energy.

Delete from any area all the livingness in that area – if you could do this – and you would discover no area. No space exists without continuous creation by life. This is a primary lesson in Scientology: existence does not exist when life is not present.

Life can consider that it can exist and to that degree it will only consider that it exists. But a piece of space not observed or looked upon by life is no longer a piece of space.

You know, we could get the idea of "everybody left this physical universe," you see. And therefore you'd think the universe would just stay here, you know, and molder, and the planets would all go around and everything would turn around very, very nicely. It doesn't.

As a result of that, somebody leaves his own universe – his own bank, you know? Where's his bank? He moves out of it. Where's the piece of space that you created at some time or another? Well, you can consider it still exist

Well, you can therefore restimulate facsimiles simply by considering that they exist again. And if you were very impressed with them at the time, then you will be willing to be impressed with them when you restimulate them. But otherwise, the facsimiles do not exist.

It's a hard point to swallow, sometimes for somebody who is so intimately connected with space which appears to be always there energy which appears to be always present. But the truth of the matter is, you don't have cause-distance-effect in the absence of life.

You can actually pick out the most aberrative period of any man's life when you discover when he communicated directly to MEST without further communication to life – only when he considered and thought and directed his communication solely at MEST. He can really be directing communications to all kinds of people *via* this MEST. But an alternate name for MEST would be *via*. It's never an end in itself.

He could get to a point where he used his *vias*, where he believed there was nobody on the receiving end – thus, the agitation you get into when somebody pulls a long communication lag on you.

You start living with somebody who doesn't answer when spoken to and you'll get yourself a silly picture there. You think you're talking to MEST. They're standing there in a MEST body and they don't appear to be home, and it's sort of like living with death; and it's quite disturbing.

Well, at the same time, then, you could look over and find when an individual had to communicate solidly and solely to MEST, and *no* further communication, in his opinion, and you will discover the aberrated or aberrative period of a lifetime.

Let's take a machinist who believes intimately that nothing he makes will ever be

observed or applauded by anybody. He's just part of an assembly line, and all he's doing is pulling that drill press down and pulling that drill press down. Nobody appreciates it. There's just not going to be any further effect on this, you see. He's simply pulling the drill press down and pulling the drill press down. And after a while he'll go batty. Because he's communicating straight at MEST.

Now, you get this fellow who is a student, or something of the sort. He apparently is all right, but his communication factors and lags are all wrong. You see, he has not been communicating directly to life. He hasn't been communicating to life even via MEST. He has been communicating to MEST, and MEST does not communicate.

Another factor: You start talking into a phonograph which repeats things back at you. You're just talking to MEST, you see; there's no further life on the line. And you start talking into this phonograph which blabs back at you, and the repetitive quality of this, the lag between feeding your words to it and getting your words back again and so forth, is very, very aberrative. The only thing that's really aberrative about it is, is you're being cause and effect simultaneously. You're being cause of your own effect. And when people communicate to MEST exclusively, they have to then become the effect of their own cause.

Now, let's take the unhappy plight of an auditor who has trained up, through his own skill, a student to audit, and then gets himself audited by the student he has trained.

It's fortunate that an auditor, simply by obtaining results on preclears, can get an enormous amount of processing, because he'll never get it otherwise. He can get it from his fellow students who were under training at the same time he was, you see. But to train a student and then have the student process him is like talking to MEST. There was no sentient life at the other end of the line as far as you could tell. Why? Because everything that's happening there is a duplication of the auditor himself. Although he'll run and he'll do various things, it's a very curious manifestation.

Many auditors have been struck by this, but I am probably a basic target on this line. I mean, getting audited is an interesting proposition, as far as I am concerned. It's like listening to feedback circuit.

I was even audited one time by having somebody open Book One and read the ... They used to do this quite a bit. There was a paragraph in there – the first thing you were supposed to tell the preclear – and I had an auditor open the book one time and read this opening gun at me. Of course, I was talking to myself on a typewriter the moment he was doing that, see – printed page. Curious, curious manifestation.

And I wondered why I didn't go completely by the boards because of this interesting circuit. It's just a circuit; see, it goes nowhere. I just wondered why I didn't cave in entirely.

Well, actually, men in the past in trying to carry forward some kind of a program into the society have uniformly caved in or gone mad. You know why? They didn't get any ultimate effect upon life.

Every preclear I audit does me one awful lot of good. Because, believe me, for the last year, certainly for the last few months, I really get effects.

A psychotic little girl walked in here one day. She didn't really know her name. She knew of the HASI, and she knew I was somewhere in Phoenix, and she got here somehow. And it was an interesting thing. She couldn't tell anybody her name, although probably she did know her name and under pressure would have given it; but she was pretty batty.

And I ran her on nothing more strong than Opening Procedure of 8-C, and just ran her on it quite a bit. I did a little experimental work when she was out of the soup. Oh, I don't think she was here more than three or four days, and I think she went up to Wickenburg or someplace and got herself a job. She's apparently doing all right. She didn't get any auditing

that you would really call auditing; she just got a few minutes.

Well, in view of the fact that there are so many varied experiences, and in view of the fact that the material you are using actually is not my origination, you see ... It looks all right to say that I originated and founded Dianetics and Scientology; that's perfectly all right – and in that organized form – but what these deal with happen to be the agreements on the whole track of life. These are agreements on the whole track of life. And they have been very, very sharply rooted out and exposed, and their common denominators put together, and so forth. And only by this reason alone, then, can anybody else audit.

You're auditing off of your own whole track, you see. So of course, then, you can be an initial cause for an auditing line, rather than a bypass cause. Follow this?

All right. *Before the beginning was a Cause and the entire purpose of the Cause was the creation of effect.*

Distance is involved here, isn't it? Do you know that if no distance were involved at all, all causes would be the effects, wouldn't they? So when we get no involvement of distance, or no involvement of space, you have somebody talking to himself.

So this would be no good, would it? So this is not a satisfactory experience, and so therefore life does not take to it. So we could say, then, that the toleration of distance was the principal factor behind this – the toleration of distance.

Well, the toleration of distance would simply be the confidence of the individual to produce an effect across *what distance?* The further away that he could produce an effect, the happier he would be. But it would have to be a direct effect – you understand that one line – really to be happy about this thing.

How much distance can you permit to intervene between you and the effect you're going to produce on another being? That's quite a question.

Now, I'll give you an example of this: A painter starts painting. And he's at first, young, in his glory. He's going to throw that stuff out there and people are going to see this and – all over the world – and they're really going to be startled. And he paints like a demon, you know – bangity-bangity-bangity-bang. And then he finally gets his first recognition: a snide, witty comment in some little-known critic's last paragraph. Some little-known critic's last paragraph mentions his name, see. That's not much of an effect.

So he struggles about this and after a while he begins to wonder if he really is being seen. Are these things being seen? At that time he starts to get serious about it, you see. Heavy MEST entering in.

But he's shortening up his lines. He's shortening up his lines, he's shortening them up, and shortening them up. At first it didn't matter to him a bit whether his family appreciated them or not. Pretty soon it begins to matter whether or not the family notices these paintings and other people close to him notice these paintings, and he begins to show these.

A poet, by the way, begins to carry his poetry – no audience, you see – he begins to carry his poetry around and read it to people who can't get away. Because he's got to produce an effect with this.

And he eventually will get to a point where he has lost a lot of distance, see. He believes now that he can only produce an effect when the person is sitting right across from him.

Whereas, before, he believed that he could produce an effect on somebody thousands of miles away. See? Simply, he wrote the poem and somehow or another, in some publication or in some fashion or another, or by word of mouth, somebody a thousand miles away would be thrilled by this poem.

The next thing you know, he's trying to get an effect within four or five feet of him. And the next thing you know, he's the only one that can enjoy it. You see? He reads the poetry to

himself, and he begins to enjoy his own poetry.

In universities, it is a very, very amusing thing that they start, in all creative writing and creative arts, with that as the highest goal – the production of an effect upon yourself: You should write, paint, architect for your own satisfaction.

*Phooey!* That's a terrible thing to do to somebody. You pick the lowest postulate that we can hit and still find sanity, and set that as the highest goal of creative work, see.

Now, this would be like telling a musician that he should play for his own pleasure. See? *Nyahh!* Play for his own pleasure? That's nonsense.

He wants to play far enough away – he at least wants to be able to get across a ballroom with an effect, you see. And when he's a real hot musician, you know, he is real hot, very confident, and so forth, the chances are, when he starts to play across a ballroom, he'll reach across the ballroom all right. And he will even see bellboys and ushers and things like this stopping to listen to that particular piece. That would be terrific satisfaction, wouldn't it?

It's not so good to know kind of nebulously that people are listening on the other end of a TV line or a radio line; that's not so hot. And it's horrible thinking of people listening to records.

It actually is distasteful to an artist after a while to think of everybody listening to that record. You know, he's there playing but he's not there playing. I've seen people feel kind of squirrely about this. That probably is better than not playing at all, but it's not very satisfactory.

Four or five musicians who are kind of caved-in, you know, and kind of bad shape – they will get together for "jam sessions, or whatever word is current. (They change their slang fast.) And they will get together for these jam sessions, or something of the sort, and they will sit around and play for their own pleasure. *Dah-de-dah-dat*. They're the boys on their way out.

You don't play for your own pleasure! Any time you start playing for your own pleasure, or living for your own pleasure, you've stopped living.

And you also, oddly enough, stop playing. Because here's something else that's terrific: Your ability is just as good as you believe you can produce an effect, and it is as good as the amount of distance you believe you can reach to. You get that?

Now, there isn't, "You go to school and study enough years," see, "and you try hard, and you imitate nothing but the best old masters, and you go through vias-vias-vias-vias-vias to get to via-via-via." You'll get to via all right. You'll wind up playing for your own satisfaction. And immediately below playing for your own satisfaction is leaving the piano keyboard cover down and probably locked – no playing at all.

It isn't the amount of study which makes a racedriver drive or a trumpeter trumpet. It's how far away can he produce an effect. So people begin to believe that their fame should resound. You know, they know they can't blow a trumpet five thousand miles, but somebody five thousand miles away sure as hell better hear how good they are.

Well, if you had somebody who believed – this is belief – whose confidence and belief in himself was very, very great, he would receive it as incredulous, whether he had ever played a piece or not, that half of the Chinese nation were not familiar with his music! See, this would be something he could not tolerate, you know?

"This is not true! You mean the Chinese don't know Henry James?" That sort of thing, you know. "Hah! Look at this nut!" You know? That's the incredulity with which he'd receive it.

But if he that much confidence, half the Chinese *would* know his name.

The critic believes that he functions in life. He believes he's there for a purpose. Yes, he

does serve a purpose. A musician, an artist, a painter, anybody else, a house designer, will get so hungry for an effect out there someplace that he will, at last, even read about himself, and read the critic's columns. He actually will.

Now, people who cannot receive an effect will always read some secondary source, not a primary source. Primary sources are dangerous. They won't read the life of Bach, or some written by Bach. But they would rather read the life of Bach written by somebody who at one time or another had heard a vague rumor that something had been written on the subject of the life of Bach. And preferably not even the secondary fellow but they will read the college commentary on this second fellow's work. And that's about as close as they want to get to cause. Dangerous thing to get to cause – real dangerous, because obviously cause knocks your head off. That's the obvious thing. That's what they know. They're very certain of this. Nobody ever causes anything but disaster and horror, and so on. They know this quite well, so they can't be an effect.

Now, here, let's take this fellow again – this musician. We start to audit him. And we discover that one time he believed that when he played there were people in other bands and so forth – they just kind of turned a little bit pale shade of green, and that dance floors elsewhere were quite modified all around the place because of the playing style of his, which was at least being copied and imitated.

You know, he believed he was really changing things, and so forth. He was creating an effect. That's when he first started out; he had some inkling of this.

And then he began to close down, see. And it finally got to the floor he was playing for. That was all, you see.

And then it started to close down again, like in symphony orchestras, where they solely play to find out whether or not the conductor is going to say something to them or give them a pat on the shoulder. They're playing for the conductor, and then they're playing for the music rack. And along about the time they're playing for the music rack, they're off their rockers. They start acting like that.

So that's a dwindling spiral – that narrowing distance which an individual gets. Now, does this apply only to an artist? This applies to every living creature alive.

An ant knows he can produce an effect, doesn't he? But what distance can he tolerate for that effect? See, he's still in there pitching, but he can only produce an effect which you yourself would find it quite difficult to observe – it's so short, so narrow.

Now, there is your dwindling spiral. Your dwindling spiral is that shortening distance of effect. Now, a person should be willing to be an effect. Do you know what happens to them when they're not willing to be an effect at the same time? They go out of a two-way communication system, and they start throwing up barriers and barricades so as to keep incoming effects from affecting them, outside causes from affecting them. And the second they do this, they impede their own outward flows. So a person's own outward flows are impeded by the barricades he has erected in front of him to keep other people from flowing at him.

You'll still find some fellow obsessively communicating outward, with so many barricades up that actually what he's saying, if he were saying anything, is so beclouded – after it's wandered through these circuits and barricades – that it's incomprehensible. You see?

It isn't a straight line at all. It's a tremendous number of vias, and you can't get anything in to this person. This person is not in good shape – to make an understatement.

All right. There would be indicated, a very, very high echelon process – just from this number one of The Factors – and that would be "On what could you produce an effect?" or

"On whom could you produce an effect?"

See, that would just be the straight line, and then you'd make the guy point out the distance every time.

Now, I'll tell you something very funny. I've been talking to you here for quite a little while, but if you ran that process, a preclear is liable to come up and tell you all about it. He's liable to tell you everything I've just told you, because that's where I got it – after I had figured it out first.

Anyhow, when you ask somebody, "On whom could you produce an effect?" they're liable to just say, "*Mahh. Gongg!*" comm lag, comm lag, *comm* lag, comm lag, and then finally, "Myself."

Well, here is the guy who is auditing himself, see, and he is closed way in.

Now, an artist, actually, will quite occasionally go into the field of the mind. Why? Why?

He got so damned tired of not knowing whether or not he was producing an effect out there. He's trying to affect a mind, you see, one way or the other, get a reaction in it. He finally brings it up close and starts to audit it. He can produce an effect on it through auditing. He learns he can produce an effect on it through auditing, where he couldn't produce an effect on it by creating mock-ups and beauty and so forth.

In other words, he sweeps his audience in close. But, it really doesn't matter to him whether he produces his effect with a trumpet, a book, a fast car, or otherwise, he's still trying to produce an effect. The means by which he produces the effect are significances which are relatively unimportant, so long as the effect is produced.

The criminal who goes out and does crimes and gets caught is simply trying to produce an effect upon a wider public. He wants to be known – curious thing. So the cops go around and make it possible for him to be known.

In a higher-toned age – 1868 edition of the *Washington Intelligencer*; May 7th, I think it is – it says on the back page, small columns, lower part of the back page, in rather smaller type than the rest of the issue, "Police News." There's a little tiny section in the back of the paper – Police News.

On the front page it talked about speeches and nobility and determinism and the policy of the government and the beautiful speech that had been made someplace or another, and the sentiments of some other nation, an ambassador to Greece, a statue was dedicated – headline news, see. Big stuff!

Way over here in the back: "Police News." So I looked at this with some *curiosa*. I looked down the line and I found out in the first paragraph, "Madam something-or-other was murdered last night in the Washington Opera House, and no suspects have as yet been located." Next paragraph.

Can you imagine that today? Hm? Can you imagine it? It was a big, high-toned society in those days – give you an oddity of the difference of tones of countries.

That, by the way, is the newspaper of today in Spain. Police News: a little tiny "Madam Zaza was murdered last night. The police haven't arrested anybody yet." "Jo-jo, the notorious pickpocket, was released from jail yesterday." "Eighteen people were murdered in the mountains, Saturday." That they would mention it at all is interesting.

As people begin to doubt their ability to make an effect, and when they even get to a point of where they can't make an effect on themselves personally then they go in for cruelty' for murder and for any number of crimes.

Now if people are in good shape, they will make their effects in the aesthetic band. And if they are in bad shape, they will make their effects in the cruelty or murder band. And the

difference between the two people is that the people who can produce the aesthetics have a tremendous distance tolerance for effect. Oh, they are perfectly confident of producing an effect a thousand miles away – great confidence.

And the fellow who is murder-happy and so forth, he's got to have his victim right square in front of him – right *square* in front of him – and has to do something horrible to him so as to obliterate him, to convince him, you see, that an effect has been produced.

Now, as we look at this whole universe, we will see, then, that things have a tendency to get solid. The distance tolerance becomes less and less and less, and you finally get an electron. You get molecules. You get masses. You get walls, barriers, barricades. You get heavy masses, don't you?

Therefore, you would look for a heavy-planet race, in conquering races around it, to be a very cruel, heavy-bodied, lumbering sort of a race, and the conquest to be strewn with a great deal of cruelty. That's a heavy-gravity planet.

Let's take a gravity planet of five times the gravity of earth, and a people on that planet, of course, would probably use very violent weapons, Fac One machines and so forth. And they would consider it almost a crime for people to be light-minded and airy and aesthetic and thoughtful, you see. And in conquering neighboring planets, or something like that, every time they'd hit a light-gravity planet, or something like that, they'd be outraged with all this tremendous amount of freedom that's going on here.

Well, these fellows could get away from them too quick. They produced an effect too near. See, it's just a horrible thing. And so they try to *close* that distance any way they possibly could, and then get the other people that they located to close the distance too, see, and force them to obsessively close distance.

I didn't mean to go off into space opera all of a sudden, but it's a very legitimate subject as far as we're talking about. The Fac One machinery that you find in people's banks was introduced there by a heavy-gravity people – who, by the way, had a horrible effect – received a horrible effect from the people they were operating against. They occasionally picked them up for interpreters and spit out their teeth every morning at breakfast. I'm going a little too fast; I mean they'd pick up one of these people who could produce an effect at a considerable distance and be damn fool enough to let this person sit at the same table with them.

These people were very, very solid. They were very easy to produce an effect upon. So all you had to do was postulate that their teeth would fall out on the table and they probably would. You see, postulates really stick with these people.

I'm going very fast and far when I'm talking to you about these almost fairy tale legends. But nevertheless, you see that gravity would have something to do with this, wouldn't it? And a lightness and airiness.

The funny part of it is, as you go up toward freedom, you get in more and more into an aesthetic band; you get into, simultaneously, a confidence band. You get higher and higher and higher, up the line, until you finally achieve something like a violent, fast, highly ecstatic, tremendously emotional type of life. It would be enough for an individual simply to postulate that freedom – it won't as-is, you know – and postulate it and postulate it and postulate it and postulate it, and he'll have it!

But all he'd have to postulate is "I can produce an effect from here to there. A little further. A little further. A little further. A little further." And just keep saying it, see. "Postulate a little effect – further, further, further, further, further, further," until he absolutely sold himself, you see, on the point that he could produce one at ten thousand miles. You'll exteriorize somebody rapidly if you just know that first part of The Factors.



I'll go over the rest of these more rapidly.

2. *In the beginning and forever is the decision, and the decision is TO BE.* The first beingness is orientation point, and that makes space.

3. *The first action of beingness is to assume a viewpoint.*

And of course, that is just what I said. The first action of beingness is assume a viewpoint. Now you're somebody who creates symbols.

4. *The second action of beingness is to extend from the viewpoint, points to view, which are dimension points.*

Which is just what I said.

5. *Thus there is space created, for the definition of space is: viewpoint of dimension. And the purpose of a dimension point is space and a point of view.*

You can't be in communication with anybody unless you've got some space that they can mesh with, and an anchor point that they can contact, see. This is the way we get a distance and an effect. It's always done by a via, but the less vias, the more effect.

6. *The action of a dimension point is reaching and withdrawing.*

You can still turn on psychosis on an individual: Just tell him, "Get the idea that you can't reach but must reach, or that you can't withdraw but must withdraw," and get an interlock between these two things and the glee of insanity and all other kinds of emotions will run off or be created simply by that. Reach and withdraw, reach and withdraw, reach and withdraw – that's what life is doing. And when it forgets to withdraw after it has reached, it gets stuck. So anybody who is stuck in anything is simply overlooking withdrawing after they've reached.

7. *And from the viewpoint to the dimension points there are connection and interchange. Thus new dimension points are made. Thus there is communication.*

That's what I just said again. You make a dimension point out there, somebody else makes a dimension point out there, and you've got two pieces of space. If you can get them interlocked, which is quite a trick, and swap dimension points, you're thoroughly in communication with the other person.

Two savage chieftains of the jungle walk over and swap spears. Man still dramatizes this ceremony. White man and Indian swap blood. You know, they're blooded brothers now. That means they're in communication, that means they can talk to each other.

And these tribes will get to war, or something like that they look for somebody in their midst who has swapped anchor points with somebody else. And then these people will hold a parley and powwow and decide whether or not there's going to be war or not. See? But these two people are likely to stay aside from the whole thing.

The Turtle Totem, I think, of the early Indians of North America – a clan, more or less – these people had swapped and held in common, actually, a bunch of dimension points.

And when the tribes became mad at each other, or something like that, it was nothing for one member of the Turtle Totem to discover he was facing another member of the Turtle Totem on the battlefield and simply skip it, see. Both of them just break off and quit the whole deal. I mean, they just didn't fight, that's all. It was an agreement. And in that way, tribes would stay in communication with each other. Otherwise communication would have ceased entirely.

And thus it is with two thetans. Unless they keep their anchor points swapped around and there's some evenness of gift either way, why, communication has a tendency to become lopsided and upset. Thus, if you gave all, and somebody else gave nothing, he would finally be sitting in your space. That might be upsetting to you.

You know these fellows who go around and they've got this walking image of Papa or

Mama, or somebody, around? Well, that's what he's done: given-given-given-given, not received, you see. And he finally has an image of them in his space – curious manifestation you'll run into many times.

"Give me some people who are not present" is a phrase which brings this out immediately.

Well, the manifestation is he's put too many anchor points out to these people and received too few in return. So he is not able to interchange and communicate with these people.

You'll find out that although he has this person in his space, he does not now believe he can communicate with this person. See, this person never put communication points out, or dimension points out so that he could interchange with them. You get how this picture is?

Now, this is how a number of individuals could come together and form a mutual-space universe.

8. *And thus there is light.*

Now, the actuality is that energy points – that is, dimension points – emanating consistently and continually, of course would produce light, wouldn't they? Dimension points would produce lights. They'd be invisible if they didn't produce light.

So when somebody has his anchor points very black, he's an unhappy person. You know, he really hasn't got an anchor point. It's black. It isn't producing any light, therefore it can't be noticed.

9. *And thus there is energy.*

Now, the interchange between these anchor points gives us flows of light. And this is what we call energy: those particles in transmission between terminals. The basic terminal is an anchor point. And energy is simply the emanation which interchanges between two or more of these anchor points.

10. *And thus there is life.*

Now, one word of explanation here. Life has been, up to a very short time ago, interpreted in Scientology and Dianetics as life form. In the Axioms of Dianetics, it is even given a symbol, *lambda*. It is the combination between theta and MEST. It is *phenomena*, and it is a special phenomena – life. Thus there is life form.

11. *But there are other viewpoints and these viewpoints outthrust points to view. And there comes about an interchange amongst viewpoints, but the interchange is never otherwise than in terms of exchanging dimension points.*

That's all you ever do. That's all anybody ever does.

12. *The dimension point can be moved by the viewpoint, for the viewpoint, in addition to creative ability and consideration, possesses volition and potential independence of action; and the viewpoint, viewing dimension points, can change in relation to its own or other dimension points or viewpoints. Thus comes about all the fundamentals there are to motion.*

Newton's laws of motion are inherent in such things.

13. *The dimension points are, each and every one, whether large or small, solid. (They're all solid.) And they are solid solely because the viewpoints say they are solid.*

14. *Many dimension points combine into larger gases, fluids or solids.*

Thus there is matter. But the most valued point is admiration, and admiration is so strong, its absence alone permits persistence.

"That which is not admired persists." Also, another one, by the way, "That in which no one is interested persists." That's a real cute one. "That in which no one is interested persists." "That which is not admired persists."

And you understand that a gas is made up of solids. A gas is composed of solid particles. A fluid is composed of solid particles. What you're talking about, when you're talking about a gas or a fluid, is a flow phenomenon. It is not-quite-matter that flows. It's a gradient scale.

15. *The dimension. point can be different from other dimension points and thus can possess an individual quality. And many dimension points can possess a similar quality, and others can possess a similar quality unto themselves. Thus comes about the quality of classes of matter.*

Mendeleev's Chart of Elements.

16. *The viewpoint can combine dimension points into forms and the forms can be simple or complex and can be at different distances from the viewpoints. And so there can be combinations of form. And the forms are capable of motion, and the viewpoints are capable of motion, and so there can be motion of forms.*

17. *And the opinion of the viewpoint regulates the consideration of the forms, their stillness or their motion, and these considerations consist of assignment of beauty or ugliness to the forms. (Good or evil – same thing.) And these considerations alone are art.*

The consideration is art, not the form! And if you ever believe otherwise, you're lost as an artist. You get that? The form is not important. It's the consideration of the form, see.

There's actually nothing there but a consideration of form – so that some little kid comes along and he makes a mud image, and so forth, and he tells you that this is beautiful. You are liable to look at it and almost trip over it, or something like that, and say, "I don't want to look at that thing."

And this kid looks at you, very astonished, and he says, "Why, that's beautiful. What's the matter with you? Don't you see that very clearly? This is so-and-so and so-and-so. So-and-so." You look at it again, believe me. And this time you're liable to see what he is looking at, and later on, an entire primitive school of art arises where anybody can make a mudpie, and there's a whole school there that'll say it's beautiful.

It's consideration. So if you're ever befuddled as to what is artistic, just remember that it's the consideration that makes it so or not so, as the case may be. Don't ever get upset by anybody's artistic opinion. You have just as much right to an artistic opinion as anybody else.

Simplicity communicates best, and so therefore, you're liable to have a better opinion of simplicity than you are of complexity. But, sometimes people get complicated and they get a better opinion of complexity than simplicity. So no law can even be drawn there.

There's no law in art. There is no law of any kind. It's simply a consideration.

18. *It is the opinions of the viewpoint that some of these forms should endure. Thus there is survival.*

Now, survival can occur simply because you want something to endure, or because it wasn't admired. See, there's two kinds of survival.

The kind you fight, in Dianetics and Scientology, is the unadmired endurance – something enduring, apparently without intention. And that's outrageous, see, so you don't like that; so you process it.

19. *And the viewpoint can never perish; but the form can perish.*

You want to talk about past lives, you want to talk about endless phenomena. All these phenomena of life forms, animals, vegetable, mineral and all the rest of it would simply stem from line nineteen of The Factors. That is to say, *The viewpoint can never perish; but the form can perish.*

20. *And the many viewpoints, interacting, become dependent upon one another's forms*

*and do not choose to distinguish completely the ownership of dimension points, and so comes about a dependency upon the dimension points and upon the other viewpoints.*

An agreement, a dependency – what's really the difference?

21. *From this comes a consistency of viewpoint of the interaction of dimension points and this, regulated, is TIME.*

A lot of viewpoints agree upon the uniform motion of a bunch of particles and you've got time there. You've got a timespan in common to every universe. It is the rate of change of position of particles in space for that universe – and that is time.

22. *And there are universes.*

23. *The universes, then, are three in number: the universe created by one viewpoint, the universe created by every other viewpoint, the universe created by the mutual action of viewpoints, which is agreed to be upheld – the physical universe.*

In this particular case, it is the physical universe. There's your universe, the other fellow's universe and the universe which is common to both of you.

24. *And the viewpoints are never seen. (An interesting fact. Therefore, the only real effect that can ever be made is to change somebody's ideas.) And the viewpoints consider more and more that the dimension points are valuable. And the viewpoints try to become the anchor points and forget that they can create more points and space and forms. And thus comes about scarcity. And the dimension points can perish, and so the viewpoints assume that they, too, can perish.*

25. *Thus comes about death.*

26. *The manifestations of pleasure and pain, of thought, emotion and effort, of thinking, of sensation, of affinity, reality, communication, of behavior and being are thus derived and the riddles of our universe are apparently contained and answered herein.*

27. *There is beingness, but man believes there is only becomingness.*

28. *The resolution of any problem posed hereby is the establishment of viewpoints and dimension points, the betterment of condition and concourse amongst dimension points, and, thereby, viewpoints, and the remedy of abundance or scarcity in all things, pleasant or ugly, by the rehabilitation of the ability of the viewpoint to assume points of view and create and uncreate, neglect, start, change and stop dimension points of any kind, at the determinism of the viewpoint. Certainty in all three universes must be regained, for certainty, not data, is knowledge.*

29. *In the opinion of the viewpoint, any beingness, any thing, is better than no thing, any effect is better than no effect, any universe better than no universe, any particle better than no particle, but the particle of admiration is best of all.*

30. *And above all these things there might be speculation only. And below these things there is the playing of the game. But these things which are written here, man can experience and know.*

Quite important, you *can* experience and know these things. That's what makes The Factors, now.

*And some may care to teach these things, and some may care to use them to assist those in distress, and some may desire to employ them to make individuals and organizations more able, and so give to earth a culture of which we can be proud.*

That is The Factors.

The amount of data in The Factors is not measurable, simply because you are looking at the data in The Factors when you walk down the street. It is not because The Factors were written that the data exists. But it is simply a backtrack and an inspection of the basic common denominators which give us the anatomy of what we call universe, and what we

call life forms.

Now, you're expected to know all of that, so I will ask you to get ahold of a copy of The Factors, and read them again, and look them over until you've got a fair grip on them. Okay.

# THIRD LECTURE ON TWO-WAY COMMUNICATION

*A lecture given on  
1 November 1954*

I'd like to talk to you about two-way communication. This might possibly be a good moment to bring to you some small inkling of the fact that a number of centuries ago, there was a man – number of centuries ago – in a small town in Bavaria, who could communicate. But since that time, there's been very little of this, and it is in an effort to bring the auditor into cognizance of this condition amongst man, and so perhaps bring at least one more man into communication and get him to communicate, that I dedicate this particular talk.

Now, I don't want you to get an extreme idea about two-way communication; there have been many examples of this. I don't want you to get this idea that two-way communication is common, commonplace, is undertaken, is done, and so forth, amongst men, because to do so would be a lie.

But you, as auditors, are pretty well trained by social usage and action throughout most of your lives to believe that you are communicating with human beings. And, I wish at this moment to knock that flat.

It is highly improbable that you have communicated actually and accurately on a two-way basis with more than one or two people in your entire lives. Now, you can tell me who these people are right now.

Two-way communication has to embrace a certain amount of understanding. The fundamental parts of understanding are A-R-C. If you were really in two-way communication with anybody, it would be denoted solely by this fact: you right now can think – if you've ever been in two-way communication in this lifetime with anybody – you could think of somebody with some affection.

Now, if there's any person right now that you can think of, in your whole life, with some affection and an affectionate feeling right at this moment, you have been in two-way communication with that person.

And you will note as you remember this person that there are a great many things that you can remember about this person, and a great many things that they have said would come rather rapidly into mind.

I do not say that you have had such a person in your lifetime, necessarily. Because it is not a common thing in man in this twentieth century to be in good communication anyplace.

But real good communication is a lot different than what you think of as communication. Do you follow me? Good communication is a lot different than your casual and common experience with education and communication – a *lot* different.

So, the possible high of a two-way communication, may or may not have been attained by you sometime in this lifetime, but if you can think of any person you have known in this lifetime with some affection, then you are approaching a good two-way communication with that person.

Now, am I putting the point across to you?

Now, isn't it odd and peculiar that with such a person, you would have a considerable recall – if you thought it over for a moment – on what they'd said and what you'd said to them, and so forth. You'd have quite a recall; quite a lot of stuff there.

When a mother has been *very*, very affectionate to a somewhat reluctant son, you get a communication inflow so strong that it practically occludes. This is a one-way communication.

Son, very reluctant, doesn't like all this affection from women – you know, stand-offish. Baby talk, they kissed you, fooled around, carried you around, very affectionate, worried about you, wouldn't let you climb the backyard fence, *very* concerned about the time when you decided to take up the air force or flying or diving, or something of this sort – quite concerned for your well-being.

You will get a different manifestation where you yourself felt no great affection. That's ARC: affection – with affection/affinity would go reality and communication, of course. And where you had somebody feeling very affectionate toward you, where you didn't feel very affectionate back, the very funny part of it is, the material is liable to sit there with you as thoroughly occluded, but very, very, very "control" – on *you*; a control factor.

When this sort of thing takes place, you have the individual giving as his opinion of his own past what he's been told his own past was. You follow this?

Let's take a daughter, and Mother was very affectionate toward the daughter, and the daughter was rather stand-offish, see; maybe had a couple of other children in the family, and they sort of knocked the daughter around. There were a lot of other manifestations took place – a lot of ridges, you might say, of one kind or another. But you had Mother very affectionate toward the daughter, and you had the daughter, then, twenty years after childhood, telling you about her childhood.

And she would say, "And when I was two, so-and-so and so-and-so and yap-yap-yap. And when I was five, yap-yap-yap, and so-and-so and so-and-so. And when I was ten, I was so-and-so and so-and-so. And we lived there at that time, and it was a very beautiful house."

Do you know who you're talking to? You're talking to Mama. You say, "Now, where did you learn that was what you did at two?" Because you would think, as an auditor, this is pretty good for this preclear to have a straight recall back to two.

"Where'd you learn about this?"

"Well, I ..." (comm lag) "My mother told me."

And you'd find it out that what her mother told her about when she was ten what she was telling you and what her mother told you [her] about when she was twenty – that's her life.

Mother could come up and tell her that she was married to another man, and she would have to have a comm lag before she could reject it. Why? Here you have this big flow from one terminal – high affinity, see? Mama may have had very high reality, too. And Mama certainly did *communication* to this child. But the other terminal was only resisting.

And when you have a familial situation where the child is resisting a parent, they can only resist them just so long. And they only usually resist them only the first two or three, four years of their life. And after that they *become* affinity (same terminal).

The basic definition of affinity is actually lost in antiquity. The word was chosen, by the way, from the ancient days of magic. The magicians, the ancient magicians, used this word consistently and continually. It actually means "occupying the same space."

A complete, total affinity would mean "occupying the same space as." But, where we have distance intervening, with spatial occupation still possible, we have perfect

communication. Now, follow me on that. We have the possibility of occupying the same space, you see, but a distance intervening. We get communication; we get duplication.

What is duplication? Duplication is simply cause-distance-effect, you see, with the same thing at effect as is at cause. Well, that's duplication.

Now, let's take the most complete duplication there would be, which would be a perfect duplication, and we would discover, then, that cause and effect could occupy the same spot. And the moment they occupy the same spot – no ridge, no energy, no space, no universe. See?

No energy manifestation or spatial manifestation, then, takes place when you get a perfect duplicate. So therefore, you could have two people standing facing each other with the possibility in either one that they could occupy the same space – see, as thetans; awareness of awareness units – and what would we get? We'd get a very curious manifestation. They would both know what they were saying before they said it – both know this, see? They'd have an instinctive understanding. They could converse with a minimum of words. One of them would say, "Hey, Joe. Uh ... Hm." And Joe would hand him the spanner. But these two people would make a considerable team against life; they would be very, very hard to combat.

Did you ever know a pair of twins? And did you ever try to fight a pair of twins – fight one individually? You'd find yourself fighting two twins. See?

When they try to talk to each other, they have very high understanding of each other and considerable affection. So much so, quite often when one twin is killed the other one simply kicks the bucket. I mean you get an immediate duplication on a bad situation.

You never see one twin of a pair of twins – identical twins I'm talking about, not fraternal – who are operating very individually. One gets sick; the other one gets sick.

Well, this is a communication on a lower level. But if both of them felt in high affinity for each other, they would have, as a pair, much less chance of getting sick. They'd as-is everything, you know, that was bad that was coming in. They'd talk it over and it'd be gone.

Quite in addition to that, if they themselves could maintain a fairly high communication and affinity line to their environment, you would discover that their entire environment would be improved by the fact that they were present.

Two terminals are always better than one. Six are better than two. A thousand are better than six – if they're in high affinity.

Now, we get into this factor in the military when we talk about *esprit de corps*. If you have a unit where everybody is fighting everybody else in the unit, you'll have bad communication inside the unit – real poor communication.

You give them an order "Squads right," and they will all have a tendency to rag it up, and training might and force might, carry them through.

But if you ever put them on a parade ground in competition or something like that, gee, they'd be terrible. I mean, they'd just ... No matter how long you drilled them or trained them they would never come through. Training is no substitute for ARC or understanding.

Now, an individual could have such high ARC with his environment that he would not have to learn about any part of the environment; he would simply *know* all about it simply by observing it, because he could occupy its same space with no liability to himself. You see that clearly?

Now, the first oddity about which I talked to you was where you have a high-ARC outflow from one terminal hitting another terminal of a low-ARC potential. The low-ARC potential gets swamped up. It just plain, ordinarily gets drowned.

Now actually, a person – Mother, in this case – would not have to be very affectionate



to accomplish this if the other terminal, the child, were way down, see? So that all we'd have to have here is a difference of potential to get a flow.

Let's take a battery and put ten thousand volts on it, and let's take another plate or battery and put two volts on it. And now let's connect the two of them together. Which battery gets swamped? The two-volt plate, of course. Right?

Life and beingness and the granting of beingness, and so forth, are all phrases or descriptions which simply describe this thing called *communication*, or an outflow of understanding or an activity of understanding. See?

We could say granting of beingness: we mean high-potential ARC. See? He can grant high-potential understanding, or he can flow out to. We'd say he can also make live and make alive. Get the idea here? See? We say high ARC: We're also saying high potential of granting beingness; we're also saying high potential of granting life; we're also saying high knowingness, and we're also saying – right along with those things – that this individual can understand or can be understood.

Well, believe me, an individual like that's liable to be understood; he's liable to be understood thoroughly – to such a degree that a low potential facing him is liable to understand nothing else. You see this?

Now, let's take a look at life at large, and we find out that the successful life forms are simply being successful relative to other life forms.

Now, we have a study in relativity – and not Einsteinian relativity, but Hubbardian relativity. And that's of more use to man, I'm afraid (all due respect to Professor Albert and his umbrella). I don't quite see how he's done very much for existence, except maybe to speed it on its way.

You know, I don't think anybody would have gotten real serious about the atom bomb if somebody like Einstein hadn't given it a good hard shove. And you notice right after they built one, Einstein was one of the first boys jumping in to try to organize in order to help and save humanity, and of course he just didn't have enough on the ball.

He lent his name to a couple of organizations, and they flopped, and it was a sorry mess. But this was not an outflow of high life except in relationship to other mathematicians, other electricians and other engineers. Isn't that right? So Einstein has a terrific outflow or potential, and so forth – compared to others in his field.

Sister Kenny probably has so much more life potential or ability to grant beingness or ARC and actual understanding of life and its problems than Albert Einstein, that it's very doubtful if the two of them could converse without Mr. Einstein suddenly buying anything and everything that Sister Kenny said. Get this high – low potential?

But now, Einstein can't talk to a bunch of mathematicians or engineers or government political lads without getting them swamped. Get the relative factors involved here – just taking people's name in vain. And maybe it might be the most useful thing he ever did was to be included in the conversation. That's a hell of a funny thing to say, but let's look at it. Let's look right up to it, and let's see that right out here in Nevada there's a quarter-of-a-mile-radius hole in the sand which is green glass, which to this moment is radioactive.

And this might be a high understanding compared to that stove, but you see we've almost moved out of the life band?

Did you ever write Mr. Einstein a letter and get an answer? No, you never did, and you never will. Now, this is an interesting fact, isn't it? – that here we have somebody who is exclusively making MEST produce an effect upon MEST.

There's even medical doctors in this town who have a higher understanding potential of life than Albert Einstein – I don't mean in the field of medicine; I mean just at life at large –

who can grant more beingness, who are more worthwhile to be alive. Life itself is happier to have them around. You see? Because they can produce an effect upon living beings which is a good effect or an improving effect with a higher ARC.

And I just said we were talking about medical doctors! I mean, let's really crawl over the threshold and slime up on the first mark on the ladder, because these boys are not high in that particular direction. Actually, today, the minister of the gospel is right there. He isn't even vaguely starting to climb that ladder.

Now undoubtedly, around town, you could probably pick up a guy or two who could produce an optimum effect or something more optimum on the subject of life than any medical doctor in town – who hasn't even studied medicine. You know, he sort of walks in and says "Hello," or something like that, and people feel better.

There's undoubtedly somebody circulating like that. Maybe he's a salesman out here; maybe it's a girl in a library; or maybe he's a plumber. We don't care what this fellow is doing.

The ability to understand life, and life's assignment of labels to life forms, are two different things. Life assigns labels to forms, which are thereafter supposed to perform on this level. I am reminded of Mark Twain's *Visit to Heaven*, I think it was – Mark Twain. And he saw this tremendous line of men standing there, and they were all lined up to get signed up, or something of the sort, and they were in order of precedent.

And Mark Twain said, "Who's this?"

And his conducting angel said, "Why, those are the greatest generals that earth ever had."

And he says, "They are? Well, who's that fellow up there in front?" He didn't recognize Napoleon or Alexander the Great or anybody.

"Oh, he's ..." I've forgotten the man's name out of the book but, "That's Ebenezer Smaltz from Poobah, Vermont."

"Well, I never heard of this general. You say he's the greatest general ever lived?"

"Yes, yes, he was actually easily the greatest general ever lived, but he just never got around to doing any generaling."

The success label assigned by life, as represented by a race or a government, is not necessarily the actually-borne label of the individual. You see, if you were asked to believe all the signs that you see around, that everybody is carrying on his chest, one way or the other, you would get an entirely erroneous idea.

But I tell you how you could get an erroneous idea corrected: You could get an idea about the value to life or actual position on the gradient scale of importance to life at large when you get the understanding and ARC of the individual. And the understanding and ARC of the individual is *a direct monitoring factor* on how *valuable* that individual is to the remainder of life. And that's the only factor there is that's worth measuring.

So, we don't care if Doris Duke comes in to see you as a preclear or whether this person is Dr. Jow, of the Jow Clinic or whether it's Menninger or Mayo or the president of the United States. The *label* on this pre clear, put there by social agreement, has nothing whatsoever to do with his value to life at large – it has nothing to do with it at all. There is a way to measure it, and that is his understanding and his ARC potential.

If you exteriorized at a tremendously high potential – I mean, you're exteriorized and really swamped up – your ability to understand that at which you look, your ability to have ARC, would be so high, could be made so high, that your communications would have no slightest symbol value. But you could be so high that you would not even be observed by the rest of life, and you would simply find them caving in (as far as you were concerned)

and simply accepting your ideas with no critical eye of any kind whatsoever. And you would make a race of slaves.

Difference of Potential? You could get yourself up to a point where it would be enough for you to think a thought to have everybody run around and move like puppets to that thought, because you've assumed an ARC potential of such magnitude that your just thinking toward them caved them in.

Now, every once in a while somebody comes up and says, "Well, why do you talk to us, Ron? See? I mean, why do you put these things in words and phrases? Why do you bother to teach them in this arduous fashion?" Inferring: "If you were really on the ball, you see, you would just think a thought, and then we'd all know it." You see?

Well, if I ever were up that high and adopted this method of education or training, I'm afraid there would not be much individuality or self-determinism or life or power of any kind on the part of any auditor I trained. Now, you boys don't feel particularly reduced in your ability to get on in life through being trained by me, do you? That's because I'm training across the face of your own decision and criteria, and through your own experience, right?

I'm not saying I simply *could* think a thought and then everybody'd walk around like puppets; that's not my inference. That's a lot of malarkey. But it's a theoretical possibility. But to train in that way would be an error, wouldn't it? Hm? It would be an error. Then, all of a sudden, whoever trained you might get bored and go off to Arcturus or something of the sort, and that would leave everything on a completely robot basis.

If an individual cannot stand, by his own inspection and criteria – if he can't stand alone and function alone without support, he is not worth training. It's not worth training him unless he's going to be able to stand alone and practice and utilize what he's learned.

See, to train a man and take away from him, at the same time, his individuality, would be a very horrible thing.

All right. We're right here in the field of communication, and I invite you to observe the fact that we are also in the field of hypnotism.

High ARC, low ARC – the potential can be sufficiently different that the low-ARC potential will simply become a robot. See this?

There's why your Freudian analyst thought it was necessary for his patient to assume the valence or personality of the analyst before he was well.

What was he trying to do? One way or the other, he was trying to overpower this personality and make a socially adapted robot. Do you see that clearly? Because this is the goal of Freudian analysis.

You will have to read, before you get out of here, by the way, the twenty-seven lectures of Sigmund Freud – in a booklet which will be issued you – which are his basic teachings.

And where he couldn't get a man to do this transference, he said the man could not be helped. I would like to know how the man has been helped by having lost his individuality or personality.

One of the greatest fears there has been in this universe was that some government would form with some terrifically accurate, useful therapy which would then depersonalize and remove the individualities of the persons under the control of that government. There would be no greater tragedy, and no government would collapse faster. The duration of that government could probably be measured in two winks of the eye.

People are afraid of this, but it can't happen. Because any race so governed would perish; because they would be leaving up to the government the exact method by which they move the spoon full of food from the plate to their mouths; the exact number of times they

masticated; and the audible audibility of the gulp when they swallowed. It would all *have* to be monitored by the government if you stripped them of their personality.

So let this be a lesson to you as an auditor. Please don't just overwhelm your preclear. You won't ever get anyplace with him. You'll wonder why he stays overwhelmed for three days – you'll see this occasionally; three days he'll feel wonderful, on the fourth or fifth day, all of a sudden, he'll collapse. Why sure, all you did was overwhelm him. This doesn't mean hold back your ARC. It merely means establish the other guy's.

Two ways you can set up this two-way communication then, isn't there? You could set it up on a high-potential-, low-potential-terminal basis, and have it simply go from the high potential to the low potential so overwhelmingly that then the low-potential terminal would become the high-potential terminal with all of its individualities and peculiarities. Right?

There would be another way you could rehabilitate this, wouldn't there? Take two terminals and – not by reducing one, but by increasing the low potential – you could make a two-way communication possible between these two, couldn't you? And that would be two-way communication then, wouldn't it? *Comparable* terminals.

All right. Let's say you, as an auditor, you can control a mind, you can control aberrations, you know that you can make people well. Your case is high. It has stayed high. You've remained in good self-possession. You are perfectly willing to grant beingness, life or ARC – whatever we want to call it. You're perfectly willing to grant this to other people, and so forth. And you audit this fellow, and you gradually bring him upstairs as a terminal. You found him in the basement someplace. You got him up past scientist, you got him up past medical doctor, up past psychoanalyst, up past a parson, up past a yellow dog out here in the alley, up past scorpions, upstairs higher and higher and higher and higher, and you got him up there somewhere in your realm of flight.

You think this person is going to be effective thereafter and that life is going to benefit? You said it! And all this is tested solely by his communication ability, isn't it?

The main thing you will see that is visible is the communication *speed*. His communication *lag* will be the quickest test of this. When he has a bad communication lag, he then and therefore cannot have very high ARC, cannot have a very high potential, cannot have much granting of beingness – all these things are consequent to this communication lag. See that clearly?

All right. Then underlying every single process that you will ever learn is two-way communication.

Two-way communication cuts in at the Tone Scale at minus 8.0. Down at that level it would just be a hunt-and-punch system, mimicry-in-the-dark sort of thing. It would get on up the line, and it would cut out as the only process possible – the *only* process possible – at 1.0.

It would go all the way from minus 8.0 on the Tone Scale clear on up to 1.0 as the only process possible. Will you learn that for my sakes, by observing it?

A preclear walked out of here the other day after thirty-two hours of processing, who still had a communication lag. You know why he did? Because he came in here at .5 on the Tone Scale. And the auditor processed him on Opening Procedure of 8-C and Opening Procedure by Duplication for thirty-two hours. Thirty-two hours of improper processing, done by an auditor who is a pretty good auditor. (1) This auditor had never studied *Science of Survival*; did not know his *Chart of Human Evaluation* even vaguely, (2) had evidently never completely learned what a communication lag is, and (3) had never understood that two-way communication is itself a process. He thought it was something which introduced processes. But it is a process, just as clearly a process as Opening Procedure by Duplication.

Let's take the rest of this scale and just look at it in passing. Now I'll mention it to you again. The rest of the scale would be that from about 1.1 up to 1.8 on the Tone Scale – right in that range on either side, you see, from covert hostility, just almost into antagonism – there is only one other process which really has a lot of value, and that's Elementary Straightwire. From 1.1 to 1.8, Elementary Straightwire has a great deal of value. But Opening Procedure Duplication will be found to fail – all too often. He wasn't in communication in the first place. You see?

But when you have really got him up to 1.1, he will communicate with his past and your past and other people's pasts. You know it's past; it's safe.

So, you have to get him up there to where he can look at life before you do much else with him. But the past is nagging him so much, he's way back in the past somewhere.

So actually, the most facile method of processing him, according to experience has been – 1.1 to 1.8 – has been Elementary Straightwire.

I'll give you a process for Elementary Straightwire that is a murderous process – just murderous. And there's a little quirk on it that's equally murderous. And another process – there are two of them in there. Elementary Straightwire, of course, is simply "Something you wouldn't mind remembering; something you wouldn't mind forgetting."

I doubt if there's anybody present that's run Elementary Straightwire long enough to do any good on a preclear. What's long enough? Oh, a couple of hours; three hours, four hours, something like that, at a stretch. And you'll see some changes made – there'll be some changes made in that case.

Well, let me give you the other switch – another switch on this. I mean, this is a process. Put in the Mystery to Know Scale on Elementary Straightwire: "Give me a mystery you wouldn't mind remembering. Another mystery you wouldn't mind remembering. Another mystery you wouldn't mind remembering. Another mystery you wouldn't mind remembering. A mystery you wouldn't mind forgetting" (you got that lag flat, see, on one of them), "And a mystery you wouldn't mind forgetting. And a mystery you wouldn't mind forgetting. And a mystery you wouldn't mind forgetting. Give me another one and another one and another one. Okay. Some sex you wouldn't mind remembering. Some sex you wouldn't mind remembering. Some sex you wouldn't mind remembering." Now, finally, "Some sex you wouldn't mind forgetting. Some sex you wouldn't mind forgetting."

In other words, people at that level of the Tone Scale are pretty doggone wobbly. They've got to have a lot of significance, see? So, if you asked them "something they wouldn't mind remembering; something wouldn't mind forgetting," they actually are so complicated as people that they don't really swerve in toward anything, and they just sit there sort of "*Gaa*."

But there's a big liability of processing this individual on a technique that you can't observe inside his own bank, isn't there? Hm? You can't look in his head. Well, actually, yes, you can, with a communication lag. That communication lag will vary and change. If it stays the same but is slightly laggy or is fast, he's kidding you. Now, Opening Procedure of 8-C could be used in such a case, just to show him that you were boss around there, not to get him well.

Now, let me give you another quirk on this – I said there were two. "Something you wouldn't mind remembering; something you wouldn't mind forgetting" is Elementary Straightwire, with ARC Straightwire, as being right in the same band. But, "Something you wouldn't mind remembering," and "Something you wouldn't mind forgetting" on the subject of mystery, sex, eating, symbols, thinking, effort, emotion, looking and knowing – you just

run it in there, and it gives them enough significance to keep them going for quite a while. And you'll see some change is made.

Now, there's another way of running old-time 8-D: Pick out the fellow whose universe he's interiorized in. Mama – all right, let's go to town. "Give me something real about your mother. Time when you were in good communication about your mother." In other words, the specific person out of whose universe you're trying to exteriorize him.

See, you're trying to pull him out of this universe. So something real about him – something real about that other universe, you see – and you'll see him go *brrrrrr* pop! Why?

Because he's as-ising the connecting communication lines which still remain to his mother. Mother was obviously of a higher potential than he was, or otherwise he wouldn't be in that universe.

All right. Let's take a look here. Let's take a look and see and find out that Elementary Straightwire is intensely usable. But it will depend upon you and your ability to observe, to know whether or not the preclear is actually remembering anything or not, won't it? And therefore, it takes a sharp auditor to use that.

It'd also take a knowledge on your part of the Tone Scale as given, and nothing more than is given, in *Science of Survival*.

You'd have to know that great big *Chart of Human Evaluation*, and you'd be able to look along here and see by various factors where he actually is on the Tone Scale. You really find him there too.

Now, the communication lag will change, and he will rapidly improve. Maybe in a hour or two he will become quite improved. You'd jump the band then; you'd get upstairs – up to 1.8. And about 1.8, then you would be able to run Opening Procedure of 8-C. And you would be able to run Opening Procedure of 8-C until he finally hit about 2.3 on the Tone Scale or 2.5 – in other words, the boredom range – and then hit him by Opening Procedure by Duplication from there on up and through conservatism. And you'll knock him out on conservatism on this.

Remedy of Havingness actually does not take place as a very, very effective process until you have somebody at about 3.5 on the Tone Scale. And then it becomes intensely effective.

And Spotting Spots in Space cannot be done by anybody who is not, at least once in a while, at the band of enthusiasm.

Well, these are the processes you have there, simply plotted on the Tone Scale. But let's take a good look at this and recognize that the widest band we have – 1.1 on down south through 0.0, through minus 4.0, on through minus 6.0, on down to minus 8.0 – the only *possible* process anywhere on that range would be two-way communication.

Well, if this is the case, for Christ sakes, how do we use it as a process? Well, we have a particular question we ask, that's how we use it as a process. That is Elementary Straightwire. If this disagrees with anything I have said before, what I'm saying now is true.

The only reason you've ever been fed a question to go along with two-way communication is just so that you can at least get in there and stir up a communication lag – you understand? – so that you can understand the communication lag! But that isn't what you're expected to run on a preclear for the rest of your life.

Let's look at it. Let's take a good look at this, and we'll find out that from minus 8.0 up here to 1.0 on the Tone Scale, we've got no business using anything under the sun except two-way communication. Two-way communication means he's got to say things, and you've got to answer them too.

Most curious thing ever happens is when an auditor tells some preclear that he's fishing

up out of the rain barrel – out of some medical school. Don't ever attempt one out of a psychology-major class. Oh, don't do that to yourself. Just don't bother, because two-way communication is too well shielded in that particular case. Freud says, I think in lecture twenty-seven or twenty-eight, at the end, "And these people then cannot be healed by us." We can say this about psychologists: "These people then are not desirous of being healed by us."

You know why? They sit there and observe the effect. They're trained to sit there and observe the effect. Anybody who's been trained in psychology will sit back in an auditing chair and observe the effect.

Once in a while, I get real brutal with them, grab them by the nape of the neck, make them go over and touch the wall and then sit there and see if anything happened. They're not there to be processed toward being any better. They're not there to be processed so as to become Clear. They're not living in order to attain any goal or be happy or anything else. They're just living in order to observe an effect. Not create one, you understand! No, no, no. Just observe one.

Out in the street a blade of grass moves. That's an effect, so they write it down in the book. That's the way they're trained.

One of the best ways to get rid of that is to just butcher them on this basis of a two-way communication – only, you make two-way communication with them, one way or the other. But ask them to observe an effect, or what effects can they observe or anything like this that taps the circuit. It's a very curious thing.

Now, let's in this last fifteen minutes really get down to cases on two-way communication. Just what is two-way communication?

It is you asking a question and receiving the exact answer to the question. It is also the preclear asking an exact question and receiving an answer to that question. Got it?

And it is being used, ordinarily, on people who are so full of significances that any communication on anything is either aberrative or a process. Do I make myself very clear here? It's either aberrative or a process. Anything they're doing in life would fall in these two categories.

They meet some fellow, tips his hat to them in the morning and they think, "Let me see. Let's see, did he ... No, what did he mean? No, I guess I'm in good ... I don't know." See, figure-figure-figure-figure-figure – the least it'll do. Or apathy – an emotional reaction on their part. Somebody has actually tipped their hat to them and they're so degraded, you see, and they're just caved in by this whole action. You think I'm exaggerating things, but this is the way these people live! They cover it up with some social machinery now and then. But when they're rough, they're rough.

How do you know? Well, there's a thing called disassociation that you certainly better get cognizant with. And I would advise you that you put on your little medallion dong-dong around your neck and take a walk down to the local spinbin or any home or sanitarium. And you just talk to some of those patients in there. And you won't be asking anybody after that what somebody being out of communication means. You'll see tremendous varieties of it.

And one of the varieties you'll see is this sort of thing: Statement on your part – zong-zong-zong – and then they dodge their own ... They dodged yours and then what they said, although it wasn't on the subject, now has to be dodged, and now anything that they said then, now has to be dodged. In other words, dodge-dodge-dodge-dodge-dodge.

See, they're dodging everything in life. They are trying to avert *ever* being at the effect point of a communication line.

So therefore, anything you say, they change the subject. And then, having changed the

subject, they then have to change the subject for sure in order not to have a straight line there. And this is called disassociation.

It is almost impossible for a sane person, unless he simply memorized an actual transcript of one of these people, to even mock up this type of disassociation. It's almost impossible to. I've tried it several times, and I just never really get a grip on it.

Therefore, any rendition that I would give you would be a poor one on this subject. Because the second I start into that kind of logical traveling, and so forth, I will at least add a significance of making it funny or something like this. And they don't do this. It's just perfectly dull.

You say, "Is that chair comfortable?" And you would expect, then, the person to reach down and touch the chair or do something in connection with the chair, but these people do not do that – not even vaguely. They will look over at the window.

And then you expect them to tell you that the window is open. But they don't say anything about the window. They talk about the stove which they now have their back to. You see? And having talked about the stove, now something comes up about some relative – only there's nothing sequitur anywhere. And it's just a lost circuit that you see these people walking through.

Listen, to get a straight stimulus-response on these people – such as, you ask a question, and they give you an answer – is one of the most fabulous things you ever heard of.

So you know what you do with them? You shake them by the hand and squeeze their hand twice. And the first time they squeeze your hand once. And you shake it again and you say, "No," you know, and, "squeeze it twice." See?

Don't be surprised to see a fear charge come off. They will finally squeeze your hand twice in reply. You see some relief on this basis – two-way communication.

You go in and you salute them, and they salute you – exact duplication, by the way. I mean, they're not perfect duplicate, but they're mirror duplicate, you know? They salute you with the same hand on the other side – a rapport, something of this character.

If you ever get a patient of that character to do anything like that with you, and you don't salute back so they can salute you back, and you don't salute them back so they can salute you back, back and forth, back and forth, and recognize that you really got a process going here, you ought to be examined by Steves.

In other words, that's a process, isn't it? So what's this communication? It's cause-distance-effect with a duplication at effect of what is at cause, and cause changing position on the line. You finally get them to a point where they'll salute you, and you salute back.

Now, people always miss on little kids. They go "Goo-goo, *bla-bla-bla* and *nya-nya-nya-nya*. Wave bye-bye," and they pick up their hand, you know, and wave it bye-bye like mad, and so forth. And then the next day the little kid comes in and steps on their toe or something like that – does something, you know, in this line – they don't two-way respond to the kid at all. They pat him on the head or, you know, say, "Goo-goo, da-da, wave *blye-bla-bla*." What are they doing? They're doing a compulsive-obsessive outflow, obviously to a being who cannot register or recommunicate.

You want to get into good ARC with a kid so the kid will mind you and not fall in the garbage can and do other weird and strange things and be successful in life, so forth, don't go pounding them around for things, for heaven's sakes.

There's just never anything happened in that direction. But let them communicate to you once in a while, you know? They walk up to you and they say, "*Glub-glub-glub*." Well for heaven's sakes, say at least, "Yes" or "No." You know? Or say "*Glub-glub*" in response. But let them originate a communication once in a while.



And if you don't let anybody originate a communication ever, you get on one of these stuck-flow bases, and there you are – either get swamped or pay no further attention to you. In either case, they go out of communication with you. See, they *go out* of communication.

Now, parents wonder – where their children get to be four, five, six – wonder why, when you take them out to a soda fountain or a movie or something like that, they sit there and yell and scream, and they want something, and they whine and moan and victimize their parents at every ... Why they don't mind. And they wonder when they're twenty-one and twenty-two why they've gone off and married the wrong girl or the wrong boy and – you know – and why in college they didn't study, and why they never answer any mail.

Particularly, you'll hear parents always complaining about this: Johnny never writes them a letter.

Now, I've seen a few slaps administered to a kid, just a few slaps administered to a kid to put him out of an emanation band; just drop him out of an emanation band – you know, it's around the house. He can take it from life, you see, but taking it around the house, that would be something else (from a maid or somebody like that). You see, just a few cuffs, all of a sudden go out of communication – just out of the communication band – get sick, stick somewhere low on the Tone Scale, stay there for a day or so, see, sick, and then finally rebound.

You've just watched a person go down Tone Scale and up Tone Scale again. Well, you actually could produce the same effect just by letting him reach, and you withdraw. See, if he happened to reach toward you just accidentally, you back up. And you get an astonishing thing.

Now, I know of a case where a person finds it utterly impossible to make children or dogs obey – utterly impossible. This person cannot understand it. No dog or no child has ever been trained by this person satisfactorily, and yet this person has tried and tried and tried. Never worked. Can't train them. Doesn't matter what dog it is. Even if a dog is trained at a kennel someplace, you know, and is then turned back to him. He says, "Heel," the dog runs away.

He says, "Lie down," the dog jumps up on his chest and licks him in the face.

He just can't figure this out. But he never could figure *this* out either: Let's say a dog's playing around, see? Just chewing around and chewing on an old shoe, you know, and you walk in the room, and the dog comes over and looks at the shoe you've got on and says, "*Rrrrr-rrrr-rrrr-rrrr-rrrr*," you know, and grabs hold of your shoe.

Now, the person I just talked to you about would say, "Get away. What are you doing chewing on my shoe?" See? Not, "How are you, Rover?" In other words, under his conditions, with life exactly arranged the way he wants it, he will talk to the dog.

The dog offered a communication, didn't he? He actually offered a game. Dogs play four or five games as just standard games of dogs.

All right, he came in and he offered a game, hm? He didn't inquire whether or not your shoes had just been shined or not. But then you didn't inquire whether or not he'd just scratched his ear when you fluffed up the hair on the back of it.

He bit you. If you were in good communication with life in general, your – not an analyzed reaction, but just your instinctive reaction would be, "Ouch! Don't do that! Get away from me you beast! What are you trying to do to me?"

You're letting him emanate, because you're not basically scared. You can play a game. See that? This dog would think you're wonderful. You're a stranger. He's done this. Next time you come to the house he'll think you're wonderful, and so forth. He'll come out, and he'll look at you, and he'll wag, and he'll go "*Hha-hh-hha-hh-hha!*" And you look at him and

you go, "Hha-hh-hha-hh-hha! How are you?" "That's a great guy, great guy," you know? Two-way communication in all directions, and so on.

I've had people say to me, "What do you do to animals?" It's nothing mysterious what you do to animals. "What do you do to kids? Every time you come over here, Ron – every time you come over here these children just go *completely* out of control. What's the matter with you?"

I have been so mean as to say occasionally, "Completely *out* of control? Are you sure they were in control before I came?" But they've certainly come to life on this kind of a basis.

And I've seen kids get beaten down enough so that any playful push in their directions, or attack in their directions, they just instinctively cringe away and try to go out of communication. In other words, a reach in their direction is enough to make them go out of communication.

Now, you understand that I'm also talking to you about preclears when I'm talking to you about children and dogs? I'm just talking about living forms; same thing would apply to ants, plaster saints, anything. I'm just talking about life.

All right. The surest measure you ever had is your preclear's willingness to play a game with you. He's as bad off as he can't play a game.

A lot of preclears come in, sit down, you start processing, they'll run anything for you. They'll give you any kind of effect you can think of, all over the house. They're in good shape anyhow. Say, "Be three feet back of your head," they probably would be without any trouble at all. They'd go through a drill, they'd do this, they'd do that. Look at this person's life. Life is a game. Earth is a playing field – no more than that.

All right. This other preclear comes in, he says, "I don't know, I feel pretty bad today. Your auditing session last week really didn't do me very much good. You know?" He's just announced to you at that moment he can't play a game.

How's another way he announces to you that he can't play a game?

You say, "Well, let's see if we can get down and finish off that Straightwire we were running last week."

"Oh, well, that really didn't do me too much good. I actually had a dream. *Hm-hmm-hmm.*"

See, he isn't in this Straightwire game at all, see? I mean, he's out of communication with you. You, being educated as a social animal, are liable to believe that you're talking to somebody who has a rational reason why he doesn't want to run Straightwire! All you're talking to is somebody who can not answer your question! The sooner you learn that, the sharper you'll get!

They sound so reasonable!

Well actually, the band between about 0.75 on the Tone Scale, and about 2.2 – in that band right in there – my God! Reason? Oh! Why, they could give you a total explanation, probably with all the physical laws involved, of exactly how a sun got created. But by God, they could never walk in the sunlight!

Do you get the sudden difference here? Hm?

Oh, can they be reasonable. And they keep on fooling you as an auditor by being so *reasonable*. You're guilty of an overt act all the time, too, along a certain part of this band, see, just by being there – your *thereness*. *If you* want to know what your overt act is, your *thereness* is the overt act.

You are in a mass, in a form, you are visible, and that alone is the overt act to people in that Tone Scale band. And you're going to run these people on Opening Procedure by

Duplication and precision, and expect them to get in touch with their environment.

Well, once in a while you'll be lucky, and that luckiness – that one lucky one – will sell you on the idea that then you could run this Opening Procedure on anybody, anyplace.

You could get this person to drill around like an automaton, and go over and touch walls and that sort of thing, and then after you'd given him a couple of hours of session you'd say to him, "How do you feel now?"

And he'd say, "You know, I really didn't get through. There was one spot up there that I didn't ..." *Grrrrr*. See, he was willing to go through like a little doll, all wound up. He'd go on and ... You're not in communication with him.

Did it ever occur to you that you have a high enough ARC to run a body around a room just by dropping a nickel in the slot? And that there's no preclear walking around the room? Did it ever occur to you, that you could animate a body into 8-C? You sure can! And the only way you can really tell whether you're doing it or not is two-way communication.

Can that person put out a communication that you can answer? Can you put out a communication that he can answer? Can you talk about something that is interesting in order to get life a little bit uncomplicated and as-is-ed and get some of these lags out?

Just get him talking at first, and let him get you talking – any way. But remember, the only communication there is isn't talk. There are other ways to communicate, too, you know? All the tactile sensations can be used in two-way communication.

And then you finally get him up to a point where he'll really talk to you. You had to see him several times, you know, and he finally is really talking to you, and you're talking to him. There's where analysis misses every time. You know? It takes *two-way* communication.

It isn't the preclear sitting there puking words year after year – doesn't make anybody well. To match that two-way communication, the analyst would have to do the same thing.

All right. Back and forth we go here, back and forth we go. We could then get him up to Elementary Straightwire.

When we can run Elementary Straightwire on him, then we can run almost anything, you see, when we get him through that lag. He can contact his past, his past is still there; he can still live; life will become more clear to him; you'll break him out of that band and then hit him on 8-C.

This is the way I've been running them lately, with a tremendous amount of success – just overwhelming quantities of success with them.

And the only place I've been watching auditors failing is they *forget* that they can run a body by their own willpower. And they get a person who is not in two-way communication; they run his body around the room through 8-C. And I don't know how many thousand years they could do it, but they'd get awfully expert in running two bodies at once: the body that's sitting in the chair, and the body that's going around the room.

Okay.

# HOMO SAPIENS

*A lecture given on  
2 November 1954*

I want to talk to you now about *Homo sapiens*. This is definitely in the field of Dianetics. I could talk to you a great deal about life in general. I want to talk to you about *Homo sapiens* as he applies one of the particular facets of life. Life has a certain pattern it follows in the organization and perpetuation of a species. And this is definitely applied to *Homo sapiens*. It's applied to *Homo sapiens* in a little more detail than in other forms of life.

The habit pattern or training pattern or genetic pattern or whatever you want to call it is best exemplified by the cat, which, a few days after it gets its eyes open, washes its face. You take a kitten, take him away from his mother, take him away from other cats – while he's still blind, right after he's born – and let him grow for a little while, and you will find him sitting there washing his face. Why? Anybody tell him to wash his face?

This is true of the entire animal kingdom. Actually, a little alligator, the moment it breaks from its shell, without any contact with the exterior environment, will go through certain definite patterns of combat. It will fight immediately. It is completely cognizant of the fact that the world is a hostile place, and it just starts fighting right away – it breaks through its shell, and it's to war it goes; has definite methods of fighting. It's a curious thing, isn't it?

I call to your attention that a cat is a less-evolved animal than an alligator. An alligator has more time, as a form on the time track, than a cat. It isn't that the cat therefore would demonstrate the habit pattern later than the alligator, but the fact that the cat is not at all sure the world is a hostile place – the alligator is. And the alligator has been on the time track longer, hasn't he? There is a direct coordination between these two points.

But what we're talking about is habit pattern, training pattern and behavior, as it applies immediately and intimately to *Homo sapiens*. Once in a while you get a *Homo sapiens* female, a little "sapier" than others, who happens to have studied psychology or something like this (is very learned in this line), and you will get this astonishing, this utterly incredible think: that man doesn't have any of these patterns! Unlike the remainder of the animal kingdom, man has none of these training patterns like a cat washing its face. Man is the subject of conditioning and other bric-a-brac.

Boy, I tell you, a baby sure can cry when it's hungry, and it knows how to do that right away. And if that is not a training pattern or a habit pattern the same as a cat washing its face or an alligator starting to fight the second he breaks through his shell, I would like one of these plowed-in, psychological, magic, exteriorly determined computers to tell me what the hell it is!

Now, if you were to take a baby and put him aside and let him grow without observing anybody walk, that baby sooner or later would walk – you know, a couple of years, something like that, maybe, but you'd find the baby walking.

Now, let's take something else here. Let's discover something very peculiar: That an orphan is never as well-advanced in life as a person who is born and raised with his family.

This orphan, who is maybe born in some strange place and is immediately orphaned in some fashion or another, and then goes to a home and lives with other children, you know, equally orphans, and so forth, carries on throughout the remainder of his life until – oh, of course, he could break it up if he wanted to – but carries on, to some slight degree, less of an advanced condition. He is not quite in the same state of advancement as his fellows.

Well now, here you've got two factors: you've got the native pattern of the individual compounded by these training patterns. Now, this person who's going to be an orphan will go through all of the training patterns which are basic on his genetic line, but he will not add to them. And that's what's important; he won't add to them to amount to anything. Why? We'll get around to that in a moment.

This man here, this *Homo sapiens*, goes along, generation to generation, as a form which is relayed, generation to generation, and is changed and improved or deteriorated, generation to generation, and in each generation you are then dealing with the genetic pattern of behavior and response plus the observed that-generation training and response. And what determines this? Is there some factor that determines this? Yes, the factor that determines this is *survival*.

I don't know much about the life of Darwin, but I daresay he had familial difficulties, because Darwin was all too willing to assume an accidental forward motion of the entire line. You can tell how well-developed a science is at any time, by simply finding out how much they attribute to accident. And a science is as well-developed as it attributes nothing to accident, and is as cluttered and as unworkable as it attributes things to accidents.

Take *your* biologist. There is nothing sorer than modern biology. It's a sad, sad thing, if you want to look it over. In the first place, it's in disagreement with cytology, which is its parent science. Cytology, the study of cells, happens to be, in its basic premises, in disagreement with biology. And these people can't tell you why or how. They can't even really determine. They don't know that you can train cells in one generation. They don't know millions and millions of things that they should know if they call themselves a science. Because they say, "There was a big ocean, and it was an ammonia ocean. And there was a spontaneous *geewhumpawhump*, and out of the mud came life. That's "how inverted can you get?" In other words, they take this great big incredible accident and use that as the assumption point of a science.

Now remember that every science has its assumption point. Physics has its assumption point. Physics assumes as an assumption point several things, but amongst them that the physical universe is here and it's actual. It assumes that immediately.

And biology assumes this big accident, compounded of ammonia and professorial ink. And out of this complete swindle they have not been able to do a thing in the field of biology except graduate biologists. And after they graduate them I suppose they have gotten some advance in making bread molds. They have made several bread molds which are *of* some importance.

And there is a subject *of* industrial biology – not to be confused with educational biology – where they get together and make molds and things that create dyes and do various things. They fool around with this. But that's a very practical application. These individuals are only interested in the workability of the subject, and practically none of these individuals would even argue with you as to whether it was ammonia or mud; they're only interested in whether or not they can raise better molds or something – they're industrial biologists.

Let's compare, now, the techniques, workability and training of the auditor, not to biology, you see, but let's compare it in the same way that industrial biology would compare

to it. We might have this terrific panorama and pattern of life – we're only really interested in what belongs in the workable category; you know, what can we do with this material? We have a premise of action with this material.

All right. And for that reason, it isn't enough for us to stand around and speculate. This is all right for a biologist or psychologist or something of this sort, but they sort of remind you of a guy standing in the middle of the yard, figure-figure-figure-figure-figure, and you come back a hundred years later and there he is standing there in the yard, figure-figure-figure-figure-figure. And he'll give you a lot of stuff; you can pull the lever or push a button and you get a lot of data, but you wouldn't be able to do anything with this data. It would be curious, amusing, funny, but you're interested in the workability.

So, all right. Let's see, though, if we can't advance a little bit higher than these so-called sciences. And let's get up to a basis where we have theory and workability joining hands. And that would be quite unique, wouldn't it, in the field of genetics, in any other such field – the field of behavior, training patterns. And we could apply this so that we could make workmen healthier and we could make people better off. In other words, this is workable theory, if you want to call it that.

And that is simply this: We postulate no accident, but we do postulate a hostile universe. There's no accidents about this hostile universe; it's there. But it's there and it is conceived to be hostile in exact ratio to the length of time it has been inhabited. It's hostile to the length of time somebody has been in it. In other words, if you've been in this universe seventy-four trillion years, why, you're seventy-four trillion years on such and such a planet, and your experiences are so-and-so, and so-and-so – well, the duration of time, you might say, that you've been on the track is an influencing factor because the universe is set up as a deteriorating universe. It's apparently deteriorating – all the time conserving itself. And it sets the model for a life form to deteriorate.

This universe says "deteriorate" more than anything else. It doesn't say "improve." Every time you look around here and see a life form, you see something trying to improve things, one way or the other, trying to grow. And every time you see rocks and that sort of thing (unless life has handled them and organized them in some fashion or other), you see something that's just sitting there that's going to deteriorate. And that's that.

Any rock out here is going to erode a little bit further. Any mountain is going to become a little bit lower. And if there's a sudden disruption on the part of the planet itself, so that its crust splits and a new range shoots up in between and so forth, boy, that sure raises the hell with the crust, doesn't it?

In other words, almost any action undertaken by the physical universe on the subject of energy, and so forth, may begin with a creation – by eruption or some such thing, or an explosion, like a nova – of the new form, but then you see that form simply congeal and then start to go to pot.

Anything goes into this curve. Well, that's a strange thing that things follow this curve of create-survive-destroy, isn't it? Because this postulates that the longer you're out along time, why, the more you get toward destruction, doesn't it? And yet that is the curve of this universe and is the fundamental curve of this universe.

But is it the fundamental curve of life at large? I'm not saying this universe is separate from life. But is it the fundamental curve of life? Evidently not. Because everywhere you see life, you see it striving one way or the other – it dies to live again; it organizes material, and so on. Anything that you see which is really creative in this universe can be laid to life directly.

All right. Here you have this progressive thing united to a deteriorating thing –

progressive thing, life, and so on. Well, life begins to be cautious, begins to be very cautious as it goes along the line. It gets more and more cautious, and then it gets afraid. And it gets more and more afraid, then it gets rather apathetic, and it just lies there. But up to the point when any identity does this, it is still trying to improve or organize.

It's only when it gets into the no-identity lower end of the scale, and so forth, that it starts to agree with the physical universe to a point where it won't create anything and just lie there. You know, you see them – catatonic schiz in an asylum, something like that. This person has had a number of incidents occur, and they decided to give up. Give up what? Give up organizing the thing or keeping the show on the road. That's about all there is to that. And, that's ... Of course, you as living beings object to people doing this. You object to life betraying life simply because there's so darn much universe and so darn little life.

Now, it looks the reverse to many people. They think of this tremendous quantity of life, you know – particularly writers on this subject. Life, life everywhere striving, and so forth, and they look on it as a rather hostile thing.

Schopenhauer, for instance, considered this particularly, personally antipathetic to his own survival – that life kept on surviving on every hand. But that is a MEST attitude; that's an attitude that a rock would take toward life, if you could call it an attitude at all. See, here's something that wants to die versus something that wants to live.

Now, your preclear doesn't reach this wants-to-die or wants-to-quit for an *awful* long time. I mean, life is just amazingly resilient. But it will finally get to a point where it wants to quit.

Now, representative of that is there's thirty-eight points on the Tone Scale from 40.0 on down before you get to 2.0, isn't there? There's forty divisions on the ARC Tone Scale and you have got thirty-eight of those divisions – life is trying to survive all the way on down until it gets to 2.0. And about that time you say it's quit. See, it's quitting; it's giving up; it will start to destroy. Now from 2.0 on down it's agreeing with MEST and it behaves like MEST. Newton's laws of interaction, and so forth, are followed by it; all kinds of curious things it does. It considers that energy has to consider before it considers. If it reads something in a book, it then believes it. You get the idea? All its material has to be relayed through it.

These former sciences we're talking about are actually in a deteriorated state. Biology, at one time, was a very live, speculative, interested science, and is today a sort of a limp thing – we all came from mud. Anybody could have done better than that.

All right. What's this got to do with behavior? Well, survival of the fittest was Mr. Charles Darwin's darling. And I know a story which is a scientific application of this principle. There was a cat, the cat had nine kittens, and eight of these kittens had about one fit a day, and the ninth kitten had three fits a day. And these kittens were in pretty bad shape. And as the days went on the eight kittens that had just one fit a day, they all died. And the one that had three fits a day survived. And this illustrates the principle of survival of the fittest.

I'm afraid I'm making just as much sense as a biology professor, only he doesn't know he's kidding. They get up and utter these profundities.

Natural selection has nothing to do with it and is an erroneous principle which should be abandoned. That's a blunt statement, isn't it? You mean, everybody's been worshipping at this shrine of natural selection for a hundred years. But it hasn't led anyplace, gentlemen. It's led nowhere. They know no more today than they did before.

Why? Because they believed in natural selection. So there must be an erroneous principle. So let's take their central principle and throw it out and see if we get anything.

It's by planning, based on experience, with the goal of being safe, that causes these forms and behavior patterns. They plan to survive with foresight, and so forth, and they fit more and more experience into this survival. And when they hit 2.0, they're fitting nothing but experience into this survival. Now, you follow me? They're fitting *nothing* but experience – no planning is going into it – it's nothing but experience, and *that is* expire, on out.

The moment when you take nothing but experience to determine your form and behavior, you're done – you're dead. You just sort of lie there, *gaaaw*, thereafter.

Why do people keep these engrams in restimulation? They keep them in restimulation and keep them around, and actually start making them, the moment they determine that experience is necessary in order to contest and combat this universe. As soon as they've determined this, they start making these engrams and keeping energy masses around and doing various weird things – letting experience determine their behavior pattern.

And after a while it becomes a completely unthinking, unquestioning thing. And you want to know what's the most unthinking and most unquestioning thing we have? MEST. And the direct dwindling spiral could be attributed to many things. But this one is the most interesting to us as workmen in this subject, not as speculative philosophers: That from 40.0 on down to 2.0, new planning, creativeness, foresight, envisioned future, postulated goals or dreams are part of all livingness – down to 2.0. And at 2.0 we depart from, finally – see, it's getting less and less all the way down – and finally at 2.0, we depart completely from future goals, sentient planning, hopes, decisions and postulates.

You run somebody below 2.0, he will not be able to decide when he can touch something and when he can let go. It'll drive him mad trying to make that one decision. Therefore, when you're getting preclears, don't ask them to make up their mind when they're going to be processed; simply tell them to come in. Because you'll find the bulk of them below 2.0.

All right, 2.0 is the point where an individual ceases to add new planning, creativeness and postulates to life and starts to ride as part of the mechanism of life itself and is simply a stimulus-response mechanism. And from 2.0 on down, experience is all there is. And experience is kept in terms of engrams and locks and secondaries – just as you read about, first book – and these engrams, locks and secondaries comprise experience.

And why are they kept around? Because an individual decided at one time or another that they're safe. That sounds real strange, doesn't it, that somebody could find a Fac One was safe. Well, what they've been taught is it's safe to have things but it's not safe not to have things. So they just take anything, you see, and they're safe now, because they've got it, haven't they? Follow me?

Anything they have around, anything they're doing, any form which they're occupying is held, used and redone again because it has been found to be safe. And that's true of the genetic line, all the way along the genetic line; generation to generation they accumulate these securities, this safety. They're trying to survive and they have to be safe in order to survive. And that's the most erroneous thing in the world that anybody could learn. You can't help but survive! It's impossible not to survive. And yet they think they have to be safe in order to survive. And right there is aberration – right at that point. And the entering point there of facsimiles and everything else is "have to be safe in order to survive." It's a lie. It's a big lie. The ultimate truth for a thetan – completely aside from what ultimate truth is, which is a static – the ultimate truth for a thetan is that he can't help but survive.

And one day he decides he has to be safe in his survival. And after that he starts to defend and interact in order to discover safe forms to have, to be, safe things to do. And it



comes right on down the line and starts making forms, forms, forms, different kinds of forms, experimental forms of one kind or another. Finds that this one endures, so that's safe – and safe, safe, safe, safe – and generation to generation adds new improvements just because he's discovered that's safe. And all these are planned, every single one of them is planned; not one of them is an accident when it's *really* a development.

He's found out it's safe. He's figured out that's the safe thing to do, and time then tests and proves it to him: that's the safe thing to do. See, it's planned, postulated and formed, and then time tests it and says it's safe. It isn't whether it's fair or not – it's whether it's safe. That's all. That's all there is to it. You got a head because it's safe to have a head.

You know what the basic building plan was of the human body? Thetans dreamed up the fact that a piece of seaweed did very well and when they got up on land, and so forth, they already had a safe plan. Get the idea? Safe plans.

When you start to run a preclear on engrams and so forth, he will present to you to be run out, those things which aren't quite safe. But they are still there because they're almost safe. He won't really let go of any of these real safe forms. There is no form that's safe.

Now, those things which tend to persist are not admired. Those things which are not admired tend to persist. That tells you that safety and security is not admired by a thetan. It tells you that he'll look at the circus performer performing on a high, seventy-five foot high wire with great admiration but he won't look at a pedestrian glued to the sidewalk by gravity, walking along in great security. He doesn't look over and admire that, does he? Not an admired form not an admired action. It's the dangerous action that's admired, it's the big action, and so forth.

Well, he gets completely out of these big actions – doing dangerous or adventurous or wide things of any kind – and comes down to a point where he's doing nothing, except things that are safe. He's passing that band, on planning, at 3.5 to 3.0 on the Tone Scale. Everything he plans is planned safely. A lot of experience is being added into his planning. And he gets a little admiration but not very much. Then he goes right on down the line and goes over the button. Why? Because he's doing the safe thing.

All right, let's say training pattern, and let's just interpret that and just look at it for processing of preclears. The training pattern in which the preclear is engaged – which is to say, both his aberrative pattern and any other pattern you happen to be able to observe about him – is there because it's safe. And that seems to you to be absolutely outrageous. And that's what aberration is – outrageous.

A person is in an insane asylum because he's safe – safe to be in an insane asylum. A person fails because it's safe to fail. A person takes strychnine or blows his brains out because it's safe to take strychnine or blow his brains out. You follow me? There's no planning or sentience or anything going into this at all but experience when he's doing these irrational things, and that in itself is aberration.

All right. Let's make up a little law which you can put in your hip pocket and apply in any way, shape or form to any preclear. Let's just knock accident out of this thing. It isn't worth observing, accident isn't. You know, the idea that a lot of ions knock together and finally make an eighteen-cluster diamond – you know, star or something. *Naah!* Actuaries... The boys who invent this kind of thing are not mathematicians. They don't realize that the chances are so many billions or trillions (it's an unmentionable figure) against an accidental combination of form on the part of MEST doing anything that they just – it just avoids them. They're not actuarial people; they've never been trained in mathematics.

So the other idiocies like "natural selection will bring about a form"... They think that the MEST universe sort of molds a fellow until he's in a safe form. And if he happens to get

into a safe form, why, then he will continue and survive. You see how limp all that is, huh? Isn't that nice and limp, huh? You know? "Man must adjust to his environment. Let's all go die."

I remind you, the field that believes that has never been responsible for any gains for man – just no gains at all. As a matter of fact, I wrote the Better Business Bureau today, asked them to outlaw and help us outlaw people who are not trained in helping the mind, and asserted that that was their prime principle – to protect the society, and so forth – and asked them, therefore, to outlaw medical doctors, psychiatrists and psychologists as being insufficiently trained.

Now, back on this security. Here we have this whole idea of security. You notice how all these characters out here go rushing in all directions to get themselves some security. And you notice that they go to Bell Telephone, and they go to General Electric, and so forth. They go to work on a job for security. They go to work for the streetcar company or a traction company or something like that, or drive a bus for security, for security, for security, for security; got to have more security, more security. What the hell is it? Is it a commodity that you spoon up? It sure is. Security is composed of ridges and engrams. It's doing what is safe. And when an individual is driving along this line obsessively, he is in this interesting state: he is being told by his environment what's safe, exclusively, and he himself is not planning his own security.

Actually, your ability to create is your sole guarantee of survival as a form, if you want to survive as a form. But remember you can't help but survive. So you really don't even have to plan on this thing. But, the main thing that people get into is this thing, "I've got to do the safe thing. I've got to do the safe thing."

Well, they go to work for the traction company; they always come around to you when they're fifty or sixty and complain. Because what did they do with the traction company? The traction company, they had a thirty-six year, thirty-eight year retirement plan. And when they reached the thirty-sixth year, why, they made a mischange for an old lady, who complained about them, and this was taken up as a very, very horrible thing by the company, and they couldn't put – the bus driver or somebody, he can't quite figure out why this is so important. And he never really dares credit the fact simply that he's within a year or two of his retiring age that causes this to be such an important incident, and he's fired! And there went his pension.

I've read directives for these corporations, and so forth, directing overtly that they must start to look for inefficient things, and so forth, on the part of people who are getting close to retirement age. "Clean them out. Clear them up." See?

Security! What the hell security is there in an organization which is simply sort of interlinked with other organizations in a sort of a "let's all take in each other's washings and maybe we will make enough money in order to survive"? That kind of a proposition is never secure. Do you think it's secure for somebody to go out and work for ten dollars a week for all of his youth or something in order to have a ... Oh, no! No, this is the most dangerous thing they could do. But they never notice this.

If they want to survive as a form, they will put themselves into a position, individually, in life or in a profession, where their own abilities, and so forth, can be utilized; where there is some sort of a future; where ... You can look it over. I mean, if you looked this over and simply planned what sort of a future you should have, why, that would be a different thing.

Now, there isn't any reason, by the way, to plan any kind of a future. There is no real reason to plan a future. But if you've got to get a form surviving, why, to some degree, you'll have to plan a future – unless you like a game. And if you like a game, you can, of course,

plan a future. But never fall into this category here of only using things that are safe – see, I mean, using this stimulus-response. This entrance-point in there is "I've got to do some process or remember that process or some level in some fashion, some set of communication system interlocks in order ... And this is the safe way to go about it."

It's all very well for somebody in a body or using a body to know the safe way to open a ten-thousand-volt transformer. I mean, he should know certain things about it. He should know the communication lines. You pull this switch, you know, and you disconnect here, and then you bleed the juice out of the thing, and so forth, and then you open it up with the proper wrenches – it's all right for a form to know this, but this does a thetan no good. He can go in and ride right on along the power line. If you wanted to open the thing up, I guess you could put a prying beam on the handle and *pry* all right. Ten thousand volts? What's he doing, unable to generate only eight thousand volts?

Anyhow, I'm not talking here in a discursive fashion. I'm just trying to give you the conditions which arrive at this point of below 2.0 in aberration. And it's simply that the people are doing things that are safe and the environment is telling them what's safe; they're not planning what's safe. See, they don't look it over and make the plan and say, "Well, this is the decent thing to do, or the safe thing to do."

Until Dianetics, by the way, they didn't have any formula to arrive at the right solution in life. You know Dianetics has the right solution in life? It is the optimum good on the greatest number of dynamics. And if you figure out what your solution is with that formula, it'll be the right solution. See? It's that you can't do an ultimate good, you know, because good and bad is a consideration, but, you do an optimum good on the greatest number of dynamics and you've got a proper solution. That's a good solution.

Well, when the environment just is telling you, then, all kinds of things become safe – such as failure and cyanide and blowing your brains out. See, this is all safe. The safest thing to do is to have birth in restimulation. That's the safe thing to do.

Well, all right. That would mean that you'd get a lot of stimulus-response conduct that would be real curious conduct, occasionally. You'd have some preclear and he'd walk in to be processed, and then he would go on being processed. And he'd just go on being processed and go on being processed and go on being processed. Maybe you're being ineffective – an auditor would have to be awfully ineffective to do this today – but he'd just have to do everything all wrong and backwards. But actually, in any preclear, he is to some degree overcoming this one: It's safe to be sick; it's safe to be aberrated.

Well, on the genetic line – which is below 2.0; it is, *definitely* – below 2.0, takes its security or its safety, as far as its form of behavior is concerned, in two different divisions; two subdivisions of its security. One is the genetic-pattern line and the other is the current-life line, the present-life line – in other words, its training pattern (what it learns in the present life, which is momentarily applicable), and what it learns on the long look. And that's what it learns, you understand, as safe. And that's the long look which is taken.

I knocked a preclear into a cocked hat not too very long ago. I'd gotten tired of this preclear. I get tired of a preclear awful quick these days; not because I can't duplicate: because I know about when they're going to get well and I haven't got any time to spend on them.

I ran myself out of a practice here almost entirely, in August. And I've had a little bit of a hard time cleaning up, because I had to have a practice, you see, that was out and beyond the borders and fringes of Scientology, in order to see what the exact response was, not what they thought the exact response should be. And I got tired of this fellow. He'd been processed for four hours and wasn't exteriorized. And believe me, that's a hard trick to do.

I'm not bragging about my auditing, but that's a hard trick to do if the auditor's plugging right straight at exteriorization, see – exteriorization and stabilization.

So I ask him, I says to him – there he was, completely defenseless, sitting there in the chair – and I says to him, "Who thought it was safe to be sick?" Comm lag, comm lag, comm lag, comm lag, comm lag. I said, "What's you doing?"

He said, "Well, I'm trying to pick out one."

It was a familial computation. You had to be sick – everybody in the family; that was the safe thing to do – and to be treated ineffectually. And he'd come to me because he'd been told that Dianetics and Scientology were the greatest swindle known to man. That would make it impossible to get well, wouldn't it?

So I fixed his little red wagon. I was saying, "Spot spots where all this happened. Remedy havingness on sick bodies." And we just knocked pattern of facsimiles galley-west. That's all I plowed him out of his head and put him back there about ten feet and stuck him there and let him go.

But this is an example of what you are facing. If you'll just add it up for man far (as far as his body and these stimulus-response attitudes are concerned) that whatever he is doing he is doing because it's the safe thing to do, you will have him by the back hair. Definitely will. Whatever he's doing, it's the safe to do.

And if you really wanted to make him happy, you'd simply sound out – not well, you understand, but happy – you would simply sound out what his idol was and then convince him that that was the right thing to do in life, just exactly what that person did, without letting him in on the fact of how you found it out.

In other words, you could reconfirm some security course on which he is launched already and make that good and safe, and then kind of turn him around and face him north-northeast, you see, and let him go with the mechanical clanks which you've put into his being. That's what hypnotism does to him. The only commands of hypnotism that are ever workable or usable are those which accidentally hit this safety mechanism. See? They hit the security mechanism, "the safe thing to do."

Now, we see this flagpole sitter, and he is standing on his head on top of a flagpole and the flagpole's cracked and dry-rotted and there's been termites around the foundation of the building. And the whole structure, by the way, has belonged (during the war) to the navy. In other words, this place is really caved in. And we see him up there and we ask ourselves, "Now, why is he doing such a wildly dangerous thing?"

There could be two reasons. One, he's pretty high-toned guy. See? And this is a wonderful way to get an effect. Only, we talk to him and we say, "How are you?"

"Um ... windy today, isn't it?"

He's got a nice, crooked comm lag, you know? You know why he was standing on top of the building. His comm lag ... If he had any kind of a comm lag at all and he was standing on top of that building on his head, you know he was doing it because it was a safe thing to do.

If he had a zero comm lag and he was very much on the ball and he was very quick, and he'd been standing on top of the building, you know why he was doing that: that was to get an effect. See? He was high enough toned just to do anything to get an effect. You know: interest in life; play a game; the hell with it.

So the flagpole would fall down or the building would fall down and he would have fallen on his head and killed him dead. He'll pick up another mock-up, so what!

You'd probably also find this fellow exteriorized. Most of the successful people, by the way, in a society are. They're already operating from outside, or have during the early part

of their lives.

All right. We look over this problem and it becomes an interesting problem in two lines. There are, of course, a great many factors there which are genetic-training factors. And now are there such things as mental and physical factors? If anybody in this class or in Dianetics and Scientology believes today that we make a big differentiation between mental and physical, he's bad off.

As mental factors condense they become physical. A fellow who is unable to reprove his mother with his voice for having given him such a rough time during delivery will wear the birth as a sort of an overt act. But the very funny part of it is, he will only do it if it's a safe thing to do. He would only do it if it's the safe thing to do. Here's overt-act-motivator phenomena. But that is junior to safety.

He's got to keep himself convinced that he ... There's a better one, see? There's a better motive behind the overt-act-motivator. The actual reason he's wearing birth – you could attribute many other reasons to it and so can he – the reason he's wearing birth is to keep himself reminded of when to pick up his next mock-up because he knows that he isn't going to have this one very long. He's convinced this one can't survive, so therefore he just writes the reminder down on the pad, and then has some reasons – other reasons – why he's doing it. That's complex, isn't it? You know, he's got reasons and significances why he's doing it.

But the real reason he's doing it is because it's the safe thing to do. Supposing he should exteriorize and go do a bunk or something like that, and forget that he was supposed to pick up another baby. Most people are wearing birth because they themselves believe they cannot survive. And naturally, it's the safe thing to do.

Well now, look, how many reasons are there? There's another reason why he's wearing birth – a terrifically valid reason why he's wearing birth, too: He's been married to three, four, five women, all of them sterile. There's another reason he's wearing birth.

But as these reasons compound in, they just solidify the birth engram, which is in restimulation, which is being worn for him in the first place to remind him to pick up another body because that's the safe thing to do. But is there any real rationale below even that level? We're just going downhill, see; we're getting deeper and deeper. We get real down here, at the bottom of the bottom line: Survive is the bottom rung. The way to survive is to wear a birth engram.

Whatever the "why" of it is, you see, is secondary. We don't even have to inquire into the why of it. We just know that it's the safe thing to do. We see this fellow with birth in restimulation, that's the safe thing to do! You get that? That will contribute to his survival. That's obvious.

Now, most of your other rationales are above this point. Today, as many years ago, survive is still your kingpin. It is still the kingpin in the philosophical machine of Dianetics and Scientology. It is the kingpin in the auditing of the preclear. You audit him in the direction of truth.

Well, he's trying to survive. How is he trying to survive? Well, he's doing the safe thing. He's being a cop. That's the safe thing to do. He's being a cop with ulcers. Well, he's being a cop because that's a safe thing to do; and he has the ulcers because the safe thing to have are ulcers.

See, you get all these compounded, solidifying reasons, and you'll just get all kinds of reasons why. But the second we say "the safe thing to do," we've got the central reason why, which just spans off in tremendous numbers of reasons why. And various phenomena occur; senior phenomena as far as anybody knew before, but actually very junior phenomena compared to this survive factor. See?

What has he got ulcers for? Well, he's got ulcers because everybody – every man in his family had ulcers. Because his wife feeds him food; because he has to have something wrong with his stomach; because he gets his compensation for having stomach trouble; because... Reasons, reasons, reasons, just by the ton, you see. But the fact lying underneath all this is: It's safe to have ulcers. This is really sure.

Well, we get around an old process known as 8-D. And this is a curious process. This is the doggonest process. It just goes on running. And I suppose you could run 8-D – if you picked up the wrong string on 8-D, I suppose you could run it forever. But, if you picked up anywhere near, vaguely, the right string, you'd always run with some improvement. But remember, this is a long process. I've never told anybody anything else about this 8-D. It's a very long process.

Its auditing command goes like this: You look the fellow over and you decide whose universe he's in, and so you ask him where that person would be safe. And just the whole idea of safety and security and so forth connected with that person, of course, will start running all kinds of things off of him.

If he's in Mama's universe, it's safe to be in Mama's universe. Then it must follow immediately that most of the things that are wrong with him are the things that he considered safe because they were wrong with Mama. See?

So you just start running this stuff off en masse when you start running 8-D. You just spot some spots where Mama would be safe. And he'll think it over and then he'll get a big certainty that she's safe over there. See? And you'll notice that way, way, way over she's safe, you know; way over there, and over there, and over there and there and there, and she's safe ... (May be big comet lags here, too.) Then all of a sudden she's safe around where the fellow is. You see? And safe right where he is. And then safe out there. And then way over there again. And then in the middle ground. And then up where he is, is concerned.

You're getting terminal manifestation. These terminals are wide apart, close together, wide apart. You'll see this in many processes – tolerance of distance, obsessive distances of various kinds.

And the next thing you know, why, Mama is safe when she's drowning. And Mama is safe when she's being burned alive. And Mama is safe when she's being eaten by cougars and tigers and so forth.

Well, maybe he's just talking about all the mamas he ever had. We don't care what he's talking about. We've just asked him, where could Mama survive, really. But the way we phrase the question for 8-D is simply, "Where would your mother be safe?"

This is quite an important process, quite important. Because it splits apart universes. And you notice that it's simply spotting spots in space. Isn't it? That's all it is, isn't it? But it's with this significance – and this is about the best significance that you could put into anything – "Where would it be safe?"

Now, you could take somebody exteriorized and run this process and you'd have him pried out of his mother's universe, *pang*/ And there go all of his mother's habit patterns. Well, that would be a valuable thing, wouldn't it? That would be a real valuable thing, wouldn't it?

Supposing the bulk of things that are wrong with this fellow were wrong with Mother, so they're safe with this fellow – because they were Mother? See, they're just safe with him because his mother did them. Well, they're safe with her because Grandpa did them. And they were safe with Grandpa because his pop or mother did them. You get the idea?

So we get this concatenation of error, all of which is considered to be survival; and that is the genetic line and these training patterns which are given to the individual by his

environment.

Now let us look at this again, and let's see it even a little more clearly. Here we have a cat washing its face. You could be very, very goofy about this and say, "Well, obviously cats who don't wash their face don't survive as well as cats who do wash their face. And that's why cats wash their face."

I'm afraid that would not be the same rationale line that you ought to be following on this. Cats are not washing their face for any other reason than "earlier cats have washed their face." That's the safe thing to do.

I call to your attention that there are many animals that have very, very unsafe things – like the antelope. You know, an antelope walks up to anything that he can't understand. He'll just close terminals with it.

Well, while you're talking about survival, and survival of the fittest, and "natural selection and genetics are in patterns because they're survival characteristics," and so on, remember that every one of these animals is carrying the germ of his own destruction. And as the race dwindles, the germ of his own destruction begins to get bigger than the germ of his own procreation. Remember that he is getting more likely to be destroyed than ever. He's just trying to find some safe kind of life.

The antelope will walk up and let the hunter shoot him between the eyes. A mule deer would kick his tail in the air and run, making the most wonderful target you ever saw in your life. I mean, any pack of wolves never has any difficulty following a mule deer: Up goes his tail; there's a white patch; there go the wolves. He might as well have run up some flags and said, "Here we are fellows!" See? That's not a survival characteristic either, is it?

So, the bulk of the phenomena in the animal kingdom was not explained by this whole theory of natural selection. It was not explained. Because they pack many more nonsurvival characteristics than they do survival characteristics.

And some guy who can't look could then come along and spot a few of these survival characteristics and say, "You see, natural selection." And not being able to look thoroughly, he didn't demonstrate all these other goofy characteristics that kill them off like flies. See? The animal kingdom has ten habits which kill them for every one that causes them to survive. And the answer to that is, is they die as a form every generation.

Well, then the naturalist says very happily, "Well, they die, you see, so they can make a new animal and go along that way. And that's why they ..."

Look, that's idiotic. Isn't it? Why do they die? Well, it's safe to die. They live by death – Mama died. Great Grandpa Wolfgang died. Everybody died he's ever run into. So that's a safe thing to do, of course.

So life spans get shorter and shorter and shorter, as a thetan goes down the line. Life spans get shorter and shorter and shorter and shorter and shorter, and they finally become the one day of the mayfly.

See, that's just a shortening pattern, smaller form, more errors involved, more intricate planning, more stimulus-response, more solidity for the mass that is there; all kinds of things to be drawn out of this. But the fact that they were getting smaller, that's safer.

Somebody comes along and tells you that the insects have better survival characteristics than larger animals. Nobody ... It never occurred to anybody that that's maybe where you wind up. Except it's occurred to the Egyptians, and a few older boys on the line – transmigration of the soul. You get over into these more debased forms. It just appears to be safer. And a thetan will jump lines. Don't think they won't. Because it's safer, obviously.

But completely aside from that, what's wrong with your preclear? He's so damn safe it's going to kill him. He's gotten into a dwindling spiral of security. He's doing the safe thing.

There are many other processes that you could work on this. "Give me some safe things that your father did." This preclear's liable to chatter for a long time, deriding all of the things his father did.

"Give me some safe things that you're doing; some safe things you're being. Give me some things you have that are safe to have." If you just keep plugging any one of those questions – "some safe things you're doing" – he'll all of a sudden say, "Oh, yes." There isn't any reason except that his mother did them, his father did them.

Now, the entering wedge of this examination occurred not too long ago when I noticed that children will not eat from the plate of people they do not like. They'll eat from their parents' plates, even though they're a little bit at war with their parents. And they will eat the damndest things from their parents' plates – just the darnedest things. But they will eat it, and they want to eat it in the same way. And also, they want to eat it the same way so that they have to eat it from a plate. You see? They won't eat from the parents' plate; they have to have a plate and have it on their plate, and then ... You get the idea?

In other words, they have to do a duplication here. And the thing ... The way to be safe is not to look around; the environment's much too dangerous just to look around. What you do is just do what something that's obviously surviving is doing, with no further criteria. Obviously it's the safe – what their parents eat is the safe thing to eat.

My mind was called back to the way pilots were trained in the last war. When they were knocked down in the jungle, they were trained to watch monkeys, and whatever the monkeys ate was safe to eat. Get the idea? Whatever some animal was doing in a survival line and so forth, that was a safe thing to do. In other words, they were asked to observe their environment. This was a piece of training that was given out to those people who were out on Burma, the South Pacific and so on.

All right. Here was the child eating anything his parents ate. Well, I went a little bit further than that. I gave my little girl some pepper. I simply put some pepper on. I put some on my own palm and pretended to lick it with considerable joy, and so I put a whole bunch of pepper on her palm and she slopped it up.

And you know, she went about a week eating pepper by the peck. Why, she'd think nothing of eating half an ounce of pepper. This was nothing to her. Must be safe to do – Pop did it. See? Only, I hadn't eaten any pepper. She finally realized that I really didn't eat pepper as a habit, and she's knocked off of it. That's over a long stretch.

But I've observed this elsewhere and in other ways. And I finally decided, "Hey, if this is this hot, let's see if we can't run a preclear, too, on it.

Let's find out what he's doing just because his parents did it. You know? Let's ask him an auditing question like: "What are you doing that's safe to do?" "What are the things you're doing?" "What would it be safe to do?" "What are you doing that's safe to do?"

And we all of a sudden started as-ising, and he started spotting members of his family all over the place doing the darnedest things: being sick, being cross, being the very things which he detested in people. See, it was safe to be cross, it was safe not to have any fun in life, it was safe to have an unhappy marriage. Get the idea? It was safe to always be cross before breakfast, it was safe to hate to cook, it was safe to have tired feet. It just gets all the way back to Mama and Papa.

And so it goes on, Mystery up to Know. It's safe to know what your father knew. It's also safe to be very, very diffident about your father. It's also safe to not particularly like the rest of your family. You get how all these factors combine in?

And so there are the two patterns: The immediate pattern of the environment the individual is in. The orphan lacks this. He doesn't know what's safe, so he just doesn't learn



anything; he tries not to learn. He lets it coast till he has somebody to learn from. It's certainly not safe to be an orphan. They're all his age, so there's no test to survival there. You see?

And then there's the other, longer genetic line: What kind of a body is it safe to have? The kind of a body that somebody had. It's just a stimulus-response duplication, Q-and-A type of question.

And there, if you want to understand behavior, is behavior. If you try to understand it really any further than that, you feel your brains creak.

And the thing for you to do is not to have your own brains creaking, but to make your preclear's brains creak.

Okay.

# SHAME, BLAME AND REGRET

*A lecture given on  
3 November 1954*

All right.

Forms are made to survive. Now, if you know that, why then, you know a very great deal.

Survival is on the middle of a curve. And the beginning of that curve is create. The center of it is persist or survive. And the end of that curve is destroy.

When there is no creation entered into survival, it of course drifts rapidly over toward destruction. Do you see this? When you unmoor it from the front part of the curve, it drifts to the end of the curve, naturally. Is that right?

Shakespeare wrote a poem about this one time. I believe it's his Eleventh Sonnet: "Nothing 'gainst time's scythe can make defense save breed to brave him when he takes thee hence." Untangle it from its Elizabethan English, it's a very savvy statement. "Nothing 'gainst time's scythe can make defense save breed to brave him when he takes thee hence."

And thus we get a tremendous emphasis, by such people as Sigmund Freud, upon the second dynamic. Life, incapable it appears, of consistently remaining moored to the early part of the curve of create-survive-destroy, then involves itself in the creation of new forms so as to have an existence into the future. And this existence into the future is, however, not germane only to sex. It is germane to every activity in which man engages.

A greater and greater insistence upon survival is seen in any advancing civilization. The dream of Egypt was eternity. And it definitely was eternity. It built pyramids. There is an Egyptian tomb to Cleopatra's sister down on the north coast of Africa which has driven psychotic practically every ruler who has ruled in the area, since it will not lend itself to destruction. It has been shot at, battered, pummelled; they have even moved up huge machines to try to pull down this image, and they can do nothing to it. The dream of Egypt was eternity; it made the grade. But the funny part of it is, it isn't here anymore, is it?

Now, there is the biggest riddle in life.

After you've tried and tried and tried to make something survive, then it isn't here anymore. And the harder you try, the more solid you get. And the end product of insistence upon survival is mass.

Early on the curve you wouldn't care about survival at all. You don't care at all because you can create. If you can create something, what's the difference if it's destroyed? If you can create what's the difference if it's destroyed?

Here is a musician. He blows a few notes into a trumpet and they echo around the room and are gone forever. If he gets into a despair of the survival of his music, if he notices how fragile in its survival his music is, then he'll start to struggle into some situation whereby he becomes very famous, so his music will be put on platters, where it'll be put on recording mechanisms of one kind or another and where his name will be known throughout a people imperishably, and so that when they bury a huge shell, or something of that sort, to be opened up in the year 2500, or something of that sort, why, certainly, one of his records will

be in it.

What if he fails in his course toward fame? Well, he perishes. That's what happens to him. And all memory of his music perishes. And he forgets that he ever tried to engage in music, because music has failed.

You'll many times run a preclear who cannot play a note, who is antipathetic toward music, who is upset by music, who can't stand other people's singing.

And we start to run him and we discover, at one time or another down the track, a few lives ago, that he was very, very thoroughly dedicated to music.

We have him start wasting grand pianos. And, boy, can he waste grand pianos. Only they suddenly turn into clavichords! You get the idea? And he gets this revengeful feeling against all audiences. If you ask him "Where would an audience be safe?" he would say, "At the bottom of a vat full of arsenic." That's because his music did not survive.

Why should it survive? That is the challenging question which one can enter into this whole computation. *Why* should it survive?

The only reason it should survive is the feeling that one can't create it. If one cannot create music anew, then of course music has to survive. And one only enters into the dwindling spiral of importance, survival, all the mechanisms of life form, importances, masses, energy, conservation of energy – any one of these factors stems from just this one factor: "I can't create it anymore." "I can't create it anymore" also says "I won't be able to duplicate a former creation."

Therefore, Opening Procedure by Duplication does some weird and strange things to people. Why? It moves them earlier on the curve, is what it does.

Now, here you have a body that is aging. Certainly this body is aging. It's going to age and age and age. First it started in grow, grow, grow, and you were very enthusiastic about life because you thought you could win – the body could win, you know. And your body got bigger and bigger and bigger, and finally *du-zzu-zuh-zzu*, shrunk, shrunk, shrunk, shrunk, shrunk, shrunk, dead!

Why should it run that course?

It runs that course because it is mass. That's why it runs that course. No other reason. It runs the course because it is mass!

Now, the thetan becomes the body because nobody is impressed. No audience is responding to the fact that a thetan is present. He loses his ability to communicate with his environment directly, so he has to have some mass and enter into this game called MEST. And then he's more and more massive. And then one day you say, "Be three feet back of your head," and he's stuck!

Why is he stuck? Because he insisted on survival. He insisted on survival because he couldn't create anymore. He was sure of this.

The moment that an individual becomes certain that he can no longer create on any dynamic, he is doomed to a marriage with mass. He dooms himself. He says, "Now, look. I've got to hold on to this. I have to be careful of my hat because there are no other hats. Nobody will ever be able to create a hat. And so therefore, when I put my hat down, I must remember where I put it down because I just won't be able ever to have another hat."

Your parents train you into this. They take your shoes. They say, "Don't drag your feet on the ground, Johnny. Don't walk in the mud." And "Those nice slippers that you have there, Betty, why, you just better be *awfully* careful with those slippers because I'm not going to buy you any more."

Your line of procurement is shut, so therefore your slippers have to survive. Your clothes have to survive. And you'll get to a point, after a while, where they have to survive

so thoroughly that you can't use them. So you outgrow them.

The horrible fact is there's nothing in this universe or any other universe ever invented that is going to survive to a complete eternity. The dream of Egypt will never be realized. The huge tombs which stand right now in the Valley of the Kings are prey to the erosion of sun and wind. And they're also prey to people who are not dedicated to the same goals of Egypt itself.

These people ran out to the Valley of Kings; the second they started there was big boom of some sort or another – grain boom or land boom or something of the sort, a new race, new conquest. And in came a new populace, new interest, new hope. And the people went out to the Valley of the Kings, and they took off the huge slabs which actually protected the pyramids and they built doorsteps of them – something practical. And they took these slabs off the pyramids. The pyramids had a slick, smooth, protecting coat of stone at one time, which indeed was survival. Erosion could do very, very little to it. And this new people with new goals and new ideas – not quite so set on eternity and survival – went out and tore the coating off those tombs. And so those tombs are going by the boards. They're going quite rapidly. But they would have gone in any case.

So new goals can interrupt the survival of old goals.

And here we have a whole civilization at this time which is coming up with the idea that you can still create. The American civilization today has the idea you can still create. They don't build a car that will last more than five or six years; they expect it to be falling all over the road in a hundred thousand miles.

That's not true of Europe. Europe is building so we have survival. Try and wear out a Daimler. You won't be able to wear out a Daimler. It just goes on and on and on. Its body style is also stuck on the track at about 1919. And this is true, then, of design and so forth. They don't say, "This is a 1954 Daimler." Oh, nothing like that. Or the old Duesenbergs; they don't say, "This is a 1950 Duesenberg." They say, "This is a Duesenberg Series 18." You see? That means probably built in 1933; and they expect it to go on running.

When you start expecting things to survive and demanding that things go on surviving, and so on, you're entered into a difficult situation. And engaging is the most difficult situation which is faced by healing. Anyone engaging in healing already is dedicated to the goal that "the form must survive." That's a horrible fact. But, believe me, it's eighty grades above that of the military.

The goal of a general: he is over to "destroy". He sees a town; in his mind's eye it falls to pieces because it is a shelter for enemy troops. Kill! Kill! Knock it apart. Destroy, destroy, destroy. That is over on the far end of the curve. Way below the center of the curve.

Now, when you get interested in healing, you are faced with the fact that you're going to insist that the individuals in your immediate vicinity survive. And if you are dedicated solely to the survival of the body, and if you keep addressing the body with processes and treatments and therapies, and if it's *the body* which has to survive and you're not thinking of the individual, you are defeated.

In Scientology we only are trying to get the individual to assume his native state, which happens to be completely immortal.

Dianetics, then, is much more liable to aberration on the part of a practitioner than Scientology. In Scientology you say, "Well, let's skip this nonsense and get to the beginning of the curve. Be three feet back of your head." That's understood, you see, right from that command "Be three feet back of your head." "Let's get to the beginning of this curve. To hell with it; you don't need a body. Nothing has to survive, really. You *will*. It's just a matter of fact and a matter of course: *you* are going to survive. And there's nothing anybody can do

about this. But we'll just put you into a better state so you can have more fun circulating around and going down the time track."

If a Scientologist finds himself getting exceedingly hectic about the fact that his preclear as a body must survive, that the preclear's actions, machinations, creations, and so forth, have to have great endurance, then the practitioner is on his way out.

The medical doctor could not help but go down Tone Scale unless he were so consistently successful at it that he had no other choice but to assume that he controlled this curve of survival. If he were consistently successful with patients, of course, he wouldn't go downhill. He'd say, "I can successfully make these things survive, if I want to." And he'll get less hectic about it; he'll get less insistent about it, you know. And he will make them survive. He has successes, and so on.

So the other liability to an auditor is lack of success.

The medical doctor, missing on one patient in three – pardon me, three patients in one – is, of course, doomed on this track. He has to get inhuman. He has to get down to a point after a while where he will say, "Operate!" even when he knows the operation will probably be fatal and the patient will recover if not operated upon. He gets into a destructive band.

The next thing you know, he's going to destroy on the first dynamic. And medicine is going to destroy itself, having enjoyed a prominence and a social acceptability for almost a century – not much more than that, probably less – having enjoyed it, you see, now, the public beginning to flare back in the face of medicine.

Well, medicine actually designs itself to be brushed away. It designs itself to be knocked aside by charging too great a fee, by permitting *no new effort* to enter into the field of medicine unless it is in the field of *matter*. New matter can enter the field of medicine – a new drug, a new compound, something like that – but no new idea can enter the field of medicine.

And if this is the case, then, of course *they* are fairly well *gone* from the creative band.

Because you can look at this curve as a pyramid. We were just talking about pyramids, we can look at this curve as a pyramid. We see, at the creative top of the pyramid, no mass. We could see a pyramid that had *very* little density at the top, you see, and then it became more and more dense, and more and more area, more and more cubic space occupied, and greater and greater density per cubic unit. We'd finally find the base of the pyramid very, very massive and very, very dense. And if it kept on going that way – as the nuclear physicist would *hope* that it would – it would get to the bottom and become plutonium and go boom!

But the fact behind this survival curve is that you could draw the curve with create at the top of the pyramid, survive down into the pyramid where it's dense enough to continue its shape and mass, and destruction as the bottom. See, boom! You get things just so dense and they go boom! You make things get just so big and they go boom!

I remind you that our old friend the dinosaur went boom! He got just so big and – he survived; he sure survived for a long time. You don't have big animals here on earth anymore because earth will not support big animals.

But this tremendous goal of survival, and so forth, is still registered by certain forms. Frogs, reptiles, and so forth, go on to some terrific level of survival. A snake's idea of gravity is about the densest thing you ever got mixed up with. A frog – they found frogs in pieces of coal and all sorts of weird things. They've gotten themselves rigged up so they can survive.

But who wants to be a frog? Who wants to be a snake? Insufficient mobility – and that is the other penalty for survival: *immobility*.

If you really want something to survive, you will move it in from some mysterious source, alter it and alter it and alter it, and fix it in place, and it will survive. It will continue as a piece of mass.

Well, the liability of practice, then, is repair. And repair actually is something which follows in on a second cycle. There's repair on a second cycle. The first cycle would be create-survive-destroy. The second cycle would be create-survive-destroy, but already we have experienced destruction. The third cycle would be create-survive-destroy, too, but we have very well experienced destruction now; we've experienced it twice.

Somewhere along the line a fellow gets the idea, "You know, we better repair. That will assist survival."

Well, repair of the body is such a goal.

Now, many an auditor has never gotten this point: When we validate a somatic, we make it in concrete. If we address and alter a somatic directly, we'll put it in concrete. Follow me?

If we start addressing the body directly as a goal in processing, we'll put it in concrete. We'll really fix the guy in his head.

If we go on dramatizing this curve of create-survive-destroy by making it get heavier and heavier and more and more solid – in other words, validate, validate, move, change, move, change, alter-ism, alter-ism, alter-ism, crunch, bigger, mass, more mass, more mass – why, you will have this situation of nailing somebody into his head. You'll nail him down.

Many an auditor will sit there and feel very badly over somebody's "epiglottis," or something of this sort, and would audit directly in that direction. It's the most fatal thing you can do.

As I mentioned to you the other day, an Instructor came in and he said, "I have a chronic somatic. I mean, it's been with me for some time now, and it's right here in my throat. What would you do about it if you were auditing a chronic somatic? – of course, if we did audit chronic somatics, of course, which we really don't do." He was being very nebulous about this, wasn't he? Because he knew exactly what the real answer was, and that is leave the thing alone; it'll go away. All right?

But he walks in and he says, "What process would you use?" I helped him out and altered it for him. Of course, the second that I altered it for him it became more massive and more acute. Now, maybe it would have gone away too, if I'd altered it enough, but I carefully was using a process which would simply alter it a little bit; in other words, fix it.

It was all right as far as he was concerned, you see, for a preclear to go around with this chronic somatic and you know, never have it touched. But where he was concerned, that chronic somatic was important. You bet it was important. "Important" and "survive" are almost synonyms. "Mass" and "importance" are synonyms. "Mass," "importance," "survive: these things are quite synonymous.

When you want to make something important, the first impulse is to make it *dense* or big – either one. A diamond, I call to your attention, is dense. Gold is about the most dense stable metal. Valuable. Scarce. All of these things, you see. Make it massive.

All right. So, the very theory of survival itself and the create-survive-destroy curve should tell you that you shouldn't go addressing the body with a process. You should tell the fellow as soon as you can, "Be three feet back of your head," simply by getting him to change his mind about the situation.

Now, we are not going as far as our old friend Gautama Buddha. He says, "You mustn't think in terms of..." He's got twelve categories – I mentioned them in a PAB – and all of these categories are the categories of the mechanics of space and so on. And if you don't

think of any of these things, well, you will exteriorize. That is the idea behind this.

Well, we have an approximate process like that. We tell a fellow to hold on to the two back corners of the room and not think.

But here's an oddity. If we just tell the fellow to sit still and not think – unworkable. Unworkable process. He practically caves in. It's a very, very crude, rugged thing to do to anybody. And yet I've occasionally had a "Step XVIII" preclear come around and say, "I have a new process. You have this 'Sit still and hold on to the two back corners of the room and don't think.' Well, as a matter of fact, the essence of it is just 'Sit still and don't think.'" And he says, "And that's the process: you just sit there and don't think."

That is a process of yoga: you sit still and don't think. That's meditation. Of course, they let you figure-figure a little bit. But if you just sat still and didn't think, why, something alarming is supposed to occur. Well, maybe it will occur. But what you're asking is a body, which actually dare not be still without being dead, to be still. And so these boys start taking on the aspect of death. They get rather dehydrated, and other interesting things happen to them. It catalyzes them on the curve.

Well, now holding the two back corners of the room and sitting still and not thinking does something else. It puts them at the beginning of the curve. The beginning of the curve is space. The middle of the curve is space and energy. At the end of the curve is no space, all energy solidified – and that is destroyed. See that? No motion.

Anytime you get no motion you get nothing. And when you've asked this pyramid to condense so dense that it cannot move at all it of course will explode – which is all you need to know about plutonium to know why it works. You've asked it to sit, actually, completely still. You've asked it to have no electronic motion. And the moment that occurs you get a disintegration.

So you ask this person to sit absolutely still and not think, you're going to get a disintegration.

I've known some of these boys who sat still for fifteen years, or something like that, and meditated, and they didn't get there. In the first place, they didn't get there because they didn't have an auditor.

All books on Tibetan processes, by the way, carry many warnings about the fact that you should have an instructor. But nobody ever gets an instructor. They read the book and they sit still and self-process.

Processing is a third-dynamic problem. And as such, why, of course it doesn't self-process anymore than Scientology self-processes. Just because we're doing this Scientology over here in the Occident is no reason that bodies are not bodies, and minds minds, and thetans thetans in the Orient. You see? Orient or Occident, whatever process you use, whatever you call it, it doesn't matter, you're still dealing with the same materiel. So things haven't changed since the days of Gautama Buddha except they're a little further downhill for his particular race.

Here we have the stumbling block, then, of the auditor: He gets dedicated to survival and insistent upon it to the degree that mass must occur. Mass must occur, you see. He then decides his preclear is better off in his head, which is not true.

And the best way to handle a case, of course, is to get the fellow cognizant of the surroundings – cognizant of his surroundings and exteriorize him.

Route 1, Route 2 – up to R2-22 – actually, is quite adequate to exteriorize anybody. If you just kept working at it you'd exteriorize him.

When you get him into an exteriorized state, what do you have? You have no mass.

So you have something that is closer to the beginning of the curve. Now you've got to

work him a little bit further to get him into a frame of mind where he actually *can* assume the beginning of the curve, where he can create. But you're going toward the ability to create.

And you'll find many of your preclears so fixed on the idea of destroy, that they can't leave mass and energy alone. They've just got to knock it out. You know? So the body's got a ridge. Well, they've got to make it disappear. See? Well, that is destroy. That's the destroy end of the curve. And, believe me, these people aren't even back up as high on the hump as survive. You see, they're in there, "Let's see, we've got to make a perfect duplicate of all these engrams, a perfect duplicate of all these engrams."

Now, why did *Dianetics: The Modern Science of Mental Health* have as wide an appeal as it did?

It just says, "Here's something you can destroy, boys, with no liability." And it hit a lot of people who were right there on that part of the curve – create-survive-destroy. They were past survival and they were over into destroying. There was something they could destroy, or even a way they could destroy themselves.

Used with a slightly different intention, it was a direction that would make them survive or it'd put them into a creative frame of mind.

Now we have Creative Processing. It's a direct attempt. And it is covered by *Self Analysis in Scientology*, and all it does, page after page after page after page, is tell the fellow "Mock it up. Mock it up. Mock it up." It doesn't even tell him to do anything with it. It says that he mocks it up in front of him and behind him and above him, below him – he's making space while he's doing this – and it says, "Mock it up."

Well, if a fellow does this for a couple, three months, at a rate of an hour or so a day. ... This sounds like an awful arduous line, doesn't it? – a couple, three months, an hour or so a day, doing nothing but running through *Self Analysis*; nothing else. But what do you know, he recovers his ability to create. Eventually he recovers his ability to create. He just keeps at it and at it and at it, and because he's postulating theta, creativeness, mock-ups – theta, creativeness, mock-ups; you know he's postulating, postulating, postulating, postulating – all of a sudden all the masses around, and so forth, start to get altered and changed and go into place because he's convinced now, once more, that he can create. And so, he *can* be three feet in back of his head.

One of the roughest cases I ever saw in my life (I haven't seen any other cases really rougher than this case) was kept on *Self Analysis* for about three months, just doing it, I think, about two hours a day. And he eventually was sitting there minding his own business and an auditor who was in the same class he had been in walked up to him and said, "Hey! You're looking good. Be three feet back of your head." *Bang!* He was. That was all there was to it. See how this was?

In other words, *Self Analysis in Scientology* rehabilitates, directly, the ability to create. It's quite a process all by itself.

If you had a preclear that you got tired of auditing, or couldn't afford it or something like that, you'd just tell him bluntly, "Now, listen, you want to attain all the goals here in Scientology? Huh? You want to attain these goals that you've been reading about and so on? Well, I'm not going to audit you this long. But you can get some real good auditing. Ron will audit you right through the pages of that book."

A three-dimensional proposition is what you want, not the two-dimensional or one-dimensional preclear that you've been trying to bail out, see. You want him to be able to get those mock-ups out there and put them up. And you say, "Well, if you'll just spend a couple of hours a day at this for three months – of course, I don't think you have the nerve, you



haven't got the guts, but..." You know, doubt him a little bit. "And sure, if you do this a couple of hours a day for about three months, I'll absolutely guarantee that you'll be exteriorized." And you can.

Of course, you can't guarantee that he will stay at it that long.

But this is a clinical fact not a theoretical fact, that a person working *Self Analysis* over this length of time – that's *Self Analysis in Scientology*, creative mock-ups ... By the way, *Self Analysis* is the original book. *Self Analysis in Dianetics* is one that was published in England and it has mock-ups in it.

*Self Analysis in Scientology* is the same as the British book, but it has just the title difference.

Now, you can take this *Self Analysis* – it's not *Self Analysis* "in" anything, see, it's just *Self Analysis* – and you'll find out it actually asks you to "recall" and then it gives you a long list of scenes, you see; "recall" and a long list of scenes.

Now, everywhere you find *recall* in that book, if you will just simply substitute the word *create*, you are all set. The book is converted, then, to the most modern book you could have on the subject. It simply converts by every time you have the word *recall* in there you *say, create*, and you've got a modern book. This just asks him to create over and over and over and over and over, and eventually he'll fly out of his head.

Now, this situation with preclears of an insistence upon survival has normally come about through sympathy or shame, blame and regret. Let's just speak of the anatomy of how this came about. Somebody walks up to him and says, "You've been working too hard. You shouldn't work that hard. You ought to take a rest. You ought to get some sleep. You should take a vacation."

Let's literally, liberally, but more exactly translate that remark to "You are not surviving. There's a possibility that you won't survive, Joe. Why don't you take a vacation? Why don't you have a little bit of rest. Well, you've got to slow down, you know. In the future when you get old and feeble and so forth – the way you are, you know." (Medical doctors' standard prescription.) "You've just got to learn how to control yourself and slow down, you know, *uhh!*" And when he gets them all slowed down nicely, of course, they're dead. How motionless can you get? Dead – that's all. Well, of course, I guess the American Medical Association is also the American Undertaking Association and so they have a working contract.

But anyhow, what does this mean? – "Oh, you poor fellow! Oh, did you hurt your foot? Are your eyes tired? Here, let me."

It means "You can't survive, bud." And that's what any of those remarks add up to.

"You need help. You must depend upon. You poor fellow. You must get some sleep. You must be careful of your diet," yap, yap, yap all along the line – just freely translate all of those remarks into an exact meaning. And that exact, precision meaning (I'm not being just funny here; it is an exact, precision meaning) is an inference that *you* can't survive. The person spoken to can't survive.

All right. We take some fellow named Joe, and he's walking down the street. And it's never occurred to him – never occurred to him at all... He's brand-new on the track, you know, and it never occurred to him that he could do other than survive. Because that's the truth! He's immortal! Indestructible! The one thing he can lose – if he wants to lose it – is his personal memory. And he can't lose that unless he wants to lose it.

So he's walking down the street and he's feeling perfectly all right and he's feeling fine. And it's never, never, never occurred to him that he could do other than survive. A fellow walks up to him and says, "Well, Joe, you poor fellow, you're kind of looking done in. I

guess you've been working too hard over at the plant."

Joe would look at him and say, "What's the matter with you!"

"Well, you're just working too hard over to the plant. You ought to take it easy. You ought to take a rest. You ought to take these pills. You ought to *duth-thua-thu-thau*. And the liabilities of old age and survival and so forth and so on."

Honest. Honest, Joe will just stand there and say, "You're nuts!" That's all. You would never under God's green earth be able to convince him that (1) he could get tired, (2) that he was perishable, (3) that there was any possibility of such a thing as *overwork*, (4) that anybody ever had to let up with effort, in addition (5) that you *did* something in order to *get* something for it. These factors would not be comprehensible to Joe.

Why?

He's never done the basic unmotivated act.

But Joe's walking down the street one day and he decides to do in Charlie. Now, he's got a basic idea here. And he says, "You know, this guy – he's taking all the work in the plant and so forth. He comes in and he sweeps up around my machine. I could sweep up around the machine! And then the ... so forth. I'll just tell him ... Huh! I've got a good idea here: 'Well, gee-whiz, you're pretty tired there, Charlie, aren't you? I mean, doesn't it wear you out there sweeping up? – a heavy broom like that and all that sort of thing, Charlie?' "

(Charlie's already done this to several *guys*, see?) And there comes C motivator, see, *and – slurp!* "Yes, I'm tired."

All right. Let's put this into terms of survival.

Joe's walking down the street, somebody walks up to him and sad "Gee, you know, Joe, you can't survive." It's a lie, isn't it? Joe knows it's a lie. You can't sell Joe on this idea.

But Joe walks down the street, and it's about the only thing he could convince a form of, or do to a form, would be to say, basically – the most centralized thing he could do or say to this form would be "You can't survive." So there's a snowman standing there and he bangs it on the head. Unmotivated act! There was a form, it doesn't survive; he fixed it so it didn't survive.

Somebody else puts up a mock-up of some kind or another: he bats it on the head! What's he doing? He's giving the action of nonsurvival. See? Destruction of form. He'll go around, destroy form, destroy form, destroy form, and one day somebody walks up to him and says, "You can't survive, Joe."

"That's true, isn't it?"

What's he failed to do, really, to fall for the gag?

The individual has become indistinguishable from the form. When an individual identifies himself as the form, then he falls for this truth that a form can perish – but an individual cannot perish. So he begins to believe he is the form. And when he is the form, then he knows that he, as a form, can perish.

But as himself he can't perish. And that's the truth of the matter.

Now, to make a game, he will often make himself perishable. You'll pick up incidents on the whole track which are quite curious: A fellow in a big fight of one kind or another. Somebody comes up to him and says, "You ought to be dead!"

And he: "Why should I be dead?"

"Well, you're shot!"

"I am?"

"Yeah. Look at that hole right through your chest. You're shot. So you're dead."

"Well, for heaven's sakes, so I am." So he lies down and dies.

See? Being, there, is far superior to the form. Only when you have identified yourself

with a perishable object can you yourself be perishable. But you could only identify yourself with a perishable object when you have done unmotivated acts against perishable objects. True enough?

All right. Let's take this gag. "You poor fellow, how hard you work, how tough it all is, how desperate the economic situation is," and so forth. There's an old line in the Bible: "And the lilies of the field, they do not reap and neither do they spin." Is that right? – or something of that sort. I probably mixed up five or six paragraphs at once there.

Anyway, the reference is offbeat because it's being spoken about a form. The truth of the matter is that it's impossible for a person to fail to survive simply because he's not eating. I mean, he can't die simply because he can't eat. See, these things don't really equate at all. His eatingness does not make him survive.

Quite on the contrary, his eatingness makes him perish. See? Overt act. Unmotivated act. Unmotivated act.

If you were to mock yourself up – this is just this one process here; just a little illustrative process, not a particularly good process – but if you were to, by mock-ups, mock yourself up being eaten as many times, or more, as you have eaten, you would for sure exteriorize.

A fellow had always had ulcers. He was complaining. He says, "You've never audited me, Ron." He was a student. "You've never audited me." This seemed to be weighing upon him somehow or another because I had never audited him. I hadn't audited anybody else either, but this weighed upon him. So I sat down, found out that he had stomach trouble and ulcers. Had him mock up his mother eating his stomach and did this several times; and his father eating his stomach several times, and cows eating his body, and horses eating his body, and oysters gobbling him up, and two or three other items just to reverse this flow. And all of a sudden – *pow!* – he hasn't had any stomach trouble to this day. Oh, that's interesting, isn't it?

And I suppose he wondered for some little time exactly how this worked. He actually didn't divine exactly how this worked. He didn't add this up for his own case. (He would have added it up for somebody else.) But he wasn't facing the fact that he himself was guilty of this unmotivated act of destruction of form, destruction of form, and that he himself was entirely associated with being a form.

Well, here you have in all the shame-blame-regret sequences, and anything else along this line – these all reduce down to the phrase, "You won't survive."

Therefore, there'd be two processes – which are processes; they're good processes – whereby you take a fellow and have him walk around the environment and have him point out things that are surviving, and then have him find some things that aren't surviving.

You'll find he'll have a lot of difficulty with the second one. But you should make him do it anyhow; he'll learn some things about life.

But you have him point out things that are surviving far more often than you have him point out things that are not surviving. Because you're validating, you see; it's what you validate comes true.

And that's quite a process. Isn't that an awfully simple process? Here I've given you several lectures on survival, and so forth; well, isn't that a real simple process? It'll do strange and queer things. Their eyesight will blur up and they won't have any real effect on anything or something of the sort.

You get somebody who has a terrifically black field. What's he troubled with except the persistence of something, you see? Boy, is this stuff persisting! But it isn't down to the explosion point yet, it's simply just persist, persist, persist, persist, you see. He gets a cold

and he has it for five weeks. Everybody had this cold, but everybody else got rid of theirs in a day.

Or you give him some candy to eat. And you will discover this candy – at least part of this candy – hidden or parked up someplace. Or you give him a box of candy and a considerable time later it hasn't ever been offered to anybody, but, gee, there's still a lot of candy there. You see, he's just making that candy persist. Makes everything persist.

So you want him to get rid of a lock. Ha! It's got to persist!

Now, throughout auditing you will run into this manifestation – *throughout* auditing: Some people are able to blow locks at sight (light locks, you know; just able to blow them at sight) and bog a little bit on a grief charge or something like that; they don't blow it. You could run it and run it and run it, if you were running it by old Dianetic technique, and it'd just stick, stick, stick, stick, stick. See? But they could blow a light lock.

All right. And then there are others that could run a secondary action and spill a little grief, but if you made them run an engram with some physical pain and unconsciousness in it, they'd just bog, see. Engrams underlie these secondaries – grief charges, fear charges and things like that. They'd just bog, see. They would not be able to run the engram; it'd just be like wading through glue!

Somebody the other day was telling me that he made a very interesting test. I've forgotten the exact figures he told me. I think it was 180 times they ran through an incident where he'd been told that he had fallen as a child. Well, it was a tremendous number of times to go through one incident, hm? Well, he didn't have any concept at the beginning of it at all, except being told about it. And he just ran this incident and ran it and ran it. And, by golly, along about up toward the last times they ran it, all of a sudden the complete shock of the fall turned on, *bang!* A somatic turned on, *wham!* Get the idea? Real heavy. I don't know how many more times they ran it, but they would have run it out; they *were* just getting someplace.

But now you take a preclear that audited relatively well, he probably would have looked at that fall and just more or less just looked at the facsimile, you see, and – *pshew!* – *gone*.

What's the difference?

It's just the difference of preclears on this position on the scale.

I'm not saying he is a long way down, down this scale. But he just picked an arbitrary incident and audited it this long, you see, just as a test. "Can you pick up any engram?" – the way I used to tell them. See? "Can you pick up any engram on the track?"

You sure can, if you audit at it and you stick with it long enough, regardless of the case level.

See, what he had to do was as-is all the unknownness about it – you know, all the incomprehensibility, the unknownness, and so forth, had to be as-ised off of it until he got something *known* out of it.

A lot of people will simply take the surface of it off and then will never take the unknownness about it off. A reverse situation.

Form is composed of unknownness and knownness. The knownness is the form itself, and the unknownness is the material of which it is made. If this stuff were comprehensible over here, for instance – this stuff in the wall were comprehensible – you would as-is it because *you* are understanding. See, *you* are understanding, therefore, it can only survive, as you face it, simply by being incomprehensible. Now, the forms of it can be comprehensible. Its atomic structure and various structures in connection with it can be comprehensible, see? But the actual matter of the stuff would not be there; it would simply be as-ised.

The natural progression of this stuff, by the way, is to have everything as-ised off of it

that is understandable, leaving only the incomprehensible. And you, being understanding, naturally come along and see the stuff and it sticks, it survives, it stays there – that is, this is the mechanism by which energy *does* begin to survive.

All right. Life is understanding and ARC. And MEST is just there.

All right. Some people, then, read a book on the subject of Dianetics, something like that, and say, "Gee! That's life!" *Boom!* They're Clear! You know, recognition. Get the idea?

And other people read a book and get audited for a few hours and they're in beautiful condition.

And other people read the book and get audited for an awful lot of hours and they're hopeful that if they persist they will get more good out of it. And there are other people, unfortunately, who go all the way through the thing without change. These people can be plotted by space, and they can be plotted on that create-survive-destroy curve – by space. The amount of space which the person can conceive is the *direct* index of where he is on the curve.

Just an interesting phenomenon rather than a terrifically useful thing to an auditor. You could use it, but then there's thousands of such phenomena.

Here we have this boy, then, who blows the locks instantly. He has high cognition, doesn't he? Recognition is very high. And as you go along the curve, then, from create over to destroy, we find a reduction of cognition. The recognition factor is dwindling as we advance along this curve. Right? And recognition factor is only understanding. That's all it is! And so, we find understanding dwindling as we go along this curve. And understanding has as its component parts affinity, reality and communication. Doesn't it? So therefore, on the create end of the curve we had very high ARC. And at the destroy end of the curve we have very, very low ARC. And that's your Tone Scale, Chart of Human Evaluation, and all the rest of it.

Understanding is up there at that create side of it. A fellow can understand and he has tremendous understanding. Understanding, life force, aliveness, beingness, ability to grant beingness: these are all synonymous; all descriptions of the same manifestation. He is alive. He can make other things alive. He can create and so forth. And he goes right on down, then, to a point of where he is alive and he might be able to make something very close to him feel a little bit more alive. And then he goes down to the level of where other things are making him alive. And he has crossed the barrier of survive. See, that's the make-break point. Now other things are making him alive.

The second he does that he's departed from the ability to create for himself. When he can no longer create for himself he's going to have difficulty.

This curve is not something which compulsively and automatically advances. This curve does not automatically advance for an individual. It has to be advanced by the individual. He has to actually get in there and reduce his own survival; he has to reduce his own ability to create. See? He has to actually postulate it.

Nearly everybody who has any trouble with stupidity can actually pick up times on the track when he postulated that he was going to be stupid, you know, so he could converse with somebody. Or he was going to play real bad music so people could understand it, or write real bad books, or do his work sloppy enough so that people would get along with him, or be cowardly enough to get along with the rest of the troops in the war. You know, he'd cut down his life force so as to be in communication.

Of course, if you really cut your life force down to zero, why, you would be in communication all right; theoretically forever with another piece of MEST – same piece of MEST.

Now, cognition and understanding and all these other factors, then, dwindle as we go from create down to destroy.

You will find many a preclear who is able, simply by understanding his problem, you see, to as-is it. His ability to as-is is also demarked on this curve, you see. His ability to understand the problem – that's enough to make it go *boom!*

All right. If we have this kind of a condition then we could discover rather easily that some preclears are going to keep their engrams practically forever, and some preclears are going to blow them at a glance. But we could locate and predict exactly where these people are. They'd be on that create-survive-destroy curve, wouldn't they?

All right. Now, that's the ARC Chart of Human Evaluation, the Tone Scale. Those ... It has positions on it. It goes from minus 8.0, as given in *Scientology 8-80*; up through 0.0, as you walk into in *Science of Survival*; and then it goes on up through, of course, the various emotions and carries on up to tone 40, which is as high as we adventure to recognize, although we say it probably goes to 1000.

And this ability, then, to erase is the ability to understand, is the cognition of an individual, is his position on the create-survive-destroy curve. At first he can make anything persist, and then other things make him persist. You see? He involutes or he reverses about the center of this curve. Other things are making him survive, he is not making other things survive. That sort of thing goes on.

All right. As we look over the problem of life, we find, then, life can stand up to, be recognized by, and understood by means of this graph. It can be understood well enough by means of this graph so a person's cognition is raised and, therefore, his understanding.

Now, it should not immediately follow that an individual, simply because he has studied Scientology, would be harder to audit. It shouldn't follow at all. So we must assume, then, that people who have studied Scientology who are harder to audit have not understood Scientology. How about that, hm? It seem very likely?

Well, it sure is. And you look at these cases, that because they've done some study on the subject they're now a much tougher case, and you find out that they were an unbelievably tough case in the first place. They're much better now than they were before but, boy, can they persist – do their aberrations persist! At first it's just the guy himself that persists, and later on his aberrations do the persisting, thank you.

And you try to erase them, and these energy masses and these ridges and so forth are sticky, and no cognition. What they have in them, by the way, is incomprehensibility. You have to be willing to understand that something can be incomprehensible before you can as-is it.

And of course, that's a terrible challenge to you. It says, "Hey, wait a minute! In order to get on in life I have to go around and say, 'I know, I know, I know. I understand this, I understand this.' " No, no, no, no. That's not the way you get along in life. You have to be smart enough to know what's incomprehensible. You start looking around and see something that really is incomprehensible, and then you know that it's incomprehensible, it'll go – *pshew!* That's the end of it.

The nuclear physicist, using mathematics and other abstruse methods of understanding the matter from which this material universe is partially made, is, of course, doing the most *stupid* thing he could ever possibly do. He is understanding an incomprehensibility by means of a very, very covert mathematical, symbolical system. *Arrgg!* This is a dreadful thing to have happen to anyone. Dreadful.

The *form* is what he's understanding. He's understanding the *form* of the matter, the *form* of the lead, the *form* of the electron, the *form* of the atom, of the molecule, of the

compound. Forms are *always* understandable.

But the stuff that lies below the form is always incomprehensible, or any thetan looking at it would simply erase it! It has to be basically an incomprehensibility, doesn't it?

Now, when people get awfully stupid, you occasionally feel like knocking them in the head. This is simply a stimulus-response mechanism. The most stupid thing there is, is over on destroy. That's how stupid the person can get – destroyed. You see that?

All right. How wrong can you be? Dead.

How stupid can you get? Dead. Destroyed.

And, therefore, people take the fact of being dead as the fact that they must be awfully stupid. So they simply forget their past life. And it's no more abstruse than this.

Only they really don't forget it at all. It keeps cropping up and interfering, and they keep worrying about the kids they left behind them, and all kinds of weird things happen.

Anyhow, let's look over this again, and let's find that the basic principle of survival is used as the woof and warp and measure of understanding of cases (it is the woof and warp of cases), and that derogatory statements are promises to an individual that he won't survive, or sympathetic threats – you know, sort of "You're not going to survive," and that sort of thing – and that's what caves an individual down.

A thetan becomes sympathetic toward forms.

Forms can be understood. Forms can be destroyed. The form, the shape, the meaning – that can always be understood.

But what about the thing that's just meaningless? Of course, that would – unless one were a very clever thetan indeed – completely evade a thetan forever. He is understanding. That's the one thing he is. He is understanding. So, of course, an un-understandable thing, of course, cannot enter his sphere of existence at all.

That's why a nuclear physicist or scientist, so-called today, will not admit ghosts. You see, they couldn't possibly admit ghosts. There they are in a demon body, hanging on to the front of their faces, usually; they can't admit a ghost. So they don't know who they are. But they wouldn't say this. They say, "They don't exist!"

The smarter remark would be, "Well, from my standpoint, it's *totally* incomprehensible!" There's liable to be a small explosion of a ridge right in front of them.

Life keeps as-ising, then, comprehensibilities, and leaves the incomprehensible. And the incomprehensible is *total* survival, *total* destruction.

Total survival is total destruction. They're very close over there on the same part of the curve.

Okay. Can we use this in auditing? Hm? Use any part of this in auditing? The process which I just gave you is you have the preclear look around the environment and find things which are surviving, find things which not surviving.

You'll find out such things as blowing a few notes from a trumpet, at one time or another, it eventually struck him that those notes were not surviving. He'd have to blow them louder, or make them bigger, or get a bigger horn, or play a sousaphone.

Okay.

# FACTORS PRESENT IN GOOD AND BAD AUDITING

*A lecture given on  
5 November 1954*

What did you gentlemen learn yesterday?

You didn't learn to nod your head. What did you learn?

Male voice: Well, one thing we learned was that dunnage done with ease relieves the preclear of tension and awareness that he's being audited, and that it gives him a feeling of freedom – that this is not serious and it can be a game.

Uh-huh. All right. What did *you* learn yesterday?

Male voice: I learned a lot of things I've been doing wrong and how to do them right.

Is that all that impressed you yesterday, that you were doing things wrong?

Male voice: I learned how to do things right and I've been doing...

You learned how to do them right. Good. Let me ask you, who's been audited by him since then? Anybody?

Male voice: I have.

Was he doing better?

Male voice: Oh, yes.

Much or just a little bit?

Male voice: Well, we were trying the...

He was trying.

Male voice: All right, we were doing very...

Did he do you any good on your case?

Male voice: Yes, he did.

That's the purpose of auditing. Sometimes somebody who is not trained and who does not know his basic principles will take the fact that the goal of Dianetics and Scientology is the improvement of a case as an excuse to do various peculiar things with processes and so forth.

Actually, I want to impress upon you very thoroughly the singular difference between somebody who knows his process, can run at it, can get good results with it, and then can keep up a two-way communication, and away she goes, see; throw dunnage in the line; discuss things with the preclear; evidently get non sequitur; go around Robin Hood's barn to get to some point the preclear hasn't noticed. He can do all sorts of things. Why? Because he's running the process all the time. Now, that's a real expert. That's a real expert. He really knows what he's doing, you see. And there's many a boy who would happily pass for an expert, who doesn't know his process, who has no certainty on its results and who, thereby, uses nothing but dunnage.

Well now, it'd be very, very good if the Sierra Nevada Mountains, being a quite considerable mountain range, was totally composed of gold. Wouldn't that be fine? It'd be very fine. But it happens that, once upon a time, there was simply a mother lode of a



relatively small amount of gold – just a few hundred million, maybe three or four billion. Who knows. All right. Here's this tremendous Sierra Nevada Range and you could call that dunnage over this gold vein. You see?

All right. There are some auditors who are a total Sierra Nevada with absolutely no gold vein at all – none. And the auditor who is much better off, of course, would be one who just had nothing but a gold vein – if a small vein, nevertheless, had nothing but that gold vein. You see?

And then there's that auditor who has a vein of gold and can put it in any setting he wants. See? He can throw any kind of dirt or trees or anything else on top of this vein, you know. He doesn't forget the fact that he's using a gold vein.

Now, that may be a very, very crude allegory but it's right in there with that word *dunnage*. *Overburden* is what you call it in mining. In mining, they have to take account of the fact there is overburden. They have to mine overburden.

Similarly in a preclear. When you're looking at a communication lag, you're actually auditing him all the way. It is not lost time. If you consider it lost time, you've made a mistake. It's not lost time. It tells you how bad he's off. A communication lag, you see, tells you how bad he's off. But the funny part of it is, that all the time he's lagging, he's running.

Now, there's another mistake that auditors make: They just want to get this procedure going; see, they've just got to get this preclear in auditing, you know; and they've got to dispense with these communication lags.

And I've gagged around with some of the Advanced Clinical Units by occasionally, when I was just giving them demonstration auditing – say to somebody, "Hey you, let's not have all this communication lag while the guy's talking. Let's really get this auditing going." Just a gag.

And one of the Advanced Clinical students of a very much earlier unit came around to me afterwards and he says, "I used that auditing trick of yours."

I said, "What trick was that?"

He said, "Well, speed up the communication lag. You know, tell the preclear to speed up the communication lag." And he says, "My preclear got very upset."

He thought it was good auditing. All I was doing was merely mocking some of the auditors present who did this all the time. I was just making a gag out of this and he missed the joke.

You'll find out, by the way, that there's a direct index on the Tone Scale for a sense of humor. And a sense of humor, by the way, starts in very high as: everything is pretty darn humorous, you know; it's interesting, it's fun, and so forth. And it goes right on out where less and less is humorous, and it gets down to about 1.5 where about the only thing that is humorous is what they call a pratfall in vaudeville terminology. You know? A guy has to fall down or break his arm before it's a big laugh.

Well, we go down below that and, of course, at grief, nothing is funny at all, neither at fear – fear, grief – these things are not funny.

But there's a sort of an hysteria that goes on around about 1.1 – below this level of a fellow falling down stairs or breaking his arm or something. Right below that there's a sort of an hysteria, a set of giggles. And you quite occasionally will run into a preclear who is stuck in this.

It's a sort of an embarrassed tittering or giggling or laughing. It's quite embarrassed. It looks strained to you and it feels strained to him. Don't mistake that for humor: they're merely trying to reject something. Humor is rejection; the ability to reject; the ability to throw something away. That's humor, you see? So as you go way on down the Tone Scale,

of course, you get down around there, around apathy, and it's not funny.

Now, you've never seen MEST laugh. You've never heard a note of laughter come out of MEST. A person has to be free to get a joke. So occasionally you will find yourself explaining things to students and telling them a joke, something like that, and you'll occasionally find them incorporating this as a complete fact, if you're teaching from altitude. Well, it tells you at once the level of the case: he's below the ability of getting a joke.

Well, we'll go back to this thing of communication lag. Your boy is along about 1.0 or 1.1, 1.2, right in there. He is actively considering. He's actively considering during the whole lag.

Now, you understand there could be a momentary position on the Tone Scale, and a chronic position on the Tone Scale – one which endures and one which is momentary. You can take any fellow in enthusiasm and hit him with a bullet and he won't laugh or be enthusiastic for quite a little while. You know, I mean he'll drop in tone.

Well, similarly, in running a communication lag, a preclear goes up and down the Tone Scale, all around on the Tone Scale. But all the time he has a lag, whether he's talking or whether he's being silent or whatever else, or even on a diverse answer, you're actually running a two-way communication on him. You're auditing him the whole time. He's running something, he's as-ising something, he's pulling cause and effect points apart. You see that? He's yanking them apart. And therefore, it isn't up to you to speed him up. It's up to you to flatten that lag.

You flatten the lag by not permitting auditing to go into different kinds of auditing or questions to go into new kinds of questions, but you simply stick with the question he's lagging on. Well, he's as-ising the whole time; no matter what he's doing, some part of him is actively working upon this problem. So let's not look with impatience on somebody who is running a communication lag.

I saw an auditor one time get so nervous, so extremely nervous in running a preclear, that he finally got up and threw down the books (notebook and a couple of other volumes he was holding in his lap) and pounded with his fists on the bottom of the couch, and said, "God damn it, if you don't start running faster I'm just through with auditing you. That's all!"

That person I would leave unnamed. The preclear used to get way down, eight miles south of nowhere, and his conversation would become an indistinct, sort of a bumbling mutter – probably had something to do with machines or men from Mars, but you couldn't quite tell, you know – and just peel right on off and go out, just as simple as that. And then it'd run for a while and then it'd start into this mutter again and then it'd turn on, and he would be running again in the incident.

Well, it's a curious thing: he was running with great rapidity. See? There was no communication lag. Time factors were shifting so that it sounded, when he was running the one I just described to you, as though he had said, "Well, then my mother came back in and she hit me. Yeah, there's the slap." That's what it sounded like to him. You see?

But the way it sounded to the auditor was, "Hmm, something about my mother. My mother. My mother. Yeah, let's see, (*mumble*). (*Sigh!*) (*Pause*) She came in, I guess. I don't know what for. Must have been, and uh ... Yeah, there's ... Something was stinging there – something stinging my cheek. Yeah, I guess something stinging ... Yeah. Yeah, it's uh ... *My* ... *my* cheek smarts. Yeah. Cheek smarts. Yeah Mother came in and ... and *uh* ... (*mumbles*) Quite a burning sensation in my cheek."

His recall on the situation would simply be, "My mother walked in and slapped me." You see? It looks two different ways.

So their time factors go out. And you, by jumping them or speeding up their

communication lag, even by repeating the question constantly, are invalidating their time factor. Time looks perfectly normal to them, but it's moving in a slow motion. Now, that's one manifestation of communication lag: all the time they're lagging, they're running something. Something for you to know.

Now, when you start to throw dunnage in on the line, don't throw it into a communication lag. That's the primary point I'm getting across to you on the use of dunnage – don't throw it into a lag. They're running the whole time, they're not sitting there idle or they're not talking idly. Some machine's talking while they're thinking and the circuits are going round and round. So don't throw that dunnage into that comm lag. You just let the comm lag take place. Throw your dunnage in when they've answered a question. See? And ask them about things and find out what the preclear is doing.

Now, let me drive this one point home real hard with you here. We're getting you finished up here so that you really know what you're doing, and this one point is an interestingly important point: When your preclear is all the way through with a communication lag, and answers the question, the computer is free. You get the idea? It's free for a moment until he notices something else. By a few additional questions you get him to straighten out or as-is any tag end that may have appeared to be there.

Now, his computer is free, but free is only in a relative sense. You see? Very often a person answers your question rather indefinitely, but answers it, you see – you could say, "Well, that's an answer," so on – he's still monkeying around with it a little bit.

Another question on the same subject, on your part of course, frees it up more. So that repeating the same question over and over, over and over, gets a more and more precise answer, which frees up the computer more and more, so that when he's actually answered the question the computer's free on that question. Now, you follow me?

All right. We say, "What kind of hats do you like?"

And he says, "Oh, *hm-ha-hm-er-uh-zea-hm* ... hats. Did you ask about hats? Oh, hats. Yes. Well, hats. I like, uh ... uh ... street hats. I like street hats. Ah, yeah, that's ... I *like* street hats."

"Well, what kind of hats do you like?"

"Well, *hm-hm-hm-hm* ... I said I like street hats." "What kind of hats *do* you like?"

„Well ... I don't like women's hats."

"What kind of hats do you like?"

"Oh, street hats. I like street hats. I like sombreros, too. You know? They're..."

You've just jumped – get the idea – you've jumped out of one computing circuit having to do with some kind of a bog-down on street hats, over into sombreros. But you're still moving in the same circuit, you're just on a different subject. See?

So you go on asking this question about hats and he'll become more and more definite in his likes and dislikes of hats. He'll become more and more decisive, in other words, more and more able to be choosy. And then he will get so that it doesn't matter but he could make the choice on what appears to him to be the proper choice. See?

All right. We've cleared up just one subject, hats. But if we had just asked the question and gotten the answer, even though it was the definite answer to the question, we have cleared up one facet of communication lag which was just one question.

Now, there's another lag there. There's the length of time it takes the whole circuit to clean or clear or get free. And, of course, that length of time is how long it takes you to run out that question. And we call that a process lag. See? That's the process lag.

Well, if you're running Opening Procedure 8-C and you have to run it on a preclear fourteen hours before he seems to be in good shape on the thing, you have done, then, a

process lag and you have cleaned up a process lag. How long did it take for this process to be effective on the preclear? Fourteen hours.

So you see that chopping up a fellow's communication lag is comparable to chopping up his process lag. Just as you would not chop up a communication lag, so you wouldn't chop up a process lag. How do you chop up a communication lag? By throwing an enormous amount of dunnage, assistance and yak-yak and so forth into the actual lag area.

You throw in your dunnage after you get the question answered. You get it answered once, you can throw some dunnage in there and keep him in communication and talk about it for a moment or two, and so forth, and ask him the question again. You see? But don't throw your dunnage into that lag area. See? Just throw it in after the answer. Or throw it in before you ask the question. But keep it out of that actual lag area.

Well, this means that you're sitting there silent when he's sitting there silent, and that's a good duplication, isn't it?

Now, the other point is, when he's talking, you talk. That's good duplication, isn't it? You say, well, don't talk at the same time he's talking. Why not? I often do. He simply takes it as a symptom of interest: you've got too much interest about this to wait for him to completely finish. But don't talk so loud that you beat him down. You'll measure this as you're auditing people.

So as we don't throw dunnage into the actual communication lag, so we don't throw other processes into a process lag. See this? We don't do 8-C and then Spot Some Spots, thinking maybe this will assist 8-C in clearing up, and then something else – and it's hoping we'll assist 8-C in clearing up, and so on and so on.

Now, you could take a very poor case, and you could take a very easy process, such as two-way communication or Elementary Straightwire, and you get him into less trouble by interrupting the process lag. But, remember, you're always courting trouble when you monkey with this process lag. Just as you won't throw dunnage into the communication lag, then don't throw strange and odd processes into a process lag. You follow me?

The least damage that can be done on a process lag is simply talking about it. And that's two-way communication and that's good processing and it will fit into anything.

So what we're calling dunnage is dunnage in every process except two-way communication, which is all communication or could be considered, from your standpoint, to be all dunnage. See? Two-way communication.

Well now, in carrying your two-way communication all the way up the band, up toward 40.0 – you know, as you come up the band – carrying your two-way communication into these other processes is what we're calling introducing dunnage. It's still a process which is being done in addition to other processes.

Now it doesn't look quite so random, does it? Hm? Remember, two-way communication fits in every other process. It's the lowest process there is. And so we go all the way up the scale on the thing.

We have an HCA over here some of you boys will have to take apart one of these days and demonstrate to him that he is not quite the hot auditor he thinks he is.

He's made a vast discovery. He's very cocky. One can appreciate this. He has more successes than the rest of his classmates. This still shouldn't make him as cocky as it's made him, however, because he's going to fall on his face. Because he's in position where he's getting set on some trick that has worked. See? And he discovers some trick of his that he's introduced into the process and he's found out that the process worked at that moment.

Now, whether it's accidental or not, we don't care. But the point is, he's sticking himself in a whole series of wins. And he will wind up, a few months from now, with something

that doesn't even vaguely resemble Dianetics or Scientology.

And how will he do this? He'll stick himself in all these quirk wins. He's doing the process, he throws in some dunnage. The process starts working at the moment he threw in the dunnage, so he says, "That's the thing to do."

To some degree this sticks him on the track. Now he throws in some more dunnage a little bit later, you see, and by golly, it just seems to work at that moment. He's doing 8-C plus two-way communication. You see? So he starts thinking it's the things he has said. See? He hasn't got a good, exact picture of this; he thinks it's the things he said that have done this and, therefore, you should plug them into the case.

And he finally discovered that if he does everything, while he's processing, that the preclear does, physically, that the processes work several times as fast. Well, I don't know what preclears he's processing, but this would only work with the most elementary cases that you ever walked into. See?

It's a psychotic process that he's throwing into all other processes. He stuck himself with a win there and stuck himself with a win several other places and he's going to come up with something brand-new. And one day he'll start processing a preclear and nothing will happen and nothing will happen and nothing will happen. And about this time he'll really get frantic and start altering everything he is doing.

The symptom of failure is to alter. When they fail, you've got a change. See? So he stacks himself up first with a lot of wins... And this is the way life does it too. He stacks himself up with all these wins, and then as he tries to repeat these wins – you know, stimulus-response-experience behavior, you see – as he tries to repeat all these wins, those wins don't belong there.

It's like this fellow rushes out and he picks up a club and he hits a dinosaur on the head and the dinosaur drops dead. He doesn't examine the dinosaur to discover that at the moment he hit him on the head the dinosaur was practically dead from just having fought a *Tyrannosaurus rex* and that his heart was about to fail anyhow, you see?

So he goes around pounding his chest to the rest of the tribesmen, saying, "Wonder of wonders, I am a man of great power and mighty means and when I hit a dinosaur on the head, he stays hit. In fact, there's one out there right now stone dead." And he goes on and he feels like he's a big man. He's a real big man.

And so he's *galumpfing* down the jungle trail and everything is going along fine. And there's a dinosaur standing there, eating a couple of treetops. So he shins up a tree with his mighty war club and he hits the dinosaur on the head. And the dinosaur shakes his head a little bit and says, "Gnats," and looks into the treetop and says, "What is this particularly luscious fruit that has four pins sticking out from it?" and eats the guy up. And that is the end of our tribesman. His win, you see, stuck with him as the thing to do.

Now, an auditor who is kind of foggy on his basics has never discovered why what he is doing is winning, you see. He hasn't made that discovery. But he discovers by experience, stacks himself up with a bunch of wins, and then tries to repeat these wins. Don't ever do that, please. Because you can wind yourself up in one of the weirdest squirrel cages you ever saw.

Look at it, rather, this way: Anytime you can increase the ARC in a session, you have made the session more successful – okay? – anytime you can put ARC in a session, any way you can inject it in very nicely.

This does not happen to mean, on the Know down to Mystery Scale – as they do in psychoanalysis – the interjection of sex into a session. It doesn't add much ARC there. It puts a lot of problems into it for psychoanalysis. So much so that Frieda Fromm-Reichmann

devoted her handbook for psychiatrists mainly to adjudications and so forth to the effect that, well, they shouldn't sleep with *all* of their patients. They ought to at least leave the boys alone.

The psychiatrist, of course, is not adding any more ARC than he can add into it. He possibly feels that this could add some ARC. It might even be an honest effort on his part, you know?

But anytime you add real ARC into a session the session's going to improve, isn't it? Now, that's the most fundamental of fundamentals. ARC is synonymous with understanding, which is synonymous with granting of beingness. Hm? Which is synonymous with life. In other words, anytime you can give the preclear some more life, it's going to be a more successful session. See, you could say anytime you add more ARC, why, you're going to see the preclear with some more life.

All right. It's synonymous with understanding, so therefore, anytime the preclear understands his own beingness a little bit better, why, naturally you're going to see an improvement in the session. Right? Now, anytime that this preclear is able to grant some beingness anywhere in his vicinity while he is running in a session, you will find that it improves the case. Right? And, of course, ARC – being made up of affinity, reality and communication – anything which improves the reality of the preclear, of course, is going to improve the session, isn't it? So anything which improves (as we've just said) the affinity of the preclear, and so forth, that's going to improve the session again. And anything which improves communication and eases it down and so forth is, again, going to improve the session.

So what are these various factors we're going to look at? Now, we can consider granting of beingness as an exterior factor to ARC, simply because it really is. Granting of beingness really takes this connotation: There is a wooden image out in the backyard and we say, "Presto Chango," throw some energy and life into it, and it walks away. Now, that is an extreme example of the granting of beingness. See?

But how would we reinterpret this with ARC? We walk up to this wooden image, we talk to it so sweetly and so convincingly that it answers back. You see? Bang.

All right. Granting of beingness, then, is a specific act. Understanding is a specific summation of ARC. And life itself, when we speak of it from a Dianetic viewpoint, means: alive forms, the aliveness of form. So if we improve the aliveness of form in the preclear, in other words, just if we – just by the exercise of walking around or something like this, he gets to the point where he feels more alive. Well, that's all very beneficial.

In Scientology it means something else. It means the endowment with animation of life principles. See? It means the thing which endows. There's a slight difference when you shift up those dynamics, you see. Life is an endowment. In Dianetics it's a form. It gets more airy and loose as you go up the dynamics.

All right. Here we have this preclear sitting there and he's doing San Francisco style – which is actually nothing more nor less than Group Duplication. And he takes his right hand and his left hand and right hand and his left hand. It's good for an auditor if he doesn't like to see a preclear moving. And, right hand and ... It keeps the auditor from getting tired, watching all this motion. Right hand and the left hand, the right hand and the left hand.

All right. Let's take that process. That's one of the more elementary processes. You've seen this in operation at the last congress – this very elementary process. And now, let's figure out ways of improving this process. Anytime we make it more complicated we don't improve it, we deteriorate it. That's law one: Simplify. First law on doing anything with a process – simplify it.

If you're going to change Opening Procedure by Duplication, change it into a simpler form. Just ask them to look at the object and ask them to look at the other object. But, simple or not, remember that the simplest thing there is, is a static. But remember that a static is not nothingness. These are not synonyms. We speak of it *carelessly* as a nothingness, very carelessly. That's because we say nothingness in relationship to the space and objects of the material universe. Life has a quality, it has an ability.

And we say nothingness, we simply mean it has no *quantity*; there is no quantitative factor; there aren't quarts of life. See? Neither quarts nor pounds nor square yards of life – no quantity involved. But quality? *Oooh, you* said it! – terrific qualities involved here. And these qualities are summated of the potential of knowingness.

The potential of knowingness, of course, breaks down into the potential of understandingness. Capable of being understood, capable of understanding – that's almost synonymous with knowingness. But it could break down into that as an experience.

Knowingness could simply be a potential. Understanding could be an ability being carried forward, an action taking place. See? Understanding is an action. Understanding is knowingness applied to a certain direction, an object and thing, or action. See? The understanding is knowingness in action.

All right. And we break down this and we get affinity, reality and communication. Now, don't think if a guy is sitting there like a lump of lead, that his motionlessness qualifies him as being alive. Just because life doesn't have position and isn't necessarily moving doesn't mean that a fellow sitting there like a lump of lead is alive.

So in order to get him alive, you have to get him into motion. And having gotten him at least into animated, determined motion that he is determining, you've made him more alive, haven't you? Well, there's the most fundamental thing in the world of 8-C, is you get the fellow into motion.

All right. Let's add some communication to it. See? Let's just add a little communication. And we say, "Well, how does it seem to you, walking around the room?"

Now, let's just take a real simple process – like 8-C – and now let's add, selectively, ARC to this process. Now, let's get real smart. Let's add ARC to this process which is a similar process to 8-C. But the only similarity is that we have asked the preclear to be audited, see, and he's standing there in the middle of the room, and we have a terrific paucity of language – we're not going to be able to talk very much to this preclear – but what we do say, we're going to drive home.

Now, one of the things we could do would be to make him move around the room. See? That's just something. Now, right away he is at least dramatizing a communication particle, isn't he? Well, that's closer to communication than a lump of lead. See? So he's dramatizing, at least, the particle. We've got him moving around the room.

Well, let's just take a process by which the auditor just sits there and has the preclear walk round and round and round and round and round the room. Would this ever be a workable process?

Well, listen, that process is sufficiently workable that one of the most raving cases of postpartum psychosis I ever saw was cured with it. This person was completely out of communication. But just as a last gesture, the patient was made to get out in the street and walk. And walk and walk and walk and walk and walk, and walk clear out into the country until she dropped.

"Well," you'd say, "there's something about this – exhaustion had something to do with this."

No, it didn't. It had nothing to do with it. She didn't get so tired that she finally

collapsed. She finally got convinced she had the body in motion, and at that moment could relax out of this manic psychosis which made her want to destroy all children. This is a rough, roaring case. And they just kept this person walking. It wasn't because the person got tired; the person became alert after a while. It wasn't that... By the way, machinery was making her walk. You understand that? Nobody was dragging her down the road to make her walk.

She had been persuaded that it might be a good idea if she walked. And she grudgingly agreed, sort of, to walk – you know, duplicate the person who was walking with her – and finally got so she was walking harder and harder, and finally got so she was walking more and more, and finally got up to the point where she realized she was making the body move. And as soon as she realized that, why, the tiredness which had been creeping up on her through no sleep for about two months ... You see, she just all of a sudden relaxed, and wham! When she woke up she was sane.

So, theoretically now, we just take this basis and we get a preclear into motion. We're sitting there in the auditing chair and we just have the preclear walk around the room. He isn't touching anything, he isn't looking at anything; no other auditing commands. He's just moving around the room, isn't he? Therapeutic, interestingly therapeutic – twice as good, though, if the auditor walks around the room with him.

Why? It's duplication. There's two terminals. The fellow will come off being a communication particle onto being at least one end of the communication line, because he sees there's another end to the line.

Elementary material here from cause-distance-effect; elementary material out of this. He just sees he must be either at cause or effect if there's another end of the line there, see.

So the auditor walks around the room with him. See? This would be an improvement in the process. Well, that's an awful elementary process.

Now, supposing the auditor felt friendly toward him as they walked around the room. Let's get some A into this. See? Supposing they felt friendly as they walked around the room. Well, it'd be very therapeutic.

All right. Let's get worse than this now. Supposing, as they walked around the room, the auditor by some direction or another occasionally felt a wall. Hm?

The *auditor* did this; he didn't tell the preclear to do it. The preclear after a while, as he's walking around the room doing this duplication, would occasionally feel the wall. The first thing you know, he'd recognize some reality and we would have added some reality into the process.

So we put ARC. First communication, you know? He must be making a body walk around because a body is walking around, therefore some communication is occurring here, see? Cause-distance-effect must be taking place. If the auditor walked around with him, then he was either cause or effect and the auditor was either cause or effect, so there was a visible communication line.

And now the next one: The auditor didn't feel mad at him while they were walking around the room. He wasn't growling at him; in fact he was smiling at him. Well, we've added some affinity, and *so, bang!* It's more therapeutic. And by the way, that will turn on some nasty somatics, if you're very friendly as an auditor. Do you know why people like to keep you hostile? Because it hurts them when you get friendly. The bank starts to run. The second you turn up with a lot of sunshine and light, their bank starts to run. And they hurt and they shut you off.

All right. So the auditor's friendly. We added that in. Now we touch the walls a few times. And, of course, naturally we've added some reality on the situation. The first thing



you know the preclear understands something about his case. Naturally. I mean, what proceeds here?

Now, understanding is not what it's commonly thought to be. Understanding is commonly thought of as an explanation. Well, an explanation is a sort of an other-determined proposition. Understanding has as its component parts, ARC. I'll tell about you how you wouldn't learn anything. Let's talk about understanding a little bit more in Scientology. I'll tell you how you wouldn't learn anything about Scientology at all.

If I stood up here every day in a lecture and I said to you "I have just never seen such foolishness" – not teasing, you understand – I just said that: "I've never seen such foolishness in my life. You couldn't even vaguely do these processes. Of course, you realize that if you don't execute these commands exactly as they're executed, that you'll be punished. We have punishments here – we can easily take care of this. We can have somebody throw you into restimulation. And we have other gruesome punishments. Furthermore, we could have you blacklisted in various places. Now, you'd better learn these processes straight or we're going to blacklist you, and you will never be able to practice in any degree or anything of the kind. And that's the end of that!" Do you think you'd have very much understanding of this subject? Hm? You sure wouldn't.

Well, you see, that's still better than no communication; but it's still worse, you see, than a friendly flow of communication. See, it's not good.

Now, supposing I taught you just by standing here and glowering at you. (Pause) Did it make your hair stand up just a little bit and make you feel embarrassed? All right. That's the kind of thing that would cut down understanding of Scientology, wouldn't it? You'd fall right away from understanding of it.

When you find a body of troops that hate the army – each individual hates the army – you might find a lot of discipline. When the going's rough you won't find much action. In the first place, they don't understand the situation. They don't understand orders. Anytime you give them an order, why, they didn't understand it. If you want to test the condition of any body of men or any group, walk in and ask somebody what the group at large is doing. This becomes a very interesting thing. He doesn't understand what the group is doing. He's completely fogged up on the situation. Well, you can just count on the ARC factors being missing.

On this whole subject of ARC, it might interest you that, mathematically, all mathematics can be immediately and intimately derived from ARC. You take affinity, reality and communication as factors and you can derive all mathematics from them.

That was, by the way, the first clue I had, when I did this derivation in 1950, to the effect that we were actually dealing with understanding when we talked about ARC. I think first there was – if I remember rightly – I think there was A and C were the first two things.

You didn't have a communication but you had some affinity. And then I recognized that there was something else there and suddenly woke up to the existence of agreement. There was agreement, there was affinity and then there could be communication. So, therefore, we had affinity, reality and communication as intimately interlocked and connected; and therefore, we had understanding. If you want to understand the preclear you could make a very close, sharp statement on it. My understanding of the preclear is simply this: He is as understandable as he is willing to accept and give out affinity, as he is able to assume or discharge reality and as he can communicate. And that is my understanding of the case: He has as much understanding, and he is as understandable, as he has ARC. I told you here the other day, don't you ever, ever, ever, ever, never, never, never, under no circumstances, don't ever, don't ever, from this moment on, ever, get confused about a case. Don't ever get

confused about somebody's case.

Because how bad off are they? They're incomprehensible. You understand that? They're so bad off they are incomprehensible. Well that's just a measure of their being bad off. They are as understandable as they are understanding. They are as understanding as they are understandable. You got that? Their ability to understand is comparable to their ability to be understood.

And let's get off the purity of factors, à la general semantics or some such thing, and just recognize that something can be incomprehensible. Now, how does it get to be incomprehensible? The ARC drops out of it. When ARC is practically all the way out of it, you see – not upscale, but down; none of this ability or quality of life left around it – of course, it becomes incomprehensible.

Now, some living thing could come along and give it a comprehensible form. Now, what things in life can be as-ised by a life form having an awful lot of ARC? A life form having lots of ARC – in other words, lots of life, lots of understanding – would, of course, be able to as-is understanding with great ease.

But it might never occur to this life form that something could exist which was incomprehensible – nonunderstandable. The factor of nonunderstandableness, see, it wouldn't occur to him that this exists.

So that's how you got MEST. That's how you got walls. It's incomprehensible. The form there, the form of the atom, the form of the molecule, all these various forms – the form of the wall itself, the formation of the paint, the chemical compound of the plaster – all these things are comprehensible. But they're form, aren't they? They're form impressed upon that stuff. But the actual stuff of which all this is made is incomprehensible. It is incomprehensibility: Life can look at it and it doesn't disappear. Follow me?

Here's life, something which understands, looking at something which is going to endure. Well then, of course the thing that's going to endure has to be nonunderstandable. You follow me? And the most internal postulate there is in MEST is incomprehensibility. That's just a postulate, see.

I mock up this big mass of stuff here – out of which I may make something which will then of course endure – but I mock up this big mass of stuff as an incomprehensibility. Therefore, it can never be as-ised. It'll never therefore disappear, will it? It'll be right there!

Many a preclear is going around with a black sheet over his body. He uses it for various things, such as converting sun energy and so forth. But he's going around with all this black occlusion or something of the sort. And you try to run understandingness into this stuff – it's not possible. The stuff is not composed of understandingness, it is composed of incomprehensibility. That's why it doesn't as-is. That's why his engrams don't erase. They're all knocked down to that portion of them which is incomprehensible. And so he's left with an incomprehensibility. You follow me?

Now, we know the duplication formula and we know what as-iness is: cause-distance-effect. Now, cause has to assume some of the characteristics over here of effect in order to create the effect. Right? To even make a duplication possible, see, it has to assume some characteristic over here of the effect. Therefore, you find a man trying to control or talk to men, assuming a man's form. You find a thetan trying to communicate with ants would sort of have to mock himself up a little bit as an ant.

All right, now let's take this thing which is basically nothing but understanding. It is understanding. It is ARC. It is knowingness. How would we keep it from as-ising every effect there was anyplace? Hm?

Why, we'd just have to make these effects incomprehensible, of course, wouldn't we?

So they'd be nonunderstandable. So when we have understandingness facing nonunderstandableness, we've got a picnic on our hands.

And you come along and you see Joe Jinks, and this Joe Jinks is in terrible shape. He's trying to understand himself. He'll write you reams of paper which are supposed to be understandings of himself and – because he's a thetan up against a body which is composed of incomprehensibility.

The body form, the form and action of the heart – all of these things are comprehensible, because they're forms. Forms are always comprehensible; but they're made of an incomprehensibility. See, the statue form itself could be knocked to pieces, but what would happen to the plaster or bronze of which the statue is made? This stuff is actually an incomprehensibility; the basic stuff.

All right. That's all it is, by the way, is a postulate. It's nothing more than a postulate. It's incomprehensible, so it doesn't as-is.

All right. We get this preclear, and you're looking at him, and you go home and you worry, worry, worry, worry, worry, worry. "I don't know. I do not understand this man. He does these strange, unpredictable things, you know. I'm not predicting him at all. Something must be wrong with my auditing. I ought to do something for this case." Worry, worry, worry, think, think, think, think, think, think, think, think.

Hey, you know what you're doing? You're trying to comprehend something that is, by degree, an incomprehensibility. Of course, he isn't a total incomprehensibility until he's total MEST, but he's getting right on down the line. Not much ARC in this boy. He snarls at you as a preclear, he raises hell with you one way or the other. He gets sullen, he doesn't communicate, he's apathetic. And you're trying to understand what's wrong with him. Will your effort to understand what's wrong with him ever really result in a release of what is really wrong with him? What ails him is an incomprehensibility.

Now, life's a tricky mechanism and it actually goes upstairs the second it recognizes this principle: that it, being understanding, can understand the existence of a nonunderstandable thing. The second it can do that, boy, life gets awful plain, though.

There's this preclear walking around. This preclear is an incomprehensibility, see. Now, the funny part of it is, that they're just above the level of complete incomprehensibility of these other survive factors about which I've been talking to you. They do what is safe. That's a sort of an incomprehensible formula, isn't it?

This girl's got a very bad back because her mother had a back. Because Mother was Mother and the daughter is Daughter, it is therefore safe for Daughter to have a bad back. It's not even logical, is it?

Well, it's not till a person gets way down below understandingness that this type of illogic starts cutting in. Now, she's heading for incomprehensibility. So most of the people you've been associated with, that you've had difficulty understanding, still had quite a bit of comprehensibility left, but there was a heck of a big share of incomprehensibility there. And part of that incomprehensibility is demonstrated in such a thing as, "I've got lumbago because Papa had lumbago," see? You know, therefore it's safe to have lumbago.

Well, it's not safe to have lumbago. It means lumbago is enduring. And what is the one thing that will endure? Incomprehensibility. What survives? The incomprehensible, of course. Follow me?

So here you have a living, thinking being. He sails into this universe, he takes a look around, he finds all this material surviving. So he starts out to understand it. That's cute, isn't it? It won't as-is as long as he's trying to understand it, because it's not trying to understand anything; so it's not a duplication at all and it won't as-is. You follow me?

So anytime I catch an auditor puzzling over the exact button that is wrong with the preclear, and trying to figure out a logical reason why this preclear's in bad shape, we've got an auditor who hasn't grasped or ever accepted the idea that something could be incomprehensible. It's incomprehensibility that's wrong with the preclear. It's lack of ARC – nonunderstandableness.

And what do you complain about in a preclear? They don't go into communication. They have no reality about anything. And they feel no affinity for anyone else.

Well, what's this, reduced to the extreme, but a total nonunderstandingness. And so we have these people walking around being incomprehensible. Boy, are they enigmas! They are enigmatic. They're hard to understand. The society has a hard time trying to understand them.

Let's take the criminal. He has a hard time being understood, understanding anybody, or anything of the sort. He's an incomprehensibility. But that's what's wrong with him – he's incomprehensible! It is no more complicated than that. Just stop it right there on the center button and you've got it, you see?

So we go around and we look at a piece of MEST, and it's incomprehensible why it doesn't do anything. You say, "Well, I look at it, it should as-is, you know? So therefore... There it stands! Then there must be something wrong with me. I don't understand why it is still standing there. Well, maybe I had better find out what it is really made of." So we study chemistry and physics. You know? We get more laws about its incomprehensibility, you see?

And, actually, the laws of chemistry and physics are quite interesting. It demonstrates that there is a basic agreement just above incomprehensibility – the basic agreement which results in gravity, as just an example of it.

Gravity, by the way, is a manifestation of affinity, and it's not totally incomprehensible, is it? Because there's still a little affinity left in it. There's enough affinity left in a couple of pieces of matter to make them stick together.

You're still as-ising off, or skimming off, if you please, what remains of the understanding, see? Gravity is just a very heavy form of affinity – like taffy is a very heavy form of affinity, see. Well, it's not totally incomprehensible. The form still holds. The material coheses, adheres, hangs together.

If you were to get down to a total, total, total, absolute zero of incomprehensibility, you would be at  $-273$  centigrade. And you start all over with nothing. Remember, as you scale down there and get awful close in towards the bottom, it becomes incomprehensible.

That's what's wrong with your preclear. At one time he was very alert, he could understand, he knew what people said to him, he didn't have any comm lag, he could think *very* rapidly and remember everything he tried to remember. And, *oh*, he's getting worried!

Why should he get worried? He's been up against the incomprehensibility for so long that he thinks he's an incomprehensibility. All these things add up to bad memory, can't remember, can't compute, doesn't get new ideas, doesn't create. Of course, this just adds up to an absence of ARC, doesn't it? Well, he's been up against this stuff, duplicating it all the time. He's gotten so he's held off from duplicating it, he's afraid to duplicate it.

All right, you start to understand this stuff and it's very lousy indeed. So one of the best processes you could possibly do is just go over and touch it; or hold on to the two back corners of the room and not think. You're as-ising MEST. You'll also as-is an enormous amount of bank, won't you? That follows. The best way to handle the stuff is just handle it and don't think.

When you get into the field of physics and start handling it via the laws of physics, you

are simply agreeing with the laws which are the last-ditch laws of ARC – the last-ditch! And, of course, you get into total agreement with that, and working only with that, you naturally will lose a lot of your own ARC.

Your auditor, in handling a preclear, should then handle him in the direction of ARC. Preclear suddenly understands something about himself; this is an improvement. If the session ends a little friendlier than it began, this is an improvement. Preclear has a little more reality on existence; this is an improvement, isn't it? If the preclear is in a little bit better communication, then this is an improvement.

Why? They're all up there toward knowingness. They're all up there toward knowingness itself. The route toward knowingness is through understandingness.

All right. It's indicated, obviously then, that some process must lurk around here. Well, actually, it's a process in the printed edition of *The Auditor's Handbook* called "Conceiving a Static." A thousand ways to conceive a static; almost folly to write down a list.

But I can give you a very interesting method of conceiving a static: Let's put affinity in the walls. Let's put a friendly feeling in the walls of the room, alternately, one wall after the other, the floor and the ceiling. And let's just put friendliness, friendliness, friendliness, friendliness, friendliness, friendliness in the walls.

That is just one way. It's quite an interesting factor. Well now, let's look at them as we're doing it. And we're adding communication into the line. Aren't we? And we've already said there are walls there, while we're doing the process, so this, of course, puts reality in there. So it's quite a process.

The only thing wrong with it is it actually disintegrates matter. And the first matter handy to be disintegrated is the rather nebulously united matter of the body itself. So you start ripping up ridges. But this doesn't mean it isn't a good process. This is a good process. Nothing wrong with it at all – Conceiving a Static.

Now, you ask somebody to be three feet back of his head, he isn't three feet back of his head; this, he couldn't do either – he couldn't put a patch of ARC or understanding three feet back of his head. So ask him to do it. Ask him to spend quite a little bit of time doing it. Whatever is back of his head will blow.

Ask somebody to put ARC into his house. Just "Where is your house? Let's mock up some ARC in it. More ARC. Put some affinity in it. Now let's see if we can put some reality in it. Now let's put the idea of people communicating in it. Let's put some idea of understanding in it." Any way you could relay it, you see, to the preclear, to get the information across.

And he'd just keep putting it in and putting it in and putting it in. Well, the house would probably get the normal size that it was. Although he was seeing it as a tiny doll's house, it would all of a sudden get to a large size.

If you asked him to put it into a car he always had trouble with, he'd probably stop having trouble with the car. Because he himself was the author of the trouble with the car. So we keep telling him to put ARC into the car. Put it into the car, into the car, into the car.

At first you get the most malevolent feelings coming back to him from the car. And then the first thing you know, why, he gets a kindly feeling in the car. It's quite a process – just postulating ARC.

Now, I carried on an experiment of having an auditor postulate understanding at a preclear for some little time, expecting the preclear to get better. He didn't get better: he merely got more and more hypnotically obedient. But it demonstrated that something happened in the session. Something definitely happened in the session. All the auditor did was sit in one corner of the room and postulate, silently, ARC at the preclear sitting in the

other corner of the room. The preclear got up, he was just like an automaton as far as the auditor was concerned.

All right. ARC is the most powerful stuff on earth – of course! It's life. People would have you believe that bullets and bombs are powerful; they're not powerful at all. The most powerful thing there is, is ARC. You can just swamp anything with it.

I had a little interesting adventure, just last night – a guy going yapyapping at me and barking around. He was out of present time; he was drunk, and so forth. And I just yo-heaved some ARC at him – more or less verbally, not particularly sequitur to what he was saying or anything. He all of a sudden became sort of hangdog and started to come upscale from degradation, and sobered up and decided he'd been a bad boy, and he began to have some understanding of the situation and ... Quite a curious experience. Nothing happened though; we didn't discuss what he was trying to discuss.

As far as two-way communication on the subject, he had no two-way communication. The only way he could establish communication was upscale. When he was forced to establish communication upscale, he understood the whole situation. Wild. It's a way of living as well as a process. Okay.

# NONVERBAL COMMUNICATION

*A lecture given on  
8 November 1954*

Want to talk to you now about a technique which is highly experimental – merely want to discuss it with you.

Anytime you can render something more simple, of course, you have advanced Scientology and Dianetics considerably – anytime that you can make something more simple.

Well, you should understand that there is a frailty in any communication line which depends entirely upon words. Any technique which depends entirely upon words is where?

Male voice: Symbols.

Symbols. Which is where?

Male voice: It's on the Mystery...

Mystery to Know Scale. And that is below Effort. Right? So we have ourselves a little problem, in view of the fact that two-way communication is being carried on rather uniformly in amongst men, and so on, on a two-way communication line.

Now, I want to talk to you about words, and drive this home a little bit. Why do you suppose there are as many words as there are? Now, a race is as complicated as it has language. A word is an identification. A symbol has mass, meaning and mobility, doesn't it? Mm-hm, that's the definition of a symbol. What is a symbol? A symbol is something that has mass, meaning and mobility.

There is also something else about a symbol. It depends upon an orientation point. It has a dependency upon an orientation point. For instance, the words grouped together in a book depend upon the author of that book, don't they? They were put there *by* somebody else. So every time you have a symbol you have something by somebody else, don't you? It's real cute – by somebody else.

Now, actually, you can stretch the whole idea of symbol to mean *form*. Any form, you could say, is a symbol. Now, actually, that is not a good semantic definition of the word *symbol*. A form is a form, it is the shape of a mass. And a symbol is something which stands for an actuality. But the symbol itself, as people go down Tone Scale, becomes an actuality. It's not any longer something which stands for, it is the thing. The symbol is the thing. And wherever we look in the field of symbols, we find there is no symbol without mass, meaning and mobility.

And we find an orientation point does not necessarily have mass, meaning or mobility. The more thoroughly a thing is an orientation point, the less mass it has, the less meaning, the less mobility. Follow me?

This whole subject of mass, meaning and mobility you saw the other day in a Group Processing session, and I gave some people a technique. We take the definition of a symbol and we simply blow this up to the process of Conceiving a Static. Now, naturally, a static is something that has no mass, no meaning and no mobility. Right? Can have any of these things, but it doesn't necessarily have any of these things.

All right. We'd ask the person to look around and find some things that had no mass, and some things that had no meaning, and some things that had no mobility. And we would simply keep them at this.

Look around for some no-mass, no-meaning, no-mobility, no-mass, no-meaning, no-mobility, no-mass, no-meaning, no-mobility, and we would finally plow them out, even of having studied general semantics!

And we might even plow them out – only this is more doubtful – of having studied psychology. No mass, no meaning, no mobility. Quite a curious process, but nevertheless a process which has considerable significance to it, doesn't it? Hm?

Well now, processes without words would be quite valuable. A process which does not utilize words would be quite valuable, mostly because you're as far from static as there are words.

Let's take the Chinese language, for instance, and discover the Chinese language does not even repeat its symbols. It doesn't even repeat its symbols. It is the most complicated language you ever saw in your life in written form or in spoken form. The Chinese are a very complicated people. And they're a long ways from a static – awfully long ways. They are in superstition, other determinism, other-cause – they're having a rough time.

They're good people, you understand. There's nothing wrong with this.

But they have this terrifically complicated language. They have like three hundred thousand separate characters, is their written language. Boy, it'd take a real scholar to know three hundred thousand written characters.

Now, their written characters are stable for all of China. And their spoken characters are stable for the village. Here you have an interesting picture.

But let's take the English language and let's say the English language has 250 thousand words in it. That's 250 thousand complexities, 250 thousand things which have departed from a static. *Whee!* That's about how many words there are in the English language, roughly – were a few years ago. I suppose it's declined now

The average college student has a vocabulary of four hundred words. That's the speaking vocabulary which he uses. This does not include his recognition vocabulary. In other words, he sees a word, he doesn't know the word really, but he has some recognition of what it means, rightly or wrongly. It's about four hundred. That's the language which he uses around to describe various things.

Nevertheless, this probably does not include articles. I mean it doesn't include the names of objects. Otherwise his recognition would go out of sight.

You know, I mean, there would be lots more words. But this is just the working words of the language – about four hundred.

The Igoroti, whose language I memorized one night and was speaking it the next morning, has a vocabulary of three hundred words, including objects. Now, they're on an inversion of an inversion of an inversion. Their language, from great complexity, has drawn back into a great simplicity. And their language is full of synonyms, tremendous synonyms. One word will mean dozens and dozens of things. This is a result of not-communication, you see.

Or this could also be a very high level manifestation, you see. They could have a sort of a vocabulary which had a high-level line which depended on their ability to understand each other without words. See, there could be a high-level manifestation on this.

Well, words themselves are each one a complexity. This is nothing to be afraid of. Actually, you should be able to handle a three hundred thousand word vocabulary. You should be able to handle that. You should be able to handle a vocabulary of eight or nine



billion words, as far as that's concerned. There is no ceiling on this.

Because a static can be as complicated as it wants to be, as long as it isn't being complicated obsessively. It becomes obsessive on the Mystery to Know Scale only at those times when it considers that there is otherness about all this.

Now, it knows eight billion words or eight billion forms or something like this, all of which are absorbed by the individual as the truth, nothing but the truth, and so on, and he has accepted them on an obsessive basis, deadly serious; they're an other-determined array of facts, and he has not taken any of these to himself, you see. He's a stranger; he's an alien to all these tremendous facts and data, and as such, he has never pulled them in and used them. He doesn't own them, really. They're just something he runs off because other people do it, and he's not even doing that on a self-determined basis. He just knows these things, you see.

No determinism, really, entering in here at all. And at that time you would find this fellow being very, very crude in his ability to reason. Only it might sound very smart to somebody. If you want to see the same type of reasoning, open up some professor's article in the *Encyclopaedia Britannica*.

"Whereas Professor Jinkpot says that so-and-so, this was contested by Professor Wumphulla, and whereas in which we do not believe that this is the case, however, in certain isolated instances it has been demonstrated that..."

Notice this terrific caution, caution, caution, caution. There's no certainty. This boy doesn't have any certainty. He's in the same condition. He tells you some condition is very uncertain and hasn't been proven. And yap, yap, yap, yap, yap, and he goes off on this conservative line.

You all of a sudden find that he's spending all of his time telling you whether or not this thing has or has not been proven. He is not discussing the subject.

See, he's not discussing the cliff dwellings or something that he saw at all. He's discussing what so-and-so wrote about them and whether or not so-and-so did this or that about them, and he's way, way, way off on these cliff dwellings. It doesn't occur to him that he could probably walk up there and make more discoveries than he's ever read about, just in looking it over and getting an estimate of the situation.

People make books out of books, but practically no writers ever write about life. They write about the life other writers have written about. And there are practically no professors anywhere who have ever taught anything on the subject of life except from textbooks by people who compile the textbooks by reading people who compile the textbooks by reading people who compile the textbooks..... By the way, our American stellar light in literature, Washington Irving, was not bogged down in this particular circle. Washington Irving was a very, very brilliant writer. It was Charles Brockden Brown who introduced American literature to Europe back before Washington Irving. And Europe woke up to the fact that somebody over in America could write. That was in the end of the eighteenth century, and we had Washington Irving, however, as the first essayist, and so forth, that Europe ever paid any attention to. And this fellow is well worth paying attention to even today. He writes a much better style than any modern writer. It's much clearer and facile.

But he could look. And he established many a tradition, not simply in America, but in Europe. Because he wrote what he saw. And he wrote what he thought. And he didn't much care who else did.

And we find no less a figure than Dickens taking over the rather covert, cunning style, and so forth, of Washington Irving. He definitely influenced the field of European letters; very definitely.

But this man wrote about what he saw. He went down to Spain and he went up to Granada, and he looked around in Granada and he thought, "Oh, boy, there were some people around here who sure did an awful lot of building." And he listened to some of the old gypsies and things like that around here, and compiled some of the legends about it, right straight out of the country. Those are the accepted legends of Spain today. They were written by an American, Washington Irving.

What got me off on this subject more than anything else is he wrote this long essay about people making books out of books, from people who had made books out of books. And it's a very, very curious little book of essays. It's very sarcastic, but it's a direct observation of existence.

What was the essential difference, then, between such a man, such a writer as Washington Irving... Was it his talent? His great talent? Was it his ... The kind of breakfast cereal – as TV might have you believe today that he ate when he was young? Was it the fact that he was new and untried in the brand-new country, and therefore got his concepts of being new?

We could probably write a thousand books of speculation on this subject. But nothing would beat, would it, talking with Washington Irving or, second best, simply reading what Washington Irving said. Hm? That you could do with great ease – not reading a commentary on Washington Irving, but simply reading Washington Irving, and being very alert to the fact that this fellow was really looking.

All right. The reason we're stressing this so hard – an auditor all too often is taking a fifth- or sixth-stage or rate look at a case. All too often. And any time he does, he's going to fail.

Now, thee and me, we're in agreement simply because it was auditors using very many processes and turning up some good results and some bad results, who, in turning up excellent results on such things as Opening Procedure of 8-C consistently, auditor to auditor and auditor, finally got this up into the bracket where this was a hell of a technique. Well, it's still a hell of a technique – you know, a terrific technique. This is a widespread agreement on the thing. Well, so we do know certain technical techniques, and so forth, which work on these various cases.

But what I mean by fifth- and sixth-rate looking is, Mama tells you all about this thirty-year-old son you're going to process, see, and alerts you to certain conditions which exist there. What's the matter with you, that you're not able to see them? You should be able to see whether or not he's in communication or out of communication. You should be able to see where this case goes. Don't be surprised occasionally to find somebody way higher toned than Mama.

But the textbook case – the textbook case of psychology – is the worst sin in the world. See, I mean, because it's so far off any beaten track of truth, it has added so many complexities, it's added so many systems, that nobody in that field ever looks at a human being – to such a degree that today they don't practice on them.

The public out here has a word they use: "I'll use psychology on them." They think, "I'll use some mind operation on them." The field of psychology doesn't teach the operation of the mind anymore. It hasn't anything much to do with it. I don't know quite what they teach, but they've gone way off to the side somewhere, and they're dabbling around with something or other, and experiments. It's incredible. They don't study this material to apply it, or anything of the sort. This has a different goal than Dianetics and Scientology.

All right. But you take this fifth, sixth, eighth look at the preclear, and you're just that much bad off, you see, as far as the preclear is concerned.

If you were to take a diagnosis written by Dr. Swillbilly – you were to take this long diagnosis – and then you were to process off of this diagnosis, you see, and never once process your preclear, you can't very well expect him to get well. He doesn't get well. That is the end of that, you see. He just doesn't get well.

Curious thing. You take this long diagnosis over here. Well, the only thing you could do is you'd get as close to static as possible, you see. And the closest you could get, as far as the preclear is to static, would be look at him and observe him in action and then process him with as little significance as possible. And you would be processing up close to static, wouldn't you? Hm? You'd at least be in the lookingness band. See, you'd be way upscale.

But if you sat there and had a long confabulation with this preclear, and you took his words, you see, as highly meaningful, and so on... You could do this, you see. I mean, we do know the meaningfulness of words in Dianetics, you know. But if we took all that and figured out from all that something else, you see, and so on, we're actually processing a complexity, aren't we? So therefore we're validating a complexity, aren't we?

The more words you go into and the more complications you go into, the more you are validating a departure from static. And the more you're developing and validating a departure from static, the less likelihood you will have in exteriorizing this preclear.

Let's never overlook the fact that we're trying to bang him out of his head. Well then, there's some happy medium where you can still communicate with him. There's some happy point there where you can still communicate with this fellow, and yet you aren't giving validation to a tremendous amount of complexities.

Now, a case I mentioned to you – typical of this case is the fact that he has a number of chronic somatics. They are all different; they are all complicated. And various auditors lately have refused to process them (of course), and this has made him very upset.

Well, let's process some of these chronic somatics and what would we discover? We'd find out this individual was getting interesting by having chronic somatics, wouldn't we? We would be processing, though, a level of complexity that we're not justified in processing. We should never process a level of complexity when we can reach a level of simplicity.

Now, supposing we just shot it all out through the roof and we didn't even go into a two-way communication? As we've long known, two-way communication begins in mimicry. Supposing we didn't have a symbol two-way communication. Supposing we started below the level of symbols. You certainly could reach a rough-off case, but at the same time you would be, to a very marked degree, validating a static, wouldn't you? Hm? You would have taken him off the symbol band – somewhere, anywhere.

Now, if you could do this with fair rapidity and add some other factors of communication to it, then this would be a tremendously fascinating process, wouldn't it? Well, a process came through the other day which is actually a mimicry process, and a two-way communication process, which probably could have great workability on somebody who was a bit potty, you know?

And really, as a technique, it probably would not be rock-bottom. We have one that goes below this, which is simply "Do whatever the preclear did."

Matter of fact I was running a preclear the other day and I did this, just overtly, I couldn't get into communication, so every time the preclear would cross his legs, I'd cross my legs; and every time the preclear would scratch his head, I'd scratch my head. And the first thing you know, the – this preclear, by the way, is not really bad off – for the first time I ever heard it, this preclear laughed; really laughed. You know, real laughter. Terrific relief on this, just because I was doing this. And speeded it up, and got more and more interested in it, and so on, and was quite alert as a result.

That's a lower technique than the one I'm going to give you right now. But this technique I'm going to give you right now is for a lower-level case than could be reached immediately by words – or for a much higher-level case. It's quite an interesting technique; it's an experimental technique, and I'm going to ask you boys to experiment with it. Okay? I'm going to ask you to process this on each other, and let's find out what happens. I'll tell you how to do this technique.

This paper here, in front of me here, says, "Note: throughout the processes below, the auditor doesn't say a word. He doesn't answer possible questions, he doesn't explain in words what he wants. Under all circumstances he makes like the tar baby and 'don't say nothin'.' Use any gestures necessary'

I'll read that again. "Throughout the processes below, the auditor doesn't say a word. He doesn't answer possible questions, he doesn't explain in words what he wants. Under all circumstances he makes like the tar baby and 'don't say nothin'.' Uses any gestures necessary." He uses any gestures necessary to communicate.

Now, here's a very solid communication. You know that a young man walking around with birth in restimulation, by the way, is simply holding it up as an accusation to Mother which he dare not put into words. Any facsimile which is taking physical form is an accusation, or something of the sort, or a demonstration. It's an attempted communication, in mass. So this is very sound.

"Step 1-A. Auditor stands in front of preclear, holding out a small object to him until the preclear takes it from his hand. As soon as the preclear takes the object, A holds out hand, palm up, then pc places object in his palm. A immediately then offers it to the pc again."

Now, what happens here? The auditor stands in front of the preclear. That's the auditor standing, preclear standing, vis-à-vis. Now, he has a small object. We don't care what this small object is. As this technique runs on, we discover that it better be more or less an indestructible object. And we take this object, and we pass it back and forth.

Now, the auditor is the first one that holds the object, and he extends it to the preclear. And he keeps extending it to the preclear – without touching the preclear, of course – until the preclear takes the object.

Now, the auditor holds out hand, palm up, asking for the object again, you see. He's asking for this object, and he keeps on doing this until he gets the object back. As soon as he gets it back, he turns around and hands it to the preclear again.

As soon as the preclear takes it, the auditor gets the object back again. Right? So here we go. Back and forth, back and forth. Now, this is continued till the pc is exchanging the object back and forth with the auditor without a comm lag. You see what is the comm lag there? All comm lag is not understandingness. So this is a very visible one.

"Now, the object should be offered to the pc from a variety of positions, once he has gotten the idea: from down near the floor, off to either side, over the pc's head. And likewise, the palm should be held in a variety of positions for the return of the object. Both hands may be used. And get the pc doing it really fast." And you run it until you're doing it really fast, see.

Now, they're vis-à-vis, and he hands the preclear the object. The preclear finally takes the object. Then the auditor asks for it back till we've got it back and forth. The auditor takes the object and hands it to the preclear down here, you see, and the preclear takes it, and the auditor asks for it back over here, till they've got a variety of positions worked out, and that is Step 1-A.

"Step 1-B. When Step 1-A is going swiftly and easily, the auditor introduces a switch. After the preclear has just accepted the article, the auditor, instead of extending his palm for

its return, places his hands behind his back briefly, then conveys by gestures that the preclear is to offer the object to him.

"When the preclear does so, the auditor takes the object from his hands, but does not return it until the preclear holds out his own hand, palm up, to receive it. This exchange is continued until the preclear is offering and accepting the object from as wide a variety of positions as the auditor used, and all other comm lags are flat."

In other words, at first there the preclear was not holding out his hand for the object, you see. And you've worked him up into a point of where the preclear would hold out his hand for the object, and so on. You've brought him up to a better duplication, in other words.

Now we got into Step 2. Step 2: "The auditor, having just accepted the object, makes a gesture that this part is over, then deliberately puts the object down where the preclear can see it, stands back, and indicates the preclear is to pick it up."

"When the preclear picks it up, the auditor gestures that he is to put it down again anywhere he likes in the room. The instant the preclear does so, the auditor snatches up the object and puts it someplace else. The preclear then picks it up and puts it down someplace else. You keep this up until the auditor and the pc are racing around the room, seizing the object as soon as the other's fingers have let go of it. And the object is not necessarily placed in a different spot each time. It may be picked up and put down again in the same place, but it must be handled each time. All sorts of tacit rules and understandings will probably develop while this is being run."

Now, of course, that's the second step. It's a very simple step. First step is we just compel the preclear to accept back and forth, and we've got this thing going. And finally we get it going back and forth in a variety of positions.

The second part of that is to make the preclear hold his hand out. See, make him do what the auditor was doing in the first place. And then the auditor, on this second one, who just accepted the object, makes a gesture that this part is over, see – it's all over now – then deliberately puts the object down where the preclear can see it. See, he puts it down here, then he stands back, and indicates the preclear should pick it up.

The second the preclear picks it up, the auditor points to him to put it down again. The second he puts it down, the auditor goes over and picks it up, and puts it someplace else. And then the preclear is expected to pick it up and put it down again, and pick it up, and put it down.

Every time the auditor picks it up, he puts it down again. Every time the preclear picks it up, he puts it down again and takes his hand off of it.

And so we have this rolling. What this process appears to do: "Rehabilitates sense of play, validates nonverbal ARC, short-circuits the verbal circuit and lets the pc position matter and energy in space and time. Gets the pc up to speed and murders 'there must be a reason for doingness,' and processes A and pc 50-50. Besides, it's fun."

Now, let's take somebody like this auditor I was telling you about a little while ago that's done all this auditing but can't give you a direct question, hm? Now, we could ask him something that is a noncircuit response, couldn't we? And we could flatten that communication lag until we had him talking. Isn't that right? And this would be successful.

I wonder if, in this case, it might not be faster to run such a process as the one I've just read to you. Be faster, undoubtedly. Both of them, to a large degree, go toward the same goal, don't they? They both go more or less toward the same goal, hm?

Okay. Now, there is much to be said in favor of words. Words are a rather fabulous magic phenomena. The truth of the matter is, you couldn't possibly hear a word and

understand it unless you could understand.

And it is not the word which delivers the understanding. This is not what happens. What happens is something much less mysterious: you understand, I understand, so we understand. That's what happens.

A thetan coming up Tone Scale quite markedly, discovers himself in one of the more fascinating states. He can think something nonverbally. And he thinks in terms of an action, thinks in terms of a condition something like that. And it'll communicate, and somebody in his immediate vicinity will get the same idea.

But remember something: When we think of this nonverbal communication, let's look at the fact that the Chinese have 300 thousand characters. And they're a very complicated race. And let's look at the fact that we have 250 thousand words in English. And let's look at the fact that young people, engaged innocently in what they humorously call "education," only use about four hundred words. Yet these young people have verve.

We'll see them fifteen or twenty years later all bogged down, you know, and they will have lots of words then. Let's not overlook the fact that new meaning is put into life by words. They add meaning to life.

And this is what bogs somebody when you say, "Think of it nonverbally." Think of it nonverbally. No, if you try to think on an abstract thought, which is something taught carefully in the form of words, you're going to think of it in words. Because that's abstract it is. It is a new, abstract thought. And it became a new, abstract thought not because it was true and then a word was invented to recognize it, but because a word was invented to make it true. Now, let's see this real carefully.

Now, of course, the highest mechanical action there is, is forgetting and remembering, before it goes into abstracts. And from there on up it's all words. There isn't any further complication, further than words and forms add in.

Now, mechanics themselves are a sort of a solidified complexity. Now, a thetan can dream up such a thing as copper wire running through condensers. He can dream this up. He could make it come true, mock it up, do something like that. But remember that the solidity of this, its purpose and meaning, its composition, and so forth, are complexities which are additive complexities. They're very additive, and – that is to say, you start with a simplicity and you get more and more complex.

All right. Therefore, a piece of MEST is an awful lot more complicated than a word, isn't it? So which are top dog, abstracts or mechanics? The answer to that is neither one. Neither one. They're both invented forms, invented combinations and invented actions. They are not true simply because they are there. They did not necessarily exist before they were invented. And when you learn that about life, you've learned a great deal. The complexity was not present until it was invented.

Now, I have noticed in handling machinery that a fellow who is very, very good at handling machinery, a fellow who is excellent at it, seldom thinks in other terms than the handling of the machinery; and that a fellow who is carefully *told* how to handle the machinery comes a cropper with the machinery sooner or later.

People do not read books of directions. They prefer to look at the machine and find out where this gadget leads and what that does, and they really don't figure they're doing much until they do this. Of course, the words can approximate the machinery. So therefore, if you studied the words and went and looked back at the machine and then found out what the machine would do, why, this is a perfectly workable combination.

But how about the fellow who is taught totally verbally on how to run a ship and he's never run one? Well, if he possessed that terrific quality of being able to pervade something

and learn what it was all about, he could disregard his verbal instruction and simply run the ship. If he were very, very smart and he were still in the bracket of being able to do that, he could read about how to do it, and do it. See, there is no limitation here. See, he could do either one.

So directions become useful, and so does observation of the machinery itself become useful, *if* the fellow has the native capacity and capability of understanding either one.

But how about the guy who can't understand either one? He couldn't understand the machinery and he can't read the directions? Well, you got your standard mechanic, 1954.

All right. How about this fellow that we hand a musical instrument to and let him *fool* with it, and we don't show him anything about it, and let him *fool* with it, and the first thing you know he's playing with it in some fashion or another – how about this guy?

And how about the other guy? How about the other guy who gets an enormous amount of verbal instruction about this musical instrument, and then after he has this tremendous amount of verbal instruction about it, then he's permitted to *fool* with the instrument, and works it back and forth between verbal instruction, and so forth?

That's very *lasser* because you're in the field of the aesthetics. If this person has a high aesthetic command of sound, natively and naturally, he will make this mechanical gadget intervene between him and his ability to make this sound. See, he'll let the gadget intervene and still make music. But it's a *via*, isn't it?

And as far as the verbal instruction is concerned, if an individual natively could... You know, I mean, "natively" he's high ... close to static. That's the only thing I am saying. He's a relatively uncomplicated individual. He's a savage from the jungle who has been exteriorized since birth and has never been taught anything, and he's in good shape, and so on. And he takes a look at this, and he gets – out of the paucity of language which he has been able to handle there, why, he's given an absolute minimum of description about this thing. You know, he's given the fact that *pooja ump wumpf*, means "it makes music." You know? And he'll pick it up, and the first thing you know, he will be able to hack some sort of a tune out of it.

Well, his music isn't going to be very complicated, but it'll probably be very loud and artistic.

Now, I made a test with music, and I found something quite curious there in the field of aesthetics. Very curious. I found that a direct, steady rhythm was too close to a communication line to be tolerated by a psychotic. And it takes super-superadvanced, complicated, terrifically involved music to attract the attention of a psycho.

And in sanitariums you can go right on down the Tone Scale of music from circus music on down through Sibelius on down through Wagner, and so forth, and get into Mozart and Brahms, and Prokofiev, and – you know, way subzero, Prokofiev – and you find where a roomful of psychotics will alert. And when that music is terrifically complicated, when it fades out, when it becomes relatively meaningless, when its predictability is practically nonexistent, you will find the worst psychos love it. They will just listen to it by the hour. Oh, dear. Now, they can add all sorts of peculiarities and meanings, and so forth and so on, that they want to into this, but it's just too complicated.

This experiment was a done experiment. I think some musicians got the idea that there was something in music as a therapy, and they started to play Brahma and Beethoven, and junk in general to these psychos. And they found out they reacted on this highly complex basis. But there's another funny thing. They didn't play them any circus music, so I did. I read the experiment and decided we'd better try just a little bit further. So I played them some circus music.

I might as well have shot them! You know, I might as well have stood them up and drilled them with a buffalo rifle. It was just murder. They couldn't stand it. Terrifically predictable, loud, peppy, repetitive, rather simple. Of course, old Ringling Brothers, Barnum & Bailey added, occasionally, some – put it into brass – some classical music, Wagner; and so forth. A lot of their music is out of that particular bracket.

But, when the music got a little more complicated and into this bracket of, you know, where Ringling Brothers, Barnum & Bailey were playing some selection out of Wagner, you know, so on, these guys would ease down, you know. It was a vast relief. But then we would get it up again to where we had even – punch line – bang, bang, bang, bang-and it became very predictable, they became very upset. They just about went nuts. They were already nuts.

And I found out that something they really couldn't take was these things like children's songs. They found that was a little bit hard to take. And yet we are taught that the psychotic is immature, he's stuck in childhood, he's never grown up, and that grown-up things are complicated and childish things... They can't take something that is simple and pretty. They could take something that was simple and stupid and lugubrious and unpredictable. See, but any time you could get these music themes all woven up into a tight ball, why, you were right on the ball with these boys.

Now, I've noticed in processing occasionally that an individual's taste in music – I've just noticed it occasionally; it probably usually does – his taste in music shifts in processing. It shifts upscale. And there are more broken classical records in the wake of Dianetics and Scientology.

Now, all of our teaching is actually in reverse to a static. The more we are taught, we feel, why, the more we'll learn, you know, and then the better off we will be. This doesn't happen to be the case.

If we are taught in the direction of learning how to control objects and situations in our vicinity, yeah, we'll get better off. There's no doubt about that.

One guy in particular that was very, very nervous about racing cars – I pushed him into my racing car one day. We were sitting down at the track, and he was giving me a long song and dance about racing drivers always got killed, and so forth. And so I said, "Drive it around the track." And he looked at me and he turned kind of pale, and I said, "Drive it around the track. What's the matter with you?"

And he got under the wheel of the thing, very shakily, and of course it was a standard gearshift – you know, a standard British gearshift; he was a Britisher. And he shifted it into low as he did in a usual car and let the gas in a little bit. And, of course, this thing – built out of aluminum and tubular steel, and all souped up and supercharged and all the rest of it – immediately left that spot on which it was standing.

And he went around the track and he got her stopped at the pit. He was shaking so that his palms were dancing up and down off the steering wheel, see – actually dancing. He wasn't putting it on at all. His knees were going, and so forth. He couldn't control himself. He'd lost control of himself. Obviously he couldn't control a racing car, so naturally he'd lost control of his body. You see how the sequence of logic would go there.

All right. So he tried to get out of the car, and I said, "You're not finished yet. Take it around again. Only this time let's take it around in second gear."

Well, so he went bucking and jumping around the track in second gear and came back to the pit. He wasn't shaking as badly. "Now," I says, "take her around in third gear" – four gears on those cars. And he did. And he came back and he thought maybe he might be able to take it around again. I finally got him to take it around the track at about fifty. And for a



very, very tight-turning track, to somebody who's used to driving on a highway, or something like that, that's quite fast.

He came back, and he was no longer shaking. A very funny thing. I noticed the guy after that, and a certain speech impediment he had was gone. This individual had been around objects for years... See, he'd been around racing cars for years. They were just something that nobody in his right mind would ever drive. He oiled them up and, you know, he sold gasoline to them, and so forth. He was a contract salesman, was what he was – for the track.

And he changed to a very marked degree. Why? Not because he had entered a further field of complexity, you see. That isn't what changed him. It was the fact that he had been up against a complexity he couldn't control and had become able to control that complexity. You see? And so no longer was he being confronted continually by something which was out of control, as far as he was concerned.

Evidently, every time he watched a race, he watched a bunch of vehicles which were totally out of control. But more particularly, he knew he couldn't control them. When he learned better, by actual experience, he regained his confidence.

Now, a racing car is a pretty complicated affair. Actually, when you look over at its dash, you'll see that it runs on a tachometer, you will notice that its oil-pressure gauge is very prominent and you will notice that you can put air into its gas tank with a pump. And it does not look like the average car, nor does it handle like the average car, nor is it supposed to be as comfortable as the average car. You know, there's a big difference here – so that the guy could actually go on driving automobiles, well knowing there was a special kind of automobile that he couldn't touch. And it made him nervous about his driving of an automobile. "There's a breed of this article which I am in constant contact with which is uncontrollable by me." And being out at the track very often, of course, he *knew* they were uncontrollable, and so he himself had kind of sloughed off and become controllable.

Now, you in life constantly are up against the idea of learning something more complex. See, you feel that you should learn something much more complex than what you are doing. If this is not a familiar, useful item, it's simply a contest of wits, and to hell with it – you know, it isn't very important. If it's something you mean to do and something like that, that you'll be up against and so forth, it doesn't matter how complex it is. Learn how to do it. Learn how to control it and put it under control.

But in the general run of life – in the general run of life – going off and studying very complex things and leaving behind you simple things you do not know how to handle, presents you with an impossible future. Supposing you knew every note of Brahms all the way through, and couldn't play or read the music of Stephen Foster.

Well, you see that a guy who was into that kind of a situation would be an interesting character, wouldn't he? I can also tell you he wouldn't be able to play Brahms worth a nickel. Naturally, because Brahms is full of simple melodies which are complicated and wound up with other simple melodies.

All right. Supposing that impossible situation, you see, had happened. The fellow never could play "Home, Sweet Home" or "Old Dog Tray," you know, on a trumpet, and yet he could play this terrifically complicated, symphony-orchestra parts of Wagner or something.

I should think it would just be the noise which swallowed up the number of errors which he'd make, or the general confusion of the music, which would make it possible for him to get away with such a thing as this. But you see this as an impossible situation.

Well, it's no less impossible for you to go on through life studying physics and chemistry and not know anything about yourself. If you can't remember and forget things at

will, I can assure you that you have no business fooling around with a bunch of complicated factors.

Now, can you remember and forget where you put your hat at will? – you see, just *bing*, no difficulty.

Well, how about going on down the track, then, and getting very interested in the lost Jewels of Lothair, which secret is buried in the inscriptions written in Tukamonga, which you have to study thirdhand as translated from Sanskrit. And you are going to wind up in the soup. Not only are you not going to find the lost jewels, you are going to lose your sanity in the bargain. You missed a step on the track there. Isn't that right? Wouldn't that be the case?

Well now, an individual, in common two-way communication with the physical universe and his fellows, who cannot arouse amusement, sadness and so forth at will in his fellows, certainly hasn't much business going on to much more complicated material, has he? For instance, if just in common two-way communication he didn't make people feel rather happy or sad or some other way, you know, commonly – if he didn't change people's attitudes rather at will – what business do you suppose he'd have writing stories? See, that's complicated. That's Brahms. You know, you've got to be able to run their emotions all over a Tone Scale.

And that is why there are no writers alive today who are writing. That is an awfully wide statement. You can point out to me immediately that there are many writers. There are many people putting words down on pieces of paper, and there are many people printing those words. But when was the last time you picked up a story and felt the top of your head lifting, and you felt the tears start from your eyes, and so forth, at the plight of the situation, and felt the longing and nostalgia of the lonely places, and the heart-throbs and agony of the heroine and hero – how long has it been since you read a story like that, huh?

You think it's just because you're getting old? No, it isn't because you're getting old. It's because guys can't write. Simple. The world of writers go on a parasitic basis on people who could write. We look back on down the track and we find out that individuals who looked at their immediate environment and could do things about it, in their immediate environment, and who also wrote, have furnished enough material and plots to last the next hundred years of hacks very beautifully. When I say hacks, that's a very unkind word. Many of these boys are quite able... hacks.

I was looking over this field the other day, and I said, "It's just too bad. It's just tough. They just about drained it dry, back down the track – just about. Somebody's going to have to find a lost city and dig up some books. Or into the environment will have to walk somebody who can observe the environment and write about it." One of these things, you know?

I mean either somebody is going to have to observe the environment and write about it... Well now, that isn't enough. Oh, I don't know, there's several characters that do this. They observe the environment and they write about it. But that isn't enough. You have to, at the same time, have the ability to change the emotional tone and responses of the people around you.

You take some fellow that's got glasses four inches thick, and he's hobbling on down the street, and he's not looking at any human being, he never makes anybody laugh or cry. A little kid comes along, and it never occurs to him to make this kid happier or sadder, or it never occurs to him to actually go into communication with this kid just because the kid is there. And this guy is going to go home, and he is going to write himself a book. Ha! And that's modern literature: Books that are written by people who couldn't make a kid laugh or cry or be more alert or converse.

Now then, the whole business of life is the contest of an individual living around people and being in communication with these people, and in the physical universe and being in communication with these universes.

You could ask of any preclear, "Where did he miss the simple step?" Any preclear that's failing has missed a simple step someplace. He's way over here in complexity, like being on a desert island surrounded by the most complex, unchartable reefs in the world. He'll never get rescued, he feels.

Well, how did he get over there? He missed a bridge. He missed a simplicity. And the first simplicity he missed was a two-way communication with his fellows and with existence. That's the first simplicity he missed. The next simplicity he missed was unable to forget and remember at will. He missed being able to do that. See, he got into a jam where something obsessively got remembered, you know, and he couldn't suppress it, and he couldn't do anything about it, he couldn't handle it.

It became so horrible that he started knocking out his memory – you know, obsessive memory. Or he started obsessively forgetting everything and he couldn't get it back. Or he was surrounded with people who had their minds made up in that direction when doggone well, in order for him to go on living, they had to be made up in this other direction. His parents, for instance: They say, "Stop, Johnny. Sit down. Be quiet. Be still. You poor fellow, you're sick. To hell with you, you're well." And he gets caught in this one and he can't determine anything about their course of existence, you see? That in itself demonstrates to him that he can't handle this "forget and remember."

So we've got two-way Straightwire. See? And we've got the direct communication with his own past: being able to forget and remember at will.

Now, the next one up along the line: When he slipped badly on those actually, he's slipping on other things in a more complicated fashion – he is also slipping on being able to look at exact and precise spots in his immediate environment. And that's 8-C, isn't it?

Well, if he's unable to do that, believe me, he can't duplicate. He couldn't take two pieces of the environment, one after the other, back and forth, as a process of living or anything else. He goes from home to the office, and he goes from the office to the home, and he goes from the home to the office, and he goes from the office to the home, and all of a sudden his marriage is on the rocks. All of a sudden he's blowing his stack about it. He can't handle life. It's driving him nuts. He can't handle his work. He's nervously upset. Everything is happening to him. And it's all going to pot, but he can't seem to get a moment to sit there. And he just doesn't have enough time to do anything thoroughly, and *boom!* See?

What's the difference here? He's just doing this complicated step, and it's just more complications than he could possibly take. He can't make that shift.

So, we go on up the line and we find him out in ... When a person is unable to duplicate, spot spots in the immediate environment on the walls and so forth, cannot forget and remember at will, and can't go into two-way communication with his fellows we would say he is a lost soul or a professor – one or the other.

But you could look at your life or any preclear's life, and you could see the period staring you right in the face where you failed on one of these steps and therefore went over into a more complicated step. Life got much more complicated. You deserted a simplicity to go into a complexity. Well, for God sakes, don't do it in auditing. Just because you skipped these simplicities in life, let's not go over into complexities in auditing. Don't skip the simplicities.

The auditor who did the auditing the other day on this lady, of course, had somebody

there who was not in a two-way communication, and didn't even have a grip on the fact that this person was not in two-way communication. He was trying to do this many processes on the preclear, you see, instead of this simple simplicity: "We want somebody here who can talk and communicate with people in the environment at will, and walk in the sun in general." And that's all we want in a preclear. He missed that. Well, don't you ever miss it. You can spot right along when a person did this, how he did it, how he went over into much more complex things.

MEST, by the way, could get back very easily into static – greatest of ease, get back into static – simply by finding the bridge by which it walked into being MEST, couldn't it? Well, that bridge is a series of simplicities and a gradient scale. It's there in that wall, this moment, because everybody has forgotten the point of origin of the electrons, the protons, when and where they were created. If you can spot the when and where of creation, of anything, everything will either disappear or stay as long as you say it's going to stay, and no longer.

I want you to try this process out, just on a two-way communication basis, and you'll find out that many people are communicating with masses. They've even gone below communicating with words. They're communicating with masses.

Okay.

# APPLICATION OF AXIOMS TO AUDITING

*A lecture given on  
9 November 1954*

Now, you may think I have something to talk to you about today, but this does not happen to be the case. Actually, anything I have to tell you today is completely idle chatter. Actually, there's no real reason why we should have a tape on this – but we will have one – because nothing I am saying is of any importance at all. However, I'm supposed to give a lecture between 2:00 and 3:00, and so I will stand here, give you a lecture of some sort or another.

The application of the Axioms to auditing is all I'm going to talk to you about. As you know, we have fifty Axioms in Scientology. You should know them all by heart, one to fifty. Jack said he'd much rather have people putting Axioms into effect than to have them just memorized. I am a little bit at variance with that policy. I believe that a person, in order to put them into effect, would have to have them memorized. I discover this is the case in physics, and have had the experience of having many, many advanced students in engineering school – seniors, postgrads – stumbling around with some cockeyed problem like the steam transference of something or other in a locomotive. And I've asked the guy rather sharply, "What is the conversion formula for BTU – mechanical energy of foot – pounds?"

"Well, I have a book. I can always look it up."

Well, that happens to be one of the key things that underlies all conversions of energy, from mechanical energy, over. It takes so many units of mechanical energy to make so many units of heat energy, and so many units of heat energy to make so many units of mechanical energy. And the only difference between them is, is the loss of efficiency in between the two, and that is a factor.

Now, if that engineer had had his nose pushed into the book, and rubbed into the book good and hard in his freshman year or his second year of high school – is when he should have learned it – he would never have been fogging over his drawing board wondering what you did there. In the first place, any science breaks into very essential elements, and these essential elements have been isolated by experience as the common denominators of the experience to be encountered by and with that science.

The science which you are studying right now is the experience to be encountered by and with life in its action upon any universe. That's in Scientology. That's the broad scope of Scientology: It's the experience to be encountered by any life in any universe. And those are the fifty Axioms. They're quite important Axioms, and you should go over them very carefully.

Now, how about the fellow who has a communication lag when he touches the wall? Does this reduce to an Axiom?

There are four conditions of existence. I can tell you, anybody that's encountering a

communication lag is doing alter-isness. There's an altering machine going on someplace because the communication was, "How are you?" or "How many chairs are in this room?" And *hrmn, hrmn*, he altered the question this way and he altered it that way, and if he's real bad off, what'll he do? He'll give you the answer to a different question, won't he? And he could say, "All the chairs in this room are green." *Hmmmm*, there's a mechanical alteration going in, isn't there? A mechanical alteration. Or he may go over into the condition of not-isness, and simply remain silent and give you no answer. He completely obliterated your question by saying it didn't exist. You follow me?

Communication lags, then, are totally made up of alter-isness and not-isness. And these two conditions of existence cover anything even vaguely resembling a communication lag. Anytime somebody is experiencing a bad communication lag he's trying to say that the communication didn't exist, he's trying to press it out of existence – which is, of course, an alter-isness or he is simply trying to alter the communication in some fashion.

If you'll examine the Chart of Human Evaluation, you will discover that people at certain positions on the Tone Scale reverse the communication or they avoid the communication, but there is some type of perversion going on with the communication line. Well, let's interpret *perversion* (as stated in 1950) – let's just take that word and call it *alter-isness*. He isn't accepting the communication as it is. If he accepted the communication as it was, it couldn't possibly bother him because it would have no *persistence*.

What is this fellow that you can walk up to and you can say, "The whole family thinks you're a bum. Everybody I know thinks you're a bum," and he goes away feeling like a bum? How come this could impress him? There's only one way it could at all come into his mind and make him worry. That would be by persisting after it was stated. Right? Hm?

So, your communication to him might be an invitation to alter. But his receipt of the communication is not a receipt, but an alteration of the incoming communication. He tries to hear it that there's at least some people that don't think he's a bum, you see. He tries to hear it, "He is saying this because he is mad at me." You understand that. He's giving another intention or he's doing something with the communication, and he doesn't simply receive it as a set of words. He tries to alter the communication. And his reply will probably be an alteration reply. He'll say this isn't true. He tries to alter the statement. Therefore, the statement persists. If the statement persists, it has been altered.

If there is any survival going on at all anywhere in this universe at this time, if this universe is surviving at this time, then we would know, exactly and completely, that this universe was undergoing the two conditions of alteration which are represented in isness and not-isness.

Both isness and not-isness are alike conditions of alteration, aren't they? They express an effort to alter. You follow me?

There can be no persistence or survival, as such, when we think of a form, unless there is some kind of an effort to alter it. Time itself is simply a parade of alterations. It's the alteration of WHEN: snap my fingers here. Now I snap my finger again. Now I snap my fingers again. We have three "whens", don't we? Your memory spans these things and says three finger snaps occurred. Now, if you're trying to alter the position, even vaguely, of any one of those finger snaps, you can make it occur again with no trouble.

Now. I'll give you the idea: Get the first finger snap that I snapped now, and say that I really didn't snap my fingers, I snapped my toes.

Now say there weren't three, there were five. What happened as you did that? Did you get the finger snaps?

Now just say there were three finger snaps – short time ago, one after the other.

Worry, anxiety and everything else is totally composited out of an alteration. Nobody ever worried for a moment about the facts. They only could worry if they were trying to alter the facts. And that's the first lesson you will learn out of auditing. You're Advanced Clinical Course people, and therefore we won't expect you to be puzzled even vaguely why somebody's chronic somatic is persisting. And using this principle, we will not even ask you to inquire for a moment why you mustn't try to alter that somatic.

What'll happen if you try to alter that somatic? What'll it do? The least it'll do is persist. Right? Now, of course you can beat it to pieces one way or the other. Just because you alter the position of that chair or alter the position of a cog in a motor is no reason everything becomes unworkable.

Now, you can alter the position of a cog in a motor to destroy it or you can alter the position of a chair and make somebody fall over it and injure the chair. You can do these things, because what alteration you're performing is so junior to the tremendous alteration which is going on amongst atoms and molecules, that it becomes very overlooked. It is very minor. You are simply shifting a form, aren't you? So you could add to or subtract from the persistence of a form with fair ease, couldn't you? You could add to or subtract from the persistence of a form without upsetting the universe.

But what are these forms? These forms are already undergoing such terrific, rapid alteration, that what you do to them does not touch or hurt or detract from or add to the basic atomic and molecular structure of the form. And even though you burst that motor to pieces with a sledgehammer, you would not have altered the atomic structure of the actual elements of which the motor was composed. This right?

So therefore, changing a form is something you can get away with. You can change a form any way you want to. But where it comes to eradicating a mass of energy, there is a specific method by which it would have to be done: You'd have to as-is it – which means you'd have to make a perfect duplicate of it in its point of origin, with its mass, in the original space it occupied. And you'd get a vanishment of that form, but that's as-issness. Now, here's something very tricky. We have learned something that life has never learned before.

We can actually alter something by as-ising it. All you have to do is do it twice. Make a perfect duplicate of it where it is, and then make a perfect duplicate of making a perfect duplicate of it. There is, however, some tiny, tiny residue which will remain. You can see that. There's... You know, you've still got the incident of making a perfect duplicate of what you perfectly duplicated, see. And you can go on this way, cutting it down. Like going halfway to Chicago: you never get to Chicago. And you walk halfway to Chicago and then walk half of the remaining distance, then walk half of the remaining distance, and you'd never get to the Loop. You'd probably go loopy.

But we can do this weird thing. We can alter, actually, with impunity by as-ising. You follow me? You know, here we have a great big mass sitting in the middle of the floor. We merely discover the origin points of each atom and molecule in that mass and the mass isn't there anymore. Then if we as-is doing it, why, even having done it, as a mass action, would be gone.

All right. That's a peculiar, peculiar thing – that we are doing something that life hasn't ever done. See, this is something new. It really is something new. It's something new to life. Because I don't know of it's doing this consciously anywhere down the track. It's a piece of know-how which is superior to the thetan.

Now, in view of the fact that a thetan, to get something to make a perfect duplicate of him, of course has to look at a piece of complete nothingness. A somethingness is always

liable to be an insult or an accusation to a thetan. It is a somethingness. But a thetan is something which can conceive both something and nothing. So it is no great liability that a thetan sees objects or spaces. So what? So he sees objects and spaces. He can duplicate those, too. When he loses his ability to duplicate objects, however; when he loses ability to duplicate spaces; and particularly if he's lost his ability to make perfect duplicates; then every object he sees is an insult. It's a nonduplication of him as far as he's concerned. It's completely insulting. That's something that is in his road. That's something that is an assault. See? He's a nothingness and this thing is still there.

Actually, the only crime you ever pulled on anybody was simply being there. Somebody got very accusative of you; you only really pulled one crime: being there. You'll notice all police work, by the way, is built down on this in a very, very refined basis. If the criminal isn't there at the scene of the crime or he can prove he is elsewhere, why, of course this solves the whole thing. So the crime obviously is being there.

Your parents, when they hammered you and said, "Why don't you stop moving?" and "Johnny, why don't you sit still?" and all of that sort of thing, they were basically objecting to only one thing – your being there. Because they had lost their ability to make perfect duplicates and they knew they couldn't make you vanish. See, so therefore your continued existence was something of an insult to their ability as a thetan.

Well, this is an oddity – that we can get away with auditing at all. Now, let me tell you the auditing we can't get away with: the auditing which alters. We can't get away with that. *That* we cannot get away with. If the alteration is in the form of space and energy; if we try to alter by reason of auditing, space and energy, we can't get away with it.

There's one thing you can change with impunity: a thetan's ideas. This you can change with impunity. Now, his ideas are not composed of mass. It's not composed of space; not composed of energy.

Alter-issness, then, is solely devoted to space, energy and mechanics in general – devoted to form, to energy, flows, masses, particles, spaces, combinations thereof, see? So that's all alter-issness would apply to – so that the basic therapy is to get somebody to change his mind. And if somebody can change his mind, then he can change everything else.

If you could change your mind at will, you would be able to change everything else. The reason you can't change your mind at will is when you start to change your mind, you change an energy form. When you change the energy form, you're dead. See, it'll start persisting.

Why don't you process in the direction toward processing a chronic somatic, huh? Why not? All it'll do is hang your preclear up on the track eventually.

Now, in the old days, we started auditing out engrams. We were successful as long as... You see, the individual could have any intention he wanted to for his handling of the energy. This would not really affect the energy at all. He could have the intention of changing the energy, but this does not affect the energy. The only thing that affects the energy is being altered. The only thing that affects the space is being altered. All you have to do is alter the space a couple of times and it'll start doing weird things. You know? It'll start persisting in the altered form, or it'll persist in the basic form that you were trying to alter. And the more you try to alter it, the more doggedly it'll hang on to its former form. All kinds of oddities, you know, will ensue by reason of, you want the thing to exist or not to exist. And you're trying to fix it up so it'll proceed on down the track.

Actually, it's perfectly all right for us, you see, to fix up a car so it'll last five or six years. See, that's perfectly all right. But how much time is that in terms of eternity? See, I mean it's time – finite time. We've actually cut ourselves back on lifespan trying to find a



lifespan that is short enough so as to permit our alteration to appear permanent. See? I mean, so we don't have to run into this factor. We alter this automobile to persist and we alter it to persist and we alter it to persist, and crash. And then it goes to pieces.

Well, we say, "Well, we kept it in good repair, and we did this with it and we did that with it, and we kept it in good repair. And we ran it for a long time and ran out the whole life of the car." It lasted for five years. What actually is the cause of its demise? It's being run; that's the cause of its demise.

There's another oddity enters in here: the misuse of a tool or a form. The very funny thing about tools, forms, weapons: You use any of them for purposes for which they were not designed and they go to pieces in an awful hurry. A crude example would be to take a beautiful, double-bitted ax with a perfect Swedish-steel blade designed to cut down big trees, and we start digging in a gravel pit with it. You can see, then, there's the misuse of a tool. The odd part of it is, it'll even go to pieces if you start using it merely to cut kindling or something like that. You know, it's being swept away from its purpose and intention.

Well, as something can survive along its purpose and intention, you will see it surviving rather evenly, you know. But it's when you alter its basic purpose and intention that it really starts getting into trouble.

Well, this is true of a man. He has certain goals. You understand, he doesn't escape this law of alter-ness just because he's pursuing this goal to alter things in one fashion or another. But as long as he goes along with that basic plan, he's all right. See, that's fine. Nothing wrong with this. He goes along with this basic plan, and he succeeds. He lives to threescore and ten, and at the end of that time, why, he's convinced all the stamp collectors in the world that they should keep their stamps in blue books, not red books. Or he's done some big goal. And something like this has happened, you see. But remember, he did kick the bucket at seventy. He did die at seventy.

Metchnikoff is an interesting example of that. Metchnikoff, the famous Russian scientist – to whom this society, by the way, is quite indebted. He discovered that compound calomel will absolutely prevent syphilis. Compound calomel rubbed on an open, exposed wound into which spirochetes have been introduced – live, swarming spirochetes – compound calomel is put on it within twenty-four hours afterwards and, *bang!* no syphilis, you see. And this was a terrific little jump in the field of medicine, so forth.

Well, you probably don't know some of the other things this man did. He did a lot of other things, but one of the interesting things that he did was to discover (he said) that certain ingredients in milk – sour milk – would prolong life. So he researched this madly in all directions and he had his whole basement completely full of this derivative of sour milk, and he and a friend of his were taking it every morning for breakfast and going to bed on it every night – his whole cellar full of this stuff and he was running around selling everybody on this idea. And how old is he when he died? He was seventy. Sure did prolong life. See, he could get away with it on a minor scale like this.

But his basic intent all through life was simply research and investigation to the betterment of mankind, and nobody ever discouraged him from this idea. Now, what would have happened to this boy – in spite of some of the things he did or didn't do – what would have happened to him if at the age of forty-six he had run into somebody who convinced him that he should not interest or better mankind in any way? Or that he should turn from the field of medical research and go into the field of geology? What would have happened with this boy? His basic intent would have been very badly altered, wouldn't it? He would have kicked the bucket a long time before seventy. In other words, his goals get shot.

All right, this young man, he's going to be a tap dancer – at sixteen, seventeen, eighteen,

he's going to be a tap dancer, and so on. He becomes a tap dancer by a little bit of study, and then he's convinced that the thing for him really to be is a college professor. So he goes to the university and he fools around and so on. His basic intentions, which he himself delineated – without erasing or wiping out the original intention – the intention itself is altered and the final course of existence of an altered intention is to have intentions go on altering. You follow me?

They go on altering, so that he gets this goal of a tap dancer, then a college professor. He won't stick with being a college professor. He'll become something else and he'll become something else. And you'll see these new intentions, and they go kind of by the inverse square. He'll get them more and more rapidly until eventually you will see him – every morning he'll have a new idea of what he's going to do with life or a new intention with life. You'll see people who have been through many lives in the past and have had this sort of thing happen to them in past lives – all of a sudden in this life you will meet them at the age of fifteen, or something like that, and they are doing this continually. They have no intention for life. They're simply altering their intention continually.

All this month they just study to be a good embroiderer. You know, they're going to be terrific at embroidery, and without ever making that goal at all they flop over, and the next thing you know, they're going to be a swimming coach. What's this got to do with embroidery? Nothing whatsoever. And they're going to be this swimming coach for twenty-nine days, and that's fine. At the end of this twenty-nine days they've decided the best thing in the world that they could possibly be would be a professional photographer. So for twenty-eight days they're very enthusiastic on being a professional photographer, but at the end of this time – their father having bought them lots of equipment or something like this – they suddenly decide that the very best thing they could possibly do would be to go west and become a cattle rancher. They don't get any further than reading two books on the subject of how to become a cattle rancher, and they're off to something else. What's happening to this person? Swerved off the basic intentional line. Their lives shorten; they become very, very upset.

Now, people who have failures for parents – parents who have failed in many fields – of course are doing something quite interesting: They're doing what their parents do. It is safe to do what your parents do. If your parents fail, it's safe to fail, of course. And so the felony is compounded all the way along the line. They're not only failing on their own intentional shifts – their own alterations of intention – their parental alterations of intention are being dramatized at the same time; an individual finally gets into a complete apathy. He doesn't know which way he's going or what he wants to become, or anything else.

There's many a person who has studied auditing who has gone out and maybe never even gotten a single case to audit. He's finished all up with auditing, see. And he goes out and within two or three months of having gotten out of school, why, you will find this fellow terribly interested in some other activity. And this would happen, not necessarily as a result of processing, but just because this person really never got started on a career as an auditor, you see. He got some training and didn't quite get there at all. We make that almost impossible today. Somebody comes in, we'll straighten out his intentional line for him. That's a nasty thing to do, isn't it?

That doesn't mean he's going to go on with auditing, necessarily. But we do straighten out this intentional factor. How do we straighten it out? Opening Procedure of 8-C will straighten it out, won't it? Why? He just stops worrying, that's all, and takes a look at the environment.

There's one about electing cause which is a fascinating one, a gorgeous one – electing

cause. Cause, cause, cause, cause, cause, and the next thing you know his worry machines start turning on and off. There's all kinds of processes that do this.

What is this process of electing cause, however? You might have the *intention*, you see, of making a change take place. But if you have the intention of making a change take place and then change it with as-isness, you're safe. See, you're perfectly safe – nothing to it. This is a breeze.

That's a nasty little trick, isn't it? That's a new trick. You should know that you know that trick. You can actually alter with impunity. You can alter anything with impunity – as long as you alter it by as-ising it. If you simply do want something to continue to survive, however, just go out willy-nilly and alter it. Or if you want it to go over on the destruction side of the curve or something, just alter it; just start changing it around, you see – not as-ising anything, not looking for the basic error.

I want to call your attention to a very wonderful essay on the subject written by John Masefield, commenting upon *Hamlet*. You would hardly think John Masefield, a sailor, would be very sentient in the field of commentary on Shakespearian plays and tragedies. However, he is probably the only good one I have ever read. Christopher Morley is not bad, but he's nothing compared to this boy Masefield. This Masefield is absolutely fantastic when he gets into the field of Shakespeare. He knows Shakespeare inside out probably because he never studied it.

And we find Masefield, poet laureate of England (I think he's still alive, isn't he? He ought to be), writing this essay of commentary and description on *Hamlet*, actually talking very closely to what we are talking about. He's talking about it in a very poetical way. He traces back all dramatic situations to an initial departure or error. There is an initial error on the thing. And tracing it, something starts to go wrong. And instead of putting this wrongness right, we simply start compounding the wrongness and trying to change it back onto its track again and it won't work.

It never goes back on track. It just gets further and further and further and further from truth, until finally we find Hamlet lying in the midst of a bunch of dead men with a lot of steel in his gullet. This is a departure from a basic and original error, whatever that basic error was.

So he says that Shakespeare's plays and plotting, and so forth, is to find an introduced... He introduces this error, you see – a mistake somebody makes. Somebody makes some kind of a slight mistake in some way or other, and then this mistake, in trying to be rectified and changed again, will magnify and magnify and magnify. And he says, more or less, that that is Shakespearian plotting.

Well, that's not just Shakespearian plotting, that's life plotting. A little thing happens, you know. You'll go out and you'll see you got a bolt off of your wheel. And you don't pay any attention to it – nothing. Doesn't amount to anything. You don't put the bolt back. You say, "Well, one bolt. It'll still run on the remaining four." You overlook the fact they might have been loose, or that there's some reason why that bolt came off of there; there isn't anything here connected with it. And you're going down the highway out here at ninety miles an hour, and all of a sudden your wheel comes off.

Now, that's a short thing, you see; because one bolt is gone, the rest of them start to work. It's weakened just that much, you see. And this, working wrong, you see, begins to strip. And the next thing you know, the whole car goes.

Well, this makes people rather spooky. They get bird-dogged on this, and they go around looking for things that are wrong all the time, you know, in hopes they will find that initial error before they get wiped out. Actually, it is not that important.

But where life is concerned, an initial error enters in and then somebody tries to alter, you see, to push it back on the track. See, they... You put the wrong bolt on, or you decide you'd better change the whole wheel and you put on a different-sized wheel, or you start compounding this. And then more and more things go wrong from the central thing, simply because you didn't remedy the first thing.

Well, if you were to as-is the condition of a missing bolt – you say, "It isn't a lot of hidden menaces here. It's just a missing nut on that ... and bolt on that hub"; and if you were to simply as-is that condition, you would just see it as a missing nut. Now, that might or might not mean that it should be replaced, see. That might or might not mean it should be replaced, but certainly the condition had better be remedied and put in its original condition if you're going to return the situation to normal. See, there is an error in the situation.

Now if you totally as-ised the wheel, what would happen? It would disappear, wouldn't it? Well, that's not optimum at all – running a car on three wheels. But then you should have as-ised the whole car. Well, all right, we'll as-is the whole car and there won't be any car there at all. That leaves us walking with legs. What are you doing using legs to walk? Let's as-is the body. The next thing you know, you would be as-ising earth and this system and so forth, and you sure would be back to the initial error, wouldn't you? It would lead you right straight on back to the initial error.

And if there's any error involved at all, your initial error would have been in making a piece of space. That's the initial error; there is no earlier error. But of course, you made the space, and because time was going to be set by the particle, for all intents and purposes you actually made a piece of energy or a particle at the same time you made the space.

You've got to have a couple of particles to move around in relationship to each other in a piece of space before you have *then* and *now* and *future*, you see; you've got to have this action of a couple of particles before you've got any time. So it would have appeared to be a simultaneous action. And that's the last thing you would find yourself as-ising, would be this piece of space. Where would *you* be? Well, you'd be in the position of somebody that could do it all over again. That's where you would be.

A departure from a static, of course, is an error, if you want to look at errors. But that doesn't mean it might not be fun. If you want to have adventure on an expedition, why, lose all your water or something. You'll have quite a lot of adventure. All fun starts with an error. So does all action and so does all tragedy. And error, as far as a thetan is concerned, is a somethingness – the existence of a somethingness.

Let's say this thetan makes this piece of space and he makes these pieces of energy, you know, and then he says, "What are those pieces of energy doing here?" see, and throws them away. And then some more energy is there, and he throws that away, and some more is there, and he throws that away. He gets hectic. This piece of energy keeps appearing and he keeps throwing it away. What'll happen eventually? Because he threw it away and moved it in the space from the point where it was created, it becomes permanent tenant. Doesn't it? Real permanent.

So your boy, who is having difficulty in the case, starts running Straightwire. You want a *real* incident; you want *one* incident. And of course these incidents will just ping out and straighten up, and his case will start straightening up like mad. You're simply demonstrating to him just one thing: You can spot the place and location of origin of the particular energy mass about which you are worried. Well, the particular energy mass about which he is worried, if he's in an anxiety state, is *any* energy mass or *any* form or *any* space. That's what he's worried about.

You want to know why these people get into an anxiety state? It's all very well for

Sigmund Freud to come along and say it was because their sister did something sexual to them when they were two years old. But I'm afraid that sisters have been doing this for an awful long time without driving the whole race batty. It's all right for Freud to look for this single button in finite terms on the second dynamic. I mean, he's perfectly at liberty to walk around the universe. Nobody's holding him down in the field of logic. And whether it's workable or not is something else.

You've simply demonstrated to this individual – if he did remember this incident – that he could locate things which had happened. In other words, you've told him – you've given him sort of a little promise – "Look, you can as-is these things," Straightwire, see? "You can remember where they occurred." Memory is only important if you want to knock out the whole universe and get rid of all this thereness. It's very important then, isn't it? – memory. You have to remember where all the particles and incidents happened so that you could as-is them.

All right. Let's go a little bit closer back, in view of I'm not talking to you about *very* much today. Let's look a little more intimate at the field of auditing, and let's discover that everybody who has a communication lag is doing as much alteration of condition as he has communication lag. Just discover this as a little law – quite a workable law. He's doing as much alteration as he is having difficulty with his communication lag.

Well, I got ahold of an auditor that had a lot of trouble with eyesight; had an awful lot of trouble with these glasses, and he'd taken them off and put them on, worried them, and changed the prescription and so forth. And one day, that person was sitting in a cafe, and I said, "Take a look at the door latch."

And the person said, "Yes, I see it," turning his head away.

And I said, "No." I said, "Let's take a look at the door latch. Now, just look at it steadily."

"Oh," he said, "that's very easy, you know-I mean, very easy to look at it steadily."

And I said, "Now, look. *Look* at the door latch."

"Oh, yeah. I can see what you are talking about," yap, yap.

I said, "Did you hear anything about or read anything about alter-*isness*?"

"Oh, yes, yes, yes. Of course, of course, of course."

"Well now, is there any effort on your part at all to alter that door latch as you're looking at it?"

"*Hmmm umm*, well, *umm*, no. No, I don't think so." "You look at that door latch."

"Ohhhhhhhh," he said, "I see what you mean! Yeah! Yeah, there's *effort* – effort connected with the door latch. I'm trying to do something with the door latch. As I'm looking at it I'm trying to change it in position or make it open or make it close or do something with it. I'm not content – I see exactly what you mean – I am not content to sit here and look at a door latch right where it is, being no more than a door latch!"

I said, "Well, let's try this out." (It's very revelatory. This case was not in bad condition.) And he looks at the lane and he looks at the chandelier and he looks at the booth and looks at people, and he found out he absolutely could not look at a person without obsessively trying to change his looks, appearance or clothes. And he just sort of stepped back of all of this effort and alteration, you see, and sort of watched himself doing it. And he stepped back a little bit further and he was out of his head. First time he'd ever exteriorized.

What was keeping him in his head? Only one thing: the persistence of the condition, because he was trying to alter it by getting out of his head. Now, let's get that. Why was he in his head? He was in his head because he was trying to alter the conditions of being in his head – not because he was trying to get out. No, that is not the statement. He was in his head

because he was trying to alter the condition of being in his head. And he never once had accepted even vaguely the idea that he was really in his head. His whole idea was to fight around somehow or another so that he could get back out of his head.

Compulsive, obsessive alteration is taking place any time you have a persistent condition. Consistent, continual, obsessive alteration is taking place every time you have a persistence of condition. That means that chair couldn't sit there as rigidly as it's sitting there unless it were persistently, continuously, obsessively altering its condition – or something was altering its condition.

Yes, something is altering its condition. An electron orbit, for instance, is obsessively continuing. It's altering its position all the time – barn, barn, barn, ham, bam, bam, bam. It is the motion of the electron alone which causes it to persist. See? There's nothing relaxed about an electron – nothing.

That, chair is being hit by all kinds of various waves, rays. And in addition to that, it has eight motions just incident to the effect of being right here on earth – eight separate motions just because it's part of earth, going in eight different directions, all at the same time.

Give you an example: earth is turning around its orbit, isn't it? That's one. That's your day and night – you know, it turns around its orbit twenty-four hours. That's one. Now, it's shifting in position with relationship to the sun, isn't it, on a yearly basis. Now, do you know that its orbit is doing a slight tip at the same time it is doing this? Completely incidental of anything else, its orbit does a rock, it does a slight tip up and down. It is not always in the exact plane as it goes around the sun. There is something else acting upon it: the motion of the solar system itself in relationship to the rest of this galaxy. There is another one: there is a precession on the part of earth which is evidently, probably, a twenty-four- to twenty-five-thousand year period which runs its North Pole from Vega up to Polaris, to Vega to Polaris, to Vega to Polaris. Just now we very happily have Polaris as a North Star. Twelve and-a-half-thousand years from now, I think it is, we will have Vega as our North Star. What happens six thousand years from now? There won't be any North Star. Now, this is speculative on the part of astronomy. I have never watched this. But look at all these motions. Well, this galaxy has a motion in relationship to the other galaxies.

And that chair is influenced by every single one of those motions. It is being shifted in space continuously. And we wonder how this persists. How could it do otherwise than persist? Look at all these motions taking place. There's the internal motions and the external motions, and so forth. And that chair is going to go on and on and on, unless somebody comes along and puts an attention unit alongside of every electron in the chair and traces back to the point of origin and says, "Perfect duplicate" – at which moment you'll get a shadowy presence of a chair right here, see, and then he'll do it in present time, doing the same thing that he did and, *whooh!* you'd have no chair.

You'd have to put an attention unit alongside of every one of those electrons in that chair, and have the attention unit simply track back to the point of origin of each one of those electrons, and at that point make a perfect duplicate of each electron in the chair, and there'd be no chair there. But as long as these obsessive motions are going to continue, you're going to get, by this alteration, a persistency of that chair. We follow this?

Well, let's start changing the somatics of a preclear. What's going to happen, huh? Well, I'll tell you what happens to a boy who has been in Dianetics and Scientology, and who has been audited in absence of such principles or good auditing. He has had his somatics worked on so thoroughly by so many processes, and everybody validating the somatic and trying to change it so often, that it's practically become concrete.

Where somebody is worse off for having been audited... Nobody asked him what his

basic intention was. His basic intention was simply to alter the thing right where it was. He's practicing alteration. By the way, he would not even have had a goal in which direction he was trying to audit this somatic, see. He's just trying to alter it, that's all – alter it, alter it, alter it. That's the, obsession. Follow me? This person is now worse off. His total intention with regard to a somatic is actually not to knock it out, not to make himself well – none of these things. He simply entered Dianetics and Scientology, way back when, with the intention of altering his physical condition, altering his body condition, doing something on this order. And of course, various engrams and things run on him would alter, alter, alter, alter, alter, alter, alter, and here he is now, and boy, is that in concrete. See, he's just altered it into a terrific persistency.

We understand this case now? Understand a little bit more about alter-iness? Hm? All you've got to do is change, change, change, change, change, change, change, change, change – permanent. See, it'll be permanent then, because what happens is it kind of goes by the square. It's change, change, change, change, change, change – if you are looking at this on an eight-million-year span or eight-billion-year span – change-change-change -change *ssrrsss*, solid. See how that would be done? See, we change, change, change, change, change, change. Now, why is it doing that? Well, it is doing that because it is changing. There's nothing more... nothing plainer there to be recognized in the whole problem. It is changing because it is changing. This is a Q-and-A universe, of course. But it's changing on a shorter time span all the time, so *finally-brrrrrrrrr*.

Did you ever see a stroboscopic light hit an electric fan, and as they come into phase the fan is suddenly standing there completely motionless? Well, you sure better not put your finger through it, because it's going at the same rate of speed it was before, but it's apparently completely stopped. It is motionless. But as you looked at it while it was spinning, you see, it was completely visible. Anything on the other side was completely visible straight through it. You'd have to put a stroboscopic light on it, you see, to go in phase with the turning of the fan blade.

Once in a while you'll see these big ceiling fans. You've got a sixty-cycle electric light bulb burning in the room and you'll suddenly notice that the electric fan looks like it's doing something very peculiar (or a big electric fan on the ceiling) and so forth – the blades sort of have a stop. Well, that's because they've gotten in phase with the sixty cycles, you see. And the phase there makes part of that fan blade permanent. It's apparently solid. It's changing so fast it's apparently solid. But it is in phase with the MEST you are looking through to look at it, so you can see it.

We could get awfully particular about perceptics. You could learn an awful lot about this. And I don't know what you'd do with the information after you learned it but you sure could learn a lot. The main thing I'm trying to teach you is it, that it's there because it's changing.

Persistence, and all other things – continuation, anything like that, survival itself – comes about because of alteration. If forms never altered, if they stayed the same, they'd perish. Life even dramatizes this by building a dinosaur whose form never altered, you see. And there it was and it just got a little bit bigger – it really didn't alter – and all of a sudden we had no dinosaurs at all. Of course, we could go through the mechanics of saying, "Well, they all died off," and lots of reasons why and explanation. But the point is, there was a form which became so set, so unchanged, that it didn't even survive.

Now, you could theoretically get to that level if you audited a preclear with enough alteration. You could say, "Let's change the somatic." Change, change, change, change, change, change, change, change – solid, see? Solid. Absolutely solid. Keep on changing it.

Change, change, change, change; really solid now. And then all of a sudden it wouldn't be there. That's theoretical, highly theoretical – although I have seen something that could easily be explained by that phenomenon. The fellow just gets so darn tense and so tight and so solid, in whatever ridge he seemed to be wrapped up in, that he was simply in concrete – and then all of a sudden have this thing evaporate. But it almost killed the preclear every time I did it, so I didn't research any further along those lines.

All right, how about you going out now and auditing a preclear's chronic somatic? You know he has the intention of changing this chronic somatic. Don't ever bother to ask him what his intention is with regard to this somatic. Don't bother. It's unimportant. Audit straight at the somatic. Validate it good and heavily. Change it. Alter it a little bit. You'll have a permanent preclear on your hands. You're putting his somatic in concrete, aren't you?

All right. A little less backwards here, and let's look at what we might do about it. We might just straightwire him until we got the moment when he was bound and determined he was going to change the condition of his legs. You know, he has a chronic somatic in the leg. And you're liable at that moment to see the leg somatic go up in smoke. He might have gotten the idea from somebody else or had it originally, or something. Do you see that? By the way, that's 1950 Straightwire. You want to know who else had bad legs. Well, he got the idea that he had to change somebody else's legs. So he had the idea of changing legs. He couldn't change their legs, so he started changing his legs. Of course, there went the persistency of his somatic.

You knocked it out. What did you do? You at least as-ised in present time, the existing fact that there was a prior condition. Now, maybe it'll come in again and maybe it won't, who cares. You could actually ask him when he decided to change his legs. This is as close as you could possibly come to validating the somatic. You wouldn't dare come an inch closer to it without giving him a chronic somatic that's really chronic. But you could ask him, "Do you remember a time when you decided to change some legs?" Straightwire, straightwire, straightwire, straightwire, straightwire, straightwire, straightwire – "Yes. Yeah, yeah, I do." At that moment you're liable to see his leg condition go up in smoke – I mean, that condition of leg blow clear. That's punching out a held-down-five.

But is that safe or dangerous? As a matter of fact, it is a little bit dangerous. Because, as an auditor, you don't always know if you're running this as an engram with the guy right on in it or if you really are straightwiring him. If you were sure you were straightwiring him from present time... Straightwire is from present time to the past, preclear in present time remembering the past.

Running an engram is in the past, with the incident in the past. It is trying to as-is the thing – and successfully can do so, except it's a long process. It as-ises a condition at an instant when it occurred. And if you're as-ising the eighty-fifth engram on the chain, you're of course not as-ising the original position, and so it won't erase. This is just as simple as primer stuff. You have to have basic on the chain; you have to have basic-basic on the chain; you have to run it and reduce it, and knock it flat.

The only thing that gets in the road of making a present-lifetime Clear is the fact that the fellow and his body have lived before. The second that I discovered this, validated it, got it on enough E-Meters, got it on cross-checks, called up enough eastern universities, and checked the graduating classes of enough graduating classes in the nineteenth century in the Naval Academy and West Point (both of which keep very long and exhaustive records), and ran down and researched the police files of several major cities, such as Chicago, to discover if I actually *did have* the author of the bank robbery in 1904, and if that really was the solution to the case – as soon as I'd crosschecked this and found out that these individuals



*uniformly* had lived before, and that this was straight dope (I wasn't getting any fantasy; this was the ' straight dope), I recognized completely that to find basic-basic would simply require a great deal more work and care on the part of an auditor than anybody was willing to invest.

So this blew us out of basic-basic. Basic-basic for this lifetime is too easily confused with the same type of incident in a former life. That's all I'm saying to you. So an auditor could get confused. So this isn't sure-fire therapy, see. Of course, if you were real hot on this, it is sure-fire therapy. But, oh boy, you have to be hot. And another thing is you have to be sure you've got him back into present time again. What happens to these boys that walk around and can't find the walls? They're simply out of present time. You can park a guy in an engram and put him in that kind of a condition if you want to, by Dianetics.

All right. Let's look at this thing very practically now, and let's look at this practice of alter-issness, and we find out that you can safely alter any thing without getting a persistence, as long as you as-is the condition. You can safely alter only when you as-is the condition. And you think this might be into the teeth of the Remedy of Havingness, or something like that. Actually, this is another factor. The thetan, actually, is hungry for conditions. This is another factor. But he doesn't like this particular condition, so he tries to alter it, and the next thing you know, we have it permanent. But we can alter it by as-ising.

So, in view of all this, we would say that the best processes were simply processes which had a tendency to blow out the fellow. He's walking around here at the walls, and incidents kind of get in his road, and various things get in his road, and he just kind of glances at them and he is intent on the wall. Actually, what you're doing in this case – what you're doing in the case of 8-C – is stringing a straight communication line between himself and the wall. And the very fact that MEST exists ceases to be dangerous to him, that's all. You're as-ising the dangerousness of the very stuff he is avoiding.

He's stuck on the track and so forth because he's avoided this stuff, and he finds out he doesn't have to avoid it. He can look at it, and you're giving him a lick and a promise on this basis: You say, "Hey, fella, you know you really can see this, and someday you might be able to as-is it. And he begins to realize this. "Oh, well, I could probably take care of this stuff." And so he gets along better. Not a perfect computation along in this line, but it works. That's the main thing. You've got him in present time, you'll pull him out of the past.

All these things are basically considerations. Everything is basically a consideration. It so happens that all energy has this kind of a consideration mapped up in it. And you could get the preclear to get rid of it and then he'd go over and sit down in the chair and he'd get the same consideration again – that altering things makes them persist.

So we'd get a very, very hot, senior process out of many of these things – there is a hot process. Let's say this fellow is still in his body. You can't get him out of his body. He just seems to be stuck. There is a process that would eventually get him out of his body. It's a very simple process. You wouldn't dare run it on a fellow who couldn't obey your commands, because it's a subjective process. He's got a chance to wander. You know, he's got a chance to alter without your view, and so forth. So you'd have to have him up through a lot of 8-C and Opening Procedure by Duplication in order to blow him out of his head. But this one follows just exactly along the rules of alter-issness and, by the way, is a very workable process and is an extremely valuable process.

And this process is, "What about your body can you accept?" You could say, "What part of the environment can you accept?" You might as well say, "What part of the environment can you as-is?" See, "What part of the environment can you accept?" and "What part of the environment can you reject?" Flattening the comm lag on "What part of the environment

can you accept?" Flattening the comm lag on "What part of the environment can you reject?" Flattening the comm lag on "What part of the environment can you accept?" "What part of your body can you accept? What part of your body can you reject? What part of your body can you accept? What part of your body can you reject?"

In other words, you are telling him "Accept it, fella. Let's take a look at the actual condition instead of the condition which you're altering. Let's even take a look at the fact that you're trying to alter things all the time." We don't even care whether he stumbles into this or not, but the next thing you know, you'll have this astonishing thing occur with such a process: the chronic somatic is suddenly acceptable to him, and at that moment it vanishes.

Why? He naturally only tries to alter things which he thinks he himself cannot as-is. And that is the final lesson I'd like to teach you. People only try to alter things which they can't accept as they are. Once they can accept things as they are, they have stopped trying to alter them, and these bad conditions stop having any persistence of any kind whatsoever. You follow me?

Okay.

# DEFINITIONS: AXIOMS

*A lecture given on  
10 November 1954*

I want to talk to you today about precision. I want to talk to you about definition, meaning. That seems a very odd subject for a lecture, doesn't it? But I'd better talk to you about it, for the good reason that man in his confusion today does not recognize this fact.

Now, let's give you a very graphic example. Supposing you had a lot of ribbons laid out here on the floor, and they were in the pattern of a wheel.

Ribbons were laid out, and they were radiating from a center spot. They were all more or less of equal length, and they were graduated so as to approximate the spectrum, you know, in color. In other words, their colors were uniform. You could look at that and you could recognize form, couldn't you, with great ease? Hm?

All right. Now let's take one of these ribbons and disarrange it. What have we done? We have actually not made something less beautiful. Let's get off of that as a classification. We have made something less formful, haven't we?

Now let's disarrange the ribbons so that red is next to blue is next to yellow is next to green, and all of the other off-shades are mixed similarly. Well, that's not quite a form, is it? It's getting into a little confusion here. And now, instead of disarranging one, let's disarrange all of them. Let's have them all go out at odd angles from the hub. We're departing from what? We are departing from form and order.

All right. Now let's take these ribbons one after the other and let's give them a kink in different places, of different depths, making them different lengths. Well, we certainly are getting a lot further from form and order, aren't we? Form is degenerating.

All right. Now let's take all these ribbons and wind them all up in a ball, a tangled mass, and throw them down. We certainly have gone away from order, haven't we? This has become a clutter. It's become a confusion.

All right, let's do worse than this. Let's take what they were sitting on, which was a rug, which had a little dust and dirt in it, and let's pound them around on this rug until they're dirty, too. See, an integral part of the rug has entered into these ribbons now, and it's quite messy by this time.

Now let's take the rug and let's tear it up and wrap it around this ball of ribbons. Now let's cut a hole in the floor. And let's take the planks that we get there and pile them on top of the ribbons. And now let's cave in the roof on these ribbons. And just to add good measure, let's run three cars in a head-on collision into the spot where the ribbons are and then get the ribbons all tangled up in the oil and machinery of the crashed cars.

We have a picture, then, of the standard business organization; we have a picture of government – all kinds of things.

Confusion. Why don't you like confusion? Well, that thing is a confusion to a person which he cannot predict. Therefore, we would have Mr. Jones and Mr. Smith, where Mr. Jones has, let us say, a confusion threshold of one disarranged ribbon. This is confusion to him, see. And we have Mr. Smith whose confusion threshold was just before you crashed

the cars head-in on the spot, see. He could have stood all this, you see. He could have figured all this was relatively predictable as far as he was concerned. But when you crashed those cars and got the motor oil all over everything, he knows then that the ribbons are stained beyond recognition. And no process known to him could possibly bring out in their original color the ribbons we started with, and so he's actually lost something.

When we talk about form, when we talk about confusion, when we talk about loss, we're talking markedly about the same thing.

People have a prediction threshold. As they drive down a highway, one person fully believes that the very next oncoming car is going to slew sideways and strike him. See, his prediction of that particle is so nervous, you see, that he expects it to do the unpredictable.

And the other fellow goes on down the highway at a mad rate of speed and he doesn't care what those other particles do, because he just merely assumes that they're going to do the sensible or reasonable thing.

Now, it's not that there's anything right or wrong, bad or good, about anybody's attitude with regard to this, but this will tell you why Mr. Jones is upset when one ribbon is kinked in this first wheel we had, and why Mr. Smith is not upset until you crash the cars so as to get the motor oil all over everything. He says, "I quit. I quit." He says, "I can't predict that mess anymore."

Well, this is nervousness in the preclear. You can watch a preclear. You can get his predictability. Preclears get down to a basis where they hate to see anything moving. They just despise to see anything moving. And when I said anything, I mean *anything*.

They hate to see the smoke of your cigarette moving. They hate to see anything in motion, much less a little kid. They hate to hear anything. That, again, is a symptom of motion, isn't it? Because everything to them is a warning. Everything has become a warning. Anything in motion is unpredictable, and that's very close to bottom. There... The axiom, you might say, the "truth" – it is not a truth – but the truth on which they run is "Anything which moves is therefore unpredictable," which has a corollary: "Anything moving is unpredictable."

Now, that's how far they are into the future. A person who is three minutes ahead of present time in his ability to predict, of course, knows what practically everything is going to do.

I gave a group process one night to a bunch of people. The process run, by the way, was "Electing Cause." I ran this on a group – almost murdered half of the group – and gave an enormous case resurgence to the remaining half of the group. I ran it because there were many people in this group had continued to get Opening Procedure, Opening Procedure, and so on, long after they were ready for a tougher procedure. So I ran this Electing Cause. I just had them spot things which were cause and, of course, turned on a lot of worry machines, and so forth.

Well one of these persons had an automatic worry machine. Well, an automatic worry machine is something which elects cause, you see. It says "That's the cause, that's the cause, that's the cause." Every time the person says, "That's cause," why, he says "I'm effect," you know unless he is totally detached, and then he can say, "That's cause, and that over there is effect."

So I ran this type of process on this group, and this one person who heretofore had not been able to predict their dinner they ate three hours ago, found herself three or four minutes ahead of present time on prediction. She knew what all the cars were going to do and what all the traffic lights were going to do, and everything else, going home; knew who would be where and what would be which, and she was in a very, very calm state of affairs. She was

predicting, not because she was looking from the present into the future, but because she was slightly in the future looking at the present. Now, that is a very healthy state for a thetan to be in. He's slightly in the future looking at the present.

All right. That certainly is an ability to predict moving particles. That person while in that state certainly would not have worried about any slightest moving particle, would they have?

But this other person, let us say, coasting behind it, watching only the *fait accompli* – the earlier state of this same person, watching only that which has happened as prediction (you'd hardly call it prediction at all) – that person was in a constant state of foment and worry. They were looking everywhere to find out "what did it." Their total fixation: "What has done this?" See? "What has done this?" Not what *will do what*, but what has done this?

Well, that's your psycho. He's back into the past. His confusion threshold is the disarrangement of one tiny ribbon in an otherwise perfect pattern. This person walks into a room and just becomes obsessed with the idea of straightening up everything, and putting everything in an exact, orderly pattern. This person is worshiping orderly form, because form itself can be preserved, form itself can be deteriorated and so forth, but the actual particles of form aren't. They stay there.

All right. Now, let's take up the anatomy of mystery, and let's look a little bit more at an axiom – what an axiom is. The anatomy of mystery enters in with an inability to predict. That's the first step into mystery. This goes into a confusion. See, unable to predict becomes, eventually – to the person viewing this – a confusion. What this person is looking at in that unpredictable field becomes a confusion. And that confusion becomes even unpredictable as a confusion. And so it becomes a complete mystery.

So let's look at this prediction, confusion, mystery – see, those three stages there. All right, this is the anatomy of mystery. If you start to take a mystery apart you will find confusion – confusion is a step up. You start to take apart the most mysterious order that you know of and you will find a confusion. And you start to take apart the various tenets on which they live – the practices, the doingnesses – and you will discover a confusion, if this order is a mystery.

If it starts out as a mystery to you, you start to look at it and it becomes a confusion, and then as you continue to inspect it, it will become a predictability. Follow me?

How do we get these characters who have a black field upscale? This blackness is mystery. Night itself is mystery. Everything is black, there is no light, and yet you have this black, blacked space in which anything might be. And this, to the whole universe, is mystery. *Anything* might be in the night, you see, so it's a mystery. That's what they get. So as they go downscale they pick up this blackness, you know. And anything that becomes mysterious to them reacts on this stimulus-response pattern and they get... everything goes black.

When things become too confusing they start to dim out and go black. This is a person fainting. All you have to do is put eight more horns blowing and just a little bit more motion into the scene, and some person is liable to faint.

That's why in large crowds you have ambulances around and Red Cross tents, and so forth. Because sooner or later in all this motion and lights, and so forth, somebody is going to faint. They are going to pass out. They can call it sunstroke, heatstroke, exhaustion, anything they want to; but the ultimate deduction here would simply be that they became so confused, everything blacked out.

All right. Did you ever know a person... ? Now, this might take you a moment or two of thinking and it might not, but I'm going to ask you to do so. Did you ever know a person

whose next words you could not even vaguely predict in the field of, let us say, emotion?

Did you ever run into anybody who made sudden comments which were unpredictable? They were not quite in sequence with the situation. They did this as a habit. You come in, you're feeling good, they say, "Look at your dirty feet" – anything. You could even get so you could predict that, you see.

But supposing you came in with dirty feet and knew you were going to get clobbered because you had dirty feet, and the person said, "Have a piece of pie." You never quite knew what this person was going to do next. You never knew what they were going to say next or what emotional scale you would run into next. Have you ever had anything to do with such a person? Hm?

Well, I'll give you a history which was the most astonishing thing I ever ran into in terms of this. A fellow had a wife who did this sort of thing to him consistently and continually, you know, and he'd say, "Well, I'm going to... I just got a job and my pay is going to be \$125 a week, and I'm very happy about this job."

And the person would say, "Well, what about your Mother?"

"What about my Mother? What's my Mother got to do with this job?" Mother doesn't live with them, no threat of Mother living with them completely offbeat, see.

Well, *blah!* What about his mother? He's just bound up here in a moment of confusion, isn't he? He comes in and he says, "I've just got tickets to the show, and how about you ... how about you and I going down and seeing the show?"

And then the person says, "Well, we don't have any blankets."

"What's blankets got to do with the show?"

"Well, we don't have..." And then large, tenuous reasoning, trying to get it over. Never the obvious thing, such as, "Well, if you've spent money on the show then we won't have money to buy blankets," you see. Nothing clear-cut like this, but round Robin Hood's barn.

One day, after he'd lived with this woman for a number of years – she was being very turbulent about other things – he took a look at her and there was a black frame. This person, out of all the people on earth, was getting a black frame around her. There was a ragged, black curtain was beginning to gather around this person. He didn't see this around any other person. And yet he saw this with his eyes wide open, and saw it as thoroughly and clearly as though it had been built out of physical-universe crepe. And day by day this curtain grew, until he could not see his wife with his own eyes.

What had happened? Unprediction, confusion and a blackness of mystery. How did I get him out of this? I asked him to remember something real about his wife. That's how I got him out of it. I asked him to remember a time when he *was* in communication with her, a time when he wasn't, and so forth. And we finally pulled him right on out of it.

We used a sort of a jackleg 8-D, we would have called it years afterwards (this was an early case). But we established or put into the situation enough ARC to just overcome the situation. Well, this is a curious manifestation, isn't it?

Does this vary one single bit from the guy who is walking around looking at total blackness as a thetan? Is there any difference? This universe has become so unpredictable to such a person that he as a thetan would rather look at blackness. This universe is totally wrapped in blackness as far as he's concerned, see. It's unpredictable. As he starts to take it apart it becomes a horrible confusion.

What is an excellent way to make him take it apart? Hours and hours and hours and hours and hours and hours and hours of Opening Procedure 8-C is a very, very good way to do this.

Of course, you can't do 8-C, really, on somebody who is out of communication, so you'd

use your two-way communication and your Elementary Straightwire steps to get him up to the point where you could. But remember where you are going. You're going up to 8-C, and therefore we have to give him something on the order of Elementary Straightwire.

Now, Elementary Straightwire – "Something you wouldn't mind remembering; something you wouldn't mind forgetting" – of course, is an excellent process to use on this person. But they have to be in two-way communication before you can use this process. And two-way communication may start way down at the bottom of the scale with Mimicry, and something like this process which we were running the other day where you hand things to the preclear and the preclear hands things to you. This is all fine as processing.

But where are we going? This person's blackness is intimately connected with this universe, and therefore we've got to get him up to a point where he's sufficiently in communication one way or the other. He's never going to get in communication with this universe via the past, believe me. You don't predict anything by being behind its moment of time. Do you? Ever? No, you sure don't. You can't be behind its moment of time and predict it. You get up even with it, at least!

So as a thetan, he can't see the universe around him. It's unpredictable to him. Blackness is mystery. Blackness came about through unpredictability of objects and things. Have we got this now? Mystery-confusion-unpredictability is the upward scale.

All right. We come around, we have him touch the walls and touch the walls. Now, one of the reasons why we run people best with 8-C with no significance, is because that wall isn't thinking. And it never has thought anything. So we get the best communication and the best duplication by an unthinking person. You're just going to have him put his attention on the wall.

Now, there's no thought in the wall, therefore there's no thought in the person. Get how obvious this is. This makes him do duplication of this universe.

If you do that process well, if you've gotten him up to the point where he's in communication (he isn't so frightened of the past that he *can* put some of his attention on the present), and we do 8-C, we will pull him up out of this horrible gulf of mystery and we will blow him on out – particularly if we do enough 8-C and then Opening Procedure by Duplication, which is some more pulling him out of the past and putting him into communication with the present.

What's blackness? Blackness is mystery. What happens when you bring a person out of a mystery? He goes into confusion, that's where he goes. And that's why he dives back in the mystery. And you will watch these boys time after time come up out of a blackness, get confused and dive back into blackness.

You see why these *guys* suddenly reverse their cases and turn off their visio and turn on blackness again? They don't like that confusion. That's what they don't like. The way to overcome this is simply run something like Opening Procedure of 8-C, Elementary Straightwire – "Something you wouldn't mind forgetting; something you wouldn't mind remembering."

Now, there's something about your preclear that will always be something about your preclear: He does not understand and he does not know the basic rules of the physical universe. These things he does not know – these basic rules.

In the course of processing, running all the steps of Intensive Procedure in the printed edition of *The Auditor's Handbook*, you will actually hand to him enough understanding, you see, of the physical universe to snap him out of it.

In each one of these steps there is a certain amount of knowingness. That's why there are so many steps. There are at least that many branches of knowingness. Actually, there are

thousands more than the sixty or seventy there, but he'll probably cull knowingness out of these.

So if you were going to give a guy a complete, full audit – we won't even call it an intensive – if you were going to give him a complete, full audit, it might go on for 250 hours, you see.

But what would you do? You would simply be auditing him... And the funny part of Scientology and Dianetics today is the person undergoing auditing will recover the central laws, which later on, entered into confusion, become forgotten to him.

Now, these Axioms and such are simply no more, no less, than guideposts out of confusion. There is a knowingness strata there, isn't there? An axiom is a (quote) "self-evident truth." It's self-evident when it is exposed. It didn't expose itself you see. A self-evident truth.

Now, these self-evident truths, because Scientology and Dianetics today are built in the direction of the common denominators of agreement of this universe, deliver into the hands of a preclear this understanding. He will come up with these same conclusions.

They are always coming up with a schoolbook solution – always. And you could say: "How long to run a process?"

Until the fellow concludes the central agreement on his own hook.

Well, of course, we had to research this vast ocean of data in order to recover the single data that were terribly important in holding all the rest of it together. As soon as you recover that data, you have of course recovered all the held-down fives there are. And that's why a universe is here: held-down fives – if you remember the old analogy with the computer.

All right. The universe is here because of held-down fives. You start releasing these, one right after the other, and it all becomes very clear to him, whereas before it was a terrible confusion. Just because there's a lot of something is no reason it's confusing. You got the idea? Just because there's a lot of something it's no reason there's a confusion there. You look at the Milky Way; there's no reason why you should be confused about the Milky Way just because there are so many stars in the Milky Way.

Well, people get quantity all mixed up with confusion. They get every kind of thing. They get velocity mixed up with confusion. They... Any way you could think of it, they get ideas mixed up with confusion, and so on. And bringing them up through confusion is one of the roughest things that you will do.

Well, as you're running Intensive Procedure you discover rather uniformly as you come up the line that the preclear recovers the central point from which all confusions priorly emanated. He recovers this datum. And that datum is an axiom.

Now, an axiom can be of first, second or third magnitude. A third-magnitude axiom would depend upon the second-magnitude axiom, which would depend, of course, upon the first-magnitude axiom. So there, really, you could say there are thousands of grades of axiom.

"This is a microphone," of course, is an eight-millionth-order axiom. See? An axiom, essentially, see, is just a statement. It's a self-evident statement which can be transmitted or understood.

Naturally, "This is a microphone" depends upon... Well, let's just take a tremendous jump and say it depends upon the fact that there is a field called electronics. You know, that's an axiom: "There's a field called electronics."

And this depends upon the fact... And let's take another horrible jump and say, "There is a physical universe." And the axiom would be "The physical universe is here." You know?

Now let's take a terrific jump up the line and say "Life perceives the physical universe."



We're just going up from this axiom, you see, "This is a microphone." "Life perceives the physical universe."

Well, the funny part of it is, life often doesn't perceive the physical universe – as when you run into a Black Five. See, life doesn't perceive the physical universe. Well, it's become that much less alive. Life that is really alive can perceive the physical universe or any other universe it elects to perceive. But as it becomes less and less alive, it of course becomes less and less capable of viewing. Therefore, it becomes less and less capable of having space, and becomes less capable in all directions.

All right. Therefore, we've got life getting down to the plane of, and finally as inanimate as, the physical universe just on this single scale.

Now, let's take another Axiom: "The goal of life is survival." Well, that is an apparent goal. That's apparenacy. We look at life, we see that the common denominator of life is its surviving. And survival, of course, has its dichotomy, succumb. And life which isn't surviving is succumbing. Well, yet we've locked it all into survival because it's an absence of survival. See, succumbing is an absence of survival.

We find life can natively survive. It does not need space, time, matter and energy to survive. And that is a very, very high echelon truth.

So, we have a definition, in an axiom, of aberration itself: An aberration is the enforcement of a natural condition. Awful thing to pull on somebody. It's the enforcement of a natural condition.

All right. If we say this physical universe is a natural condition, it's been enforcing itself on the preclear, hasn't it? Well, naturally there could be a physical universe. It's a natural condition. But then it becomes aberrated, or aberrative.

Life, *having* to survive, finding it *absolutely necessary* to survive and going through certain formulas which are supposed to lead it toward survival, of course, is doing an aberrated thing. It's an enforced truth.

Now, if anything happens to a student – somebody's coming down toward the end of the run on a course, I like them to know this – if anything happens to a student simply because he's grasped some of these self-evident truths, you see, if he feels bad about this or something of the sort, if he's in an upset condition, it's simply because he feels these truths have been forced upon him. See, again you'd have an enforcement of truth.

Less liability could occur by teaching him a complete falsehood as far as this is concerned. And if we didn't have processing which worked, we wouldn't dare teach Scientology or Dianetics. Because somebody, sooner or later, is going to enforce these truths on somebody. That's going to be aberrative. But in view of the fact that they are processable truths, and in view of the fact that they lead to the central core of understanding which is what traps... of what traps an individual – the central core of these held-down fives – an education in the field of Scientology or Dianetics thereby becomes a freeing agency. You see? Because it's unenforcing these truths. A truth can only become enforced when it becomes unknown as a truth.

So we hide a truth. We lose it. We throw it away. And after that we get an aberrated condition, or an aberrative condition.

Well, we mask and enforce truths, and we get chaos. And as a result, everybody, as he goes down the line, he starts telling his mother and father, "I am a good boy." Yes, he is. And they say, "No, you're a bad boy." He finally forgets he's a good boy. He doesn't necessarily become a bad boy, but he has sure forgotten he's a good boy. And he'll start to enforce himself into good acts. And he'll walk down the street and give away his overcoat, and he'll do all sorts of weird and peculiar things. He's still trying to insist, convince and

maintain the fact that he's a good boy. He has never stopped insisting on the truth.

A fellow comes along and goes to a medical doctor. And he says, "I'm alive!"

"No, no, heavens." Thump, thump, tap, tap.

I don't know what they do with those thump-thumps and tap-taps. I asked a medical doctor, "Why do you do that – do you jump everything for like that?" And he couldn't tell me.

Anyhow, I taught another one that there are eighteen different kinds of pulse. He never knew this. This was old Chinese. There are eighteen different kinds of pulse. The speed of the pulse is not particularly important. It's the type of the pulse that is important. Anyway he didn't know this.

Basic piece of Chinese medicine, there, left out. The Western doctor is adopting acupuncture. He thinks it comes from Germany. It's three thousand years old, comes from China.

There are a lot of these truths around that have been around a long time, which have gotten buried and they're dug out again and scrambled up one way or the other. But the Point I'm getting to is simply this: The individual insists and insists and insists and insists and insists on the truth, you see. And the more he insists, the more he tries to enforce this truth, the more energy he gets mixed up and the less space he can occupy. And that's the whole story, and there is no other story.

I'll go over this one again. We talk about axioms. Axioms are self-evident truths. They get scrambled, they get buried, they get confused, they get in juxtaposition, they get counteropposed, they get mixed up, they get unpredictable, get confused and confused; and all of a sudden they become a mystery, so that today you walk out and ask somebody on the street, you say, "What's the origin of life?"

They'll say, "That's a mystery." A very few people will tell you, "God originated life." "That's a mystery," they'll say.

Well, you start to take it apart and they'll get confused on you. Let them get confused! They'll have to get confused before they can get up there and predict, won't they?

There is a bridge and we were looking for an actual bridge. Only, that bridge was built more like a labyrinth.

Anybody who tried to cross it found himself back on the same side again or found himself down in the bottom of the gorge or found himself ten thousand feet up. It was not a good, straight bridge.

All we've been trying to do is tear out enough of these magic mirrors and walls, you see, to let a little straight passage get across there so that we could go from mystery to prediction. And the two-plateau which we described in the first book could be called mystery-bridge-prediction. And that bridge is confusion.

Now, you could get your preclear through confusion, and he'll get over here into the truth bin, which of course, is simply prediction. He can predict.

Truth is prediction.

A bad man – you can predict his actions. He's bad or good with relationship to which survival viewpoint he's occupying. But this bad man comes to you, and you say, "Oh, no, he's a good man and I basically will believe in the good in him," and so forth. And then he picks up a gun and he shoots at you.

And you have been guilty of unprediction, haven't you? Why? Because you assumed a falsehood. You assumed that there was an actuality in badness and goodness.

That's falsehood. There isn't any actuality. It's a matter of viewpoint of what you're drumming and beating the drum for. And so you assumed this, and then you assumed

something else that you had no real license to assume at all: that you were in control of his future actions. And you aren't in control of his future actions, particularly when you are trying to make him self-determined. So you turn this fellow loose and he shoots at you, and you're surprised. Therefore you feel confused. You're wrong, then. There is no reason for you to feel upset because a bad man or a bad woman acts up in life. There's no reason for you to feel upset or outraged for a minute. Because your upset and outrage as an auditor or as a human being or as a thetan is simply this outrage: "I failed to predict the action which took place."

Therefore, running on a code of laws, even the Code of a Scientologist... Code of a Scientologist is an enforced code, but it's only there, hoping the guy will get up far enough so he'll see which way this wind blows. The moral codes are only for the ignorant. The Auditor's Code is only there until a fellow can perceive which way he's going. You see, he can get into a position where he could recognize all these factors existed. But it's a piece of experience born out of complexity. He wants to make people well, if that's what he's sitting there for, well, this is a nice little code of how to do it. It's actually... If it were considered just a moral code, it would have its frailties. Actually, it's not. It is a code of behavior which leads to a betterment of the preclear.

All right. Anytime, then, that you feel outrage, anytime that you feel disappointed and anytime that you feel disillusioned about life, you can say just this: "I have been going on an incorrect assumption with regard to the part of life about which I am now outraged."

What do you get upset for because somebody in government is suddenly grabbed for graft? Well, what's remarkable is that so few are! Now, you don't have to be cynical, you don't have to assign this a particular derogatory value simply to be able to look things in the eye.

There are so many schoolchildren in the United States, and these schoolchildren will get to high-school age, and a certain number of them are going to get venereal disease. That's quite a remarkable fact, isn't it? That sounded non sequitur, even. But it's true. It's true, they will.

There are so many of them are going to give birth to illegitimate children. That's the way it runs. You could predict that fact, couldn't you? Well then, why the devil should you feel outraged about it?

Now, you might want to correct it. And the first step of every correction is to as-is the existing condition. Nobody ever corrected anything who did not perceive the condition first. Am I right or wrong?

And there's where you get alter-issness being an enemy. You don't recognize the condition, and then you try to change it. Well, that's a certain way to go down a dwindling spiral.

What is derogatory or upsetting about alter-issness is when you take an unknownness and then start to alter it. *Rrrrrr!* The first way to perfect, change or better, or make more workable or put into further motion, anything, is to recognize the condition it's in before you start. And if you did that, then *you can* change things.

And if any talk I have given you demonstrates to you in any way that you shouldn't begin altering things – no, I never said that. You can just alter anything you want to alter. But for heaven's sakes, be able to predict what you're altering first.

Look at what you're trying to alter. So we are going to alter this Black Five into a thetan exterior. This Black Five is sitting there in mystery. The moment you start to pull the mystery apart – you'll see it for yourself not because I told you – he'll get into a confusion. And he'll fight like mad to get back into that beautiful, comfortable, one-tenth-alive mystery.

See, that mysterious state – that's much more comfortable. He'll just black it all out and say, "Well, I don't have to predict any part of this," you know? "No responsibility." That's what your Black Five is saying: "No responsibility." You start to make him take responsibility and, boy, does he get confused. All the lines are going in all kinds of directions.

You have to run him so that he will come out of it. One of the ways to run him is to run Intensive Procedure. And its design is to make the Individual come up with the Axioms of Scientology *on his own hook*.

And they'll do it. And that's why there are so many steps in Intensive procedure. After you've run him, you see, just so long, and you've gotten him into a fairly good condition – you've hauled him up along the line – you can run him on another process until you've got your comm lag all flat on this process. And you run him on another one, and another one, till you've got that. He's coming up with the understanding of existence. Of course, that's the ARC of existence.

Actually, he's doing it because you're auditing him. But he overlooks this. He's self-asserted these truths.

Now, you yourself, in being audited, have a sort of a double echo because you've been trained – necessary to train somebody, you know. You'll come up against a sort of a double echo when you run across these things.

At first it won't appear so. You know, you'll say, "Well, I accept this because Ron said so. And he's been fairly right – now and then, occasionally. And Ron said so, and therefore I accept this. And it's very intellectual, and probably restimulative, but very interesting, and so on." And then one day you're auditing a preclear, or something of the sort, and you suddenly trip across it in yourself, see. *Pang! Boom!* Hey, that's true.

Auditors come in and see me every once in a while, and it's always with a surprised expression on their face. They're beaming. They feel better. Their ARC is up. They've just suddenly discovered on their own hook something that has been around, you'd think, listening to them talk, since the dodo bird.

Well, maybe you only know it intellectually. You just know it analytically. You didn't know it was really stashed there in the body; you just assumed that it was.

Well, this boy rushes in and he says, "Hey, you know, there is something to this ARC!" You look at this guy, amazed. He's only been in Dianetics, you know, for three, four years. Just this morning one rushed in who was a very old hand, and he said to me, "You know, there's something to this duplication. I was running a group, and I made them duplicate me and I duplicated them, and all of a sudden I... Me! Imagine this! All of a sudden I understood what this duplication is all about, and this communication, and the whole works!" (He's only been studying this for about three years.) See, he all of a sudden discovered this for himself, brand-new, and it became his. All right. You'll have a similar experience. But you are less confused by knowing it intellectually.

Now there's this: Axioms are self-evident truths, but they are also the held-down fives. An ultimate truth has no mass, meaning, mobility; has no wavelength, no position in time or space – theta.

But it has the quality of doing something. See, it's not nothing. It's nothing in terms of mechanics. But it has a quality of doing something.

All right. It has this quality of doing something. Then, of course, it can get itself into all kinds of trouble, particularly by asserting that it can survive. What, in the name of God, else can it do? It can't do anything else. It could forget, and then pretend, by having forgotten, that it had stopped surviving. Because he doesn't remember his last life, of course he didn't

live one.

People get very upset when you tell them about a past life. You can show it to them on an E-Meter. You can show them the facsimiles and they'll still be very upset.

Why? They have gone on a reverse. They're trying to insist that they can succumb by forgetting. Their method of succumbing is by forgetting. As close as a thetan ever gets to death is forgetfulness. That's as close as he ever comes to death. He never comes any closer, and he has to mock that up and keep it real suppressed to keep it in action. These self-evident truths come up and start hitting him in the face and stop being enforced; they cease to be hidden. And the next thing you know, he comes up through a terrific confusion – "What the devil am I doing here?"

Did you ever see somebody wake up right after an automobile accident and say, "Where am I? What am I doing here?" Well, he was sure in the deep mystery of a coma, wasn't he? And he's sure in a confusion as to location now. And after he looks around, and the lamppost tells him where he is, and the doctor does, and a few other things do, why, he feels better. He knows where he is. We don't know where that is. Just because a lamppost says so or a doctor says so is no reason he's there. But he accepts this as a reason to be there.

The only death is forgetfulness. But what would be the greatest death of all? It would be the forgetfulness of a prime truth, wouldn't it? That would be the greatest death of all. That's for a thetan. You can take a body out here, a combination of lives and dependencies, and shoot it; and of course you can say with great truth, "It's dead."

Of course, it flies off and makes another body someplace else. But that's with great truth you can say it's dead. But it's only the form which dies. Even in a body, even in a universe, it would be only the form which died.

The anatomy of confusion itself is simply the derangement of form. A form is a predictable thing. Your eye, as it goes around, predicts the spectrum of color. It predicts the orderliness. It sees an accustomed pattern. It says, "Ah! I know what that is." In other words, "I am predicting it. It's going to keep on lying there in that form. It has nice form. It's very smooth. It's well organized. It has shape."

Disarrange one ribbon; you're not particularly worried. Disarrange six, and then finally get it up to the point where the cars zzz, boom, crash, and a fellow about that time says, "You know, I just better abandon that form entirely." In other words, "I will forget about it. I will pretend that I don't know about it."

Why does he pretend he doesn't know about it? He pretends he doesn't know about it because it's too confusing for him to look at.

Well, get this. A fellow is a storekeeper. Has a nice wife. He has a lot of friends in the neighborhood. He plays the church organ. He has a lot of fun. Goes out with the boys Saturday night and gets saved every Sunday. He's in his environment there. Certain places he's very familiar with. He likes to go fishing. He's living okay. And all of a sudden he gets smallpox or something and *pam!* Boy, things are real confused, aren't they? He's sick. He dies. He leaves all this. He gets disinterested in it.

Why? It's too confusing. He might stay around for a little while and try to tap his wife on the shoulder and say, "Bertha. Hey! Johnny is about to fall in the well." But because he isn't on the ball and he doesn't know what he's doing, why, he can't even do anything about that so he gets into a complete confusion. I mean the dickens with it. So the best thing to do is forget about it.

And the next thing you know, why, there he is, up the track, someplace else. He's living maybe in another country. His name is Jacques. He is a dandy. He is a real devil with the ladies. He hates church, he's very antipathetic toward horseracing but he sure does love

poker. And he is well given to a life of smuggling. He is not pillar of the community. And all of a sudden he gets shot by the revenueurs or something of that sort, and bam! All that MEST gone, everything in a confusion, and so on. He didn't predict getting shot, is one of the main things. They never predict dying, the dopes.

And the next thing you know, why, he's a little girl in Kansas, saying, "Mama, can I have a cookie?"

Naturally, it'd be very confusing. It would have been basically very confusing for the fellow who played the church organ or ran the corner store and had a lot of cronies and was kind of nice to people, and his real down-to-earth go-to-hellishness was a couple of glasses of corn liquor on Saturday night and a little blasphemy, maybe, quietly behind his hand – all of a sudden to find himself a smuggler. Now he's a little girl in Kansas. That is so confusing for one identity that they just wipe it out, and they say, "I've forgotten all about this."

Now, if – this confusion has mounted up and become very powerful – you come along (you dog), and you say, "You've lived before, brother," you've just told him what? "Be confused." You've said, "Go on, be good and confused.

Just get all completely all mocked up. The little girl in Kansas is the smuggler, is the church organ player." *Dzzzz!* And yet he'd have to face that confusion before he would ever dare take whole memory on the track. And so would he have to face the confusion if he was going to predict his future, wouldn't he?

As you try to ask people to accept the Axioms of Dianetics and Scientology, you will find that they are staring straight into the teeth of confusion. Because you're telling them, "Look, Jacques is the organ player who asked for cookies in Kansas." Because it's too hidden. It's mystery. It's mystery because it became confusion. It became confusion because it wasn't predicted.

Nobody said out of this, "Out of these innocent little agreements which we are making, nobody is ever going to get hurt." They didn't predict a thing, did they? Hm? So naturally, you try to pull them up out of it – confusion.

Don't try to teach people Scientology. Process them. As far as the Axioms are concerned, you sure better recognize what they are They're the held-down fives, which themselves compose the track which is Dianetics and Scientology.

Okay.

# THE SCOPE OF DIANETICS AND SCIENTOLOGY

*A lecture given on  
11 November 1954*

I want to talk to you today about a relatively unimportant thing, and it's of no concern, really, of ours to go into this. Of course, if you had omitted it from practice and you didn't know about it, and you didn't comprehend it, you could very easily ruin your life. But, as I say, you can go to sleep if you want to.

Want to talk to you here about -63, -64 and -65-R2-63, R2-64, R2-65.

It's quite important that you know these processes. We have told you consistently and continually that the basic processes of Dianetics and Scientology are processes which snap people out of it. Now, we've told you that consistently, haven't we?

Well, I want to tell you about R2-63, -64 and -65 for this reason. They are very upper echelon processes. They are processes which would be done by an expert auditor. They demand of an auditor an upper echelon knowledge of Scientology. These are not Dianetic processes. But because they are not Dianetic processes doesn't mean they don't apply to life.

These processes are in the direction of any life form, and they explain so very much about various life forms that you actually can't do without them and still retain your own identity, actuality and complete understanding in this universe. If you did not know these processes, you would be adrift here and there in addressing the whole problem of life.

Now, Dianetics is not really very concerned with where the physical universe came from. We're not concerned with that in Dianetics. We're concerned with man; we're concerned with dynamics one, two, three and four.

When you get into dynamic five, animals actually process on the mimicry or psychosis level of a two-way communication. But, we're actually, in Dianetics, not into process five. We are into Scientology immediately.

Actually, you can exteriorize a dog. You can process them. It's very peculiar, but you can. They exteriorize as a mass. Did you ever run a preclear who exteriorized with a theta body? Hm? Well, you will someday. You will say, "Be three feet back of your head," and the fellow is there in a black shape with three feet back shape with claws, or something of the sort. And then you have to exteriorize him from that black shape.

Well, you're already into the field of demonology when you say "Be three feet back of your head" and you've got something which is a black energy mass which the individual conceives himself to be. You can't see him. He is not invisible to you with your naked eye. But he is not invisible to you with your theta vision. You can be eighteen feet back of your head, leaning up against the molding strip, something like that; you say to this fellow, "Be three feet back of your head," and you're looking at a demon.

Just change your wavelength and look at people while you're exteriorized, and you can occasionally see these individuals going around with this black body. Well, that's a dog, that's a cat, and so forth. When they exteriorize, they exteriorize as one of these bodies.

Sure enough, we probably could go on and then exteriorize him from that body, but we have a communication difficulty. I've exteriorized a dog, much to his surprise. And pushed him back in again. Something on the basis, of reaching in, grabbing hold of him as a theta body, pulling him out, and pushing him back in again. I've also exteriorized a coyote the same way. Coyote body lay there deader than a mackerel, while this process was going on. He'd been in full flight, and I reached from three feet back of his head and pulled him out of his body.

All right. This may sound like a fairy tale to somebody who's nailed down very solidly in Dianetics and is practicing man for the betterment of man. In Scientology we're not *very* much interested in the betterment or the worsenment, and that is something which people have not yet completely isolated or noticed, and I haven't mentioned very much in the field of Scientology. Get the idea?

Scientology is an *understanding of*. That's not necessarily a betterment of. You follow me? An auditor is much more at home as an auditor in Dianetics, talking to man about man, improving man, railing against the conditions of man, straightening these things out, solving the problems of man, and so forth. He belongs in Dianetics if he's going to do that. If it's coming along the line to take care of the soul, and so forth, of course he's over into the field of Scientology instanter, if he's going to address man, because man happens to have a soul.

In other words, we're going to put him three feet back of his head. That of course makes a Dianetic Clear, you understand. But from there on, your Dianetic auditor had better not be too adventurous. He'd just better exteriorize and stabilize this guy, and say, "Wham! There we are. That's fine. Good." We have bettered this fellow better than he ever could have been bettered before, and we're in beautiful condition.

A Scientologist could go on from there, he could go up... And this again sounds like a fairy tale to anybody more or less pinned down in Dianetics. He could go process the storm god of India. Or he could go on over to another planet and raise hell, take over the body of some ruling factor on this planet – the king dinosaur, or something of the sort. I mean, all of a sudden we're into fairyland, fantasy, science fiction – in other words, this universe.

And in addition to that, the sixth dynamic does not mean really, the MEST universe. It means universes. See it means that dynamic which is the survival of the universe in which the person happens to be in the time stream of. A universe is a time continuum. That is the definition of a universe. It's not even space and energy. It is a time continuum.

You see, everything in this universe is in its own time continuum. Everything is in the same time continuum. You wouldn't be able to see it if it were not in the same time continuum. You want to have a picnic sometime, take somebody who is very rocky about this universe and finds it very, very unreal and say "What sort of heads do you dislike?" "Ohh", the fellow says "*Ohhhh*. Robot heads. I – I never liked robots. They – they upset me."

You say, "Fine. Now, just get the idea of sitting right where you are now. Just get the idea of sitting where you are, and get the idea of being in a robot's head, and spot spots in the robot's environment." And he will just fade right on out of this universe and will start to hit the time continuum of a robot.

All he has to do is postulate this in some fashion. But you asked him, didn't you? Remember, he didn't mock up a robot's head. Different thing. You asked him what kind of heads he didn't like. That means, "What sort of heads would you resist?" Which means immediately, "What head are you also a tiny bit in?" And boom, he's in another universe, another time continuum, another space, another energy mass. See?

The difference between this universe and any other universe is simply this – the time



continuum. You see, they wouldn't even be jointly occupying the same space. That's nonsense.

Space is a condition of viewpoint, and is therefore a mental phenomenon.

If space is therefore a mental phenomenon, energy occupying the space also must be, because the energy can't exist unless it can have space in which to be. That right? So, we get "what is the uniform rate of motion of these particles?" That's the time continuum: the uniform rate of motion, the rate of change of these particles. In other words, in this universe it's a speed of light, we say. Well, it's how fast light travels. Well, all particles of light, if they are photons only, travel at 186,000 *thrr-u-rrr* miles per second. It's some fractional figure.

The second we go into gamma rays, however, and alpha rays and cosmic rays and any other kind of rays, or flash-camera emissions, and so forth, we go into different speeds. Right away, we go into various speeds. That's quite interesting. But what do you know, for this universe their speed is constant. It's the speed of emission of the particle which determines the speed of the particle.

All right. We needn't go into nuclear physics to understand this, if we understand simply that a fellow can simply change his mind and be in another universe. There's many a poor nut, so-called, locked up in a sanitarium here in the United States who has simply slid sideways into a body from Universe 81. But we don't say that Universe 81 is very different than this universe. Or it might be violently different than this universe. Who cares? This is the product of imagination agreed upon.

What is a universe? It is imagination agreed upon. And when you imagine something for the future you actually build something for the future, if you get enough agreements about it. Now, if you were to take a universe such as this one and isolate its various truths – you know, the exact agreements which make it – and you undid those, and if *you* undid them broadly, the universe would be far less threatening and far less dangerous. It'd also have far less punch. And photons are liable to start traveling at a different speed.

In other words, you're liable to alter the time continuum of a universe by addressing the mental factor which is primarily responsible for its construction. Make enough people change their mind about this universe, and this universe will change. But it'd be a matter of enough people, or you yourself would have to be enough people.

All right. Now, all that seems very, very threatening – and has relatively little to do with what I really wanted to talk to you about. But let's nail this down. A fellow is trapped in this universe, you see. He feels that he's trapped in this universe. He must be trapped in some sort of a decision of his own then, mustn't he? Or he must be trapped in some sequence of agreement from which he feels he cannot untrap himself.

All right. The first and foremost study, then, of this universe or of any universe, is the study of traps. With great ease an individual can enter a door, and sometimes it's with very, very small ease that he gets out.

Let's take marriage. You can grab a hold of any girl on the street, walk up to the county clerk's office, get a license, walk over and have the justice of the peace or a minister of the church marry you, bang, bang.

Very few laws. She has to be the age of consent, which is getting older and older in this society as they try to keep girls more and more in line. The age of consent is way above the age of passion now. The age of passion in a girl is around fifteen, sixteen, seventeen. It's right in that bracket. Fourteen to eighteen – I'd say it's in that bracket, and after that, if you could make sex scarce up till the time she is eighteen, why, it'll get scarcer and scarcer, see. And eventually, the age of consent will probably be fifty-six.

In Roman times, I don't think there was one. I don't think there was an age of consent. Marriage probably could take place at two months – you know, as long as the baby could flop its hand to get a ring on, or something on that order, why, you'd be all set.

Now, South Carolina, for instance, has finally, I think, put on an age of consent at twelve. So there's a great deal of activity trying to make them raise that age of consent. Why raise it? Well, they think child marriage, child bride, beautiful sadness, yap-yap, yap-yap.

You know, child labor laws which prevent a child from working make the child, and many a child, stay in a highly antipathetic environment. He can't get a job. One of the... Most alert kids I've ever seen were kids who were working for a living. They were working for a living. They were also living in circumstances – that is to say in an environment – of friendliness, and so forth. They were not being kicked around. They had a job and they could work and they could make their way in the world, and these were very independent people. And I met these kids in Spain, not in the United States. I've met a kid earning a living wage at five. Five years of age, he's got a living wage.

Now, how does he make this? Well, he runs errands and carries packages, and so forth, around. And one of these days he'll get up to the high status of being able to clerk in that store. He'll probably be ten or eleven then. At the same time, by the way, he's going to school.

They use as an excuse why there must be child labor laws – they use as an excuse: that a child must go to school. Well then how is it that France, Spain and Germany send the kid to school, and all the kids work. And seems to be to me that somebody has managed this somewhere so it doesn't hold water. Actually, what's happening here is that they are holding people from participation and this makes people desire more and more to participate, you see. Then this increases their thirst for togetherness.

Did you ever apply for a divorce? It takes a while doesn't it? You don't walk down to the county clerk's office, and then go over and see a parson. *Hm-mm*. Actually, by all jurisprudence and precedent, it should work that he who makes an honor or award or a contract should be able to break the contract. A minister of the gospel should be permitted to divorce people with no friction or pain or strain.

Anyway, the fact of this universe is that it's easy to enter and hard to leave. Which is all the point I'm driving home. They keep people from participating, you see. They keep people from participating. They make them resist anything which prevents them from participating until at last the person inverts and obsessively participates.

He's no longer free when he does that. It's obsessive. You can participate in anything without any liability as long as it's not on a resistance basis. If you have to fight to participate in life... Let's say you could dance very, very well. And if you had to actually fight to be permitted to dance, or if you played an instrument well and you had to fight to stay in there, continually manifesting your right to play this instrument, if you had to fight to take part all the time, of course, you're piling up a tremendous one-way flow. You're getting stuck, in other words.

It's hard to leave a profession – hard to leave one – as hard as it is resisting one to get into. Now, many people will simply pick up something and drop it. But could you for a moment see somebody like Harry James suddenly leaving the business? What would happen if he just tried to walk off? Huh?

Anybody who has built himself up into a certain strata, so forth, has a very rough time backing out, *providing* it was very hard for him to get there; see, the amount of resistance going in – it's resist, resist, resist, resist, resist. He fights this resistance all the time, and the next thing you know, that very resistance is what makes energy, what makes ridges, what

makes solidities and what makes the condition of entrapment.

Now, that is the evolution of entrapment – that is, you feel you have a natural right to participate and then you have to fight to assert that natural right. Like I was telling you the other day, making a person fight to survive is of course a complete manifestation of this. He can't do anything else but survive. But the whole universe gets rigged up in such a way that he has to fight in order to survive. Of course, it's only when he begins to fight to survive that he can die.

Now, how does this work? Well, it's because he is fighting against and trying to alter nonsurvival conditions, and every time he fails he sticks. Every time he fails to alter a nonsurvival condition, he's got a small stuck-point. See that? So if a man has to fight to survive, he's trying to change nonsurvival all the time, isn't he? And if he ever failed, he'd get stuck – stuck in a failed effort to change.

All right. Let's take up here the R2-63. I'll read you the text of it: "From acceptance..." – this is R2-63, Accept – Reject, which is the name of the process. Now, you remember old Acceptance Level? Well, it's just a cousin to this process. It's simply a cousin to this process. "From acceptance, we get a ten-star process. Whatever else you may do with a preclear, he must be brought to accept the physical universe *and* his own *and* other bodies, all in every kind of a condition. *The way out is the way through.* In Eastern the goal was abandonment, desertion. Scientology's main difference from Eastern practices is this: ..."

Somebody comes along and says it is just like yoga. Oh no, No, no. There is a *tremendous* difference. In Scientology we *accept* to be free. See we are not trying to abandon this condition. We are trying to accept this condition. That sounds rather peculiar, but that is the curve that makes this universe an entrapment. You have to accept it in order to be free of it. You have to stop resisting it.

"That which one cannot accept, chains one. For instance, revulsion to sex inclines at last to slavery to sex." You can practically count on the fact that some girl, repulsed and revolted enough by sex, will sometime, maybe the next life, become a "Sexual Betterment League" or "No Sexual Activity League" or the WCTU or something of the sort, see? And she'll become a member of that. And now we go up a couple of lives and we find her in a cathouse in Paris. See? You get this inversion.

When you run Acceptance Level you discover this very strange fact. You say, "All right. Now, what kind of a car could you accept?"

The fellow says, "Oh, a nice one."

You say, "Fine. Mock up this beautiful car and pull it in."

Hm, no. That beautiful car goes *voom* and it's gone. It just flies away as a mock-up. You say, "Mock up an old, rusty rattletrap that takes two hours to start, and is all caved in and was built in 1915," and so forth, and still won't come in. So you say, "Have it completely wrecked." At last, in comes this car. You see, the individual has been resisting having mechanical trouble, resisting having bad cars so long, he put up a screen there against all such things, you see. And eventually that screen itself was an invitation to the condition. See, he resists them, he gets them. That which you resist you'll get. You see that? That's a tricky principle. If you work it, it'll really work in this universe.

Now, "A ruler's motto could be 'Make them resist,' and his people would become enslaved." See, a ruler's motto could simply be "Make them resist." He could be so horrible, so mean, his punishments could be so bad, that if he had enough people to fight off the mobs which would of course attack him, and if he had the whole nation resisting him violently, they would eventually become complete slaves to his will.

That's why you wonder how a government like some of the cruel governments which

Egypt had could possibly continue to rule the people. Willem Hendrik van Loon, in his stories and his articles and so on, continually he's bringing up the point that people will not accept an unpopular government, that an unpopular government will fail immediately. This does not happen *to be* true. We look it over much more closely and we find out the cruel government – if it can get over the rough point and somehow or other get over the points of revolt – actually is the one which persists.

That is today the government of Russia. Stalin did it. Stalin killed, according to his own statement, ten million Russians, personally – you know, personally ordered their execution. And Russia resisted Stalin, resisted him, kicked around, got shot, resisted, got shot, resisted, got shot. And I think on his seventieth birthday there was an outburst of presents for him the like of which no ruler has seen. There were just train loads of presents coming in from all parts of Russia for this slouch. Oh, well, we shouldn't talk about the dead, particularly when we've killed them.

Anyway, 1870 we... In 1870 we find capitalists resisting Marx. In 1933 we find Marx the basic text of U.S. government. You might not be aware of that fact, but it's sure true. It's only people who haven't read Marx who don't understand present policy of the U.S. government. Yet the U.S. government doesn't know that it runs on Marxist policies. They think Marxist policies are communist policies. Oh, no, Marx is far, far too far for the right. He's a rightist to the communist today. He's not the basic party line, by a long way. They have to keep rewriting Marx.

"Resistance and restraint are the barbed wire of this concentration camp. Accept the barbed wire and there is no camp." Now, it seems to be argued with this way, you see: "You say, well, if you accept the fact that there's barbed wire around you, of course you're trapped. So you must resist the fact that there is barbed wire around you." But by prior agreements, there is such a thing as barbed wire. So they go out and they put this barbed wire around you. And you say, "Well, I must ignore the barbed wire, and if I just ignore the fact and say no barbed wire is there," when you walk at it you'll get the hell cut out of you. That's what will happen. See?

Well, we can't go at this the other way and simply say "Well now, I'll just behave as though there's no barbed wire at all." Yes, you will. The second you try to behave as though there's no barbed wire, it cuts you to ribbons. That's the way it goes. You've either got to undo all the basic agreements that put barbed wire there in the first place, or you've got to accept the barbed wire. You've got to look over there and not think about "Well, I've got to get out of this place. I got to get free. I got to get out of this. I don't know how I am going to do it, but somehow or another I'll push my way out of here and I'll tear my way through that barbed wire, and I'll see if we can't dig a tunnel and knock down a few guards."

All those fellows had to do was sit down and be three feet back of their heads. Of course, they'd have left their body behind, but they always could have gotten another body. You follow me closely there? They fight, fight, fight, fight, fight. So they're entrapped, entrapped, entrapped, entrapped, entrapped. See? It's a fantastic thing, the amount of struggle man undergoes to desert or abandon. He has an awful time with this.

Now, "On test, this process exteriorizes the worst case if run long enough." And that's why I want to give you this process. This is one of the main reasons why I want to give it to you. "This process is important because it is one of the few (like R2-16) which does not have alter-ness as its operative factor. It is not, then, an altering process, confirming somatics and aberrations; it is a freeing process." In other words, this process does not confirm somatics and aberrations. It simply accepts the as-ness of existence.

Now, of course, the main test of any process is, does it work? And the reason why

you're getting this so late is because it's been under test.

"That which one cannot accept, he cannot as-is." That's quite a law. If you can't accept it, you can't as-is it. If you can't as-is it, it'll exist, won't it? And it'll trap you.

So this universe is made up of those things which haven't been as-ised. A thing without mass – a life unit to a Scientologist is something without mass, wavelength, position. We find this without mass, with tremendous understanding capabilities, facing masses which have no understanding capabilities. We have a complete opposite here. Understanding versus noncomprehension: thetan looking at a wall. Thetan, no mass; wall, tremendous mass. So we get a no-duplicate. So we can get all kinds of involvement and ensnarment, because it's hard to communicate with a wall.

"The commands of this process are as follows: 'Find something about yourself which you can accept,' 'Something else,' 'Find something else you can accept,' until there is no communication lag. Then: 'Find something about yourself you can reject.' 'Find something else about yourself you can reject,' and so on, and so on, until there's no communication lag. Then: 'Find something in this room you can accept,' 'Something else,' 'Find something else in this room you can accept.' And 'Find something in this room you can reject,' 'Find something else in this room you can reject,' so forth. And then: 'Find something about this universe you can accept,' and then, 'Find something in this universe you can reject.' "

You get how close a brother this is between Remedy of Havingness and this process? Well, it's actually this process which makes Remedy of Havingness work. This is not a process extended from, or more complicated than, the Remedy of Havingness, you see. This is a more basic and elementary process than the Remedy of Havingness.

Havingness is a crude process compared to this one. It's a good process. That's why it's the elementary, basic process. But this requires thinkingness and particularization, and so forth, but no particular significance.

Now, "This has the value of not being an altering process. It is a high value escape process. If your preclear keeps putting conditions of change into everything before he can accept it, you must persuade him to find the things he can accept without changing them."

All right. I'll give you an example on this process. Now, here is a typical run on this process:

"All right, let's find something about yourself which you could accept."

"Well, if they were cleaner, I could accept my clothes."

No, that is not a proper answer, see. That's a changed answer. In other words, he's put alter-ism in there, hasn't he? There's alter-ism right in there – condition; condition alteration, condition alteration.

You'll run some people, and they are just obsessed with this. This was one of the things I balked at on the process. I mean, when I was first testing this process it was very peculiar, because somebody would say... I'd get some guy who was a real spinner ... I've run this process all up and down the scale, from the worst case to the best. It has a position on the Tone Scale, of course, but it's a position above 1.5. It's a sort of a present-time cousin to Straightwire.

So, anyhow, I'd ask some psycho, "All right, now what about your body can you accept?" You see?

And the fellow said, "Well, I could accept my face if it were a little younger."

"All right. What else about your body could you accept?"

"Well, I could accept my hair if it didn't need cutting."

"What else about your body could you accept?"

"Well, I could accept the fact that it's hungry. If I had something to eat, you see, I could

accept the fact that it could get hungry. But in view of the fact that I am hungry, why, then I can't accept the fact that it is hungry."

And you say, "Ding, ding, ding. Here comes the wagon," because this boy is obsessively changing anything he notices. See, he's altering. Now, time is essentially change, and people who have an obsessive change factor in them are not comfortable in the face of time. They're actually dramatizing what time is doing. All kinds of oddities enter in.

You get very philosophical about this process. Time-change. Change of position of particles in space is time. This fellow is so upset about time that he's become obsessively altering the condition of everything. Furthermore, this tells you he must have been very, very afraid that he wouldn't survive. He's so afraid that he won't survive, of course, that he's got to change things to make himself survive. He's furnishing his own time track, in other words.

Well, he's actually building a new universe, with its own time continuum – that's the anatomy of a universe – by this obsessive alteration. You'll find out he's doing a period on it. It's periodic. So you don't want this boy telling you, "I could accept my ears if they weren't so cauliflowered." You want him to accept something he could accept just like it is, and that's the one police step you have to take on it. The guy keeps coming up with this, and you'll have to call him on it. You'll have to say, "All right. Now, we want something about yourself, just the way it is."

Now, the other part of this, of course: It just shoots to ribbons (you'd think) havingness. But it's, I just told you, the basis of havingness. It is the basic underlying principle of havingness. And so it doesn't shoot havingness to pieces. And it does not require Remedy of Havingness. But you'd think it would. Actually, it does shoot to pieces havingness, but you're making the guy change his mind about the havingness. So he changes how much havingness he has to have in his mind, rather than having it change physically.

And that is R2-63, Accept – Reject. The basic commands are – actually, all you need is just the basic commands – they're "Find something which you can accept," and "Find something which you can reject," run long enough to completely flatten both the comm lag and the process.

Now, you can run it this way, as you can run all such processes: "Find something you can accept. Now something else you can accept. Find something you can accept. Find something else you can accept. Something else you can accept. Find something else you can accept. Find something else you can accept."

This is your auditor's command, keeping up his comments and listening to what he says, but calling him a little bit on this business of condition. "Now, just as it is, that's what we want. You know? Want you to find something that you can accept just as it is, that you wouldn't have to change all over the place before you can accept it. Just as it exists, you know." And then "Find something that you can reject. Find something that you can reject. Find something you can reject."

"Well, I could reject my head if it had a headache."

You want... No, you want him to find something actually he could reject, just as it is. And that is all the process there is. Now, you can specify of course, person, room, universe, universes – anything you want to specify. You'll notice that you probably should take up the fellow himself first and then his immediate environment. And he'll try to get the past in there. Go ahead. But don't let him flounder forever in it.

All right. That's an easy one to deliver, isn't it? Well, when you're stuck with a case and it isn't processing well – I mean, he isn't exteriorizing and so forth – this will get him out. There's no question about it. It will. You will run it for an hour or two and consider that

maybe it isn't working. And you could make an error going off and leaving it. You'd also make an error by saying, "Be three feet back of your head" somewhere down along the line – you know, jumping onto Route 1. You'd make an error if you did that.

It's not indicated. In the first place, this boy is very cagey. However, there is a reason why people don't bang out of their heads and move around in the environment. And as we run acceptance and rejection, we touch this same thing, which is Touching – R2-64, Touching. You will actually encounter this to some slight degree as you run R2-63.

Now, there's many a thetan gets outside, puts a beam on the wall, sticks. He can't make the beam let go. You'll occasionally find somebody who has been exteriorized; one night he was exteriorized, and he went up and he looked at the body lying there, and he "put his hand" (quote, unquote) – or put a beam, you see, to steady himself – on the curtain, and then he couldn't get the beam to break, and it scared him, and he popped back into his body. *Boom!*

That, by the way, is quite common. I dare say somebody here has had that happen once. They get frightened and they don't come out afterwards, because they're afraid they'll stick to things. And they're sure that something horrible will happen to them as a result. They're afraid they'll stick to walls or stick to the floor, or they'll put beams on something, they'll touch things, and they will not be able to proceed any further than that. And this will be very upsetting to them. So they mustn't risk this.

So they don't exteriorize. After you've run R2-63 for a while and he doesn't seem to be sticking, you could – remembering to go back to R2-63 then go to R2-64, Touching. Or you could, as just a matter of course, run R2-64 first. These Intensive Procedure things are not necessarily in order.

By the way, you'll find the bracket of Pan-Determinism, Fighting, Must and Must Not Happen Again, and Repair, are numbered backwards. That is, Pan-Determinism comes first as a step, then comes Fighting, and so forth. And there are very few bugs like this in this book, but this is a reversed procedure.

What you really do is run Repair, Must-Must Not Happen Again, Fighting and Pan-Determinism. Why did I put it in that way? Well, I'll invent a reason if you want to, but there is no reason why it's in that way. It should be reverse-way-to. And it isn't. So what. You'll know that, and there's a note in the book to that effect.

Similarly, R2-64 and R2-63 could have been reversed, except somebody is going to come along and make R2-63 work like mad. Similarly, somebody will come along and make Pan-Determinism work like mad. If he can make Pan-Determinism work like mad, he might as well skip the next three steps. See? And if you can make R2-63 work like mad, you might as well skip R2-64. R2-64 is there in case he didn't free up. And that's why, really, they're numbered in this fashion.

"R2-64: Touching. Most thetans are inside because they are afraid to touch the outside. A baby is slapped out of touching things by Mama and the MEST universe." You know, "You mustn't touch. Get away from that," and so forth. He's taught not to touch. "Some thetans are afraid that if they touch MEST they'll stick to it, and so remain 'safely' inside." They're afraid they'll touch the stuff and stick to it. And they remain – very safe, they think inside. That's not a safe frame of mind to be in. See, that cuts down their freedom and fluidity. By the way, what we mean by freedom *is outside*: free, nonbarriered, able to move at will. That's freedom.

Now, this – R2-64, Touching – is a very elementary process. This, by the way, is not categorized with the rest of Intensive Procedure, see. It's not the same value. There are several processes in Intensive Procedure which are spotlighted. R2-63 is about a ten-star

process. Some others are four-star processes. And this Touching, here, is about an eight-star process. And it's a real hot process.

Do you know that your preclear can obsessively put out flitter? Now, you know what flitter is. That is a flow put out by a thetan. And he puts it out usually on a 360-degree sphere. He'll put this stuff out. Well, do you know that your thetan can be obsessively putting this out, which then comes back on him? Hm?

You'll run into preclears that are doing this. They're obsessively outflowing; maybe they're only this big, you see, anymore, compared to the size of the body. But they're obsessively outflowing and bringing their own flow back in on themselves.

A very curious condition. They'll cause a somatic in their own head. They'll put out this flow, it'll go over to their skull and then hook on, more or less, to the skull, and come back and touch themselves. The only thing this person is doing is this: Everything is dangerous to touch except himself, so he can touch himself and keep a flow going. Cute, huh? Therefore, he can't stand here in this body, let us say, and feel that wall over there. He can only feel this body when he's doing something like that. So everybody has some degree of this activity.

Well, he's afraid to touch. You know all the data and material on reach and withdraw? Hm? Well, the reason why people do not reach and withdraw and why they get locked and can't reach but must reach, and things like that, is "mustn't touch." Of course, that is the end arrival goal of reaching.

All right. There is a very easy process that can be run anywhere in the vicinity of about 1.5 on the Tone Scale, which goes this-a-way: "There are two possible ways to run this. One is simply, 'What are you willing to touch?' The other is, As a thetan, what are you willing to touch?' If the preclear 'no savvy' being a thetan, use the simpler form."

Now, it's much better ... Your preclear can go on for hours wasting your time and his time, saying, "Well, I wouldn't mind touching the wall, and I wouldn't mind touching that." Of course, he means *with his body's fingers* – he doesn't mind it. But touch them as a thetan? Hm-mm! No! See? My God, not that! So you say, "Now, as a thetan, what wouldn't you mind touching?"

You're liable to get some peachy comm lags.

Possibly the first answer is, "I wouldn't mind touching myself." If you do that, you've got an immediate picture of this thetan. He's obsessively putting out this flitter, these little sparks, and bringing them right back to the center of the sphere. See? He's doing this. He's doing this all the time. And boy, is he balled up. See? Anything he puts out comes back on him so he doesn't dare do anything. He gets more computations out of this: overt-act-motivator sequence; he can't reach; he can never arrive; he doesn't dare finish a task; he might as well not start because he can't finish anyway. But you get a perfect picture of this thetan. He's putting out the flitter and it's coming back and hitting him.

"As a thetan," you say, "what are you willing to touch?" Comm lag. Boy, this is a honey. The case already had long... a lot of Straightwire and had a long lot of things that were upsetting, one way or the other, for you as an auditor. And you get him down, and you find out, naturally, he's waiting for you to haul off his energy ridges. He's waiting for you to pull him out of his head. Naturally, because he can't touch any of these things. You could touch him, maybe, or do something for him, but it's all got to be without any real contact. And it's just about as silly – running concepts on a case like this – as asking one of these big steam engines to sit out and dredge a hole in the ground after you've cut off the bucket.

You take the bucket, you see, over here – it mustn't touch anything, so you're going to be real sure it can't touch. So you cut the bucket off and take it over and park it in the shed. And then you tell the guy on the steam shovel, you say, "Okay, now dig that hole." No



scoop, no bucket. He can't touch it. Well, so he runs concepts, concepts, concepts, ideas, ideas, ideas. And he doesn't dare touch any of these ridges.

I'll tell you an awfully good way to get rid of a ridge. If you've got a ridge across your face, or something like that, why, just climb out, take a hold of one end of the ridge and give it a good hard yank, pull it off of a face and throw it down the drain, or hook it to the light pole or do something with it.

But a case that mustn't touch anything will sit there figure-figure, figure-figure, think-think-think-think, figure-figure-figure-figure, think-think-think-think. Now, this is the manifestation directly below effort. When they get into thinking, you must assume that they can't touch. If they're in a figure-figure condition, you must assume that this individual is afraid to touch things. If he's afraid to touch things, naturally he's going to think that they have to all be done by ideas. Well, that's below making a postulate and making something happen. If a guy is way upscale, see, and perfectly confident about touching things, he doesn't have to touch anything. He simply says, "Appear. Disappear. Go. Vanish. Mock up." See, he has no trouble.

All right. The command which you will really be using is "As a thetan, what are you willing to touch? What else are you willing to touch? What else are you willing to touch?" Then: "What are you willing to have touch you? What else are you willing to have touch you?"

Well, my golly, you have never seen anything act so fast on the Mystery up to Know Scale in your life. They'll stab right into various portions of the Mystery to Know Scale. They know nothing about this scale, see. And they'll go on up it in jumps. And then they'll start at the bottom of a new harmonic of the scale and go on up it in jumps. And then start at the bottom of a new harmonic and go on it in jumps, only hitting the high spots on this scale; but plotting it, you'll see this inversion start to take place. It's a rather rapid process, compared to lots of processes you could use. It's rather rapid.

"The mind can change without bringing alter-ness into play." You got that? You ask him what he can touch. You didn't ask him to touch it. You didn't ask him to change it. You merely asked him to change his mind about it, didn't you? Change his consideration. If he changes his consideration, of course he'll become able. But you haven't changed any energy masses.

All right. "Changing the mind is the only possible way to improve without liability. And this process alters only the mind.

"This is a very valuable process. It's an eight-star process."

But if you didn't get him out immediately on Acceptance and Rejection, you must assume – I mean immediately, an hour or two – you must assume, then, that this character is probably scared stiff at touching things. And although he'll probably get over it by accepting and rejecting – if you ran that long enough – let's be more specific and let's go to R2-64 and then come back to Accept and Reject. Okay?

Now, there is another process, R2-65, and this is *not* a valuable process. But this is a very valuable piece of information. So it's put in here as a process. You can use it if you want to. On actual test it's from here to China on a kiddie car. But it's a piece of information – a piece of information which actually integrates R2-63 and R2-64. And if you simply would run it in that sequence, you see, your preclear would suddenly realize this for himself. He'd savvy what this was all about without you telling him. You'd sneak up on him. I don't know why we have to let him sneak up on it. I guess it's because he can't be touched.

Now, "As any energy or space condition survives only because it has been and is being altered..." (And we get down to what I said at the beginning of this lecture about the

continuance of this space and energy. And you'd certainly better know this funny thing about all universes.) "The primary unmotivated act..." What is the primary unmotivated act? The primary unmotivated act would be changing the condition of space, energy and objects. Wouldn't it? The primary unmotivated act. That's an overt act, in more careless parlance.

"The mind can change without liability. When a mind changes energy or space, we get a persistence of that energy or space." Now, you've learned this in your conditions of existence, and it's all in the Axioms. I'm not telling you anything new. This is just processes, which are, by the way, right straight out of these Axioms, see. "As persistence or survival is good, and bad only to those who desire to succumb, we do not see in alteration of space or energy, any crime." It isn't bad to alter space and energy. But a fellow could get so he decided it was bad. Good and bad are considerations, you see.

"But when we alter only 'bad' conditions of space and energy, we make the 'bad conditions' persist," particularly if we fail. "Hence, it would be of value to a case to at least straightwire out some of the times when he attempted to alter energy, spaces or the bodies of people." Of course, every time he failed, why, he really got stuck with it. He started to alter, and he didn't run the cycle, see. He'll just be hung right there. He'll also, by the way, curiously enough, get hung on tremendous successes. You know, you really change this guy and you'll find him sitting right there in that tremendous change. You see, change is time. Therefore, when change occurs, time occurs. And it stays right there as having occurred.

This fellow has created time by alteration. He's created time. So he has a time continuum which he has begun upon himself, hadn't he? He's authored himself some time. So he's waiting for the next tick of his own time clock, and it doesn't tick. So he sticks at these points of severe change. You can push around the most terrific amounts of mass and do the darnedest things, and do the weirdest things with space. And there's no liability to it, actually, unless you think there is.

But remember, you're going to get persistence. Just remember that, see. You can change anything you want to change. There's no real liability to it, particularly if you know the secret back of change – that change is time. There's no liability to changing anything or anybody, any direction you want to change them – no real liability. It's only if this is a hidden fact, that it is a liability.

The fact that there's an awful lot of space around can be of interest to you or no concern of yours whatsoever. You can take it or leave it. Isn't that right? And just because you changed some space and made it persist is not bad. How do you suppose you're going to get a game at all if you can't make space persist? Huh? Well, the way you make space persist is to change it. You make some space, and then you alter it. It'll persist. It's real cute. It'll hang there. The reason it hangs there is you started it in a certain direction.

Now, actually, if you stop changing it and leave it alone, and so forth, you may go back and remember what you did, and you'll as-is it and it'll go by the boards. So, you can as-is an alter-ism. But at the same time, if you forgot about it... You mocked up this space and you changed it into five dimensional space and then four-dimensional space, then you changed it into two-dimensional space, then one-dimensional space, then eight-dimensional space, then three-dimensional space, and you walked off, forgot it, as far as you're concerned.

And then one day you bump into this huge thing. It can't be as-ised. But who put it there? You did. But it's persisting. Now, the moment that you object and reject its persistence and refuse to accept its persistence, *drrrrr*, it won't as-is. You've made it permanent for keeps, haven't you? That's how the space of this universe hangs up there. That's why it's apparently as limitless as it is. That's how these orbits of planets keep going, how these galaxies of stars are still there. It's just a universe. It's only here for you as long as

you look at it. If you stop looking at it obsessively by going blind, you're in it forever. If you simply accept the whole thing, you can back right out of it or do anything you want with it.

Now, this is something you should know as an auditor: "To an auditor who works to exteriorize a preclear and change his mind there is small liability and great personal advance." You keep winning by changing people's minds and exteriorizing them, you see – you keep winning doing this – no liability to it. In the first place, you're not creating large masses of energy. You're not creating large spaces, so forth. In other words, you're omitting the mechanics. You're actually working from mind to mind. You're adding a little distance in when you say "Be three feet back of your head," but there's nothing wrong with this. You consistently and continually gain, as long as you audit in that direction.

Now, "To an auditor who works only to change the body, the ridges, the somatics, there is failure, fixation of condition in the preclear, and restimulation." In other words, changing the somatic, working to change the somatic, working to change the body, working to change spatial conditions, when you fail, fixes them for you too. So you work a preclear with mechanics, with a lot of failures, you'll be stuck with them. And that's psychoanalysis, how come you get this transfer – which they finally accepted as the only test of a cure – when the analyst becomes the patient. No, that's not right; it's when the patient becomes an analyst.

Why then, we've got a sure cure here, you see. Oh, no you haven't. You've just got a persistence of somebody else instead of the guy. You've got an abandonment of self, which is real poor.

In other words, as long as you work toward exteriorization, and as long as you work to get a guy to change his mind, you go ahead and win along this line by doing your work just as you've been taught to do it, the amount of restimulation which you can get is zero. You're in command of aberration. You definitely are. And as such, you can control it; you haven't anything to fear of it; you aren't resisting it in any particular way; you can handle it.

But supposing we go into less workable processes, huh? – whereby we're going to chain-scan engrams, or E-Therapy somebody. Or we're actually going to work toward healing legs, or a leg. Or you're going toward some peculiar energy manifestation. This preclear keeps telling you, "I have these electrical stabbing pains in my back, you see, and these stabbing pains in here. And I want that to be altered."

Then you worked on him for fifteen hours, and he hasn't got enough problems or havingness anyhow, you see. And he just pulls in a little bit more and a little bit and a little bit more. Two weird things can happen: One, either by your failure that condition is then confirmed in him. (There's three things can happen.) You fail, and that just sticks him even harder in the condition, because he's now sure he can't get rid of it. Or by changing it, you get it. Or by making it vanish, you cause him to get another one. See, you didn't remedy his problems, you didn't remedy his havingness, or anything. See? Like psychoanalysis was working. Well, this is death and dynamite-I mean, to work this way. Pure idiocy.

You get this stabbing pain. All right, now, if you work toward this pain that's a mechanic, pain is – you work toward the energy mass and its eradication that's doing this, why, you'll maybe fail completely and confirm the condition, so that it's worse; or you will get it yourself; or you'll actually knock it out and the preclear will simply have to mock up another one. You see, you've at least made his illness persist.

You see, what makes it complicated is he as a thetan can make another postulate anytime he wants to. And if you've made the condition of mind or energy which makes him sick persist, why naturally he'll have to have something to justify that condition.

Don't work with somatics – not because it's dangerous, not because it's bad, but because it's kind of idiotic. The only thing around to be changed is somebody's mind. And the best

way to change him is to boot him three feet back of his head and tell him to change his mind.

Now, the least number of steps that can go in between there, the better off you are, of course. Idiotically enough, you start working toward somebody's chronic somatic, you're going to be in trouble. You start altering them, and you will confirm them.

All right. "*Successful* auditing of the thetan actually improves the auditor." Even (quote) "successful" auditing of a chronic somatic doesn't help the auditor a bit. Next time he probably won't hit it.

"Failure is the biggest lock on alter-ness." You can do these things for a long time and improve people and get away with it. And then one day you fail. And that gives you a steep curve to go along with it, and gives you a change of emotion with a change of condition, and the two of them give you two time periods which are interlocked. That's a very interesting mess.

"The preclear who's obsessively trying to change himself by self auditing, or whatever means, has *failed* many times to effect a change in the condition of this universe or in the bodies of others, or has the space and energy of this universe as a stable constant." Anybody who has the energy and space of this universe obeying the laws of conservation of energy, has that space still out there. Anybody who has that space still out there has tried to change it many, many times and has failed, and so it's constant. And that's the secret back of the stability of a universe. Change it and fail, and you got it. And you can be trapped in it. And that's all there is to it.

Of course, the process... The simplest process of this – the one I'd want you to remember – is "Can you recall a time of change?" That is the process. "Can you recall a time of change?" is the simplest version of the process. Just Straightwire; it's a Straightwire process. No great value. Hasn't enormous value. But it certainly does teach a guy a lesson or two. See, it hasn't any great value because it processes toward entheta, doesn't it?

Okay.

# QUESTION-AND-ANSWER PERIOD: DISSEMINATION

*A lecture given on  
12 November 1954*

Okay. You had some questions today. What are they? Any? Or did you just forget what I said the other day?

*Male voice: No. Well, I'll ask a question.*

Okay.

*Male voice: Would you pay any attention to a past life, space opera or an engram if it came after a preclear insisted from his previous training that...*

Would you pay any attention to it?

*Male voice: Yes.*

If you ignored it and said to the preclear, "No, we can't do any..." This will come up. If you ignored it and refused to pay any attention to it, you would break communication with the preclear. Is this right?

*Male voice: Sure.*

And so therefore, it would be necessary to explain to him that there were hotter methods of handling past lives, engrams, space opera and other material. There'd be much hotter ways of handling this. And he might or might not be happy about this.

I've had people come in just... who wanted to get an engram run just to see if there was an engram, and so forth. I've been very accommodating, and run them. But when you realize that you may get yourself into eight, fifteen, twenty hours of running on an incident, as we used to in the old days, why (1) you would be careful not to break two-way communication with the preclear, (2) you would be careful to run a process which would recover him from this horrible incident as fast as possible. Now, such a person who was worrying about that sort of thing is what? Come on.

*Male voice: Short on havingness.*

*Male voice: Why, I suppose, yes.*

You suppose? It's damned obvious.

He has these engrams pulled in because of *two* things: (1) he's short on an interest in life, (2) he's short on havingness. There's a reason why he's doing this. He's fighting himself. You could leave him in this happy state of affairs of fighting himself if you wanted to. He's fighting the past. He's trying to change the past and this is his main difficulty. You got that?

*Male voice: Yeah. One moment following the next.*

I don't think you've got this one yet.

*Male voice: Guess I haven't.*

Answer this question for me, now.

*Male voice: Okay.*

What would happen to this engram?

*Male voice: To the engram? You wouldn't run it out completely if he needed*

*havingness. You would have him hold on to it. Second, you would do what you mentioned the other day, and that is create time for him.*

You sure would. Of course, you understand he'd be better off to have it run.

*Male voice: Oh, sure.*

If we couldn't do anything much for him beyond just running it, we'd of course run it. But that's not true today. The actual fact of the matter is the more you change an engram around, why, the more liability there is for later techniques. See, this is a contest between what we knew and what we know.

Now, a fellow came in the other day in the most horrible condition I think a man could ever get in. He's completely batted down. He is so upset about havingness that although he has millions and millions and millions of dollars, he has to live in a ratty old tenement. Yeah, this guy is a real dog, and he's given auditors from the beginning a very, very bad time.

But this man is very, very proud of the fact that by snapping his fingers, you see, he could put people through engrams. He doesn't have any intention to make them better, particularly. He wouldn't care what he did. But *bang!* he can put them through an engram. And he got some successes. See, he bought some wins on people around him.

And since that time it's been utterly impossible to shake him out of these wins. And that's what he's really stuck in. That's what every Dianeticist is stuck in to some degree. He's stuck on first-book wins. He knows he processed somebody, by golly, and their legs got better. And he processed somebody and their headache went away. And he ran a prenatal and, by golly, this person didn't worry about his mother any more.

Well, sure, these are very, very easy attained goals. But how long have you got with this preclear? Let me tell you that that technique failed. Not because the technique itself fails, but because we just haven't got that many man-hours. Now, when it comes to altering around stacks of engrams, are you aware of the fact that a person, when exteriorized, can take them and shuffle them like a deck of cards?

*Male voice: No, I haven't been in the condition to realize that. All I did was read about it.*

All you did was read about it? I said it and so you weren't sure. Huh?

*Male voice: Well...*

What have we got here? Have you ever asked a preclear to do this when you had him outside?

*Male voice: No. I haven't had a preclear outside.*

How many you processed?

*Male voice: Oh, around twenty, perhaps. I mean...*

Huh?

*Male voice: About twenty*

About twenty?

*Male voice: Huh-uh.*

Did you process them by asking them "be three feet back of their head"?

*Male voice: No.*

Oh. This accounts for it.

Now, when we have a condition here whereby we can make a person well faster – use it. Use it, for Christ sakes. I mean, there's no reason we use phlebotomy. Phlebotomy must have had its points or nobody would've used it, you see. There isn't any reason, though, to go on using phlebotomy. I must have had some points. See, it couldn't have been all bad, or you wouldn't have had every medical man in the civilized world bleeding patients. See,

there must have been some workability. But they came along and they found better ways to heal this, better ways to handle this, and so on. Now, when we discover that there are better ways, we would be real stupid not to use these ways.

There was a fellow one time lecturing on Harvey, circulation of the blood – I think the old-time practitioner who had the tidal theory, I think his name was either Galena or something of that sort, or Gala, Galena, something. Real old-time practitioner – and he got up and he said to an assemblage of physicians – back in whatever it was 1627; whenever Harvey wrote that book – "I would rather be wrong with Gala than right with Harvey." But fortunately, he's in the minority.

All right. Now, you are talking, of course, from an experience which is successful. Right?

*Male voice: Yes.*

And you haven't given this greater methodology enough break to know whether or not it's successful.

*Male voice: No. I haven't had it myself.*

That's right. See? Now, we haven't run that so we don't know. I would've stopped investigation entirely had it been that every auditor was successful and every preclear was successful. I can successfully run engrams. I can run them like mad. But I found out my students couldn't run them. I've processed people since, who have been run by people we were trying to train. They can't duplicate. They won't go through that engram the second time or something of the sort.

And there seemed to be a large body of people, a tremendous number of people, who are so occluded and whose cases are in such perilous condition they cannot touch this. Well, this means if we had a technology or a methodology which would release these worst cases, we certainly would have one that would take an easy case and go *bang!* wouldn't we? Well, that is the way it works. You take the easy case and it goes *bang!* these days.

Now, I haven't taught you too much or lectured too arduously on exteriorization. But we're dealing with a fellow right now who has been turned over to research and investigation by his auditor. He was a paying preclear. And it wasn't that the processes being used on him weren't working, but they were working too slowly for this auditor. He processed this case – which has been in a wheelchair for a long time – he processed this case thirty-two hours. Oh, yes, the fellow will live now, and so forth, but this man is not walking straight up. He's still dependent on this wheelchair.

All right. This was too slow for him. Now, the auditor of which I speak has used very, very few old techniques, but has been rather thoroughly trained in modern technology. And here's his framework: "I worked on this guy for thirty-two hours. *Thirty-two hours* I worked on this guy, and he's not walking! What the hell! There's something about this case. Let me go see Ron, and let's get signed up. The dickens – something wrong here." That's a curious frame of mind, isn't it? This frame of mind would have been registered maybe by an old Dianetic auditor in 1950 – same frame of mind would have been registered on this basis: "You know, I've processed this case five hundred hours and he's no better. He certainly is a case for research and investigation." So there must be something in the certainty of these new processes.

Now, you know what we're going to do with this boy? This auditor was patty-caking with him. He was fooling with him. The case actually balked him. This man is in such horrible condition that he's actually dead from his feet up and practically beginning to rot. I mean, it's just that bad. Every neuron he has is pulled so tight you could play Yankee Doodle on it. His whole body is just caving into a ball. Undoubtedly there's a prenatal

assisting this. You could look at this case, by the way, and you could see every Dianetic manifestation that we've ever described. He even talks right straight out of engrams. He is a beautiful example.

But modern technology would dictate a process – in view of the fact that he's in research and investigation now and doesn't know it. The processes run on him will be as follows: "Things you'd be willing to touch." Now, he has no concept of himself as a thetan nor anything else. We'll simply run that until he has some idea that he might be able to touch something except with a foot. And then we will run him on things he is willing to accept and reject until he's outside. And when we get him outside, we will rebuild his body by rearranging and putting together his GE anchor points. This is a long job today.

Let me call to your attention this job was impossible in 1950. He would have gone on living, probably, if we'd run these engrams and done some other things with him – Straightwire, and so forth. We would have lengthened his life certainly. But the view which we're taking of it today is that a successful audit of this person certainly should include his being able to walk. He should be able to come alive again. In the absence of our current technology, we would not be able to even vaguely think of doing it. Because he's practically dead.

We used to have cases, we said, "Point of no return." Well, this current case is not, modernly, a point of no return. But he's... a year ago was at a point of no return. In other words, our point of no return has kept extending and extending and extending, getting less and less close to alive, see. Here is this fellow alive, enthusiastic, interested in life, in good condition. The point of no return, let us say, would be 0.5 – below that. If he'd gotten down to 0.5 – the point of no return.

All right, here we find this fellow in grief, and so forth – the point of no return is 0.1. See, just almost dead. That's where our point of no return is today. Just almost dead. Now, *that's* what we're looking at when we look at techniques of exteriorization.

Now, I know of no other way to rebuild a body, except one. There's just one way I know of that you could actually rebuild a body. You have the preclear exteriorize – you work him toward exteriorization. Just use Intensive Procedure, sooner or later he'll bang out of his head.

By the way, R2 up to -22, run just exactly as given in the mimeographed edition of *The Auditor's Handbook* (that first edition), in the hands of Jack who, by the way, is perfectly willing to vary, but he didn't vary in this case he took apart a class of twenty-five students. Practically every person in that class of twenty-five students had had enormous quantities of 1950-type auditing. They'd had it for a long time. And on an exteriorization technique as given in that mimeographed edition, they were all feeling fine, they were exteriorized, and they were coming back together. Now, that's quite remarkable – that's quite remarkable. Look how many – how long they've been audited and then they get in this advanced unit over there and Jack works on them and bangs them out.

Now, there is a question on exteriorization that many people ask, and *they* say, "Well, how do we know for certain whether or not a person is exteriorized?" And because there's no smashing certainty there, they avoid this. How do we know for certain? Well, how do we *know* for certain?

When the preclear tells you. That's when you know for certain. And if you're unwilling to take his say – so as to when he is exteriorized, you'll never know any other way. He knows he's out; he knows he can see.

Now, the rebuilding of anchor points has not been stressed in this particular class, but it actually will put back together again, a body. But the technique of how you rebuild anchor



points is in *The Auditor's Handbook*, and it's administered like any other technique. But the difference is that you remedy the havingness of the anchor points. These anchor points are so stretched and stressed and balled up and broken apart, the preclear probably can't even see them after he exteriorizes until you have him mock up a lot of them and remedy the havingness of his body structure of his anchor points. Once you remedy that havingness, he can see these anchor points. He'll begin to assemble them, put them back together again, and you'll see his body straighten out.

We have found something that has a more positive, definite – you might even say, overbearing – effect upon a preclear than an engram. That is the sum total of discovery. We have found something that has more of an effect upon a preclear than an engram – himself. We found out that the awareness of awareness unit we talked about in Book One actually can be handled in such a way to have more punch than an engram. All right, if it can have more punch than an engram, that in spite of the engrams, we can go on and remedy these GE anchor points if we've got to process the body, why, we sure better use it. So the engram, the incident, and so forth, is nullified.

To go back to your original question – I haven't been giving you Dutch. I'm trying to give you something here. I recognize that you have not had enough bait in this class. You have not had enough people to process in this class. And the point we're making here is simply don't break two-way communication with the preclear.

Yeah, he wants this run. He knows this is the thing to be run, and so forth. Without breaking two-way communication, insulting him, wrecking ARC with him, and so forth, why, just let him in on the fact that you *are* running it. Add a little deeper significance to the whole thing if you have to, and then just run Intensive Procedure and you will have better luck. Actually, you have better luck with R2-16 – using nothing but R2-16 you'll have better average luck than you will in running engrams, no matter the state of any case or exteriorization aside. We'll just forget about exteriorization, forget about all this – if you were just to run R2-16.

Every auditor... And let me give you guys a word of warning here; maybe everybody forgets this, misses it: If the only technique you had and the only understanding you had, or the only understanding which you gave auditors that you were training, was R2-16, Opening Procedure of 8-C – that's all you did – you would have a higher percentage of recovery than man has *ever even vaguely* experienced from whatever source.

Until you've seen somebody sit down and grind on this one, day after day, hour after hour, day after day, week after week, you really aren't in a position to appreciate the fact that you've got an *all* technique in Opening procedure of 8-C. It's an *all* technique. You could somehow or other muck through what you... You didn't know anything about two-way communication, you didn't know anything about the conditions of the body or something of this sort, but somehow or other you could muck through and you would actually bring him out of the woods.

The odd part of it is, you would sooner or later encounter phenomena which, if you tried to understand them and had no further education on this line, would be very baffling. You would encounter exteriorization eventually with R2-16.

Here's a horrible thing. We have a boy who is operating on a church charter. And he's one of the very early people in training. He evidently hired, without procuring from the HASI the right to train... He's being a real bad boy. I mean, we'll have to really lower the boom on him – unfortunate. But he has hired a completely untrained auditor as his Instructor. He's hired some goddamned goof of a book auditor somewhere as his Instructor. We would have never been the wiser as to why there's no action in that part of the country –

there's just no action, you know, *dthuh*; you know, nobody's getting well, nothing – if this wise *guy* without any training had not taken it upon himself to write us a highly authoritative letter on the subject of how Scientology and Dianetics do not work. His *Instructor* writes us a letter, which of course tips the whole hand.

We looked this guy, this Instructor, up in our files – yes, we know of this boy, as a subscriber. We look for him in vain in training courses. He has never had one. He's not in any certification list. He has never been through anybody's school anywhere. We look up in other lists which we have, and we find out he doesn't even have in his hand various publications or tape packages. In other words, there he is, standing as an authority on Dianetics and Scientology in a rather wide, big part of the world – you know, it's a few counties; there are lots of people in those counties – and he has taken it upon himself to train students, and he writes us in and tells us he isn't getting any results.

Well, he's, of course – this other boy who employed him to run this school, which he is not authorized to teach either – of course, is in this insidious frame of reference. He doesn't know either. He is the kind of a guy, who, no matter what he gains, you know, no matter what he escapes from, whatever negative gain he perceives, he has no recognition – he has no, what we call, *cognition*, you know; no knowingness – of the fact that he is now over this. He doesn't develop another one. This is a case of an auditor running somebody's body when he's audited, see. And he gets over things, but he hasn't any either recognition or cognition of their absence once they're gone or that he has done any gain.

In other words, he has to be made certain with impact, see. That would make him certain. Just knowing something would not make him certain. So, as long as he's got that impact, he's got some certainty. He's still working way down in a MEST band, you see. Well, he ought to be doing the training himself. He could probably do some training. I mean, in spite of the fact that he's in a terrible, very interesting state, he could probably do some training. He hired this guy undoubtedly because this guy, I would dare say, has an impact way of talking, you know. He probably talks very certainly, you know. And he's probably awfully mad at all of his students, and he's probably upset about the HASI all the time, and he's talking with an impact, you know. And this other guy – *ahaanaa!* – you know, listens to him. Look at that situation.

Do you know that just a few months ago almost the same identical situation existed in another part of the country? – almost this duplicate situation.

A couple of guys were running a school. They had an authority, by the way, to run this school, but they were leaving almost all of their activities up to a party, who again – no certification, see. Kind of like, here you set up a practice, you see, and then when the patient comes in you let the janitor operate. You get the idea? I mean, it's just this kind of a skin game.

All right. Now, this condition existed in that part of the country just as it's now existing in this other part of the country. What did we do about this early part? Well, everybody said we were being very mean and unfair, but I said that I would shoot on sight, personally, either of these guys unless they followed the following program, period; with no deviation of any kind "thereunfrom." They were to run *nothing* on *nobody*, they were to *teach nothing*, they were to do *nothing* but R2-16. And I said if they didn't comply, I would look them up personally.

These boys, by the way, had a case that was not expected to live six months, a couple years ago. And just a few months ago – after auditing and so forth – had received some of this "taught" auditing in this area. You know, we'll mix up a little bit of Rosicrucianism and a little bit of yup-yup, and so forth. And she'd gotten some of that auditing and it sent her

straight to bed. She is a case, by the way, running without a considerable chunk of her anatomy, and people missing that piece of anatomy are rather apt to be dead in a short space of time unless something is bolstering them up.

Well, she went to bed to die. And this condition was what catalyzed my interest in this area (this sudden occurrence of this woman who had been pretty well off suddenly going to bed). Found out what had happened; got ahold of the auditor who was supposed to be... Pardon me, I got ahold of an auditor who was interested in her case and who was merely nearby, and gave this auditor complete instructions on the running of R2-16.

Now, what do you know, this auditor is an old-time HDA; hasn't been to a school since, and privately and in a private conversation would probably tell you that Hubbard was a bum and he had done many horrible things. But nevertheless, as happens in most of these cases, when I look them right straight in the teeth they normally say, "Yessir." So this guy said, "Yessir." And he read this set of directions, and he went over and called on this dying woman, and he ran R2-16. And I thought, well, he'll at least have imagination enough to have her touch the bed, you know. I'll be a son of a gun, this guy demanded that she do a complete Opening Procedure of 8-C. And he had this person walking around the room.

First couple of letters I got after this, this person just *knew* she was dying now. But all of a sudden the person perked up. Next thing I knew, wrote me a letter with tremendous gratitude in it. Next thing I knew, wrote us a terribly angry letter criticizing some of the Dianeticists and Scientologists in the area. Next thing I knew had started a group.

Now, as far as I know, nobody has countermanded any of these orders in that area, and today they have trebled the size of their group, they have a considerable enrollment, they have been able to pay off various debts, and so forth. And you know what they're teaching? You know what they're doing? R2-16! Nothing else, see.

This other area I just mentioned to you where the guy without any training is doing the instruction – that's the same dose of salts they're going to get. They're going to get a nice, mild, kind, ARC letter, inviting them to notice that they are in the unique position of being the only area where Dianetics and Scientology are operating where it isn't working. And whereby I can understand the thirst for individuality, this exceeds even my understanding.

So, I can tell you the future history of it. Along about February we will hear this interest in this area, we will start getting orders for tapes for various other groups now being formed in that area, and so forth.

In the same other area, the first one – the one I mentioned to you whereby I said the woman was dying, and so forth – in that particular area the same condition had already taken place. That was the end, see, and it was just barely popping along, barely in contact, and so forth – until R2-16 comes in. And now we have more congress reservations from that particular area than we have from any other area. And yet these people are not being sold any promises or bill of goods or any hurrah or anything else. They are simply doing modern Scientology – R2-16, Opening Procedure of 8-C.

This guy comes in, he says, "Oh, I-I-I just got to have a space-opera engram run." You say, "The very best way to run that... See that spot on the wall? Go over and touch it."

We found out that the auditors taught this, even poorly, can do it – that they *can* do it and that it does have results. Now, there are possibly much better techniques; there are tremendous, fancied flurries on this, but it's still, so far as teaching an auditor to teach other auditors and as far as something that could be counted on as going on out through a society, it's R2-16 that'll do it.

Now, let's look back and find out that after we ran an engram it would be necessary to bring this boy into present time. Why run the engram? Why not just bring him into present

time? Simple!

*Male voice: I suppose.*

Now, don't you dare feel like I've stepped on your toes.

*Male voice: You haven't. I'm enlightened.*

Do you see that?

*Male voice: I'm looking forward to it.*

This leads us into another thing that I've got to mention to you guys briefly. Let's take an area where you guys might be working; take any, it doesn't matter, see. It's going to be, for a while, a segment of earth, certainly. It's a town; you're going to be working on people. The actual fact is you're working in the field of Dianetics, if that is the case. A town, people, making people better, pushing forward the first four dynamic to a very *marked* degree you're working in the field of Dianetics. Don't forget that there is an enormous sphere out from that field. See, there's eight dynamics. And by the way – and you can work independently without further association with the first four that you're now working with. You can work independently in at least three of the remaining four.

See, you could work on the fifth, sixth and seventh dynamics with great ease, but that wouldn't have any – might not have anything to do with man at all, might not have anything to do with this planet at all, see. I mean, this is a wide view. Well, be in a state of mind where you're perfectly prepared to take a wide view.

Now, in working with *Homo Sapiens* in an area you may find that you will hit certain barriers and obstructions. And the first of them, of course, will be financial and quarters and things like that, but these are materialistic concerns and they are solvable, one way or the other. But now when it comes in to technique – the technique to be employed, the drum to beat, that sort of thing – this you should know something about; definitely should know something about.

I gave you a lecture the other day; told you when you bring them out of mystery, you bring them into confusion before they get into prediction. Very horrible, but they do. You're going to tell these people some things that are going to push them into that confusion about you? No, don't do that.

Now, here's the thing you should worry about, is introducing a confusion into your area. And you introduce that confusion by releasing too much data. By mimeographing PABs, for instance, in the Puget Sound area, and shipping to everybody, broadly, indiscriminately, and so on, they managed to have kept Dianetics and Scientology mighty flat out there, just mighty flat. Why?

Supposing the first thing you ever read – just take a number at random – was PAB 17; that's first thing you'd ever seen. I don't know what PAB 17 is offhand, but let's say it had a sudden pinpoint understanding of existence in general. One would completely miss that pinpoint understanding and simply go off into the confusion of how the rest of it related with it, and stay away in droves.

I'll tell you some of the things people *have* been able to assimilate. You tell them, "Christ set for the goals of man: Wisdom, good health and immortality. You can discover this in your Bible. We are here in our simple way to deliver these goals to man."

All right. Now, you try to soak people in any deeper into technology or understanding and you will immediately hand them a data which is so close to truth that you might as well have made them eat an atom bomb. It just goes *nyaaaa*. And they don't even know that they've eaten the atom bomb. They just know they're confused, and they're mainly confused about you.

So what would you do in an area? You'd keep what you have to say real simple. Now,

that doesn't mean you'd go off onto the fake-psychologist path. You know, "Are you worried? Are you anxious? Then come see me." That hasn't been drawing ever since it was invented.

This will draw: "Do you have people in your vicinity who are worried and anxious? We can tell you what to do about them." They have no responsibility for their own worry and anxiety. They have some for the other fellow's. Now, people will come in on that basis – if you've got to mention worry and anxiety. But this is a very bad thing to mention.

"Making the able more able" is a very good thing to say and a very good thing to do. But the main thing to do and say on such a thing is businesslike things. Precision. Decision. Not: Oh-ah-hem-haw, so on. But say something and say it definitely.

You, by the way, will run into, as you travel around, some old-time groups, and guys operating, and so forth, who ought to know better – since experience should have told them a long time since. The public is not at all interested in whether or not these people are pro-Hubbard or anti-Hubbard or whether Hubbard lives on the moon or eats sixpences. This has nothing to do with the situation. They are too introverted to suddenly have another personality introduced into the thing. There's no argument as far as they're concerned anyway, and yet a lot of guys operate – have operated in the last four years – on the basis of "We're individual and we're different and if you have any antipathy to Hubbard, and so forth, why, we're..." *Bluuuu!* What's this got to do with it?

The public came there because they read something written by Hubbard. That's the usual route. Now they come there and find out they're not going to get it, if they know anything about this, you see. And they just go away. That's all. I mean, total reaction! They simply go away. So you just don't introduce this at all. They come there and they say, "We've read this book and we've heard about this and so forth." And they say, "What can it do?" And you just say, "Well, it can do what it can do. It can make you more able and so on, and now, when are you going to come to our group processing session?" Not "Are you going to come?" you understand. You're asking them to make a decision. Remember you're *always* dealing with people who can't do R2-16 when they first come to you. You're going to run Part C of Opening Procedure of 8-C on this person, and say, "Well, do you want to come to our next group meeting? Do you?"

"Well, I don't know. I have so many things to do. And I..."

No, you want to know "*when* you're coming." You've added a "when," and that requires some slight decision and they don't seem to do that. Well, they're busy comm lagging, so you say at that moment – you don't worry whether they're comm lagging or not, you're not auditing them – you say, "Well, next Sunday will be a good time. Shall we see you then?" "Next Sunday we have group meeting here, four o'clock." Something on this order. "We will see you then. Look forward to seeing you. Now, remember. And here's a card, and so forth, and it's right here, and you'll know more about it."

You go on sitting down, talking to this person and informing them and trying to give them a Professional Course education in what Scientology is or what Dianetics is, you are not only wasting your time, you are driving them away, because you're handing them more truth than they can possibly digest. So your message is, "We're here and you are going to be here too. And just for social politeness, we will let you think you have some decision in this matter," but we're not going to run Part C of Opening Procedure 8-C until the person or the preclear is ready to have it.

If you're running a branch church or something like that, then you certainly say, "Well, we're making man happier. That's what we're doing."

And they say, "Well, that's vague. Just what are you doing?" You know?

It's not vague. As a matter of fact you just gave them more data than they could digest.

You say, "Well, people come to us and they gain an insight into themselves and some understanding, and then they do better in life. And you will be here at the next group meeting." Don't ever let anybody walk in without not making them come back. You understand? Just don't ever do that. That's just not something you should do. You make their decision for them. And you'll find out that these people will come in and...

Next step – next step, if you're running group processing ... Well, we've learned this the hard way. This is not easy knowledge we have come by. We couldn't possibly imagine that people would be this dumb, but they are: You run anything on a broad, open-to-the-public group except Group Opening Procedure and you are in trouble. They stay about six or eight hours of group processing – that may be three or four session – and then they're gone with the wind. Why?

Two things happen: (1) they get what they came there for. That's an understandable one. That's the real good-off person, because he's given no further goal, you see, than just sitting there running some commands. The other one is, they are given commands which they cannot handle, and they bog and run away. And it evidently takes them six to eight hours of group processing to hit either of these two states. We have no objection to the first state, but we certainly have an objection to the second one.

Now, just for pure cussedness, on a group that has been coming and coming and coming and hanging around, and doesn't think they need processing, I will occasionally throw them an Australian boomerang, not just a curve. I did, week before last, here at this group session. These guys were being very smug – many of them. You know, "It isn't doing anything for me," and so forth. I, unfortunately, was told this in a couple of different sections. Well, they had had nothing but rather elementary group auditing for a long time. So I gave them some auditing in a group which was a killer. And I didn't drive anybody away, mostly because these guys had had enough Opening Procedure to handle a heavier one. And though I just bogged the living daylight out of some of the cases that were there, these cases suddenly woke up to the fact that they could sure use some more auditing. They woke up to this fact.

So there would be a reason to throw a group a tough process. But actually, today, I don't know any reason to throw them an intermediate process, unless you had contracted to do on the same people – not newcomers in every time, and so forth – a certain number of group auditing sessions which brought them up uniformly, *en masse*, in tone. But for newcomers and for people coming in, no. You would have no excuse to do anything but Group Opening Procedure as given in Volume I of *The Group Auditor's Handbook*.

Over in England: "Well, how are we going to keep it interesting? How are we just going to keep these group auditing sessions interesting if we do Group Opening Procedure on everybody who comes in here to be audited?" And they very happily and merrily departed from their instructions, and they started to audit these intermediate processes – not really awfully tough, but not simple enough – and they started losing their people at six to eight hours. A person would come for two or three sessions and disappear.

At first there's a big boom. Six to eight hours of processing went by... Why? Guys had walked in, been given such hefty comm lags by intermediate – neither difficult nor easy – processes, that they went away, and they didn't know whether they were walking upside down or right side up. The auditor, in good shape, always overestimates the condition of the people who he's processing. He always says they're in better condition than they are, because he doesn't like to look at that much incomprehensibility. All right. So here we have England blowing up its group sessions in just this way.

All right. You're going to have the public open meetings; the public coming time and

time again, time after time, and so forth. Every time you get up there, audit, yourself, just to this degree: give them the same processing. The old-timers will discover one of the most interesting things in the world: they keep getting better on it. Then you'll get them up to a point where they all can do it rather easily and they're getting very, very smug and they say nothing can do anything for them. Of course, they're ready to graduate.

Now, you could either take them up gradually with intermediate processes – running the remainder of *The Group Auditor's Handbook* – or you could stop them from being smug. And if you want to stop a group from being smug, just simply open up on them with any of the steps in the sixties of the printed edition of *The Group Auditor's Handbook*. It's just like standing on a rostrum and taking a machine gun to people. You will make a lot of people better. You will change their considerations widely. You won't really hurt anybody. But, boy, it's sure convincing. They'll sit there and realize they're still in the woods. Then give them some more Group Opening Procedure. You've stirred up new material to clear off and get them out of. You see what happens?

Now, I gave a pretty darn rough process this last group processing session I gave, but, you know, there were no beefs. The reason why is because I monitored it against the audience. I waited until every single person in the audience had at least stopped bad comm lags on the process being done. In other words, I pulled them out of it every time I got them into it. But I wasn't giving them terribly rough processes. They were very interesting processes, but they weren't rough. They weren't like week before last – Election of Cause on a group, *huh!* You realize you'll turn on automatic worry machines, everything else? Holy cats, I mean, you just start chewing everybody's machinery up and spitting it out. You can't clean *that up* in an hour.

You won't do them any harm. They'll be back again. You see, that's too tough for them to run away from. And just to drive my point home a little further: Don't give them one which is not so tough but what they can run away from it; and don't give them one that is just tough enough to restimulate them without doing anything for them. This takes judgment.

So what's this boil down to? This boils down to you operating out independently in some area, trying to run a center, get people in, do this and that in a particular town or something like that – what does it add up to?

It adds up to the fact that the technique which you can safely teach is R2-16. The technique you can safely run on everybody present is R2-16. The technique which you can impart secretly to them as the *ne plus ultra* of, and that you can train all of the old-time auditors in the area in... By the way, one of the groups I mentioned to you, I laid that down as a specification: That every old-time auditor in the area had to be contacted and dragged in there and taught R2-16, see.

All right, the one you could safely process on groups would be R2-16 for groups, which is Group Opening Procedure, given in *The Group Auditor's Handbook*. And all of these processes add up to "Here is present time. We are making you – in Dianetics and Scientology, we are making you (or Scientology) – we're making you a present of present time: Here it is." And boy, you would just go right on out along the line like a rocket. It's being done right now.

Now, you, knowing many other things to do, knowing a great deal more, have a habit or would desire to impart a great deal more information, wouldn't you, than that? And you fail every time you do. You neglect the amount of study and concentration you were given on the rest of the data; you happily neglect this and suddenly hand it over.

You remind me – when you start telling somebody very complicated processes, and so

forth – of a janitor I saw one time, out at Inyokern. He was a sweep-up man. And in an absentminded moment, one of the rocket experts that was test firing some WAC Corporals, and so forth, backed him up in the corner while they were both eating lunch. This technician, an engineer, had to stand by and guard the equipment during the lunch hour and he informed me about it. And I saw this sweep-up man, he had been indoctrinated for one hour on the complexities, and so forth, of firing rockets.

You never saw a man in the world who was vacillating quite as rapidly between knowing he was awfully smart – this must be so, because this smart fellow was talking to him – and who was so damn confused. He was really practically spinning. I only uncovered this because he started to tell me how WAC Corporals were fired, see. And this wasn't my job at all. I was on a consultation job at the time. He started to tell me how they were fired. Well, I don't know how they're fired, you see. But I know enough to know he sure didn't know what he was talking about.

So, anytime you supereducate somebody in five minutes, he goes out and he vacillates between being so damn confused he doesn't know which leg he's standing on, and being real smart in his communication of the information to other people. And he will communicate it backwards and upside down with the greatest aplomb you ever saw in your life – and at the same time feel, himself, a tremendous uncertainty and a confusion about the whole thing.

In other words, you've handed your hard-won information over to a bracket of uncertainty and laid yourself wide open in this attitude to sort of a quackery. You know, they know these people don't know. People sound like they know something, but they don't know anything. And they are confused and they're not producing any results. Everybody says, "Well, it's just a fake," because the people who are telling them about it are fakes. You follow me then?

What's the safe route through this one? The real safe route through? The best one to steer? When you get hold of a guy and you're only going to be able to talk to him about it for a short time, just assume that you know the entire subject of medicine and don't try to communicate a twelve-year education to them – or whatever doctors go to school now; could be an eighty-year education – to this fellow in five minutes. That wouldn't be possible, so why do it? And if you're going to have him for any slight length of time for training at all, teach him a process which you know he will get results with and which can't possibly kick back, and that process would be R2-16. And if you're having trouble from old-time auditors or people who are being very rebellious in your particular area, get them all by the nape of the neck, get them in and teach them R2-16.

They'd get more results than they've ever had before. This doesn't say that you can't get preclears who won't benefit terribly from it. There are preclears so low down that they should have had Mimicry or something, you see. But this would be the exceptional case and everybody would understand it as an exceptional case. You'd certainly get everything from the very, very rough Dianetic case that we ordinarily would even consent to process vaguely, up to these real smoothies. And you do R2-16 on some kid ready to exteriorize anyhow, and he will go right on and exteriorize. It's a fascinating process.

So when you try to teach something to somebody, when you try to hold down an area and so forth, you take a simple communication and make sure it's communicated. When you try to audit a preclear for a short time, take a simple communication, and audit it. R2-16 is a simple communication. Now, that will give you success. Now of course, you, being a better auditor than that, can go on when you're auditing an individual preclear and audit anything you want on him.

You've got these basic six steps. There are certain positions where they fit. But



remember, an auditor right here failed the other day, dismally, because he jumped into Opening Procedure by Duplication without ever having touched two-way communication. It was the most gorgeous bust you ever wanted to inspect in your life. Took about three hours of Straightwire to straighten out his preclear, even get his preclear running back to battery. His preclear was about .5, see. This person doing Opening Procedure by Duplication, my God, this person started to hemorrhage and everything else. See, it was too rough.

One more word here – when the printed edition of *The Auditor's Handbook* comes out, you'll find out it has about seventy-two processes in it. And you can easily categorize these processes into the six processes which are the most basic processes. You'll find most of these processes are simply knowingness processes. They are demonstration processes. But where they are not they are so marked. I call most of the processes in there, the bulk of them the majority of them, about one-star processes. R2-16 would be about a ten-star process. So would "What can you accept and reject in your environment?" be a ten-star process. That can be run on a Straightwire case. He won't get himself in deep with it. It'll run on almost any level.

# ROUTE 1, STEP 4

*A lecture given on  
8 October 1954*

Want to talk to you now about Route 1 – Route 1 of Intensive Procedure, *Auditor's Handbook*, 1954, printed edition. This material also appears in the early mimeographed edition.

We have these basic processes, which are six processes and one piece of knowingness, which you're studying (which you have studied), but an auditor who did not know anything about exteriorization would know nothing about clearing. Let's get that point awfully clear about Clears. There's been an awful lot of talk about Clears. There has been much more talk than there has been study, and there's been very little doingness about the whole thing.

Rather typically, people who find fault with Dianetics believe it is a speculative subject. They think it's psychology. Well, they're cross-eyed on other things too, no doubt. Dianetics is not a speculative subject. It was laid down very sharply in 1950, in *Dianetics: The Modern Science of Mental Health*, and the amount of change which has actually occurred in it has been the change of how we handled the problems which appeared in *Dianetics: The Modern Science of Mental Health*.

You'll find a Clear described in Chapter Two of Book One of *Dianetics: The Modern Science of Mental Health*. It is accurately described, but it happens to be a thetan exterior. It is the awareness of awareness unit *cleared* of the body, and that is what Clear means.

Now, as long as one did not have sharp, definite methods of exteriorizing somebody, one could not make Clears. The magic formula for making a Clear is Route 1, Step 4: "Be three feet back of your head." Some 30, 50 percent of the people that you address, somewhere in that range, will be discovered to exteriorize fairly stably just as you pick them up off the street, one after the other.

Do you know what you're doing when you say "Be three feet back of your head" and the fellow is stably three feet back of his head? He knows he's not a body; he knows he's out there. You know what you've done at that moment? You have made a Clear – a Dianetic Clear.

Now, let's not quibble and fiddle-faddle and let a bunch of medical doctors and psychologists – who strain themselves up through the drainpipe, and get into this science and on our comm lines – disabuse you of anything else than what you've done.

I don't care if you don't like Scientology or you like it; or you are really in favor of Dianetics; or you hate Dianetics, you like Scientology. Actually, these words both describe the same science.

And the difference between the two is Dianetics covers dynamics one to four, Scientology covers the dynamics one to eight. That's the only difference between the two subjects. Scientology is more adequately described straight in *Dianetics: The Modern Science of Mental Health*, page 401, Plan C. And so we notice that in Book One we only describe four dynamics throughout the book. There are only four dynamics used in that book. That's because Dianetics is the first four dynamics. Scientology is all eight dynamics.

Scientology is an effort to study and understand life from its highest possible causation, origin, destination. It's a bigger study. Dianetics is a mental therapy. Scientology, necessarily, taking in the remaining four dynamics, has to be of course a religion. You see, because the world of man considers that those last two dynamics belong exclusively in the field of religion dynamic seven, spirit; dynamic eight, infinity or God. And so, of course, you move out of a mental therapy straight into the field of religion. This is about as mechanical as stacking kids' blocks up. How anybody would have any trouble understanding this, I'm hard put to know.

But how do you make a Dianetic Clear? Well, on dynamics one to four not fooling around with the seventh dynamic – you'd have to make him disappear as a body. So a Clear is a relative term as long as you process engrams – very relative.

And it comes into the computing-machine definition of *clear*. And what is the computing-machine definition of clear? You've read, possibly, or should read, *Dianetics: The Evolution of a Science*. And it discusses the fact that in big computers you sometimes get a piece of solder or something across the connections and a five, or something like that, is held down. So you put on the computer one times five, and you get the answer twenty-five. That's because a five is multiplying every time you want a total in the machine.

Well, now by the time you saw that piece of solder away, you then put on the machine one times five, and you get the proper answer, five. Now, that would be clearing the machine. Also, an adding machine, you pull down the lever and it takes all the computations – former computations – out of the machine and lets it start fresh, you get an absolute clear. Now, you could correct the machine so it would give you answers within its problems already existing. See, that's one way you could get a clear, but that's a very relative clear. Or you could simply reach up there and pull that handle down – crash! – and clear the whole machine. See?

Well, Dianetics essayed to get relative Clears by the processing of engrams and taking out the held-down fives. Scientology reaches up and takes the big handle and pulls it down, *crash*. And the way you pull that handle down *crash!* to get a total clear of the machine is simply say to an individual, "Be three feet back of your head." And with 30 to 50 percent of the people, that is the button.

Now, we were talking about a button as early as June of 1950 – the magic button – and that is the magic button. That is the button. That's the one-shot Clear – *boom!* "Be three feet back of your head." Bang! Now, an awful lot of children do this with great ease, and they stabilize with complete perception, certainty and so forth. About 50 percent of the adults that you run into, one way or the other, will stabilize as a Clear simply with "Be three feet back of your head."

The reason we have all these other routes, and the reason we have the remainder of Route 1, is in order to take care of the remaining section of the human race or the animal kingdom which cannot instantly exteriorize. Follow that?

Now, if you read over Chapter Two of *Dianetics: The Modern Science of Mental Health*, you'll find out that what it describes, if taken in an absolute sense, would certainly simply be an awareness of awareness unit having nothing to do with a body and not being in a body. He would have sonic, visio at will; he could listen to his engrams or he could listen to the environment; or he could see his engrams or see the environment. Actually, a thetan exterior, fairly stable, can take engrams and shuffle them the way you flip through a deck of cards. There's nothing to this. It's not even hard.

As far as creative imagination is concerned, yes, he can do that, and he can also make mock-ups of all kinds – all kinds of mock-ups. He can do many astonishing things. One of

the most astonishing things that a thetan exterior (awareness of awareness unit exteriorized) can do – one of the most *astonishing* things that this person can do – is heal at a distance. And he has no trouble doing that. That's one of the easier things. Of course, it really doesn't restore much self-determinism in the person he's healing, but that's beside the point. The person is at least well, if somewhat enslaved. But he can heal at a distance.

We won't say, by the way, that former efforts at faith healing done here and there throughout the world were simply efforts to enslave people. And we're not inferring that from there on, all the people who contacted that particular segment of knowledge became enslaved. You notice that healing at a distance, and with a magic wand, and without any idea of pan-determinism or self-determinism is destructive. Well, he can do all of these things.

Furthermore, he can be any place in the universe with total perception, know where he is and occupy or motivate any kind of a body. In other words, people talked about my exaggerations when they talked about the Dianetic Clear. And I really had a very good time as the years went on, listening to this sort of thing, because it was very hard to keep from breaking out in hysterical laughter in their faces. Why, if I had put down what a Clear really *can* do, it would have been an amazing thing. Nobody would have swallowed it anywhere. Nobody! Because he can be anyplace he wants to be simply by thinking he is there and looking from the point where he has arrived. He could be behind anybody's head, and by handling their motor control units, make them move, walk, turn, do what he wants to. This is a curious thing, isn't it? So here we have a greatly enhanced idea of a Clear in Scientology.

All right. So much for the lecture and the propaganda on this I want to give you something about this process. Is there any way you have to say this? Do you have to say it, "Be three feet back of your *head*," or do you have to say it "*Be* three feet back of your head," or something of the sort? No, it is said in total knowledge of two-way communication.

You've got to know your two-way communication, you see. You've got to be in communication with the person. And you have to remember to do it in a place that is quiet and where the person is not going to be immediately hit by your voice, falling chairs, starting trucks or something of this sort, because he gets out of his head and – *boom!* – he's all of a sudden startled.

The most sudden thing that can be done to a man has happened to him. That is the most startling thing that can be done to a man: "Be three feet back of your head " and there he is. He's very startled. And a wave of sound, an impulse of sound, or upset or a lot of chatter from the auditor, right at that point, will interiorize him again. He will duck in, in order to protect himself – as though he had to protect himself against anything.

So this is really the secret, you might say, of secrets. And this is the one-shot Clear: "Be three feet back of your head." And the secret in using it is simply this: Let's make very sure that the environment is quiet and that the auditor doesn't go on magpie-ing at the preclear endlessly, and then that the auditor, having done so, does not undertake any stunts. Let's get that *very* clearly – he doesn't do any stunts now.

Of course, if the auditor is trained in a speculative piece of nonsense – medicine, psychiatry, something of this sort... I'm not tough on these boys. I'm not near tough enough! They actually don't believe in the pure-and-golden thread of Scientology even vaguely, except as termites are sometimes found in the vicinity of some beautiful building. I'm not painting up Scientology as being a beautiful structure – simply because it is – but there's about the same thing.

It's not speculative. We're not putting somebody three feet back of his head, as an

auditor, to find out what he will do, or to find out if he's going to jump through hoops, or if he glows or suddenly possesses a halo. And we're not going to turn ultraviolet lights on him to see if we can show him up and actually prove he's there. And we're not interested in whether or not he's there even vaguely. If he says he's there, he's there, and that is the total test.

Now, let me level with you very strongly. Black Fives, sometimes processing people, conclude that they're simply psychotic because they say they're out of their heads. Because the Black Five knows he can't get out of *his* head.

See, so anybody that exteriorizes, he says they're crazy. So he'll do something and spin them if he can and get them back inside.

One of the ways to do this is tell them to look at their body. Just tell this guy to look at his body. See? "Be three feet back of your head. Now look at your body." Boy, is that bad auditing. He'll say, "That black thing..." See, he hasn't any real notion of what his body does look like. He might be in the middle of an ogre. Most people think they are. And he'll look at his body, and *boom*, he'll go in, he'll become uncertain, and so forth.

We could go and hide things around the room the way some people do, you know, and ask him to go and find them. That's cute. Typical of a psychologist. But the guy will miss a couple of times because his visio isn't straight yet, you see, or something. It invalidates him, and he'll go back into his head; he'll reinteriorize. And then he'll be hard to fish out.

So this process has some very definite, rigid laws that go along with it: Don't do it as a joke, an experiment; do it in a quiet place; do it as processing, and do it just that way: "Be three feet back of your head."

Now, there are many other processes which have been tried in this – many others. Actually, we found there was a command, which is the most startling news that I ever received from outside sources up to that time. There was a command which made a person do this, *bing!* And that was "Try not to be three feet back of your head." It's not good processing, but it did demonstrate there was a magic command.

Working on it further, I managed to get together a command: "Be three feet back of your head," just that way – *boom!* – and found out that I was hitting about 50 percent of the human race. This is the one-shot Clear, just few little words. And it is done by an auditor in full knowledge of auditing. And it is not done as an experiment, it is done as processing.

What can you do thereafter? The sky is the limit. One of the first things you should read to find out what you could do thereafter would be Chapter Two, *Dianetics: The Modern Science of Mental Health*.

Okay.

# ROUTE 1, STEP 5

*A lecture given on  
8 October 1954*

Okay.

Let's take, here, R1-5. R1-5: Route 1, Step 5. Now, you understand that there are many things we could do after we've told somebody to "Be three feet back of your head." The remainder of Route 1 consists solely of things which have been found to be quite beneficial. See, it's good safe things to do which improve a person's visio, and so on.

Now, this astonishing thing occasionally happens: Some auditor says, "Be three feet back of your head," and he goes on processing the fellow one way or another, and the fellow will be processed for hours and hours and hours with no improvement – you know, his vision doesn't improve, his stability, his certainty does not improve. So it's quite necessary to know what *are* the things that do improve him, and then use those things.

Well, the things you use, of course, are the remainder of Route 1. These are put in this order for handy use on the part of an auditor, rather than arbitrary use. But there are many things, as I say, that you mustn't do. Don't send him to look for things; don't start challenging him about whether he's there or not; don't start making him look at the body immediately, before you've stabilized him.

Now, it would be a mistake to tell somebody "Be three feet back of your head. Okay, now do you see any black spots in the body or anything that needs healing in the body?" See, that's a mistake; that's an auditing error – bad one! You get away with it once in a while, but the bulk of the time you won't. Don't direct his attention. And that's what R1-5 tells you. It says "Don't direct his attention."

Now, we look this over and it says "R1-5: Whatever the preclear happens to be looking at (do not direct his attention to anything), have him copy it one at a time, many, many times. Then have him locate a nothingness and copy it many, many times." It used to be written: "*Duplicate* these things many, many times." That is not proper usage. "Duplicate" was used for a long time in the same way that you use "facsimile" you know, and "copy." See? A duplicate – it means "just the same as" something or other.

And all of a sudden, *perfect duplication* showed up. I got the idea of perfect duplication, and so we kind of eased off using this word *duplicate*. So you will see it used in this sense every once in a while. And when it's used all by itself – "duplicate" used all by itself – it simply means "copy." When it says "perfect duplicate," it means copy it in its own space, with its own particles, in its own time. It'll disappear if you do that.

So, say to somebody, "Be three feet back of your head." Next thing, say to him something like this: "What do you see? You know, what do you see?"

And he says, "Umm, I don't know. I . . . There's a bunch of blackness, so forth. A bunch of blackness . . ."

You say, "All right. Make a copy of it. Copy it again. Copy it again. Copy it again."

Now, to keep him from getting the whole universe all filled up full of copies, after you've told him a few of these and so forth, tell him to pull them in on himself or throw

them away – one or the other. Usually, "pull them in on yourself" is the safe thing to say. But have him do something with them – you know, throw them away or pull them in. You say then, "Now, what are you looking at?"

"Just black."

And you say, "Well, copy it. Make another copy of it. Make another copy of it. Make another copy of it. Another copy of it. Another copy of it. All right, pull all those in."

"Okay," he says.

Now you say, "Now, what are you looking at?"

And he says, "Oh, there's shooting stars, and there's all kinds of things happening around here."

And you say, "Well, copy it." You know? And "Do it again. And copy it again. And copy it again. And copy it again. And copy it again. Now, pull them all together and pull them in. Now, what are you looking at?"

"I don't know. I see a wall over there."

"Good. Copy it. Again. Again. Again. And again. Now pull all of your copies together and pull them in." Get the idea?

And you say, "Now, what are you looking at?"

And he'll say, "You know, I got the funny idea that I see some hair right in front of my face."

And what do you say at that moment? You say, "Copy it. Do it again. And again. And again. And again. And again. And again."

By copying it you actually give it stability; you give it continuance by copying it. If you made perfect duplicates of everything he saw, it would go away. And one of the reasons he won't look at things is because they're going to vanish if he looks at them. He knows that by experience. So you make him copy them, and after a while he becomes confident, so that he can look at things.

Now, what if he said, "I see you."

You said, "Be three feet back of your head." And you say, "What are you looking at?"

And he says, "I don't know. I see you."

You say, "All right, make a copy. And another one. And another one. Another copy. Another copy. Another copy. Another copy. Another copy. Push them all together. Pull them in. Good. Now, what do you see?"

"I don't know. I see the ceiling, I guess it is."

"Well, is it kind of fuzzy?"

"Yeah, oh, awful fuzzy."

"Well, that's fine. Copy it, fuzziness and all. Make a copy. Another copy. Push them all together. pull them in." That's what you do with that part of that step.

Now. there's the other part of it. Remember that we're dealing in a communication formula with somethingness and nothingness. So the other part of R1-5 is a more vital part to the improvement of his perception. People are always going towards somethingness, and they're never going toward nothingness. But to get a perfect duplicate of himself it would be necessary for a thetan to look at nothingness. A perfect duplicate of a thetan would be nothingness. So this awareness of awareness unit would best look at a nothingness So after we've had him copy things around for a little while . . .

How long would you do this, by the way? It doesn't matter. The only way you can err is not do it long enough. Have you got that? You can err by not doing it long enough. You can't err by doing it too long. So you could do it fifteen minutes, fine—twenty minutes, half an hour. But not two minutes, not once. You know, not two commands, like that. Do it for a

little while till he gets nice and comfortable doing this, and he says yeah, he's feeling cocky, you know.

And now you say, "Now, can you find a nothingness anywhere around you there?" Well, normally it's a great triumph for a thetan to have made nothing out of something, so he has always kept what he considers a nothingness around, sort of tucked there in close, you know, to admire the fact that every once in a while he did make nothing of something at one time or another. And you say, "Do you find a nothingness?" The auditing command after you've done this "copy it," you know, is "Find a nothingness somewhere around you there?"

"Yes," he says. "Yeah, yeah. Oh, sure."

"All right," you say, "copy it. Copy it again. Copy it again. Copy it again. Again. Again. Again." Now, you can tell him to do what he wants to do with those nothingnesses. You say, "Just do with them what you want to do."

"Okay," he says.

And you say, "All right, now find another nothingness. Find another one. Have you got it now? All right, copy it. Copy it. Copy it again. Copy it again. Copy it again. Copy it again."

Now, because he's never looked at nothing, he will get an astonishing shift of vision quite often while doing this process. And this will startle him. It will also amuse and interest him very much because it's right up his alley. He's making a good duplicate at the other end of that communication line – a duplicate of himself. And he's been trying to do this for years, and the world kept forcing him into making something, and he was always trying to make nothing to some degree.

All right. You have him do that, oh, ten minutes, something like this. You know? And gee, he's feeling pretty good now. That's fine.

And we would then go, as soon as he could do that adequately. You know, communication lag doesn't cease to be a principle, Scientology and Dianetics do not cease to be a principle, simply because we have got somebody three feet back of his head. The Auditor's Code still holds, everything still holds. See? Two-way communication holds.

You'll find out the biggest communication change you get in anybody will be "Be three feet back of your head" when he is, because he starts to communicate very rapidly with you. And he isn't going through all of these body bypasses and so forth. He just starts talking straight at you.

All right. We go, then, to R2-6, *but* we wouldn't even vaguely go to R2-6 if we had any doubt whatsoever about his ability to copy what he was looking at, would we? Now why, – just exactly why – when running Route 1-5, do we make him mock up something and pull it in immediately after he exteriorizes? Just why do we do that?

Get what's happened to this person's havingness by reason of being three feet back of his head – and *havingness is* actually the only reason why some people do not exteriorize quickly. Because they do exteriorize. You'll say to somebody, "Be three feet back of your head." You don't think he was there; he really doesn't think he's there either. He went out and in so fast that he didn't know he was out. His degradation without the havingness of his body is such as to be total oblivion – so he knows *nothing* while he's outside of his body, so that he doesn't know he was out. Well, that's the mechanism. Follow me? He knows he was in.

So by saying "Be three feet back of your head" you've cost this fellow the mass of his body, didn't you? When they don't exteriorize – or say they don't – they have either stuck in entirely or they've flipped out and come in again, all because of mass. So, we've made him lose this amount of mass, haven't we? He's lost whatever it is – a girl, 110 pounds; a guy,



520 pounds. Whatever it is. We've said, "Be three feet back of your head," which means "leave that tonnage in front of you." And so you'd better figure out some way to remedy his havingness.

How do you remedy his havingness? Route 1, Step 5: "What are you looking at?"

"I'm looking at some blackness."

"All right, you're looking at some blackness. Copy it. Copy it. Copy it.

Copy it. Copy it. Pull it all together. Pull it in." See? Remedy his havingness.

His knowingness level, his alertness, will immediately rise, won't it? This is curious, but it does.

Now, you'll find some people only able to get a foot back of their heads. You know, "Be three feet back of your head." What are you saying "three feet" for? Well, three feet is as good as anything else. Three yards might be better. There are others ways of exteriorizing people, such as "Be in a place where you would like to be." "Be in a place where it is familiar." There's a lot of these. None of them are as good as "Be three feet back of your head." They're spotty. "Be three feet back of your head" tells you immediately whether he could or couldn't. It gives you immediately a test of his ability to exteriorize. Being three feet back of his head is still in the zone of interest of the body; still in the zone' of interest, still in the zone of mass. He's still subjected to the various pulls from the body and so on. And you don't want him any closer than that.

By this time I probably know a hundred ways of exteriorization – none of them as good as "Be three feet back of your head." Because once you get them out trickily – you know, you're very tricky and you are very smart and you slide them out of their heads very carefully – they slide back in just as trickily and smartly. Doesn't do to be clever. You get somebody up to the point where he *can* exteriorize, and then exteriorize him. That's the way you go about it. And you don't be roundabout about it.

All right. We said, "Be three feet back of your head," we remedied some mass. There he was, his mass remedied, and he will go further out from the body. Now you'll find a lot of people can only get a foot in back of their head, you see. That is because they've sort of got lines on the body. The mass of the body is too attractive to them. Until you remedy their havingness they can't be any further from the body.

The way you remedy the havingness is remedy it for the thetan. You're not remedying it for the body now. And you say, "What are you looking at?" And he says, "The wall."

And you say, "Copy it. Copy it. Copy it. Copy it. Copy it. Copy it. Again. Again. Again. Now, pull all those in."

Do you care where he puts those copies? No, you just leave it up to him. You don't tell him where. You don't say, "Put them in a cube around you," and get all complicated. You just have him "Copy. Copy. Copy. Copy. Copy. Pull them all in." And you'll find out he's able to be eighteen inches back of his head. Only he won't notice it. He'll finally tell you, see, and get real smart about this. He'll finally notice this after a while – that the body is now ten feet away. That's merely because you were permitting him to create, and add to himself, mass.

Now, remember that duplicating a nothingness is tearing this mass to pieces. So if you had somebody go outside, as long as you were remedying mass, and keep on going and getting further and further from his body, as long as you remedied mass, and then, when you duplicated – that is to say, copied – nothingness many, many times, you found out he was coming in toward his body again, *don't you go anyplace but R1-5!* You stay with it! By doing what? Just go back to the beginning of R1-5, because you haven't solved the process. It is, after all, a process. This is not a series of processes which are done consecutively,

necessarily. See? It is a process, and you haven't finished the process.

The process is concluded when he can be any distance he wants to be from the body without being pulled back in by the body. And that is done by permitting him to copy nothingness and copy masses and pull masses in on himself. Follow me?

So R1-5 is that thing which solves, for the preclear as a thetan, the loss of the mass of the body. And that is why it is right next, there, to R1-4: "Be three feet back of your head."

Now let's get into problems of mass, right away, by having him copy. This also raises his perception and makes him far more capable of seeing, perceiving, and doing other things. It also shows to him that he can create, and demonstrates to him that the difference now exists while he's outside of his body.

Okay.

# ROUTE 1, STEP 6

*A lecture given on  
10 October 1954*

Want to talk to you now about R1-6.

If we had no other process anywhere than "Have preclear hold two back anchor points of the room for at least two minutes by the clock," and we didn't have any other process but that, do you know we'd have more people well? That's one of these important processes; that's one of these interesting, important processes which has quite a lot of history back of it.

This is making space. Here we're immediately and directly applying viewpoint of dimension.

One of the things which a thetan is very afraid of is that he is going to get up against this stuff or put a beam on it – this MEST, you know – and stick. He's afraid this will happen to him. Also, he's lost his ability, to some degree, to make space. And this is a very essential thing – that he make space – because he won't have any space to exteriorize into unless he himself makes space. A person has as much space as he makes, not as much as he sees.

You just assume you've got space and you've got space; if you assume you don't have space, you don't have space. It's as easy as that.

But "the two back anchor points of the room" is an old process. It has many, many variations, and amongst those variations would be "Now, find one corner of the room – upper corner of the room. Now find another upper corner of the room. You got those two? All right. Hold on to them. Now find a third upper corner of the room. Now put your attention on all three. Now find a fourth corner of the room. Put your attention on all four. You got the idea? Find a fifth corner of the room. Put your attention on all five."

Sneak up on it. There's a group process in the *Auditor's Handbook*, printed edition – one of the back group processes in the book – which is just that process. Only you do this for fifteen minutes at a time. You add a corner every fifteen minutes. This just makes the fellow make space and gets him over being afraid of the material universe.

An important part of this is "don't think." The reason why "don't think" is an important part of it is the thetan keeps postulating himself, all the time you're processing him, into various conditions. He could postulate himself into anything or any frame of mind.

So, you've said to somebody, "Be three feet back of your head"; you've had him copy things; you've had him copy nothingness; you've remedied this havingness problem with him; you've got all that whipped. Now let's get him a little bit more stable in the immediate environment, and let's let him find out the environment is actually there. And we do this simply by having him locate a couple of the back corners of the room and hold on to them and not think.

While a person is exteriorized, he can make and break masses and do all sorts of things just by thinking, you see. So we just tell him not to think; we hold on to the two corners and not think.

Quite important that he doesn't think – and that's all he does. And if you do that for less than two minutes, you're just wasting your time.

Now, why do we say just two minutes? Well, two minutes is a long time to a thetan. The equivalent in the body would be two or three hours. See, it works faster while he's exteriorized than when he's inside.

So let's ask this boy to do this stunt. Let's ask him to hold on to the two back corners of the room and sit there and not think. And then let's take him two minutes by your clock, huh? Let's not take him two minutes out of his hat. Because two minutes to most auditors is usually twelve seconds. A minute is a long time when you're sitting in an auditing chair. So really, actually take it two minutes by the clock – long time to the thetan.

You'll find out his visio will pick up and other things will occur, but most important, he can find out that he can look that far away from himself without everything falling in on him. His body is liable to get somatics, various things are liable to occur. And if things start to occur simply because he's doing this process, why, of course, you know, the natural thing to do would be to go on to the next process just because it's the next process. Is that right or wrong? Huh?

If anything starts to happen by reason of his holding on to the two back corners of the room – his comm lag goes down, he starts to get dopey, he gets groggy, he gets somatics, he gets some violent perception changes, he's having a hard time fishing for them – any one of these things occurs, that is a communication lag boosted up to the dignity of a *process* lag. In other words, the process isn't finished yet.

And so, although I say two minutes by the clock, I say that because it usually takes that long for the fellow to forget himself enough to let things start to happen.

Now, two minutes by the clock . . . And now suppose something really is happening with this fellow – you know, he's *er-wrr* and he's getting perception changes and so forth. Well, you'd just better do that process until he ceases to get changes – until as long as he's getting a change, you do that process! It's a process all by itself. Savvy? So he gets perception changes. So you do this thing for five hours; this guy is exteriorized and he's still getting changes at the end of five hours. *Fine*, it obviously was the best process that you could have given him at the moment, because it's the one that's producing all the change.

Well, you know, you ought to be chasing this fellow around over the moon, and you ought to be doing all sorts of things. "And Ron said that he ought to be exercised and he ought to be able to patch up his body and he ought to be able to heal people, and so forth. Well, that's the thing we ought to be doing, then, isn't it?"

No! It says right in the Auditor's Code: "Run processes flat." Run a process as long as it produces change. If a process is producing no change, why, go on to the next process. Give it a fair trial. Well, a fair trial for "Hold the two back anchor points of the room" – a fair trial for it is two minutes for a thetan exterior. A good trial for it for a person when he's in his body is fifteen or twenty minutes.

You know, you ask the fellow while he's sitting there in a chair, "Hold the two back anchor points of the room." He holds them. And he holds them for fifteen, twenty minutes and then things start to happen. All of a sudden then he's getting *whoom! bing*. It kind of takes a little while for it to wind up sometimes, so a fair trial exteriorized would be a couple of minutes – well, let's say fifteen minutes for somebody who was still interiorized. See, that would not be a Route 1 process then, would it – if he were still interiorized.

The difference between Route 1 and Route 2, you know, of course is just the fact a Route 1 is run while a person is exteriorized. You'll notice some Route 1 processes are the same as Route 2. This one, by the way – "Hold the two back anchor points of the room" – also appears in Route 2, done in a different way. Done almost the same way, but it's done for a fellow interiorized.

So this is the way you'd do it, and you run that as long as he would get a change. If he got no perception change by reason of holding on to the two back anchor points of the room, then there are two possibilities – three possibilities: (1) he went back inside; (2) he wasn't doing the process (you know, he didn't hold on to the two; you told him to and he's sitting there, but he's not doing it – that possibility, you see, occurs); and the other one is that he's in such good shape that merely contacting some MEST doesn't disturb him any. See, so you just pays your money and you takes your chance.

But listen, if he's still interiorized, if he went back in, he'll come back out again on this process. So you just go on doing the process. Two, if he isn't obeying your orders, then you didn't sound the case – you know, you didn't size this case up; you didn't do a good human evaluation on him before you started to process him. You know? He's not doing what you're telling him to do, what you *should* be doing with him is Standard Operating Procedure 8-C's Opening Procedure. Good old R2-16 – that's what that fellow needed.

And, by the way, let me go into it right away (I may or may not have mentioned it elsewhere), but the place where you discover whether or not a person should be entered in Route 1 or Route 2 is not "Be three feet back of your head." It's whether or not he's got a comm lag while doing Steps 1, 2 or 3. You're doing Steps 1, 2 or 3, applying your knowledge of human evaluation, this fellow has lots of comm lags, and so forth – don't bother with Route 1, just go on over to Route 2. See, he won't be three feet back of his head. Long comm lags, and that sort of thing, and he's fouled up and he can't give you direct answers and so forth – go to Route 2. Run R2-16, Opening Procedure of 8-C. You see?

I should have made that clearer there: you're only on Route 1 where the fellow had practically no comm lag. You were able to talk to him, get straight answers, and so forth. And you did this, and all of a sudden you said, "What do you know!" Route 1: "Be three feet back of your head." He probably is, you see.

All right. So this "Hold the two back anchor points of the room" refers to somebody that's already entered and gone down Route 1, right? All right.

How long would you do it? Well, you could do it as long as it produced change. You give it two minutes to really make sure that it is.

I'll go over that again with you. You have no business being on Route 1 with a person who would have snapped back in his head. If he has bad comm lags and things like that, if you did get him out, he'd just snap back in. Furthermore, he won't obey your auditing commands, he won't do what you're telling him to do anyway, so there wouldn't be any reason to be running hire on Route 1.

You understand that you can't walk around back of a thetan, making very sure that he is where he says he is. They're deceitful! And so the best thing for you to do is to size him up by comm lag and then choose your route.

You could, of course, choose your route by going into Route 1, say, "Be three feet back of your head," and then he couldn't be, so you go on to Route 2. But you've given him a failure, haven't you? And that will stand in the road of his later exteriorization. So don't give him a failure; exteriorize hire when he's ready to exteriorize.

Route 2, by the way, run all the way on down – somewhere along the line of Route 2, he's going to blow out of his head anyhow, whether you've told him to or not.

All right. So we got as far, then, as holding the two back anchor points of the room, and he just seemed to hit a big comm lag at this point, and he's snarled up, and so forth. Well, his behavior right up to this point has demonstrated that he's exteriorized – he didn't have much comm lag and so forth. Actually, the process is just working like mad. That's the only thing that's happening here. So you let it work as long as it works. This is the least "workful"

process imaginable.

The only thing really wrong with this process is the auditor always feels that he ought to get in there and pitch, you know? – he ought to kick around things and run a show and keep things popping, one way or the other. And the preclear sitting in the chair – his chair – and the auditor is sitting in his chair, doesn't deliver to us the idea that a great many things are occurring. No lion acts or anything, you know? And the fellow simply sitting there, holding the two back anchor points of the room, minute after minute after minute after minute after . . . doesn't seem to be very therapeutic. Well, it's one of the more therapeutic things that you could do, if it is producing change.

So we'd ask the preclear every once in a while, "Have you got them? How is it?" We ask him quietly because we don't want to jar him. This is one of those quiet processes. And we ask him to hold on to them, and ask him how it is and if he's having difficulty with it.

And he'll tell you, "Yeah, I'm getting quite a perception change." "You know, there's a lot of locks flying off," he'll say. And you'll get various manifestations. "Yes, I'm remembering a lot of things that . . ."

You say, "Well, just sit there and don't think, huh?"

Of course, this is a lead – pipe cinch – to give him a lot of locks flying off – because the main common denominator of things he's suppressing is that he mustn't think about them. You follow how that would be?

So, if you tell him not to think, all the things that are suppressed in his life will start to fly through the air, and they'll start to come right on up by him. That's a curious thing. You're just as-ising the blocks which keep him from remembering.

Well now, you shouldn't advise him of that. He'll actually *eventually* get to a point where he actually can sit there and not think. And this will be the first time in his life he ever sat still and didn't think.

Freud and fiction writers and other people have long told us that there isn't a single moment of the day or night when associative reasoning isn't taking place. Well, this was the way Freud made his bread and butter. He said it wasn't possible for a person to be quiet and not think. This was beyond his capabilities.

Actually, a stream of consciousness – which is followed by the *very best* fiction writers (Dash Hammet and the rest of the boys all do it; I used to be guilty of it, too) . . .

"One thought leads to another thought leads to another thought leads to another thought." The psychologist really turns a shotgun on your chest with that one. He says, "Well, really, all of your thoughts are being motivated and caused by the last thought you thought." Or, "What you saw in the environment, you see, that's what really started you thinking. And that starts this stream of consciousness, and it starts at the beginning of life and it ends at the end of life. And that's stream of consciousness, and that's the way people think." Well, that may be the way some nut that's teaching psychology thinks, but it's not the way people think.

So you're telling somebody to sit still and not to think. This is a new, strange experience – if you just wanted to do that, you know – sit still and don't think! He's exteriorized: "Hold on to the two back corners of the room. Sit still and don't think." He would eventually get to a point where he'd as-ised out his main suppressed thoughts, and he would be able to sit there and not think. And it'd be the first time in his life he had ever experienced peace! Up to that time, it's all been the chatter-chatter-chatter, gob-gob, walla-walla of machines. You know? They have critical demons and, you know, all their demons going, and . . .

That, by the way . . . the psychologist thinks this associative reasoning is reasoning. It's not. It's demon chatter. People really don't even act on this associative stream of yap-yap

that goes through their heads. When you take a bite of food, you don't say to yourself, "Now I am going to bite my food," do you? Okay.

Well, so you get him out of the habit of associative reasoning with this particular process.

Okay.

# ROUTE 1, STEP 7

*A lecture given on  
10 October 1954*

Now, the next process I'm going to tell you about is a very, very interesting process, but it's very destructive of havingness, and it is one which is done with considerable caution on the part of the auditor – Route 1-7. Route 1-7: "Have preclear let go and find many places where he is not."

Now, the auditing command associated with this is a very simple thing: "Find a place where you are not." And you repeat this command many times until any communication lag developed by the question has been rendered constant.

Now, you understand that we have the preclear let go because that's the last part of R2-6. You tell him to let go before you tell him to do anything else. Actually, this little point belongs with 6, doesn't it? After you've told him to hold the two back anchor points of the room . . .

In groups – tell groups that or anything else – for heaven sakes, always tell them to let go. Because there's some yap who will go on holding on till the end of time – and doing the other process while he's still holding on to the back anchor points of the room. So you tell him to let go and find some places where he's not. And that really is the auditing command which immediately ensues after R1-6, which is "Hold the two back anchor points of the room."

So you say to him – the next time that you say anything to him, which is R1-7 – you say, "Let go, and find some places where you're not."

Now, this is very destructive of havingness, this process is. And it really shouldn't be run lightly on somebody whose havingness is very badly in question. If this person's havingness is very badly in question, you ought to be right back there at R1-5! You shouldn't be doing this process at all.

Find some places where he's not. Well, this is a curious thing. It can be run on interiorized people. What you're asking for is certainty. You want people to get points where they're certain they are not. Now, here is the first time in Intensive Procedure that we enter into this thing called certainty, and boy, we enter into it with both feet!

If you let somebody say to you, "Well, I'm not in the room. I'm not in the backyard. I'm not into this. I'm not into that. A lot of places around here where I'm not, you know? Well, I'm not anyplace in the room. What are you talking about? I'm not anyplace around here! That's a silly question," you've got your nerve putting them on Route 1! Because this person would have shown up as an obsessive communication lag, or something of the sort, early in processing with two-way communication. He shouldn't be on Route 1. But let's say by some slip of something or other, you've got him on to Route 1 and you ask him this question: "Now, let go and find some places where you're not."

And he says, "I'm everywhere. I'm not everywhere. I'm uh . . ." and yap-yap. "I'm not over there. I'm not over there. I'm not over there. I'm not over there. I'm not over there. Not over there. Not over there. Not over there."



You can just count on the fact that you're dealing with a lot of *junk*. Let's slow this guy down (the way to run this process) – let's slow this guy down to a point where there will be one place in this or some other universe where he's not. Just get one where he's *absolutely certain* he is not. You see that? We want a place where he's *absolutely certain* where he's not!

So this fellow who's giving you yap-yap-yap-yap-yap-yap-yap-yap-yap! – he isn't certain he's in none of those places. Chances are, he's buttered all over the universe.

By the way, the last person who did this to me, on a little bit of a test on the thing, said they were exteriorized . . . They were run, by the way, right down to R1-7, and it was at R1-7 the auditor caught him.

And the auditor came around to me afterwards, and he says, "You know, I don't believe this person is really exteriorized."

"Why not?"

"Oh, I don't know. It's just queer, but I've run these processes and this person says he can do these processes – *she* can do these processes all right. But, you know, for some reason or other, I don't think this person is doing these processes."

"Well," I said, "Have you run any 8-C?"

"Well, no. This person didn't have any appreciable communication lag."

So I got ahold of this preclear that this auditor had run up to R1-7. And this person would tell you . . . Great glibness. They were *insulted* at the idea of being told that they couldn't find some places. Why, they could do all this sort of thing; "Do all this sort of thing very easily. Kindergarten stuff. There's nothing to this! There's nothing to this. There wasn't anything to do this at all!"

So you know what I did? I said to the person, I said, "What's your name?"

And you know what that person said? Said "Why do you want to know?" And I said, "Well, what's your name?"

"Well, do you mean my maiden name, married name? What name do you mean?"

I said, "Well, what's your name?"

And the person said, "Well, you've got my name around here! You know who I am. I mean, we're not strangers or anything. In Certs, you've got my name!"

And I said, "What is your name?"

I was still asking this person's name one half an hour later, and I had *yet* to get this person to say, "My name is Smith." (The person's name was not Smith.)

How do you like that? In other words, this auditor had made a blunder up there with two-way communication, in that he had never understood communication lag.

Now, I'll give you a comparable one. The boys in the HCA course recently made the same blunder. Somebody had been around up there for three, four weeks, and they didn't think he had any communication lag. And do you know that in three or four weeks this person had never answered one question directly that anybody had ever put to him? These HCAs were perfectly willing to let this guy's utterance of sound be an answer.

And to most people the utterance of a sound is a sufficient answer. You know, "What is your name?"

"What do you want to know for?"

Well, there was no lag there, was there – no silence.

Well, that isn't what you're looking for. You want a direct answer. You want this person to say, "My name is Smith." And this person at no time anywhere along the line had done other than give a completely indirect dodge. And the Instructor finally got this fellow by the tie and got the students around and said, "Now, I want you people to look and listen here for



of a sudden you'll get a picture of Los Angeles in front of his face. He's got a remote viewpoint parked over Los Angeles.

The only reason he sees with his MEST eyes, by the way, is because he's got two little gold discs, one over each eye, and he's looking with those discs. It's very amusing. He's got it all figured out that when he shuts his eyes, you see, the gold discs won't see. But the gold discs happen to be in front of the eyelids in most cases. He would keep on seeing if he didn't say, "Now my eyes are shut." So he has to turn off his own visio, see, in order to shut his eyes.

Well, these remote viewpoints are buttered all over the place and a person, then, when he's asked where he is not, will suddenly tap in onto old remote viewpoints. And these darned old remote viewpoints, they'll give him the idea that he's there.

So you'll have the guy totally badgered. Everything and everybody – he's there. No matter what he looks at, he's there. See? No matter what he thinks of, he's there. This is obsession; and this gets a fellow twisting and shifting valences.

He walks up to somebody, and this fellow has got a cough, you know? The fellow is going "*Cough-cough-cough-cough!*" And this fellow with the remote viewpoints all over the place and so forth, he probably won't even notice it. But he'll walk away from there, at least for a little while, going, "*Cough-cough-cough-cough*" – *something* wrong with his throat. See, he's buttered all over the universe; he's got remote viewpoints out there.

Well, you're asking him to recognize his own actual location when you ask him places he's not. In view of the fact that the thetan really isn't anywhere, he has to place himself by postulate. You see, "I am here, therefore I can see from here." See, he has to postulate that before he can do it. He has to be able to do that before he is stably exteriorized, and one of the ways of doing this is asking him places where he's not.

He'll look around, finding places where he thinks he is, and he will as-is out of existence lots of these old remote viewpoints.

A curious process. We play it with absolute certainty. We work with the person no matter how long.

Other phenomena turn up with this, by the way. At first he finds spots way, way out, see? And then he finds spots right up close. And then he finds spots a little less further out. And then he finds spots closer. And then he finds spots a little less further out. And then he finds closer spots, and then he finds nearer spots.

For instance, "Give me some places where you're not."

"Well. I'm not in England. I'm not in South Africa. I'm not in China." He'll really be able to get these (not giving you these answers this fast). "I'm – I'm not in Siberia. Huh, I'm not in that chair right there in front of me. You see. I'm not in that other chair right in front of me. I'm not in Washington, DC. I'm not in Los Angeles. I'm not here in the rug. I'm not in New Mexico" – you know, all the time coming in closer and closer, and all of a sudden, why, bang, he's pinpointed. Here he is. And this time his visio will turn on if you'd kept up this process – marvelous process.

But remember, it's destructive of havingness. So remember, when you are running it. For heaven sakes, have him "Mock up some anchor points and pull them in. Mock up some anchor points and pull them in. Mock up some anchor . . ."

"What do you mean by anchor points?" he'll say.

"Oh, gold balls, or something of the sort. Just some mass. And pull it in on *yourself*" – not on the body: on a thetan. "All right. Let's find some more places where you're not. Some more places where you're not. Some more places where you're not. Some more places where you're not. Eight anchor points and pull them in. Eight anchor points and pull them in."

You'll have to remedy havingness as you run the process. It isn't mentioned in the *Auditor's Handbook*. That's why you're being trained as auditors – things I forgot to put in the *Handbook*. If I'd put everything in the *Handbook* you wouldn't have to be trained as auditors.

Okay. Actually, getting you to see the light – that there is no glaring light shining in your eyes, but that you *are* the glaring light of the world – is the real reason we're training you. Well, we'd never mention that to you.

Okay.

# ROUTE 1, STEP 8

*A lecture given on  
10 October 1954*

I want to talk to you now concerning the steps in Route 1, continuing with these steps on Route 1-8.

Here we have, in exteriorization, the main difficulty on the part of an individual in perception. He believes that it is dangerous to look; this is his main reason for not seeing. He believes that it is dangerous to hear, which is his main reason for not hearing.

Actually, there is a slightly better reason than these two main reasons. The main reason is he's a problem to himself if he can't see, and he's a problem to himself if he can't hear, can't smell, and so forth. We learned that under two-way communication, didn't we?

Well, he turns off his perception and this makes a very, very nice problem. And under Route 1-8, however, we discover most thetans have gotten into a condition where they believe that it is now so dangerous that it has ceased to be any kind of a problem. It's just simply very, very dangerous to perceive anything.

And so this is simply a process which, when the individual is exteriorized, gets him to change his consideration.

You must realize that on somebody exteriorized all you have to do is ask him to change his consideration and he is then capable. He can change his consideration that he is capable; he can change his consideration that he isn't capable.

Actually, aside from coaxing him to deal with energy masses and perceptions, the only process there is to a Clear is ask him to change his mind. That's all the process there is: he changes a consideration. We drag him out of the field of mechanics, in other words, and as soon as we've got him out of the field of mechanics, why, he processes simply by getting him to change his mind.

If a thetan exteriorized cannot change his mind, he is still very, very enmeshed in the whole theory of mechanics. And being enmeshed and immersed in mechanics, he feels that these mechanics are going to smite him one way or the other. The biggest deterrent to somebody getting into this state is fear of the environment, and the energy masses and spaces contained in it. That is the biggest deterrent to his changing his mind.

As an individual gets smaller and smaller and goes on down the dwindling spiral, he believes that exterior forces are more and more dangerous to him. Now, the saw which is inserted at this point is really more of a saw than an axiom: A man is as sane as he believes himself to be dangerous to his environment. See? That's a very low-level look, isn't it? But he is as sane as he believes himself dangerous to his environment. That's very true of *man*.

So this is Dianetics, mainly, we are talking about when we say "man", "dangerous to his environment." and so forth. People come up through tooth-and-claw strata before they get up into sanity.

„All roads lead through force" That is another saw. "all roads lead through force." Anybody who has seen the now-nonextant lecture charts of the Philadelphia sixty-four hours of lecture will recall that one of the last lecture charts there has a big "*Force*" inscribed in

the middle of the chart. [See lecture chart in the Appendix of this volume.] And then low-level aspects of the Chart of Attitudes are below this huge word *Force*, and the high-level aspects of the Chart of Attitudes are above this word *Force*. And, let us say, Distrust is below Force, you see, and Trust is above Force. But to get from Distrust up to Trust, it is necessary to cross the bridge of Force. If there's any bridge involved here anywhere in Dianetics or Scientology it is a bridge called *Force*. An individual believes that forces are greater than himself. He believes he himself cannot cope with the forces around him. And we discover that an individual is very prone to believe that all forces are greater than he is.

Actually, he would never have to be afraid of force at all unless he himself were being a mass of some sort. Force can only impinge itself upon mass of one kind or another. A thetan either mocks up a little piece of mass to receive sound waves, and so hear, or he is no mass at all and the sound wave goes straight through him. Well, he could do either one at will; so he could hear or not hear. There isn't any mechanical action, by the way, to hearing, really. One simply postulates that he hears and he hears; and he postulates he doesn't hear and he doesn't hear. That's about all there is to that.

But as long as he's down below Force, as long as he feels that he is oppressed by the enormity of space, by the savageness of electrons battering him by explosions, and so on, as long as he feels that he can be injured by force of any character, why, you will find him below this level of Force on this chart. He believes all force is dangerous to him. He does not believe that he himself can emanate force which would be dangerous to anything or anybody else.

Now, the only reason a word or symbol has any effect on somebody is because he's below the band of Effort. Now, similarly, the common denominator of all people who are having any difficulty in life – similarly – that common denominator is inability to experience effort. In other words, they can't work, they can't play, they can't move and so on. They're afraid to experience effort.

In other words, force is outside someplace, threatening them. Now, the only reason a symbol has any effect upon an individual – for instance, the only reason you could criticize somebody and have him feel bad about it – is because your verbal criticism is associated by him with times when he has been hit, invalidated.

Now, invalidation, criticism . . . Criticism is the lowest level, and then we get outright, overt invalidation, and then right above that we get this rather more understandable thing of the lightning bolt, see. And a fellow could only take criticism to heart if he were afraid of lightning bolts.

You see, he's got as criticism, actually, a symbol of force. If he's afraid of criticism, then basically he's afraid of force. Invalidation converts immediately, as you come upscale, into force. "Invalidation" means to be hit. But if you could impress somebody by invalidating him – telling him he really didn't think that, or he really didn't believe that or something – it's because he is afraid of being hit. You see? And he associates the little criticism that you give him, or the contradiction that you give him with force. He has been taught to avoid. And when even the symbol of force shows up (criticism) he then backs off. So he is below the Force band.

He is actually in conjunction with a body which is extremely liable to wreckage by reason of force. He's extremely tender. A body goes two miles, three, four miles in the air, it starts to notice it very badly. If it went ten or twenty miles up in the air, it would probably die – I mean, it can't survive up there. If it went five miles in toward the core of earth ... That isn't very far, you know. If earth was reduced to the size of an apple, you wouldn't be able to find five miles thick with a microscope. And he goes down toward the center of earth

just five miles, and it is much too warm and intolerable. The body is a frail mechanism mainly. And he is trying to protect this body.

And so, as he is protecting the body – he'll eventually start hiding the body, by the way – but if he is protecting the body, he is protecting it from what? He is protecting it from space, from force. You see? And a thetan gets himself associated with a body very thoroughly, and thereafter *he* becomes afraid of force because he knows the body can affect force.

Nothing can affect a thetan. Remember this: Nothing *possibly* can affect a thetan. As a matter of fact, as ultimate effect he cannot be affected. As ultimate cause he actually cannot himself *be* an energy bolt; he can only say he is. And here we have cause and effect. And as far as a thetan is, concerned or an awareness of awareness unit is concerned, he would be at either end of this line, and he would have to have some kind of an energy mass at both ends of the line in order to be cause and effect, you see. There'd have to be some energy in there someplace. Well, he'd have to be protecting or holding on to that energy. He would have had to have postulated that he was some section of this energy to be affected or, actually, to begin some type of cause.

In order to be thorough cause, for instance, he could postulate a bolt of energy out in front of him. But he would have to postulate also that he was connected with that to even get the idea that he was being affected by it.

One of the most difficult things a thetan faces is really trying to affect another thetan or to be an effect himself, or to actually overtly *discover* the *cause* of anything. You see, the cause, the real cause of anything, has no mass and so can't be located in space. All right.

So this thetan must have postulated that he was something, that he's being something, before he can be the effect of force. Do you follow that now? Overt-motivator phenomena, all these other things, can only take place if the individual has postulated that he is something that can be the effect of force.

And so, one of the best ways I know of – if somebody has very poor perception – one of the most effective things that you can do with him to improve his perception is just ask him, „Now, look around you and find something that it is safe for you to look at.” „What is there in this room that's safe for you to look at?” you say to him.

Oh, and some of these thetans, they'll look and they'll look and they'll look and they'll look, and they'll finally opine that there probably is a dust particle under the couch that it would be really safe for them to look at. Ah, but that's an improvement. „Find something else that it would be safe for you to look at. Something else it would be safe for you to look at.” And get an answer each time from him. „Something else it would be safe for you to look at. Something else it would be safe for you to look at.” And do you know the environment becomes plainer and plainer?

And now you could go out the same line, and you could say, „Give me something now which it would be safe for you to hear.” And he'll get a condition or a concept at first: „Well, somebody could say 'Hello' to me, you know, or 'Good day' or 'How are you?' That would be safe to hear.” He means the idea would be safe to pay some attention to.

You want a beam of energy of something that it would be really safe to hear. But you just ask him this and he'll improve his consideration. The simple auditing command is „Give me something which would be safe for you to listen to.” That's while he's exteriorized, you see.

Now, you could run this process interiorized, too, you see. But it really is a Route 1 process, or exteriorized process. „Give me something that is safe for you to look at.”

Now, there's Straightwire questions which are used on an interiorized basis: „What

wouldn't you mind looking at?" You see, that's the same sort of thing. „What wouldn't you mind listening to?" „What would listen to you?" „What wouldn't you mind looking at you?" Something on this order will produce a considerable change on somebody whether he's inside or outside.

But the basic question of R1-8 is: You tell him, „Now, look around. Now, what is it safe for you to look at in the environment, in your surroundings here?" And just get them to name item after item after item after item. „Now, what is it safe for you to listen to?" And if you wanted to go the rest of the way on perception, „What would it be safe for you to smell?" „What would it be safe for you to taste?" You see? And he gradually has to improve his consideration and he realizes that he can experience force – that there aren't forces immediately surrounding him here which are going to murder him, mow him down, blow him up.

A lot of people, the first moment they exteriorize, will hear the auditor's voice while exteriorized, and it will scare them half out of their wits. And they will go back inside – *boom!* – and then you have to dig them out again. Hearing something outside is very startling to them. That's because you're asking them to take on more than they can.

You've got to let a thetan learn that he can safely experience any force phenomena in this universe before he will cease to be trapped in the universe. Do you follow me?

The only way you make him trapped in anything is get him to be *afraid* of the force phenomena. The greatest thing a thetan is afraid of, of course, is unknowns. But that is also taken up in Route 2; he is afraid of not-knowing. But then afraid of not-knowing is the consideration *back* of the consideration of force.

Okay. Now, do you understand this Route 1, part 8?

Good.



# ROUTE 1, STEP 9

*A lecture given on  
10 October 1954*

Let's now take up a much longer process called Route 1, Step 9; R1-9, Grand Tour. The R1-9 Grand Tour is one of the more interesting things to do with an exteriorized individual. It's a very simple process.

What you do is run Change of Space with enough interesting locales in it to show him that he can chase around a great deal of universe and look at a great many things.

You would not do a Grand Tour until you had found out if he considered it was safe to look at some things, you see. So it's in its logical, natural place here.

The Grand Tour can be short or long, but the minimum that you would do with a Grand Tour would be as follows: Teach him to be near certain planetary bodies and teach him to be in things and out of things – in other words, interiorized and exteriorized at will. In other words, put him across distances and move him in and out of things. Now, that's a Grand Tour using planetary bodies.

The commands could be quite imaginative, but make sure that if your commands are imaginative that they are of a character which can be obeyed. Make sure of that.

In all auditing – I'll put this in just as an aside – in all auditing, remember that a communication lag mustn't be interrupted. You ask the person a question; you can ask the same question again without his answering it, just prompting him to answer it, but he's got to answer the question you ask.

Now, that is a little game the auditor plays. And an auditor who forgets this will discover that he asked the question and then doesn't get the answer, asks another question, doesn't get the answer to that, asks another question – all in an effort to help the preclear, you see. You've just stacked up three unfinished cycles of action for this preclear, just like that.

Similarly, in giving him a command of execution, you say, “All right, be near the Moon,” as one of the first commands of the Grand Tour – “Be near the Moon.”

And the fellow says, “The Moon? I can't find the Moon.”

“Well, that's all right. Be near a steeple here in town. *Druur!* Oh, this is a *bad* auditor error, see.

Communication lag – all that fellow was giving you was communication lag. You said “Be near the Moon,” and he said, “Let's see. Well, I really can't find the Moon. I don't know where the Moon is. Where would the Moon be? I wouldn't dare be up there near the Moon, anyhow,” and so forth.

That's just what? Communication lag outflow, isn't it? Eventually he will be able to be near the Moon. He'll think it over and he'll regard the sit . . . He's being a little bit scared, see – that's the only reason he's doing this – which means, really, that you didn't run R1-8 long enough to make him feel safe to look at things, you see.

So, we say that you've run R1-8 long enough, then you can do a Grand Tour. Things are safe to look at, which means it's safe to locate – things are safe to locate.

All right. The first thing you'd ask him, as you start the Grand Tour, you'd ask him to be near Earth. Well, now he's already on Earth or around here somewhere. "Be near Earth" merely asks him to be cognizant of the fact that he's somewhere in the vicinity of this planet. And then you say, the next line, "Be near the Moon." And that asks him to be somewhere in the vicinity of the Moon.

Well, of course, he'll try to *move* to the Moon many times, you know, and sort of get out a canoe, or a small space boat, or something of the sort, and row himself up to the Moon. People get a little bit strange about this. All he has to do is postulate he's near the Moon and he's there. And he can see anything he wants to see when he's there.

You say, "Be near the Moon," and he says, "Okay, I'm near the Moon." And the next thing you would say to him would be "Be near the Sun," and then "Be near the Earth" again.

Now, you've taken him from the Earth to the Moon, to the Sun, back to Earth again, haven't you? Now, that's why we mean Grand Tour; we're changing space. We mean him to suddenly appear at a precision spot someplace – not to move to it, but to *be* at that spot and to *look* from, simply *look*, from a location; that's all we're asking him to do.

So we say, "Be near Earth. Be near the Moon. Be near the Sun. Be near Earth." And we could keep on doing this, and *would* keep on doing this for some time. "Be near the Moon. Be near the Sun. Be near Earth." And you'll find out that he will start doing it much more rapidly than he was doing it before. And so you will have to telegraph it to him much more easily.

You will have to say to him – as you commonly do, although it disobeys one of the primary factors of auditing; it makes him *remember* the rest of the thing – you say, "Moon. Sun. Earth." It's actually better auditing to say, "Be near the Moon. Be near the Sun. Be near Earth. Be near the Moon. Be near the Sun. Be near Earth." Well, you just chase him around on that circuit. It's really better auditing to tell him that each time, you see. Chase him around the circuit.

You'll find out that he goes more rapidly. In fact, he will start going so rapidly that vocal commands become arduous for him; he'll have to wait around for all these words to get out.

Well, what's the first phenomenon that is noticed by the auditor? – that he is moving slowly at first and then that he is moving more rapidly. Well now, there's another phenomenon which is the same phenomenon really. It is that the thetan is in the influence of gravity when you start to run R1-9; to a greater or lesser degree he is influenced by gravity as an awareness of awareness unit. See, he is under the influence of gravity. And as you chase him on this circuit, he finds he can be near these bodies without experiencing their gravity. See, that's a big gain, isn't it? He can be near these bodies without experiencing their gravity.

So, he will notice as he swings in and gets *near* the Moon, you see, that he starts to go down to the surface of the Moon. "Be near the Sun," he starts to *swu-uuu*, see. And he starts to get close to the surface of the Sun. "And you be near Earth," and he starts to swing down on Earth. Well, as you chase him around there, he less and less has a tendency to do that. In other words, he can fix himself much more precisely because he's gotten over the idea that he is interfered with by gravity.

All right. Do you follow me, then – what you're doing and why this Change of Space is that way?

Well now look, though, remember what I first told you in R1-8 – remember R1-8? I told you that if he was going to be influenced by anything, if he was going to be an effect, remember, he would have to himself be hanging on to some mass, you know? As you chase

him around to the Moon, to the Sun, to the Earth, and he is less and less influenced by gravity, you must be taking some mass away from him, huh? Ah, so that is the thing you must remember in running the Grand Tour: remedy his havingness.

“Put up eight anchor points and pull them in on yourself. Put up eight anchor points and pull them in on yourself. Put up eight anchor points and pull them in on yourself.” Ah, he feels better!

But this new energy that he mocked up is not now under the influence of gravity. So he can chase around to these various places and he can be fluid as can be. He can have his pockets full of old tin cans and other things which he's mocked up and it doesn't bother him. You see? You've freed him of gravity, even though you have given him some mass –but gravity is merely a consideration.

All right. Let's get to the next point which is really destructive in the Grand Tour, really destructive of havingness. You have him find a rock and have him be inside that rock, and then have him be outside of it, and then be inside of it, and then be outside of it, and then be inside of it. By the way, a thetan drilled this way ceases to be afraid of being trapped, do you see this? All a trap is, is being inside something, interiorized. All right. And as long as he's afraid of being trapped, he will get into things, see, and stick.

All right. So you say, “Be inside the rock. Be outside the rock. Be inside the rock. Be outside the rock. Be inside the rock. Be outside the rock.” And along about that moment, you will notice that his havingness is shot. So you'll say, “Put up eight anchor points and pull them in. Put up eight anchor points and pull them in. Put up eight anchor points and pull them in. Put up eight anchor points and pull them in. Put up eight anchor points and pull them in. Be inside the rock. Outside the rock. Inside the rock. Outside the rock. Inside the rock.”

This is about the speed of auditing, by the way, because if you're dealing with somebody exteriorized, there's no reason to put on the brakes. As soon as he executes or gives you any signification that he's executed, you give him the next auditing command. That is one of the hardest things that it takes an auditor to learn – is the fact that somebody exteriorized is fast! All right.

So, “Be inside the rock. Outside the rock. Inside the rock. Outside the rock. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in. Inside the rock. Outside the rock. Inside the rock. Outside the rock. Okay. Center of Earth.”

Now, why did you take a rock? Well, that's just gradient scale, because you're working up to the center of Earth.

All right. So you want him to be “Center of Earth. Outside Earth. Inside Earth. Outside Earth. Inside Earth. Outside Earth. Inside Earth. Outside Earth. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in. Inside the Moon. Outside the Moon. Inside the Moon. Outside the Moon. Inside the Moon. Outside of the Moon. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in. Inside the Sun. Outside the Sun. Inside the Sun. Outside the Sun. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in. Inside Earth. Outside Earth. Inside Earth. Outside Earth. Eight anchor points and pull them in. Eight anchor points and pull them in. Eight anchor points and pull them in.” That is about your speed of auditing, by the way.

Okay. Well, what's happened to this boy about this time, though? If you didn't tell him to remedy his havingness, he would have just gone *zuum-zuum-zuum*. You're ripping to pieces every facsimile and engram that he is privately, secretly holding on to that tells him

he can be trapped. You're just tearing them up at a mad rate. So let's give him havingness to make it up. It is the havingness which is the thing, not the significance of the havingness.

When you finish up this drill . . . It doesn't matter how long you take at it. Actually, a Grand Tour can be conducted in about a half an hour, total. But when you have finished this up you will have somebody who is no longer worried about gravity, who is no longer worried about being trapped and who is no longer worried about such things as the atomic blasts of the Sun.

Now, there are many odds and ends that you throw in on a Grand Tour: "Find a Sun plume."

The fellow says, "Yeah."

"Can you hear it?"

"Yeah."

See, there's no air around the Sun but an electronic field can carry sound. One of the reasons a thetan is more afraid of sound than anything else is because it is, in the early part of the track, associated not with air, but by an electronic blast. The electronic blast itself was carrying sound.

So you say, "Find a plume and slide down on it to the face of the Sun. Find a plume and slide down to the face of the Sun." You're, in other words, coaxing him to move. Now you teach him to move.

You could have him find Mars. "Be outside of Mars and move down on the surface." But he's immediately going to discover the force field of Mars. I'm sorry that this has to be so. It's not science fiction. He will always discover the force field of Mars. There's something wrong with Mars.

And you say, "Move down to the surface of Mars." He doesn't like that. "Be on the surface of Mars."

"Okay."

"Be outside of Mars. On the surface of Mars. Outside of Mars. Be on the surface of Mars. Outside of Mars. Now, move down to surface of Mars."

*Nyaa-nya-yann-nya-nya-ruu-ruu.* He doesn't like that a bit. "Well, all right. I made it. Hey, what do you know. Uh-hu! Hey, there's something around here."

"Well, move out to the outer atmosphere of Mars. Move down to the surface of Mars." He finally gets so he can move through force fields.

Every once in a while you'll discover some boy who is standing there looking at a huge ultraviolet ball, or a big pyramid, such as you see on the dollar bill in all it . . . Actually, it's almost the exact emblem of the dollar bill. That's the Gates of Mars. That's a between-life area. He'll run into this and tell you all about it. Well, now don't you be surprised; it's simply the Gates of Mars – the call-back area. Just run Change of Space.

Now, the rest of this is Change of Space. Now there's a whole list in the printed edition of the *Auditor's Handbook* that tells you all the places you change space.

How do you run somebody on Change of Space? It is something like Spotting Spots, but is the thetan's way of spotting spots. "Now, be in the childhood home. Be here. Be in the childhood home. Be here. Be in the childhood home."

"Now be in this room" is better parlance. "Be in the childhood home. Be in this room. Childhood home. Be in this room. Childhood home. Be in this room." Back and forth, back and forth. Havingness rips to shreds, facsimiles fly off in all directions. You say, "Mock up eight anchor points and pull them in. Mock up eight childhood homes and pull them in. Eight more childhood homes and pull them." (It doesn't matter what you ask him to mock up.)

“Okay, now be at your entrance point to the MEST universe.” That's a swindle, by the way. He was already in the MEST universe and then somebody got ahold of him and told him he's now in the MEST universe. He'll find this out.

Change of Space: If he's doing Change of Space very, very slowly it means that he's very short on havingness, so you just remedy havingness harder. If he gets real slow on Change of Space, remedy his havingness harder. That's the general law that goes back of this.

Now, you see what a Grand Tour is? A Grand Tour is essentially just chasing him around known parts of this universe. It could be extended; you could chase him all over the physical universe. You could have him be in the center of galaxies – anything you want – as long as you remember to remedy his havingness, to be in a certain spot, be in a certain spot, be in a certain spot, be in a certain spot (each time naming a different spot), and be inside of something and be outside of something.

One of the common practices in the Grand Tour is asking him to be inside a black star – outside it, inside it, outside it, inside it. And ooh boy, does that rip him to pieces, because there are black stars up there which are so heavy and so dense that electrons can't escape from them, so they appear to be black but they are a seething electronic mass immediately on their surfaces.

That is a Grand Tour. It teaches a person not to be afraid of distance, so on. It is something which is run in stabilizing, and is a standard step and a necessary step in the stabilizing of a preclear.

Okay.

# ROUTE 1, STEP 10

*A lecture given on  
10 October 1954*

We will now take up R1-10. R1-10: Route 1-10, an exteriorization drill or process.

Route 1-10 is not solely confined to Route 1. You will find it also over in Route 2. This step is "Have preclear discover things he wouldn't mind occupying the same space with him." Now, that is the idea behind all havingness. You can only have something when you've got a universe or when you've got some space. And to get an individual over the idea of havingness, it's only necessary to ask him many, many times "What wouldn't you mind occupying your same space now? Give me something else that you wouldn't mind occupying your space." He'll tell you air, water, ideas. Anything he tells you, you don't care; you just want the question answered. "What wouldn't you mind occupying the same space with you?" And again, "What wouldn't you mind occupying the same space? What wouldn't you mind occupying the same space?"

Now, this is not a short process. You can keep this process up with an individual for a couple of hours, always with benefit. It can be run on somebody inside or outside. When you run it on somebody who is exteriorized, he's liable to have the devil's own time trying to figure out how he could get something to occupy the same space he's occupying, particularly if he's in good shape. But he's got to manage this. He's got to know what this is all about. Really, he will move around and occupy the same space as other objects for a while, and do all sorts of things. You're not interested too much in what he's doing, you just want to give him the process and get him finally into the idea that things can occupy the same space as a thetan.

What you are knocking to pieces is the basic postulate which makes a universe possible, and you are knocking that postulate to pieces. And this is simply this: the basic postulate is – for any universe which has space and energy – "Two things cannot occupy the same space." Alfred Lord Korzybski did not invent this. It was invented about seventy-four trillion years ago for this universe. "Two things cannot occupy the same space."

If you will study general semantics, you will discover that they teach this and it makes madmen out of them. They teach you "Two things cannot occupy the same space! Those two are not the same cigarette; they are two different cigarettes if only because they are not occupying the same space."

Nah, *booey*. The space is a postulate. So if you postulate that they can't occupy the same space, they can't. If you postulate they can, they can. It's just a matter of you making up your mind about it.

So if we have somebody having difficulty with his language, difficulty with the universe around him, who is an avid student of general semantics – which is taught in every university in the land now, by the way. . . . They teach students that nobody really knows what anybody else is talking about, because every word means something different to everybody else.

Aha, I'm afraid that "coffee" means coffee. Of course, it can have associative reasonings

to it. You could have an association with coffee, but you've still said "coffee." "Coffee," the fellow says, "plus my associations with coffee"; the other fellow says, "Coffee, plus *my* associations with coffee" – you're still talking about coffee.

The general semanticist is always thinking in terms of associative lines and masses and definitions and reasons why, you see – significance, significance, significance, significance.

Now, I'm not tramping on general semantics. I'm glad general semantics was around. I studied it for ten minutes once, and under a very, very good teacher, Robert Heinlein. He told me all about general semantics, and I was very happy to learn about general semantics. Several general semanticists since have undertaken my education, and they have quit with horror because they get just up to this point – they are not physicists or they have never studied the physical universe – they get up to this point of they say, "Now, you understand that two things cannot possibly occupy the same space."

Oh, I'm afraid that we're at a divergence right at this point. That's the way you make a universe solid. That's how these general semanticists get ridges around. That's why they get tongue-tied and go out of communication. They get this repostulated, repostulated, repostulated – that two things can't occupy the same space – and that makes an energy mass, that makes terminals, that makes all sorts of weird things, see?

That gives you a universe. In addition to this fellow having a physical universe, you're asking him to build a universe *again* around himself, in his mind.

Words, to a general semanticist, become lumps of lead. Everything takes on a *mass* form. It naturally would, because that's how you make mass, isn't it? "Two things cannot occupy the same space," you say. Therefore, by postulate, that terminal is over there and this terminal is here. You have to first say, however, if you're going to get these terminals apart, "Two things can't occupy the same space." You have to *say* that, see; you have to postulate that. "These two things are apart and they cannot occupy each other's space."

This will make them, each one of them, a unit object. We've got two unit objects now, and we've got *individuation*. See? We say these two things are entirely separate. Each one has a personality. Why? They've got to go on having a personality to the end of time. Why? Because they can't occupy the same space.

This is a very important thing to know in processing, because your fellow who is sitting there having a lot of difficulty – he is a thetan exteriorized, and he's got big masses of energy around him – there's only one common denominator to the things he's convinced of. Of course, he's convinced they're energy, convinced there's space and so forth naturally, but much more important than that postulate is this basic consideration – this basic consideration: He considers that two things cannot occupy the same space.

For instance, he does not believe that he and his wife could occupy the same space. She is an individual, he is an individual. Oh, wait a minute. You'd have to be way downstairs in kindergarten not to have gone in somebody else's head and pulled a couple of motor controls, one way or one time or another.

Sure, he as a thetan can occupy somebody else's space, but it's only by postulate that his body and his wife's body cannot occupy the same space; that's what makes them two different individuals. You break that postulate down and Lord knows what's going to happen. Actually, you get freedom, because it's the basic restriction.

All aberration is, is restriction. And that is the fundamental common denominator of all restriction: Two things cannot occupy the same space.

All right, how important is this? Why are we stressing it? Is it an important theory? No. I tell you, I have enough theories . . . I have a file in here which is called "Old Cuffs," and there is enough theory and speculation and so forth on those – so much so that we decided to

start to photostat them on the backs of the wasted pages of the PABs. You know, just have them shoot an "Old Cuff" at random.

Boy, is that going to take some of these boys who figure-figure out in the field and throw them for a loop, because some of these things are not sequitur to anything we're doing – you know, they're just suppositions and so forth.

Theories: nobody will ever have to remedy my havingness in terms of theories. There's no scarcity of them. There are just billions of theories. That's the one thing I'm perfectly willing to agree on – that there could be more theories than there are coyotes. And that's a lot of theories. Anyhow ...

When we have this postulate in the bank, a person who firmly believes it, cannot believe that he can exteriorize. Because if he believes two things cannot occupy the same space, then it becomes impossible for him to assume that he is one thing and the body is another thing. Now, do you follow me? So he will have to tell you, if he's sitting *in* a body, that he is a body. You got that?

See, "Yeah, I'm right here! And two things can't occupy the same space, so I can't be occupying the same space as a body, can I?"

That logical? Well, it sounds logical enough to him so he won't exteriorize. And this is also your common denominator of nonexteriorization.

If you were to take R1-10, as a good process, how would you remedy his interiorization? You just keep asking him this question for hours and hours and hours and hours: "Give me some more things that could occupy the same space you're occupying. Some more things. Some more things. Some more things."

And all of a sudden he gets the creepy notion – because it's just a postulate on the track, you see; it's just a consideration like "ice cream is good" or "ice cream is bad"; it's just the same order of magnitude – all of a sudden he gets the sneaky notion that "You know, I'm sitting here occupying the space something else is occupying. But then, of course, I am no mass at all. Well, I am mass, and I don't quite . . . But there's something here about this." And the next thing you'll know, he'll be three feet back of his head looking at himself.

So as an example of the workability of this particular process, the holdouts (which is to say, the few who would not exteriorize cleanly) in the Advanced Clinical Course in London are reported to have exteriorized.

All the holdouts – you know, I think that he had maybe three or four there that were just dead in their heads, right there at the last. He exteriorized this whole unit, by the way. And he got down to R2-22. That was the total processes used – all of R1 and R2-22. That exteriorized everybody in that unit, I think, in the first two weeks of its teaching.

Now, the holdouts, the people who were having difficulty, *blew* on this one: "Give me something you wouldn't mind occupying your same space. Give me something you wouldn't mind occupying your same space. Give me something else that you wouldn't mind occupying your same space." See? And they finally blew out of their heads.

It's obvious to an individual who is interiorized that he is his body, because he knows two things cannot occupy the same space. That's the first thing you want to learn about that.

The other thing is, that the only reason the universe can stand out here and the terminals can interchange or anything else, is because the postulate is woven thoroughly into this universe and everyone is convinced of it, indeed – that two things can't occupy the same space.

Now, if it were just a theory, as I told you before, the devil with it. It's not a theory. It happens to have been something which was worked out on a theoretical basis along with eighty-nine other theories that sounded just as logical. But this one happened to work, and



on research auditing demonstrated its workability. And in the hands of auditors ever since this was released, this has been a very workable technique and has been responsible for many case recoveries – particularly recovery of the ability to be.

An individual can't be anything very cleanly if he believes he can't occupy the same space as something.

Look, a thetan doesn't have any mass; he doesn't have any wavelength; he doesn't have any position unless he says he has. Well, if this is the case, and if he believed two things can't occupy the same space, then the only thing that he could do to be something, you see, would *be* in the same space as that something and consider himself absolutely nothing – without quality, personality or anything else.

So he would be something *fixedly*, wouldn't he? Boy, would he be obsessed. Once he was in this thing, whatever it was, being it – whether a bedpost or a president; whatever he was – he would certainly *be* that thing.

Wouldn't he have an identity, though! He would be a symbol. The definition of a symbol is mass, meaning and mobility. Therefore, he would not be an orientation point. You have to be an orientation point in order to perceive. Just follow that through quickly and you'll see my point.

All right, if this individual believes two things can't occupy the same space, and he is being something, then he won't be able to be anything else.

You hang a medal on him and tell him he's a hero, and he's it. You say to him, with some holy water, "Your name is John Jones," and, boy, he's it. See, he couldn't be "Bill Smith" suddenly.

And yet his whole survival depends upon his ability to assume a number of identities! His survival depends upon his versatility, not his fixed beingness. His survival depends upon, not his ability to just call himself by different names, but to be different attributes, because a man has to adjust the environment to *him*. And if he's going to adjust the environment to him he will have to be able to occupy certain parts of the environment and change them, hm?

Otherwise, he will stand there as a fixed mass, being adjusted all the time by the environment.

A rock is adjusted by the environment: The wind blows across it, erodes it; the rain washes on it; the birds chip pieces out of it; the earthquakes break it in half and the lightning pushes it into dust. That's adjusting to the environment.

Now, an individual who has the idea that two things can't occupy the same space, of course, the second he finds himself *in* a trap, *is* the trap – and you never saw a trap get out of a trap, did you? A thetan can get out of a trap, but a trap doesn't get out of a trap.

So he believes that he can't be things at will and independently, and change his beingness or grant beingness or receive beingness if he believes that two things cannot occupy the same space.

R1-10 is, then, an important process, is it not?

Don't forget that process. Some day you'll be up against it – you'll be up against it with some preclear. He won't exteriorize; he won't do something. Hammer and pound, hammer and pound: "What things wouldn't you mind occupying your space? Some more things you wouldn't mind occupying your space."

Don't think you'll do it in five minutes, though. You won't. It will take a lot longer than that. It's a long process, not a short one. And when he's exteriorized you ask him the same thing, and all of a sudden as a thetan he'll suddenly realize, "Hey! You know, I really can be something." Ah, this will be a wonderful sensation to him. Important process.

Okay.

# ROUTE 1, STEP 11

*A lecture given on  
10 October 1954*

Okay. Here we have now, Route 1, Step 11. R1-11: "Have preclear be problems and solutions in havingness." And this would, of course, be sequitur in having disabused him of his most favorite idea that two things cannot occupy the same space. Having disabused him of this obvious, known, practical and convincing idea, we would be able to go on to R1-11. Or, having failed utterly to disabuse him of it – you know, having failed utterly in R1-10 – we would go on to R1-11.

Now, you see, you could fail in R1-10 – you could fail – by not running it long enough, by having a preclear who is having a lot of difficulty while exteriorized, by having had this preclear be sloppily audited before. You know, there'd be various reasons. And you've asked him this question: "What things wouldn't you mind occupying your same space?" And, boy, he's vague, and he's this way and that. And after you run it for a little while, he gets unhappy, and then you get it kind of flat. But you're not satisfied with it at all, you could actually just go on to R1-11 – if you weren't getting anyplace with it. Now, that's not to encourage you to change a process just because it isn't getting a result. But I'm just telling you that R1-11 is independent of R1-10.

Why is it? Well, we're in a basic process again, you see? And do you know that all those basic processes – conceding the fact that the Remedy of Havingness and Spotting Spots are actually very much associated with each other – all those basic processes are workable processes. And here we've simply moved on to two-way communication. And we'll see, back here at the beginning, we asked him if he had any present time problems – you know, we got into communication by talking about problems? – well, here, tucked way down here at R1-11, we have a basic process. This is a basic process.

You could have started a process of this character the first time you ever talked to him. You could have started this process if you just had been introduced to him. So it's got to be in R1 someplace, so it's just there. It's not dependent on the one above it or below it. Problems and Solutions in Havingness.

Now, you'll also discover this over here in a later process, won't you? You will discover that this could have followed Opening Procedure by Duplication, hm? And you'll find it again appearing as R2-20, Use of Problems and Solutions – another way to run it. But it's still a very basic process, two-way communication. It's a problem that you're in communication with him at all.

So this fellow is exteriorized and we use this form when we have somebody out of his body. You know, he's exteriorized. He's an awareness of awareness unit. He's aware of his differentiation. He is somewhere up close to Clear. He's still associated with energy masses or something of the sort. Well, a thetan is unhappy unless he can have a few problems, and so on.

And you could ask him, "What kind of a problem can you be in havingness?" – specialized use, see. "What kind of problem could you be in havingness?" It's rather

significant, but he'll give you some problems he could be in havingness. "Let me see, I could be a pauper, and I could be this and that." And all of a sudden it will occur to him, sooner or later, as you're asking him that question over and over again, "I could be exteriorized." That's one of the reasons he's not stabilizing outside: he's *being* a problem in havingness. You know, there's the body, and there he is. He should be in the body; if he's in the body, he has it.

Actually, he's having to hide, protect and own bodies in order to be happy in life. Well, that's a problem of havingness. Hiding bodies, hiding objects, hiding gold, burying treasure – that's a problem in havingness, see. Hiding, protecting, owning – these are problems in havingness. So you'd just go on asking him this: "What kind of a problem can you be in havingness?"

Well, we've sometimes used this along this line: "What kind of a problem can you be in havingness?" and then "What kind of a problem can you be in not-havingness?" just to shake it up – you know, to give him the idea. He gets havingness as a positive and not-havingness as a negative affair. And this is just to make sure that you're covering all squares.

So you'd ask him this question. He's exteriorized, and you say, "What kind of a problem can you be in havingness? What's another kind of a problem could you be in havingness?" And you'd run that until its comm lag was pretty flat. And then you would say, "What kind of a problem can you be in not-havingness?" and then "Give me some more problems you could be in not-havingness. Some more problems you could be in not-havingness."

And then we could run it a little longer, till that communication lag was flat on that, and then we could ask him, while exteriorized, "What kind of a problem can others be to you in havingness?" And again, "What kind of a problem could others be to you in havingness?" And then we'd say "What kind of a problem can others be to you in not-havingness?"

And right away he gets the feeling of the walls pulling the energy out of him as a thetan, you know – parasites, people standing around. "What kind of a problem can others be to you in not-havingness?" brings up immediately the vacuum-cleaner quality of this particular universe. It really pulls the energy out of people.

And we would go on with that till its lag was flat. And then we could go into solutions and say, "What kind of a solution can you be to havingness? What kind of a solution can you be to not-havingness?" In other words, we'd just use those questions.

But every time we use a solution, we have reduced his problems, haven't we? You see, a lot of the places on the track where you'll find this individual stuck, it's when he's got attained, suddenly, a solution.

What's a basic solution? What is the ultimate solution? The ultimate solution is demonstrated by this proposition: The solution to a problem is the problem. This is demonstrated in Perfect Duplication. The solution to a problem is the problem.

If you have a solution to a problem which is the problem – in other words, if you have duplicated the problem perfectly – the problem will cease to exist, and you will have no energy, no mass, no location in space and no time, won't you? In other words, the solution to the problem is the problem. But the second that you did that perfect duplicate, you would have as-is-ed the problem, which would leave you with *nothing*. So solutions are the most destructive things to havingness you ever saw in your life.

A fellow gets a real top-flight solution, he'll wind up with nothing, won't he? And that is what people kick about when you talk to them about exteriorization. It is a solution. It is the solution to existence. Naturally. It has no further wavelength, and a fellow actually can exteriorize into no position in time, you see, or location in space. I mean, if he can't place

himself somewhere he's in bad shape. But he basically can simply place himself somewhere, not being anyplace, you see, and he would be an orientation point.

But what a silly thing this is. People fight away from having solutions. Do you know that if you got a Black Five, and you asked him to really solve something – you know, make a perfect duplicate of the problem? – he'd start to get sick at his stomach. You've asked him to look at nothing. Every time you ask one of these fellows who is figure-figure-figure-figure-figure-figure – every time you ask one of these fellows to actually get a solution to the problem he's liable to get sick.

One of the finest things to make a person sick you ever saw in your life is come along, for instance, and point out the solution to a problem. The ultimate solution is nothingness. "Be three feet back of your head"; now he's in perfect condition.

But after a person has gone downscale to a point of where he's very heavily embedded in energy, and so forth, now nothingness becomes very antipathetic for him to look at. So if you start asking him about solutions, you start asking him – just willy-nilly ask him about what solutions he's had in the past ("Now, give me some solutions you have arrived at"), you know he'll get sad?

You give him some things – "Well, now what problems have you had in life?" – and for a little while, until he gets the bank drained down too much, why, he gets happier and happier and happier, you know. "Oh, my parents were so mean to me. And my father beat me. And my mother beat my father, and they both beat my little brother. And that made me beat my dog. And we all never had anything to eat but chicken and ice cream, and we had no place to sleep but a featherbed. Boy, I've had problems, problems, problems; I'm just about out of my mind."

And you say, "Now, what solutions have you had in the past? What are some of your solutions?"

The fellow says, "Solutions? Have I ever had a solution for anything? Let's see, solutions? Solutions? (*Sigh!*) Solutions, yeah. Yes, I had one: I left my family, was a solution. Let's see..." You trace back down the track and you'll find out that every solution is a reduction in havingness. You got that?

Well, you, you dog, are sitting there asking a preclear to solve his case. Bells ring? He's liable just to sit there and give you more and more and more and more and more problems, and more arduous, and more involved and further down the line, and so forth. Why? Because it'd make him awfully unhappy, *he* feels. If he is his body, a solution to the body is to have the body disappear utterly.

You get in religion the fact that a great saint is supposed to be able to dematerialize his body. I don't know what he's dragging a body for or where he's taking it to. But this is supposed to be the stuff. That's just a booby trap on the line, you see. Actually, he himself is no mass.

Well, a person has to be willing to solve something before he'll exteriorize. That's a little maxim I give you and bequeath to you this afternoon. He has to be willing to attempt a solution before he will exteriorize. And he won't attempt a solution until he has a great number of problems, and until he knows down to the core of his awareness of awareness that he can dream up problems ad infinitum.

So what's the goal of this process? He's a little bit unhappy about being exteriorized. He feels calmer and he feels better, but there's something a little bit queasy about it, unstable about it and so forth. Well, the best thing that you can do to him, really, is show him that he hasn't had his havingness go all to pieces; he can always have something more. Actually, being exteriorized and being free, he can now have far more easily than previously. Well,

you just don't tell him that; you run this process and he'll convince himself of it.

"Now, what problems can you be in havingness?" and on and on and on.

What's the limit and goal of the process? He will at first believe that he could get a great many problems. He starts to think and invent them after a while, you see. You didn't tell him to invent them, but he will have to because he's drained the bank flat, which makes him very unhappy. He's got all the problems which are obvious. Now he has to start dreaming them up.

You say to him, "Now, what about this business about problems in havingness now – problems in havingness here? How many of these do you think you could dream up?" "Oh, I could dream up quite a few." That's not the answer you're looking for. The answer you're looking for is "I could probably go on forever dreaming up problems in havingness and not-havingness." Got that? "I could probably go on forever."

In other words, he has to have some conviction that he can invent an infinity of problems in havingness and not-havingness. He must be able to invent an infinity of it, and *know* that he can, for him to stay stably exteriorized. You follow me?

It's a very important process, then, isn't it? But, then, we said that in two-way communication you could just keep asking a fellow "What kind of problems could you be to yourself? What kind of problems could you be to yourself? What kind of problems can you be to yourself? What kind of problems can you be to yourself? Give me some more problems that you could be to yourself. Some more problems you could be to yourself." And then for a little variation, "What problems could others be to you? What problems could others be to you? What problems could others be to you?"

At first it'd be a limited number, but quite a few. At first he's hard put for them; he doesn't want to surrender any. And now he starts dreaming some up; he could invent quite a few. Now he can invent an infinity of them. If he can invent an infinity of problems, he can exteriorize.

Why? Because a solution is zero; the ultimate solution is zero. Recently I discovered the ultimate truth and the ultimate solution. Prove it too. It's right in your Axioms in the printed edition. The ultimate truth and the ultimate solution – they're quite obvious.

Therefore, an individual who is short on problems will not exteriorize. He has problems in lieu of objects; he has problems in lieu of havingness. And you'd better have him have an infinity of problems before you go on upstairs to heavier masses.

Okay? Very well. I hope you know how to run that particular process now. You should, because it's right there in two-way communication and it's no different than that.

You could ask this thetan the same thing that you would ask him in a two-way communication: "What kind of problems could you be to yourself? What kind of problems could you be to yourself?" All kinds of machines will start to show up, and all kinds of problem machines and so forth. That'll stop him from using all this daffy machinery, by the way – all this daffy machinery that he keeps inventing and showing up with and asking you to unmock and so forth. That's all set up there so he can have an infinity of problems. He has problem-making machines, and a problem-making family, and he has a problem-breaking-down car.

Okay. That's all.

# ROUTE 1, STEP 12

*A lecture given on  
18 October 1954*

I want to continue some of this material on Route 1.

We've been going over this material on Route 1 and we have covered a great deal about exteriorization.

Now, everything I've covered with you at this time is Route 1, Step 4 to Route 1, Step 11.

Now we get into a more doubtful area of Route 1 when we get into Route 1-12. I want you to understand clearly that everything from 4 to 11, inclusively, is not simply something that's nice to do, but what you do do. And from Route 1-12 on up to Route 1-15, throughout, are things that are nice to do. See, this is not one of these things that the preclear will absolutely perish if you don't do these things.

Now, Intensive Procedure has a great many steps which you could omit or forget about. But certainly you wouldn't forget about R1-4 to R1-11 – but you could start getting a foggy memory along about R1-12. Because this step is only a minor step which usually takes place in the preclear. But nevertheless, it's a good thing to do with a preclear.

Sometimes you'll get a preclear who, while exteriorized, still is banked-up by facsimiles. He's got facsimileosis. And everything he looks at ... You tell him to "Go out and look at that dog," and he'll see a facsimile of a dog, not a real dog, you know. You tell him to go through the stomach of that goat and he doesn't appear a bit alarmed. Whereas, as a matter of fact, the first time you tell somebody to sail through the stomach of a goat, and he's actually exteriorized, he's liable to be quite alarmed with you. That seems to be a fairly strange place to go.

Actually, he's used to being eaten, you know. And being eaten by a goat is quite degrading. And he'll balk somewhat.

So we have this person with facsimileosis. It's merely the fact that this person has not yet gotten into a state where he can create or destroy energy.

Of course, this whole universe is dead set against either creation or destruction. These two things you mustn't do. "Survive" is the motto of this universe. "Creation, destruction" – these definitely are not the mottoes of this universe.

If you want to believe this more thoroughly, just go around and ask a nuclear physicist sometime. Ask him what he thinks of this new idea of yours. And do you know, usually, long before you have any chance to state the idea, he will have told you just this (which is a real funny one): "There isn't anything new; it's all been done before." He's certain of this. This is a big conviction on his part: "It's all been done before." Oh, the devil it has!

Writers who are all written out, fogged down and have finally become editors will tell you that there is no such thing as a new idea.

One of the first things that they teach in some of those decadent places known as "the university," in the creative-writing class they will tell you there are some ... I don't know. What is it, eight jokes? No, that's over in public speaking – eight basic jokes and no others.

They'll tell you that there are something like thirty-six dramatic situations and fifty-five associations (or maybe that's Heinz products, or is that fifty-seven?) – something like this – but there's just exactly a finite number of plots.

Well, there was a fellow one time, wrote a book called "Plotto" or "The Plot Jinni" – and he went mad doing it by the way. But it's all possible combinations based upon these thirty-six standard situations. I wonder why he went mad. It doesn't seem to me like you'd go mad doing this.

Well, he had to assume basically that there were just so many plots and then just so many combinations of these plots. And having assumed that, he was dead. That's the way you kill a writer: You tell him there's thirty-six dramatic situations.

Actually there aren't. There aren't any dramatic situations as far as the instructor is concerned. He has lost all sense of drama. The world is dead as far as he's concerned. It's all deduced down to a certain mechanic.

Do you mean to tell me that an individual cannot simply invent a dramatic situation, just whole cloth? Well, you'll have to run a preclear on that basic two-way communication question, "How many problems could you be to yourself? How many problems could you be to yourself?" and all of a sudden, he's getting more and more and more and more and more.

He runs out entirely at first. You know? He just drains the bank of how many problems he could be to himself, and then long comm lags, and then he gets more of them and more of them and more of them. He finally gets up to infinity.

What do you suppose a dramatic situation is, but how many problems you could be to yourself or others?

Well, how many ways can you bend a piece of copper wire? That's how many vias there would be. How many ways, directions, could you bend how many combined kinds of copper wire? That's one of these nebulous questions, isn't it?

Supposing you had an infinity of copper wire, an infinity of sizes of copper wire. Now, how many ways could you bend this? – and you'd have the number of problems. Because a problem is always occasioned by via. Any time you bend that line between cause and effect, you have started a problem. Any time you go into a relay system of any kind, you have started into problems.

Now, how many problems could he be to himself – this is basically a dramatic situation, isn't it?

All right. If he believes there's a finite number of dramatic situations, then there are a finite number of reasons to live – just like that. He just doesn't have very many reasons to live. He'd have only thirty-six, wouldn't he?

Well, I'd blow my brains out if I only thought there was thirty-six situations by which I could get into trouble in this universe.

Now, creation and destruction on the level of ideas, of course, is immediately mirrored by creation to destruction on the level of energy. And then creation to destruct on the level of energy is mirrored in terms of solidity – havingness.

What is havingness but too many vias jammed up too tight. That's havingness. You want a picture of havingness, it's too many vias jammed up too tight. And, of course, all havingness is a problem.

You want to know what gives the millionaire ulcers, he just has to be surrounded by that many pieces of mass, and he's got that many vias, immediately.

All right. We take energy-creation to destruction of energy-creation to destruction of matter would be its lowest realm, wouldn't it?



Now, I'll go into this very briefly and tightly here, exactly what this step is. R1-12, by design, is an exteriorized process which would convince the person that he could then generate and unmock energy – see, generate and destroy energy.

If he can generate and destroy energy ... You see, "How many problems could you be to yourself?" and "How many problems could you be to others?" would generate and destroy dramatic ideas, wouldn't it? That would create and destroy dramatic ideas. Well, we'd have to get into the field of energy.

Your nuclear physicist knows that this universe is here. It will be here forever. There is no destroying any single particle in the entire universe. The conservation of the energy reigns everywhere – particularly in the police department. And he knows you couldn't do this. That's why he's mad. That's why he's actually crazy enough to go out here and set off atom bombs.

He has reached the extremity, the utter extremity, of "We just can't have that much mass there! We've got to do something about it! We've got to make nothing out of it!"

You have people run around trying to make nothing out of big masses by saying, "Well, it doesn't amount to much, and it isn't important, and it isn't pretty, and so forth."

What's happened is, is they're drawn in toward that mass so far and so deep that it is a matter of great problem to them. See, they're drawn into it. And they're trying to fend off of it by saying, "It's nothing, it's nothing, it's nothing." And if they feel they can't get away from it, they just go on a steady, running-fire of chatter of how it doesn't amount to much – whether that's criticism or trying to talk it down or invalidate it one way or the other.

They only have to invalidate obsessively when they can't unmock it directly. Have we got that?

The way you unmock it directly is by perfect duplication. Duplicate it in its own time, its own space, with its own particles, and believe me, it'll cease to exist.

I almost frightened Sutton out of his wits one day. He was sitting there minding his own business and I all of a sudden said, "Take a look at the atoms over there in that brick. Now put an attention unit along with each atom that you see in that little section there, and have it go back to, and pick up at its inception, and make a perfect duplicate of, that atom. Have each one of these attention points do that." And *pshooh!* He had an empty space right there where he was looking at, see. Gone!

The only thing that makes this matter stay around is to come through too many courses and routes, you see. And it's finally gotten lost from its original creation point. All you'd have to do is locate its original creation point and unmock it and it would cease to exist right where it is.

You would actually have to unmock it twice if you were going to do a complete job of it, because you'd have to unmock the fact that you'd unmocked it. Otherwise, you'd still have a ghost of it around. Got that?

So, here we have R1-12 as an entire series of processes which create and destroy energy. You could do it directly or otherwise. And when you say R1-12, this process here may not be the best process there is to do this, but it is a process that does this.

It's "Have preclear mock up generators, power plants and suns to give him energy, on that gradient scale, until he's totally convinced that he does not have to receive energy from an outside source."

Why does this individual never create energy? Why is he still playing around with facsimiles? Well, he believes he has to have all of his energy from an outside source. He believes he himself cannot create energy, that he has to have it from elsewhere. So, this is just a nice route by which you change his consideration with this set of mock-ups, up to a

point where he says, "Why, heck, I can make that energy. I'm making that generator and I'm creating that sun, and so forth, anyhow."

The steps of doing this, the patten which will go along with it, is the easiest thing in the world. You simply have him mock up generators. Have him mock up a little tiny generator to give him energy enough to flick his eyelid. You see? And have him mock up something else – straight generators. Or have him mock up food supplies which would supply him with energy in order to flick his eyelid. Anything you want to do, you see, and then mock up enough to blow him up in the air finally – you know, power plants and motors and so on. Just have him go on mocking up things to give him energy.

He will mock them up more or less on a gradient scale, so you could say the auditing command would be "Mock up something that will give you energy in order to act," and "You just mock up something else to give you energy," and "Mock up something else that'll furnish you with energy." And you just keep saying this, and he'll all of a sudden fall wise to the fact that he's mocking it all up. You just run it until he does. And at that moment he will no longer be confounded by all these facsimiles.

This is one of the basic problems he has. One of the basic problems he has anyhow is that he has set up a problem, saying that he himself can't furnish energy to it, somebody else has to. And that's one of his basic problems.

So, Remedy of Problems actually will sometimes turn up that computation. You simply: "How many problems could you be to yourself?"

He'll finally say, "Well, I have to have something else mock up all the energy I'm using."

And that'll be one of the most basic problems he has.

If R1-12 does not bring about the condition of full release of his ideas and attitudes concerning this, and if it doesn't bring about an alteration of consideration so he knows he can mock up energy for his own use, why, you know then you have run into problems.

So we would just start back on the basis of "How many problems could you be to yourself?" or we'd go back to this Remedy of Havingness back here.

We would simply step back to R1-11, see: "How many problems could you be to yourself in havingness?" or "How many problems can you be in havingness?" Well, how many problems could he be in doingness? How many problems could he be in beingness?

Be, have and do, remember, are the component parts which are opposite space, energy and mass. See: space, be; do, energy; have, mass. Also time – have is time. You don't have any time problems until you have havingness problems – unless it's the problem of not having any time at all, by the way. That's quite a problem: being a complete space, without even a visible anchor point – which is to say, this universe.

So R1-12, auditing command, is simply "Mock up something which will furnish you energy. Mock up something else which will furnish you energy. Mock up something else which will furnish you energy. Mock up something else which will furnish you energy. Mock up something else which will furnish you energy," just on and on and on till he finally falls wise to the fact that he is creating all the energy that's being used by him anyhow. And that is the total step.

Now, R1-12 is, of course, a mock-up process. And you see that as a mockup process. Therefore, it has some limitation in itself. Actually, a process which'd chase somebody around the universe, such as a Grand Tour, can be senior to a straight mock-up process. The only reason he is using facsimiles, of course: He's afraid to look directly, so he makes a facsimile of something and then looks at the facsimile. Well, that's silly too. Look, he had to see the object he was making a facsimile of, didn't he? In order to make a facsimile of it, he had to see the object he was making a facsimile of, copy it, then pretend he hadn't seen the object and look at the

facsimile. That's vial. They'll get a guy in trouble every time.

# ROUTE 1, STEP 13

*A lecture given on  
18 October 1954*

Now, we have Route 1-13.

Route 1-13 is, to many auditors and to many preclears, one of the gol-dangest, gee whizzinest things that you ever ran into in your life. It is utterly, utterly phenomenal.

We could probably start a university which would do nothing but fool around with R1-13. That's typical of so many parts of Dianetics and Scientology – you could just go on and concentrate and specialize on these things forever and aye.

R1-13: "Have preclear adjust genetic entity anchor points." That's an interesting process. It's a fabulous process.

In order to start in with this process, we actually have to go into the actual structure of the body.

Now, to tell you about this in fifteen minutes is really not difficult. You would think this is quite something. The genetic entity anchor points. What do we call the genetic entity? Genetic entity simply means that entity which is carrying along through time, that is making the body through the time stream, through the action of sex and so forth: sperm – ovum, embryo, infant, man.

What is the single or many intelligences which go into the actual structure which eventually results in a grown body? Well, that we call a "genetic entity." It isn't a him; it isn't a her. It would simply be the combined intelligences which eventually result in this result.

Now, this could or could not, or may not, include the thetan or awareness of awareness unit. Actually, the awareness of awareness unit probably would not admit his responsibility for making this body from beginning to end, anyhow.

So, the genetic entity might even be the awareness of awareness unit – the thetan. Might even be. We're not interested in whether it is or isn't. We're interested here in *structure* and with the adjustment of anchor points. Dianetics and Scientology went into structure and disbarred all holds. We're perfectly willing to address the field of structure today, which we were not in 1950. And the reason why we are willing to address structure today is because we know something about structure today. And we were unwilling before because we didn't know anything about it.

And if medicine and psychiatry, and so forth, were to present that conservative attitude toward existence, they would be far better off. They are continually invading the field of structure without having one brain cell to knock against another one on the subject. They don't know anything about it and their courage and adventurousness is something that should be saluted by some of the greater adventurers of history.

We are actually today not being adventurous in Dianetics and Scientology, really. We are holding the conservative line. And we're not like medicine and psychiatry, which are wild, incapable, improbable and so on. If you take that attitude, you fare much better.

They test one case and say, "We've run a series." They test two cases – "We've run a

series." And they are perfectly willing – now, get this – they are perfectly willing to treat structure, without knowing a single thing about structure.

Oddly enough, it took electronics and nuclear physics to scout out this thing called structure. What is structure? It depends primarily upon viewpoint of dimension – the definition of space.

Then if we have viewpoint of dimension, what is it that so arduously holds in position the very structure of the body? It would be something, then, which held in position a certain series of anchor points. Isn't that right? And these anchor points would then give the space of the body, and would demonstrate what part of the body was to be dense and what part of the body was not to be dense. And it would be a problem in anchor points, wouldn't it? – because you have a body walking around and it's occupying a certain amount of space. But it has to create that space for every new position it goes into. So we're looking at a miracle here. But we're also looking at electronics.

Anchor points consist of electronic energy masses, and they are measurable on very, very fine electronic machines. They are measurable. I mean, we're not dealing now with something like a theory. I mean we can reach out with a magic wand and swat these things.

As a thetan, we can go down the street and somebody is tooling along, you know, walking along in perfectly good order, and we just take the upper-right-hand anchor point and let's move it. And he will walk in a circle. He'll wonder what on earth's happened to him. He'll start walking like Leon Arrow. We can do this to anybody.

Dizziness is just a displacement of these things, that's all. How many are there in a body? Millions. How many principal ones? There are about six *big* ones.

How do you locate them? Well, they vary from the tiniest, tiniest microscopic point of electricity, to *huge* spheres which look like the gold balls outside of a pawn shop. And these are not visible to the naked eye unless you process somebody in their direction. He begins to go around looking at people's anchor points. This begins to worry him, because he stops seeing bodies and starts seeing anchor points. You very seldom process anybody in this direction.

All right. Where are these anchor points? At every place the body has mobility, you can depend upon it that there are small or large anchor points – those places which we called, in *Advanced Procedures and Axioms*, "the sub-brains of the body." Remember *Advanced Procedures and Axioms*, hmm? "Control centers," "epicenters" – remember all that? We're talking about anchor points.

Now, here at the bend of the elbow is an anchor point. Here at the bend of the wrist is an anchor point. Here at the ball of the shoulder is an anchor point. Now, are they the bone? No, they are not. They are an electronic deposit which permits the bend of that much space. Well, this stuff that's hanging and visible to the naked eye is only there as long as those anchor points are in position.

And if you were to suddenly knock out of existence all the anchor points in an arm, you would create either a complete immobility of the arm or the arm itself would vanish.

Now, let's look this over as nothing esoteric. We're dealing with something like hooking up circuits and putting meters on, and resistors and things like that.

Then, if somebody had a sprain of his elbow, the first thing we would suspect would be that the space of the elbow had been disarranged. We would not suspect there was something wrong with the bones and ligaments of the elbow.

It would be a mistake for you as an auditor, really, to suppose that something was wrong with the bones and ligaments and meat of the elbow simply because an elbow was sprained or broken.

Now, we've invaded the field of the medical doctor, and we've many times said the medical doctor should be permitted to practice in structure and set bones and so forth. Well sure he should. But not being an electronics man, he has no business, having no concept of the actual structure of energy, such as you have – viewpoint of dimension, anchor points, and so forth – having no idea of basic electronics, he has no darned business, really, shortening or lengthening bones or trying to do something to *disarrange* the structure of the body.

It's perfectly all right, as long as he tries to put back into existence the body as it was meant to be. But now, if he starts to get experimental, knowing nothing about electronics, boy, is he out of his field!

The only way you can lengthen an arm would be, really, by rearranging the anchor points which demarked the distance and length of the arm. And what do you know, by processing, you ordinarily, routinely do this. By doing what?

We know about black energy masses, right? And this fellow's arm is very short. Well, let's say he's hung up in birth. Here he is, hung up in birth, and he's packing around this huge energy mass. Well, he's got a foreshortened arm. We audit him out of birth, we audit him out of that energy mass, and for the first time, the anchor point can snap into its proper position – and so his arm can grow.

Up to that time, a mass of anchor points – wrong anchor points, the facsimiles of birth, and so forth – were being paid attention to by the arm.

In other words, *that* was what was making the space of that arm, not the designed anchor points. You audit out birth, that energy goes by the board, the original anchor points can then carry on their process of growth and extension according to their plans, orders and dictates. Do you follow me?

So therefore, a facsimile, being a mass of energy, can attract out of position, these anchor points. There is magnetic interrelationship between the facsimile and the anchor points of the body. So when this fellow has a sprained elbow, the first thing you would think of with regard to this sprained elbow is that the anchor point is out of position.

Now, if he were exteriorized and you'd done all the Route 1 drills to bring him right on up to a line where he could see energy, mock things up, real sharp, real clever – you know, in good shape – all you'd have to do is tell him, "Take a look at the elbow. Do you find any kind of a ball or anything there in the elbow?"

He'd say, "Yes, there's a little black ball."

You'd say, "Mock up a whole bunch of black balls." He would. "Keep stuffing them into the elbow."

All of a sudden he will say, "You know, the little ball has turned gold."

Why was it black? That was because the energy was being drained out of it by some other anchor point. You remedied the havingness of that particular anchor point. It got gold.

You say, "All right. Now put it into position." And he would try, and it wouldn't go into position. You'd say, "Well, you know what its proper position is." They do, by the way. That's the mysterious thing – that the thetan knows where the proper positions are.

You say, "Mock up a gold ball in the proper position and throw it away; and another one and throw it away; and another one and throw it away." You've got an energy suction going where that anchor point belongs. It's being repelled out of its proper position.

You remedy the havingness of the position. First, remedy the havingness of energy in the area, then remedy the havingness of position of the anchor point, and then have him shove the body's anchor point back into the proper position, *click* – no sprain, no break. This is fabulous. It's what makes the body's structure exist.

Now, very often you'll find an anchor point just shot to pieces, completely shattered. This fellow is having an awful lot of trouble with the right side of his body; we find out this wing anchor point, which is way out here in front of him and so forth, is shattered.

Have him collect the pieces – they're still around. Have him mock up the havingness of the area. Have him discharge out of it, in other words, the facsimiles that are being held on to in the area, simply by remedying the havingness. Have him pour black balls, gold balls, whatever you want, into the area where that shattered anchor point is. He will tell you.

You say, "Look around. Do you see any black balls? Any gold balls? Anything like that?"

"Yes, I do. Well, there's one lying there in pieces."

You say, "Okay. Remedy the havingness of the area it belongs in. Put the pieces together. The position it should be in – push it into place." It'll go *click*, and all of a sudden this person's physical imbalance will vanish.

Now, where are these anchor points? There's a whole gold sheen of them underneath each eye. People who have dark hollows under their eyes ordinarily have had these anchor points badly shattered and have never gone on and remedied the havingness of the area and put them all into place again.

There are anchor points, as I said, at each bend. At each point in the body where you have an arterial pass, and so forth, you generally have some anchor points sitting around there demarking the area where it should be, there. In the eyes themselves, there's one in each corner of the eye – the principal anchor points.

Once in a while you process somebody, you get piercing pains in each corner of each eye, and, *ooh!* he won't like that. What you've done is simply suck the energy out of the existing anchor point in the area, you see, temporarily, and this – it hurt.

Now, we sometimes see a misalignment of structure or a loss of beauty on a face or a body – it *always* has something to do with anchor points.

Now, you *can* get a body into a position of no return. It's been banged around so much, it's been in so many accidents, it's been shot so often, and so on, that all the thetan can do is simply string these anchor points together as good as he can and keep them in position.

Why? Because the body does not operate on the anchor point mocked up in the position by the thetan; the body only operates on its own anchor points.

A thetan cannot, for some reason or other, come along and put an anchor point in the position. I don't lay this down as a rule that can't be thrown aside, but so far all experiments have demonstrated that this is the rule: The body has to have its own anchor points to have its own space.

And when the thetan comes along and slides in a mock-up anchor point in position for the body's anchor point, he may be very happy about it, it may be a much brighter anchor point, but it will give the person aches, pains and so on.

I've had somebody adjust all the anchor points in his head and had him get piercing headaches, and find out: "What were you doing?"

And "Well, huh, my anchor points, you see, are much brighter than the body's anchor points, and so I just left them in position."

And I made him go through, then, the head, and pick out all those anchor points which he himself put in and patch up the body's anchor points any old way he could, and shove them back into position, and the fellow was suddenly rid of his headache again.

In other words, as you run this process, there is one bug – that is, the thetan mustn't put in anchor points of his own. He can mock up anchor points in the position to remedy the havingness, but when he finally puts the structure back again, make sure he uses the body's

own anchor points. Got that?

What is this pattern? It is *a tremendously* complex pattern of space, and that's what it is. It makes a man look something like a Tinkertoy, all put together on rods and gold balls.

But that is the true structure of the body, and the structure of the body which can be changed easily by the auditor. He exteriorize somebody of then, after he's done all the rest of the Route is right up to this point remedying these anchor points, he has this person adjust the anchor points of the body.

How does he do it? I have already told you and it's given to you in *The Auditor's Handbook*.



# ROUTE 1, STEP 14

*A lecture given on  
18 October 1954*

Now we will go into R1-14 of the *Auditor's Handbook*.

R1-14: "Have preclear create and destroy various kinds of thetan machines."

Here we have one of the four parts of the body. The body consists of, you might say, the GE and the reactive bank; that would be this electronic structure and the reactive bank. That's the body. And the thetan is the awareness of awareness unit plus his machines.

So here we have the thetan (the awareness of awareness unit), that's one; his machines, two; the electronic structure, and therefore the flesh, and so forth ... By the way, there are as many anchor points in the body as there are corpuscles. Each one of these corpuscles has its own anchor points. You don't pay any attention to the blood and meat when you're looking over anchor points really. And it has a reactive bank, the body does – just as described in *Dianetics: The Modern Science of Mental Health*.

All right. Here's four parts of the body. These parts are demonstrably separate parts. Where we're dealing with a thetan, and when we have exteriorized him, we are then dealing with the thetan plus his machinery. And when we mean machinery we say "machinery," and when we say "machinery" we mean machines.

It's very curious that the thetan in any period in time, in mocking up machinery, has followed the mode of the time in machinery. But it is strictly machinery.

What do we mean by machines? Any time he has desired some randomness – which is the ratio of predicted to unpredicted motion (randomity is the degree of predicted to unpredicted motion) – he has gotten an automaticity, which is "It runs without any attention from me."

The devil it does. A machine never runs with no attention from the thetan. *Never!* Never has, never will.

But he gives it the attention by so many vias and the postulate that he doesn't know it's there, that it has the effect of running without his attention and without his energy.

He feeds it energy by vias, and so there it exists, running.

One of the main reasons he set up machinery in the first place was because he got bored with what he was doing. He got tired of doing some simple action over and over and over and over, so he set up the machine to do it.

Of course, the second he set up a machine, it became automatic. And the moment it became automatic, it became plus randomness, didn't it? – because he no longer controlled it and yet it affected him.

So you're looking straight at the dwindling spiral when you're looking at this phenomena of machinery. The individual got disinterested in what he was doing, but he felt he had to go on doing it, so he set it up automatically. The second he set it up automatically, he stopped predicting it, didn't he? So therefore, his life became more random than before.

And you'll find somebody originally on the track didn't have any machines and felt perfectly free and able. And you'll find him, after Lord-knows-how-much living, having accumulated countless machines around him, all doing very, very interesting, intricate

things, to which he's paying no attention at all. And you get such a thing as the electronic structure of the body that's being put there by the accumulated intelligences which make up the GE.

And that's also aided and abetted by pictures made by picture-taking machines. The body has a picture-taking machine which makes pictures of all accidents and incidents and keeps a good pictorial record of the incidents of the body, and you have this thing called facsimiles and engrams.

All right. The thetan, however, has less machines than the body, but he's on his way. If he will just accumulate a few thousand more machines, why, he will do all kinds of interesting complexities, such as building bodies, and so forth, without knowing he's building them.

Now, only thing wrong with a machine is that it is obviously an other-determined action than one's own action. And whenever one let's this get into the works, after a while life becomes totally random – unpredictable.

And the anatomy of mystery starts out with the unprediction of something, goes into the necessity to control it, goes into the noncontrol of it and winds up as a mystery. A mystery starts with unprediction. And setting up of a machine is then the start of a mystery. And so we have the body a huge mystery, because the collective intelligences which built it gradually lost all of its functions and set them up to run forever. So they became random as far as the intelligences running them were concerned.

All right. The thetan, exteriorized, wants amusement; for some reason or other he sets up a machine. You're going to exteriorize a thetan, this kind of thing is going to happen:

You say, "Be in the Moon. Be in the Sun. Be in Earth. Be in..."

He'll say, "Just a minute."

You say, "What's the matter?"

"I don't know. There's something wrong here. When I think of some place, I arrive there." He says, "That's funny." He says, "I don't go there. I *think* of this place and then *bing!* I'm there." He said, "Only it's not the place that I thought of. You know, there's something wrong here. I think of the Moon and I go to the Sun?"

Well, in the first place, he's got a sending machine. He's set up some kind of a machine to act as an exterior intelligence to himself to send himself places. It's real cute. It will cause an auditor more trouble if he doesn't know what it is.

He'll be exteriorized, and he'll get absolutely haggard. He'll think of Paris and he'll be in Paris; and he'll think of South Africa and he'll be in South Africa; and he'll think of the North Pole and he'll be at the North Pole. And this will just go on, and he feels like the end of a crack-the-whip team.

Well, this is the result of automaticity. He's made a machine that sends him places.

Now, the way he makes this machine: He makes the consideration, puts some mass to it to give himself some conviction that it exists, then he hides it and forgets about it.

The consideration which made it, he hides it, he forgets about it. And that is the one-two-three step of making a machine: The consideration, what the machine is supposed to do, and then hiding it, and then forgetting that he has hidden it – always with the fact that it is going to be operative upon him.

Did you ever run into somebody who is afraid of invalidating himself?

You know, "All I do is invalidate myself. I say I'm getting along fine, then all of sudden I say, 'Well, I'm doing horribly.'"

Invalidation is primarily an energy manifestation; it's being zapped, in the thought line, and people get afraid of thinking, finally, because they're so afraid of being hit. He's actually

set up a machine for himself which *zaps* him under certain conditions.

He goes out of here someplace, and all of a sudden *zzzzzzzzup*.

Well, if you work him over on machinery – regaining control of machinery – and something like this is happening, you'd find out he himself has set up the handiest little machine you ever saw, that when you get on just a certain angle of the machine, you get zapped.

He zaps himself. That of course added interest into life; he never knew when he was going to be zapped, did he? Well now, that's how silly a thetan will get with setting up these machines. And then having forgotten it and having hidden it, you as an auditor are expected to come along and, by some necromancy, banish it.

Now, how do you banish a machine? You just mock one up. Have him do the same thing.

Anything the preclear is being affected by, have him do it. Now, why? Anytime the preclear is on the "E" end of the cause-distance-effect line, you simply have him do the function which puts him on the "C" end of the cause-distance-effect line. How simple. So you could take over all this machinery.

You have him do it – that is, you could actually have him perform the action himself, just many times, and the machinery would disconnect, wear out and go to pieces. It would break up.

Or you could have him copy machinery. Now, you're having him do again the action of making machines, aren't you? So you just have him copy machines.

This person is being sent in various places, and he's being sent all over the place. You could say to this individual just this patter: "All right. Mock up a machine that sends you all over places. Now mock up another machine that sends you all over the place. Mock up another machine." You do this four or five times, and all of a sudden this huge thing like a Comptometer suddenly shows up over in that direction.

And he says, "What is that?" And the more times he copies it, the brighter it gets, and then all of a sudden it starts to get smaller and smaller and smaller and smaller, and finally vanishes.

Only, all this time, all you were telling him was "Mock up a machine to send you places. Mock up another machine that'll send you places. Mock up another machine that'll send you places." See? It's just copy, copy, copy, copy, and it short-circuits the big machine that's sitting out there – so much so that it runs out its own postulates of hiding and so forth.

Now, you could tell him, "Mock up a machine that'll send you places. Now hide it. Now forget about it." This would be a perfect way to do it. "Mock up another machine which would send you places. Now hide it. Now forget about it. Mock up another machine which will send you places. Now hide it. Now forget about it. Another machine which will send you places...." And all of a sudden he'll see this machine over there.

You do it several ways. You could have him simply send himself places enough times, and it would start to key out this machinery.

In other words, this is not a hard problem for the auditor to solve. Just make the preclear *do* whatever he's up against, or make him make a mock-up to do whatever he's up against – either way, and you'll have it.

Make him make a mock-up or make him do it. Make him make a mock-up to do it or have him do it himself, but whichever one you choose, have him do that then many times.

Now, I've had thetans show up with machinery which they invented in the days of the early Roman Empire, which consisted of wooden wheels and cogs, little glass balls or pebbles which dropped into certain buckets, and which made things weigh in other

directions, and so forth. Interesting, huh?

I've processed a thetan that had a machine which was a couple of boulders which were so teeter-tottered that they would fall over and hit him – as an invalidation machine. In other words, this was a Stone Age creation.

I've had him show up with an 1890 player piano as his musical machine. Also, I've had him show up with a former-civilization, streamlined, handy jim-dandy device that is supposed to blow up cities – all streamlined with photoelectric cells, and all compact and everything else. In other words, he made up this machine when he was in that environment.

In all times, in all places, wherever a thetan has been, whatever he has done, he has had a tendency to copy the environment in which he was working. So when you start running out machinery, be prepared to find anything. And the rule to run out machinery is to have the preclear do what the preclear is doing.

Have him do – in full knowingness that he is doing it – what he is doing obsessively, and without knowledge that he is doing it. Make him recover the knowledge that he is doing it, and the manifestation will vanish. And that is how you get rid of machinery. And, that's really all there is to machinery.

But machinery can exist that will do anything you and I could think of here, if we just sat here the rest of the day and did nothing but dream up objects and things machines could do to thetans.

One of the things that a thetan has as a machine – just to give you an idea – they have an executing machine, quite often. And sometimes bodies into which thetans have moved into have executing machines – which are sometimes made up like guillotines, only they're electronic guillotines. And in a dental operation and in an operational shock these things will sometimes trigger.

What are they? They're an enormous ball of energy or an ax or something of the sort, hanging above the person's head. And under a certain amount of stress, when the thetan himself is in so much trouble that he can't knock off the body and escape, this machine is supposed to knock off the body and let him escape.

Or it has been set up by the GE or some earlier thetan and is still effective upon your preclear. And he's inside this body which has an execution machine, and he went under anesthetic and he did all right, and then all of a sudden there was this tremendous explosion and the whole front of his face went numb, and it's been numb ever since. He went into an execution machine, didn't he?

How would you handle it? Have him mock up execution machines. That's all. Have him mock up the same machine over and over and over, making it tougher and tougher each time, until all of a sudden he recognizes he can do it. At that time the machine no longer has any effect upon him.

A thetan can only be affected by those things which he does not believe he himself can do anymore. When a person cannot do something, he can then be affected by somebody else doing it – very *strongly* affected!

Well, an execution machine: Sometimes a fellow's had an operation. He's gone along for a week afterwards, and then all of a sudden this execution machine is triggered. Post-operative shock *is* one of these machines going off.

So this is a valuable thing to know about machinery.

But you get somebody exteriorized and he's doing something peculiar, you merely have *him* do it, or have him mock up something that does it, complete. And also, if you have him mock it up, have him hide it and forget it. And have him do it many times, and the whole machine disentangles.

Do you destroy every machine which you find the thetan in possession of? No, you certainly better not. Destroy only those which are totally out of his control – and *then* fix him up so after that he is capable of making machinery which really works.

And the last step in it is have him mock up machines, hide them and forget about them – which really work, that he's really hidden and really forgotten about. Have him make machinery and have him recover this ability.

# ROUTE 1, STEP 15

*A lecture given on  
18 October 1954*

Okay. Here we have R1-15.

R1-15: "Repair preclear's ability to communicate by having him copy many scenes in the physical universe."

It says, "This step is actually the same as step R1-5 but it is run on a wider basis. The thetan is sent around to various parts of the world and the universe and asked to copy things. He copies each one many times till he is satisfied that his copy is exact in all respects with the original in the physical universe. When the thetan has accomplished this, he will be able to make things with adequate density and mass."

Now, remember, an individual *will* only shy off from being the effect of something when he himself can no longer do it.

You got this now?

An individual who can climb a tent post and walk a tightwire seventy-five feet from the ground without any net is not impressed by somebody who can climb a tent post and walk a tightwire seventy-five feet above the ground. He will sit there, and possibly admire slightly, mildly, the man's technique in doing so or something of the sort. It's a mild affair, you see. But he is not a heavy effect of it.

Now, the fellow who can't do this, sits there in the circus seat saying, "Oh, *huuuu*, ooh, my, oh, he almost slipped! Yes, gee, I can't even see the wire – it's that tall. *Huuuuuuu!*" And this fellow teeters a little bit and you'll hear the whole audience go *Huuuuuu!*

Wonderful to behold, isn't it? *They can't do it.*

So the only thing wrong with cause-distance-effect is the person who is convinced he can no longer do the thing. If he can no longer do it, boy, can he be the effect of it.

You want to know what you can be the effect of? Then just check over the things which you believe you cannot do. That's a simple rule, isn't it?

Well, let's get the most basic thing about this universe. If you can't make a universe the same as this universe – if you couldn't copy this universe with the same density and mass – you would then, to some slight degree, be the effect of this universe, wouldn't you?

All right. This is an exteriorized process. And what you do is you just have the fellow practice, while exteriorized, until he can copy things and copy them and copy them and copy them. And you have him copy them many times.

Make perfect duplicates of things? No. No, this is another step entirely. You don't have him unmock the Moon, you have him copy Moons. Copy the Moon and copy the Moon, until he's perfectly satisfied, finally – "You know, I could make a Moon if I wanted to."

Have him push the copies together and put them in his pocket or throw them away or put them in yesterday or do anything you want him to do with them.

All right. Then this step consists of exteriorizing somebody and chasing him all over the universe, having him copy everything he can lay his eyes on. Now, of course, we had him doing that, didn't we, in R1-5 – which is to say, you said, "Be three feet back of your head."

And the fellow says, "All right."

And you say, "Whatcha you looking at?"

"Well, I don't know, I see all of this blackness."

You say, "Copy it."

If he'd said, "Elephants," you'd have said, "Copy it." If he had said, "Tigers," you'd have said, "Copy it." If he'd said, "Nothing," you'd have said, "Copy it."

Follow me? Your immediate reply to whatever he said was "Copy it."

This is, of course, an extension of R1-5 – to let a person out of the universe 100 percent. And you would just simply ask him to copy everything he laid his eyes on, but this time you would send him all over the place. Instead of permissively having him copy everything he set his eyes on, R1-15 varies. It varies like this: You would send him someplace and you would select something for him to copy.

You'd say, "All right. Now, just go over to the Sahara Desert. What do you see?"

He'll say, "I see the Sahara Desert, I guess," and so forth.

You'd say, "Well, go find a camel." "Okay, copy it. Make another copy. Make another copy. Make another copy. Make another copy of the camel, and another copy of the camel. Now, while you're copying ... Throw those all away. Now, while you're copying this camel, make the copy of the desert around him. Copy of the camel in the desert. Copy of the camel in the desert. Copy of the camel in the desert. Copy of the camel in the desert. Now push all those things together and do whatever you want to do with them. Now, copy the camel and as far as you can see to all horizons. And now make a copy of everything you can see now. Everything you can see now. Everything you see" – in other words, gradient scale: camel, a little more desert, the whole desert that he can lay his eyes on.

Finally, you will have him backed off to a point of where he'll be copying Earth – have a copy of Earth. And finally he'll get so good that he'll be copying Earth, and he suddenly remembers he's not putting people on there, you know. He's not putting plants. There isn't any intricate detail in his copies. And he will repair this, and he will put more and more detail, and so on.

And you want to watch out, because you don't want two planets in this orbit. So you always have him push all the mock-ups together and have him put them in his pocket. Follow me?

Now, you can start out with a grain of sand – and this is a picnic for the thetan. You have him copy a grain of sand. And after he's copied this grain of sand a few times, he becomes aware of the fact that he's not making a perfect copy of the grain of sand.

So he says, "Let's see, now. It's actually got space in it; it's actually a cluster of electrons. And protons. There's atoms. That's what it is; there's atoms in there. And they have electrons and protons. Let's see now if I can copy this grain of sand."

It becomes a complex pattern for him to copy anything. So he'll copy it.

Well, if he really stumbles, just have him copy an electron: "Copy another electron. Copy it again. Copy it again. Copy it again."

"Now, copy an electron and a proton, an electron and a proton. Copy it again, an electron and a proton. Copy it again. Copy it again. Copy it again. All right."

"Now, copy an atom. Copy another atom. Copy it again. Copy it again. Copy it again. Copy it again. Copy it again."

"Copy two atoms. Copy them again. Copy them again."

"Copy a molecule. Copy it again. Again. Again. Again. Again. Again."

You got that? Are yours whizzing around nicely? Oh, they aren't. All right, let's copy

that molecule again. Let's copy it again. Again. Again. Again. And again."

All of a sudden he gets real proud of the fact.

Now, you don't want to demonstrate to a preclear, while you're processing him exteriorized, a bunch of can'ts. Because every time you demonstrate a can't to him, you tell him he's going to be the effect of something. You see, that which he cannot do, he becomes the effect of. Follow me?

So we have him in a bad state of mind the moment when we have him unable to do something. So we say, "All right. Now you copy that electron. Oh, you can't find one. Well, find one anyway. All right. Now copy it. Now copy it again. Copy it again."

Actually, his copies are very blurry, they're very bad, they are not sufficiently dense, they're unclearly seen. You could just start pointing out to him in this wise: "Well, now make one that's exactly rotating at the same ... Oh, you're not doing that. Make one that's just exactly as dense. Oh, no, no. You can do better than that. Make another one that's exactly as dense. Oh, yes, I see what you are doing now. I don't think your mock-up there is very good of that original. Let's see if we can do it better."

This guy *thu-du-tuth-thu-thuh*.

Actually, the totality of copying anything – the *totality* of copying anything – is simply the idea that it has been copied. The idea that one is seeing what has been copied, that's the totality of it.

Well, all this would simply consist, then, of exteriorizing somebody. You chase him around and have him copy everything. Only you select what he's going to copy, you don't tell him how well he's got to copy it, and his mass will get better and better – always remembering not to let him litter up his whole universe with old copies. Always have him do something with these copies, because he gets nervous after a while when he's completely surrounded by all these things.

All right. Your preclear is going to get as well as he can change his mind about being an effect, and becoming a cause.

He could be, then, a cause or effect at will. He could be a cause or effect at will if he was willing to be the effect of any cause. If he wants to be the effect of any cause, he has to be able to cause any effect.

A man will always be afraid of being killed so long as he cannot kill. Do you follow me?

Ooh! This sounds barbaric and wild doesn't it?

Only if a man can kill, he won't. It's only when he's prevented utterly from justice that he begins to think in terms of slaughter.

Therefore, the greatest murderer in a society would be an unjust system of jurisprudence, wouldn't it? If men had recourse to clear justice in all their affairs, they themselves actually would not much concern themselves with murder.

And when courts become slow, crooked, fixed, unreasonable, without justice, the incidence of murder in the society begins to rise markedly. And the incidence of insanity begins to rise markedly.

As long as a man *could* kill, he won't. You know? He doesn't care too; it's of no particular invitation. But when you make it forbidden, and then make it forbidden for him to have any justice, he'll go around trying to kill, believe me.

It is the introduction of barriers and restrictions which make it necessary for a person to engage in antisocial activity. Actually, nobody is happier than a thetan to engage in very social activity – you know, be very social; he's totally social. You know, communicate in all directions, talk to everybody, and so forth. He's social.



If you try – want to make somebody antisocial (which is simply put them out of communication), all you'd have to do was convince them that they couldn't be the effect of a lot of things.

If I were, for instance, to teach auditors that they could not and did not dare be the effect of insanity and must at all times act very sanely, see, we'd have everybody spinning in!

Why? We ask the guy to walk into the lion's cage, you know, with some psychotic, or process a normal businessman – other psychotics – or something like this, and we tell the auditor he's always got to act sanely. We make it impossible then for him to go through any action which would even vaguely resemble psychosis, and we would have him getting restimulated every time he audited somebody who was wild.

Now, an interesting concept – just as a demonstration concept, not as a therapy – is restraining insane motions. Just have a person mock himself up restraining insane motions. Have another person, have him mock up restraining insane motions.

If you had an auditor on your staff, for instance, who couldn't bear to come near or process a psychotic, that's a very indicated process. Have him mock himself up restraining insane motions. And have him do it again and do it again and do it again and do it again. *Or* send him down, while exteriorized, to the local spinbin and have him simply copy psychotics.

Now, do we have another use for this R1-15 than simply making a person build a universe?

Therefore, it becomes a very, very important process. You make the preclear copy many times – until he can get it in good detail all the time, either using the mock-ups he makes to remedy his own havingness or otherwise disposing of them – anything he is afraid of being the effect of.

The preclear is afraid of being an effect. This is a formula: Preclear is afraid of being an effect, make him copy the original many, many times, and he all of a sudden doesn't care whether he's the effect or not – because he can do it.

He does not have to be afraid of those things which he himself can actually create. And you make him dispose of all of them to show him that he can *uncreate* them. See? So we don't let them stick around. Let's make the other point there.

So if you have an auditor on your staff that didn't dare process psychotics, or he became upset or restimulated or very tired auditing, have him go out and copy preclears – preferably in an insane asylum – many, many times. Copy each patient and inmate many times. And all of a sudden you've got somebody who says, "Psychosis, snirosis. Who cares." He'll process them as wild as they come and as long as you want him to.

The way to take a person from the "E" of cause-distance-effect, over to the "C," is have him copy it many times.

You could have him do that in his physical body. A person who is terribly afraid of screaming can simply be sent out on the hill and made to scream.

And he screams and he screams and he screams, and so he says after a while, "So I can scream! So what?" He doesn't care about screaming anymore. And the screams of others doesn't worry him.

Do you know that the only reason a child crying worries you is because you yourself are not permitted to cry. So you can either mock up children crying with full sonic – you know, I mean, put the full blast in there – or simply sit down in the middle of the floor and cry, and do it for a while, and after that the noise of children will not bother you.

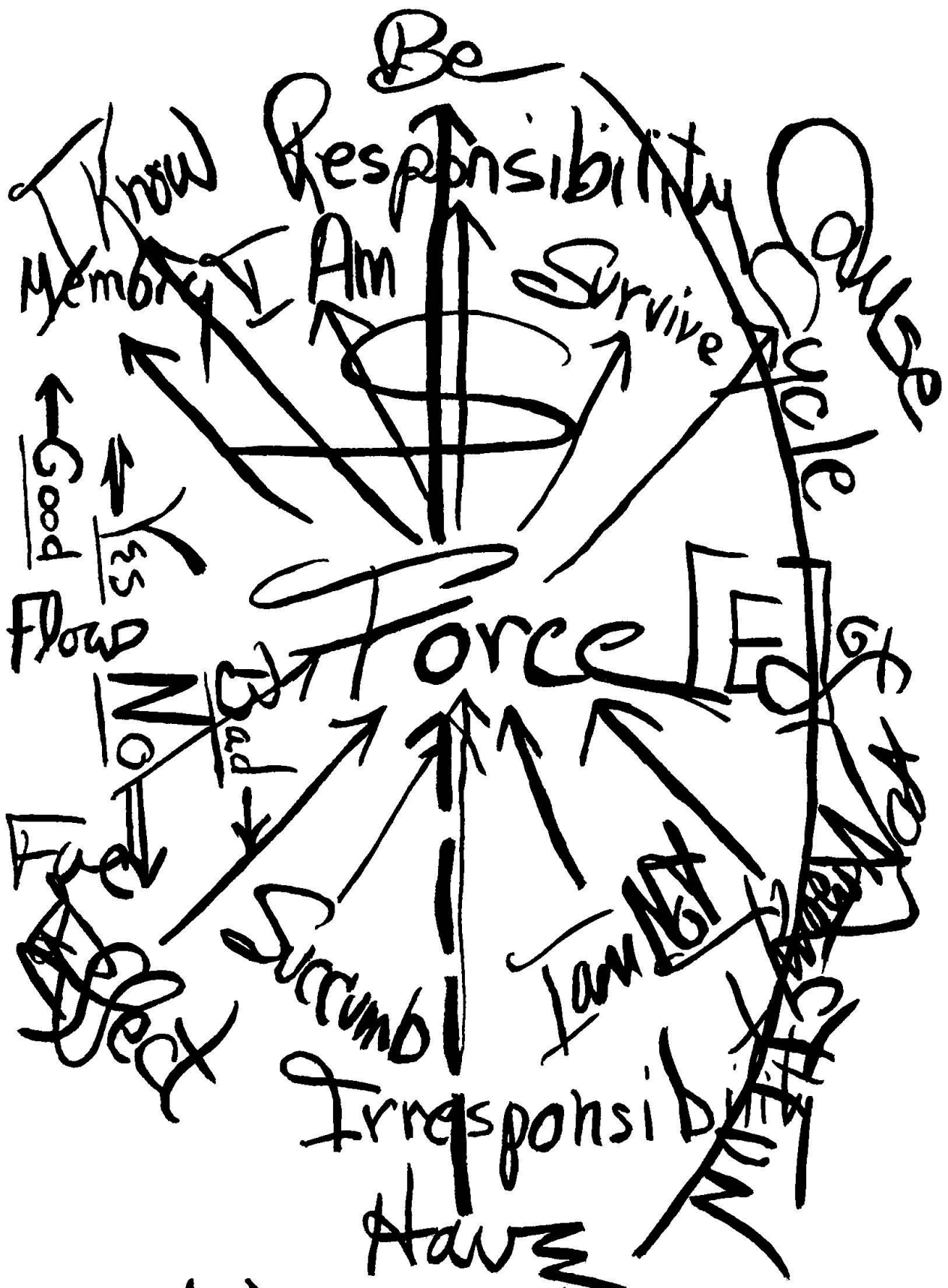
You can only be troubled by a truck motor if you yourself are not permitted to roar or race truck motors – roar like one or race like one. You follow me?

How do you keep an auditor from being restimulated? How do you keep a preclear from being afraid of all of existence? And how do you keep someone from being eternally trapped in this universe?

It's given you simply in R1-15.

Okay.

# APPENDIX



3rd Dec 1794

# ABOUT THE AUTHOR

L. Ron Hubbard is one of the most acclaimed and widely read authors of all time, primarily because his works express a firsthand knowledge of the nature of man as a spiritual being – a knowledge gained not from a lofty study of ancient "mysteries," but by ceaseless work and research in direct contact with mankind in all walks of life.

As Ron said, "One doesn't learn about life by sitting in an ivory tower, thinking about it. One learns about life by being part of it." And that is how he lived.

He began his quest for knowledge on the nature of man at a very early age. When he was eight years old he was already well on his way to being a seasoned traveler, covering a quarter of a million miles by the age of nineteen. His adventure included voyages to China, Japan and other points in the Orient and South Pacific. During this time he became closely acquainted with twenty-one different races in areas all over the world.

After returning to the United States, Ron pursued his formal studies of mathematics and engineering at George Washington University, where he was also a member of one of the first classes on nuclear physics. He realized that neither the East nor the West contained the full answer to the problems of existence. Despite all of mankind's advances in the physical sciences, a workable technology of the mind and life had never been developed. The mental "technologies" which did exist, psychology and psychiatry, were actually barbaric, false subjects – no more workable than the methods of jungle witch doctors. Ron shouldered the responsibility of filling this gap in the knowledge of mankind.

He financed his early research through fiction writing. He became one of the most highly demanded authors in the golden age of popular adventure and science fiction writing during the 1930s and 1940s, interrupted only by his service in the U.S. Navy during World War II.

Partially disabled at the war's end, Ron applied what he had learned from his research. He made breakthroughs and developed techniques which made it possible for him to recover from his injuries and help others regain their health. It was during this time that the basic tenets of Dianetics technology were codified.

A year later, in 1948, he wrote the first manuscript detailing his discoveries. Ron did not have it published at that time, but gave copies to some friends who copied it and passed it among their friends who then passed it on to others. (This book was formally published in 1951 as *Dianetics: The Original Thesis* and later republished as *The Dynamics of Life*.) The interest generated by this manuscript prompted a flood of requests for more information on the subject.

Ron attempted to make all his discoveries available to the American Psychiatric Association and the American Medical Association. Despite the fact that his work would have benefited them and thereby society immensely, his offers were refused. These same vested interests decided that Dianetics could harm their profits, which were and still are based on the amount of illness and insanity in our culture and began to attack Ron and his

work. He therefore decided to write a comprehensive text on the subject and take it directly to the public.

With the publication of *Dianetics: The Modern Science of Mental Health* on May 9, 1950, a complete handbook for the application of Ron's new technology was broadly available for the first time. *Dianetics* created a wildfire of public interest. The book immediately shot to the top of the *New York Times* bestseller list and stayed there week after week. More than 750 Dianetics study groups sprang up within a few short months of its publication.

Ron's work did not stop with the success of *Dianetics*, but accelerated with new discoveries and breakthroughs, a constant, normal occurrence. In his further research he discovered the very nature of life itself – the life static – and its exact relationship to this universe. He found that the physical universe is the result of considerations mutually agreed-upon by all beings, and from this he developed processes which make it possible to restore to thetans the power of their own postulates over the mechanics of the physical universe.

By 1954, Ron's research was progressing at a tremendous rate, as was his issuance of new materials. In this year alone, he conducted six Advanced Clinical Courses where he personally trained auditors on the techniques and principles he was developing; issued a flood of written material on the application of Scientology and new discoveries; gave nearly 500 lectures and wrote four new books.

One of the lecture series Ron gave in 1954 was the 8th Advanced Clinical Course, given between 4 October and 12 November of this year. He called in auditors for advanced training in the theory and application of the phenomenal techniques he had developed and which he was just writing up for the book *The Creation of Human Ability*. As well as the subject of processing, the principles Ron discussed in these tapes have tremendous importance in understanding and living life.

The number of Ron's books and lectures continued to grow for more than three decades as he ceaselessly continued his work. Today his works—including an astounding number of books, taped lectures, instructional films, writings, demonstrations and briefings – are studied and applied daily. Dianetics and Scientology techniques are used in hundreds of Scientology churches and organizations on every continent.

With his research fully completed and codified, L. Ron Hubbard departed his body on 24 January 1986.

Ron's work opened a new door for mankind, out of the trap of the MEST universe. Through his efforts, there now exists a totally workable technology by which the native abilities of beings can be restored and rehabilitated.

Millions of people all over the world consider they have no truer friend.

# GLOSSARY

**aberrated, aberrative:** *aberration* is a departure from rational thought or behavior. From the Latin, *aberrare*, to wander from; Latin, *ab*, away, *errare*, to wander. It means basically to err, to make mistakes, or more specifically to have fixed ideas which are not true. The word is also used in its scientific sense. It means departure from a straight line. If a line should go from A to B, then if it is *aberrated* it would go from A to some other point, to some other point, to some other point, to some other point, to some other point, and finally arrive at B. Taken in its scientific sense, it would also mean the lack of straightness or to see crookedly as, in example, a man sees a horse but thinks he sees an elephant. *Aberrated* conduct would be wrong conduct, or conduct not supported by reason. Aberration is opposed to sanity, which would be its opposite.

**actuarial:** of or pertaining to actuaries, persons whose work is estimating risks, rates, premiums and other factors for insurance companies. The probabilities in their calculations are generally based on recorded statistics of previous occurrences.

**acupuncture:** a Chinese medical practice or procedure that treats illness or provides local anesthesia by the insertion of needles at specified sites of the body.

**ad infinitum:** (*Latin*) endlessly; forever; without limit. It literally means *to infinity*.

**aesthetic:** having the nature of a wavelength closely resembling theta or a harmony approximating theta; beautiful.

**Alexander the Great:** Alexander III (356 B.C. – 323 B.C.), king of Macedonia (336 B.C. – 323 B.C.), an ancient kingdom located in what is now Greece and Yugoslavia.

**alter-isness:** the consideration which introduces change, and therefore time and persistence into an as-isness to obtain persistency. For more information, see the Axioms of Scientology in Chapter 4 of *The Creation of Human Ability*.

**anchor points:** dimension points which demark the outermost boundaries of a space or its corners. Anchor points, along with the viewpoint, are responsible for space. An anchor point is a dimension point that stays rather still, to keep the space created.

**apparency:** the way someone or something appears to be, where this is different from the way that it actually is.

**ARC:** a word made from the initial letters of Affinity, Reality and Communication, which together equate to Understanding. It is pronounced by stating its letters, A-R-C. To Scientologists it has come to mean good feeling, love or friendliness, such as, "He was in ARC with his friend." One does not, however, fall out of ARC; he has an ARC break.

**ARC Straightwire:** a recall process which gets the preclear to remember times of affinity, reality, communication and understanding.

**ARC Tone Scale:** a study of varying degrees of ARC.

**Arcturus:** a giant red star; the brightest star in the constellation Boötes, in the northern sky.

**as-is:** vanish or cease to exist. *See also as-isness.*

**as-isness:** the condition of immediate creation without persistence, and is the condition of existence which exists at the moment of creation and the moment of destruction, and is different from other considerations in that it does not contain survival. For more information, see the Axioms of Scientology in Chapter 4 of *The Creation of Human Ability*.

**associative:** in a way that tends to connect, bring into relation or unite two or more things.

**astral self:** (astral body) somebody's delusion. Astral bodies are usually mock-ups which the mystic then tries to believe real. For more information, see the book *Scientology 8-8008*.

**atomic numbers:** numbers representing the relative position of elements in the periodic table, in which the elements are arranged in the order of their nuclear charges; numbers represent the positive charge or the number of protons in the nucleus of the atoms of an element.

**Auditor's Code:** a collection of rules (do's and don'ts) that an auditor follows while auditing someone, which ensures that the preclear will get the greatest possible gain out of the processing that he is having. It was evolved from years of observing processing.

**Auditor's Handbook:** the manual current at the time of the 8th ACC (1954). It formed the basis of and is wholly included in Ron's book *The Creation of Human Ability*.

**awareness of awareness unit:** the thetan. *See also thetan* in this glossary.

**Axioms:** statements of natural laws on the order of those of the physical sciences. See the Axioms of Dianetics and Axioms of Scientology in the book *Scientology 0-8: The Book of Basics*.

**Bach:** Johann Sebastian Bach (1685 – 1750), German organist and composer.

**basic-basic:** the first occurrence of any similar circumstance repetitive through a person's whole track.

**beam:** energy flow.

**Beethoven:** Ludwig van Beethoven (1770 – 1827). German composer.

**beingness:** the assumption or choosing of a category of identity. Beingness is assumed by oneself or given to oneself or is attained. Examples of beingness would be one's own name, one's profession, one's physical characteristics, one's role in a game – each and all of these could be called one's beingness.

**Better Business Bureau:** any of a nationwide system of local organizations, supported by business, whose function is to receive and investigate customer complaints of dishonest business practices.

**between-life area:** also called the *between-lives area*: the area where a thetan goes during the time between the loss of a body and the assumption of another.

**biologist:** a specialist in biology, the science of life or living matter in all its forms and phenomena, especially with reference to origin, growth, reproduction, structure and behavior.

**bird-dogged:** carefully watchful.

**black field:** some part of a mental image picture where the preclear is looking at blackness.

**Black Five:** a heavily occluded case characterized by mental pictures consisting of masses of blackness. The term *Black Five* came from application of SOP 8, wherein the auditor tests the preclear at each step of the process to find a step the preclear can do and begins processing at that step. A preclear who had to be started at Step V of



the process was called a "Case V" This level of case could not get mock-ups but only blackness. *See also Standard Operating Procedure 8 and blackness* in this glossary.

**blow out:** to exteriorize.

**boards, go by the:** to be completely destroyed or finished with.

**Brahms:** Johannes Brahms (1833 – 97), German composer.

**Brown, Charles Brockden:** (1771 – 1810) American novelist and editor. Regarded as the first American professional author.

**BTU:** British thermal unit: unit for measuring heat, equal to the amount of heat necessary to raise one pound of pure water one degree Fahrenheit.

**bunk, do a:** (*British slang*) run away or desert, as a thetan. The body remains where it is, the heart still beating and the lungs still breathing (as the genetic entity runs those), but the thetan goes elsewhere.

**battered all over the universe:** a condition whereby a thetan is unknowingly in contact with a large part of a universe. In his effort to control, a thetan spreads himself further and further from the universe, and in his failures to control, withdraws from things he has attempted to control but leaves himself connected with them in terms of "dead energy." Thus we get the manifestation *battered all over the universe*.

**button:** that computation, foible or quirk of the human mind which gets wrong and which can be righted merely by touching one factor.

**catalyzed:** brought about or hastened a result.

**catatonic schiz:** a very fancy word which means somebody that lies still, stiff and never moves. *Schiz* is short for *schizophrenic*. In psychology or psychiatry, this means "having any of a group of psychotic reactions characterized by withdrawal from reality with highly variable accompanying affective, behavioral and intellectual disturbances." A *schizophrenic* is actually an individual who has several portions of the analyzer segmented off by different circuits, which are actually valences, and who goes from one or another of these portions, only occasionally, if ever, becoming himself. *Schizophrenic* comes from "scissor personality," in observation of shifting of identities.

**chain-scan engrams:** the action of going back early in a case and finding an engram which is part of a chain, and then scanning this forward to present time in the chain. One would run it all the way forward to present time, going over it several times.

**Change of Space:** a process which is run to get all areas where the preclear has been into present time. For more information on this process, see R1-9 in the book *The Creation of Human Ability*.

**charter:** authorization from a central or parent organization to establish a new branch, chapter, etc.

**Chart of Human Evaluation:** a chart organized in very early 1951 by L. Ron Hubbard. It has various columns and gives behavior characteristics. It is plotted out mathematically on the basis of ARC; a very good chart to use in order to predict people. For further information on this chart, read Ron's book *Science of Survival*.

**chronic somatic:** any "illness" generated by an engram or engrams. The word *somatic* means bodily or physical. Because the word *pain* is restimulative, and because the word *pain* has in the past led to confusion between physical pain and mental pain, the word *somatic* is used in Dianetics to denote physical pain or discomfort of any kind.

**circuit:** a part of an individual's bank that behaves as though it were someone or something separate from him and that either talks to him or goes into action of its

own accord, and may even, if severe enough, take control of him while it operates. A tune that keeps going around in someone's head is an example of a circuit.

**clavichords:** stringed musical instruments with keyboards, producing soft tones; predecessor of the piano.

**Clear:** the name of a state achieved through auditing or an individual who has achieved this state. A Clear is a being who no longer has his own reactive mind. A Clear is an unaberrated person and is rational in that he forms the best possible solutions he can on the data he has and from his viewpoint. The Clear has no engrams which can be restimulated to throw out the correctness of computation by entering hidden and false data.

**Clinical Course:** (*adj.*) of or belonging to an Advanced Clinical Course, one of a number of theory and research courses delivered by Ron during the years 1953 to 1961, which gave a deep insight into the phenomena of the mind and the rationale of research and investigation. Abbreviation *ACC*.

**closed terminals:** the phenomenon of things collapsing into each other. In Scientology, this is called closing or snapping terminals (people, fixed masses, etc.). The mechanics of this are: That which you fear, you bring to you. Why? Because all you have to do is be it and it is no longer possible for that to hurt you, or even be bad. But the second you run away from it, if you have anchor points in it you bring the anchor points in, too, and that collapses the terminal on you, so you become something bad.

**Code of a Scientologist:** a code which governs the activity of a Scientologist in general. For the entire code, see the book *The Creation of Human Ability*.

**communication lag:** the length of time intervening between the asking of the question by the auditor and the reply to that specific question by the preclear. The question must be precise; the reply must be precisely to that question. It does not matter what intervenes in the time between the asking of the question and the receipt of the answer. The preclear may outflow, jabber, discuss, pause, hedge, disperse, dither or be silent; no matter what he does or how he does it, between the asking of the question and the giving of the answer, the *time* is the communication lag.

**compound calomel:** a white tasteless powder used as a purgative and fungicide. Also called mercurous chloride.

**Comptometer:** a machine that adds, subtracts, divides and multiplies mathematically, manufactured by International Business Machines.

**concatenation:** a linking together or being linked together in a series.

**concourse:** concurrence in action or causation, cooperation; combined action.

**confabulated:** convinced that something had occurred other than what had occurred.

**congress:** an assembly of Scientologists held in any of various cities around the world for a presentation of Dianetics and/or Scientology materials. Many congresses were addressed directly by Ron. Others were based upon taped LRH lectures or films on a particular subject. A congress also sometimes included seminars and co-audits for attendees.

**Council of Churches:** an assembly of Christian ecclesiastics authoritatively convened to consider doctrine or discipline.

**Creative Processing:** the exercise by which the preclear is actually creating the physical universe. It consists of having the preclear make, with his own creative energies, a mock-up. *See also* **mock-up** in this glossary.

**cropper, come a:** experience a sudden or violent failure or collapse.

**curiosa:** curiosity.

**cyanide:** extremely poisonous, white crystalline compound with an odor of bitter almonds.

**Daimler:** British-made luxury automobile.

**Darwin:** Charles Robert Darwin (1809 – 82), British naturalist; put forth the theory of evolution by natural selection in *On the Origin of Species* (1859).

**demon:** that mental mechanism set up by an engram which takes over a portion of the analyzer and acts as an individual being. A bona fide demon is one who gives thoughts, voice or echoes the spoken word interiorly, or who gives all sorts of complicated advice like a real, live voice exteriorly.

**Dianetics:** man's most advanced school of the mind. *Dianetics* means "through the soul" (from Greek *dia*, through, and *noos*, soul). *Dianetics* is further defined as "what the soul is doing to the body." It is a way of handling the energy of which life is made in such a way as to bring about a greater efficiency in the organism and in the spiritual life of the individual.

***Dianetics: The Evolution of a Science:*** the first broadly published work on Dianetics written by L. Ron Hubbard. It was published in the widely read magazine *Astounding Science Fiction* shortly before the release of *Dianetics: The Modern Science of Mental Health*.

**dichotomy:** one of a pair of opposites, such as black-white, good-evil, love-hate.

**Dickens, Charles:** (1812 – 70) English novelist, the most popular and considered by many the greatest of his country.

**dimension points:** any points in a space or at the boundaries of space.

**discursive:** wandering from one subject to another; rambling.

**dodo bird:** a large, clumsy bird not able to fly. Dodos lived on the island of Mauritius in the Indian Ocean and became extinct in the 1600s. Used figuratively to refer to anyone or anything out-of-date.

**Dr. Jow:** made-up name of a doctor.

**Duesenbergs:** classic luxury automobiles built in the U.S. during the 1920s and 1930s.

**dunnage:** extra and relatively meaningless talk; used to maintain a two-way communication line between an auditor and a preclear.

**dwindling spiral:** a phenomenon of the ARC triangle whereby when one breaks some affinity, a little bit of the reality goes down, and then communication goes down, which makes it impossible to get affinity as high as before; so a little bit more gets knocked off affinity, and then reality goes down, and then communication. This is the dwindling spiral in progress, until it hits the bottom – death – which is no affinity, no communication and no reality.

**8-D:** Standard Operating Procedure 8-D: primarily for heavy cases, the goal of this procedure is to bring the preclear to tolerate any viewpoint. For more information, see the section on R2-30 and Chapter 7 in the book *The Creation of Human Ability*.

**eight-star:** See stars in this glossary.

**Einsteinian relativity:** Einstein's theory of the universe, which claims that all motion is relative and treats time as a fourth dimension related to space.

**Electing Cause:** a Route 2 process, R2-66, which deals with worry and anxiety which have their root in the changing election of cause. For more information, see the book *The Creation of Human Ability*.

**electrons:** any of the negatively charged particles that form a part of all atoms, and can exist on their own in a free state.

**Elementary Straightwire:** a basic process with two commands: "Give me something you

wouldn't mind remembering," "Give me something you wouldn't mind forgetting."

**E-Meters:** electronic devices for measuring the mental state or change of state of *Homo sapiens*. They are *not* lie detectors. They do not diagnose or cure anything. They are used by auditors to assist the preclear in locating areas of spiritual distress or travail.

**energy:** consists of postulated particles in space. Energy is subdivisible into a large motion, such as a flow, a dispersal or a ridge and a small motion which is itself commonly called a "particle" in nuclear physics. Agitation within agitation is the basic formation of particles of energy, such as electrons, protons and others.

**engrams:** mental image pictures of experiences containing pain, unconsciousness and a real or fancied threat to survival; they are recordings in the reactive mind of things which actually happened to an individual in the past and which contained pain and unconsciousness, both of which are recorded in the mental image pictures called engrams.

**esprit de corp:** a sense of unity and of common interests and responsibilities, as developed among a group of persons closely associated in a task, cause, enterprise, etc.

**E-Therapy:** a squirrel technique of setting up a circuit in the mind called "the examiner" and then trying to have this circuit run out engrams. It was called Examiner Therapy or E-Therapy and did not work.

**Fac One:** *Facsimile One:* the first proven-up, whole-track incident which, when audited out of a long series of people, was found to eradicate such things as asthma, sinus trouble, chronic chills and a host of other ills. It was originally laid down in this galaxy about one million years ago. Fac One was an outright control mechanism, invented to cut down rebel raids on invader installations. For further information, see the book *Scientology: A History of Man*.

**facsimile:** a recording in energy of an incident or part of an incident from the past. The facsimile contains all the perceptics of the original. It is an involuntary duplicate or copy (*not* a perfect duplicate).

**fait accompli:** (*French*) literally, an accomplished fact; a thing already done, so that opposition or argument is useless.

**figure figure:** a particular type of aberration which consists of always having to have a "reason for" or a significance. Given a fact, there must always be a reason for the fact.

**flatten:** (in auditing) give the same order or ask the same question until the preclear executes it after a short interval three times the same.

**force fields:** nothing more or less than wave emanations like you get out of the headlight of a car. If you change the wavelength of the headlight of a car and speed it up enough and then hit somebody with it, it will knock him down. That is an electronic field.

**forever and aye:** forever and ever.

**Foster, Stephen:** (1826 – 64) American songwriter and popular composer. Many of his songs became genuine American folk songs. **four-star:** See **stars** in this glossary.

**Freud, Sigmund:** (1856 – 1939) Austrian neurologist, founder of psychoanalysis.

**Freudian analysis:** also known as *psychoanalysis*: a system of mental therapy developed in 1894 by Sigmund Freud. It depended upon the following practices for its effects: The patient was made to talk about and recall 239 his childhood for years while the practitioner brought about a transfer of the patient's personality to his own and searched for hidden sexual incidents, believed by Freud to be the only cause of aberration. The practitioner read sexual significances into all statements and evaluated them for the patient along sexual lines. Each of these points later proved to be based

upon false premises and incomplete research, accounting for their lack of result and the subsequent failure of the subject and its offshoots.

**Fromm-Reichmann, Frieda:** (1889 – 1957) psychoanalyst, psychiatrist and author; pioneered in psychotherapy with schizophrenic patients.

**Galena:** refers to *Galen*, a Greek physician and philosopher of the second century A.D., who for centuries was the supreme authority on medicine.

**galley-west:** into a state of unconsciousness, confusion or disarray (usually used in the phrase *knock galley-west*).

**Gautama Buddha:** (563 – 483 B.C.) originally Gautama Sakyamuni, founder of the Buddhist religion. The term *Buddha* derives from *Bodhi*, or "one who has attained intellectual and ethical perfection by human means.

**GE:** abbreviation for *genetic entity*. See also **genetic entity** in this glossary.

**General Electric:** a major American electrical-manufacturing company founded in 1892. General Electric and its associated companies design, manufacture and sell almost every form of apparatus and device for the generation, transmission, distribution, control and consumption of electric energy.

**general semantics:** a philosophical approach to language, developed by Alfred Korzybski, exploring the relationship between the form of language and its use, and attempting to improve the capacity to express ideas. See also **Korzybski, Alfred** in this glossary.

**genetic entity:** that beingness not dissimilar to the thetan that has carried forward and developed the body from its earliest moments along the evolutionary line on Earth and which, through experience, necessity and natural selection, has employed the counter-efforts of the environment to fashion an organism of the type best fitted for survival, limited only by the abilities of the GE. The goal of the GE is survival on a much grosser plane of materiality (concerning the material or physical).

**genetic line:** the protoplasm (essential living matter of cells) line. It consists of the total of incidents which have occurred during the evolution of the body itself.

**grief charge:** an outburst of tears that may continue for a considerable time, in a session, after which the preclear feels greatly relieved. This is occasioned by the discharge of grief or painful emotion from a secondary.

**Group Auditor's Handbook:** a 1954 compilation of group auditing sessions resulting from the Advanced Clinical Courses of that year. See also **Clinical Course** in this glossary.

**Group Opening Procedure:** processes which are run first in group auditing and which make it possible for the members of the group to become able to do other processes effectively.

**gullet:** throat.

**Hamlet:** a tragedy by William Shakespeare, written in 1601, its full name is *Hamlet, Prince of Denmark*; Shakespeare's most famous play.

**Hammet, Dashiell (Dash):** (1894 – 1961) American writer of detective and mystery fiction, as *The Maltese Falcon* (1930), *The Thin Man* (1934), etc.

**harmonic:** in mathematical terms, the doubling, tripling, quadrupling, etc., of numbers as they go up or the halving, thirding or quartering, etc., of numbers as they go down. This last is not generally realized, that harmonics also go down. But here is an example of a harmonic: A pitch vibrating at, let us say, 200 vibrations a second will have a harmonic at 400, 600, 800, 1000, 1200, 1400, etc., vibrations a second. It can also have a harmonic of 100, 662/3, 50, 40, 331/3, 284/7, etc. While these upper or

lower harmonics are of far less intensity they are still there. They might not be apparent to the ear at first listen but almost any pitch has upper and lower harmonics.

**Harvey, William:** (1578 – 1657) English physician and anatomist, discoverer of the mechanics of blood circulation.

**HASI:** *Hubbard Association of Scientologists International:* around the time these lectures were given, the HASI was an organization which provided professional training and processing services, also handled the publication of materials, and additionally functioned as a research and investigation unit.

**HCA:** abbreviation for *Hubbard Certified Auditor*. See also **Hubbard Certified Auditor** in this glossary.

**HDA:** *Hubbard Dianetic Auditor:* a person who has completed auditor training specializing in Dianetics theory and application in the Phoenix Certification Course in late 1954. Today, an HDA is a person who completes the Hubbard Dianetics Auditor Course.

**Heinlein, Robert:** (1907 – 88) successful and popular science fiction writer.

**Heinz:** H.J. Heinz Company, Inc., prepared-foods company, famous for its slogan "57 Varieties."

**held-down fives:** jammed thinking because of a misunderstood or misapplied datums. For more information, see the book *Dianetics: The Evolution of a Science*.

**Hubbard Certified Auditor (HCA):** a person who has completed a course of auditor training specializing in Scientology theory and application as part of the Phoenix Certification Course in late 1954. Today, an HCA is known as a Class II Auditor and the course for it is available in Church of Scientology Academies.

**Igoroti:** a people of the Malay stock in northern Luzon in the Philippines, comprising various tribes, some noted as headhunters.

**invalidating:** refuting, degrading, discrediting or denying something someone else considers to be a fact.

**Inyokern:** naval ordnance research station in eastern California, west of Death Valley and northeast of Bakersfield.

**Irving, Washington:** (1783 – 1859) American essayist, biographer and historian.

**isness:** an apparency of existence brought about by the continuous alteration of an as-ness. This is called, when agreed upon, reality. For more information, see the Axioms of Scientology in Chapter 4 of *The Creation of Human Ability*.

**jackleg:** not skilled or professional; amateur.

**James, Henry:** refers to Harry James, American band leader and famous trumpeter, was at the peak of his popularity in the 1940s, recognized as the best trumpet player in his day by the general public.

**Journal of Scientology:** publication of the Hubbard Association of Scientologists International, Phoenix, Arizona, from 1952 to 1955.

**jurisprudence:** the science or philosophy of law.

**juxtaposition:** the state of being close together or side by side.

**Korzybski, Alfred:** (1879 – 1950) American scientist and writer; president and director of the Institute of General Semantics, Chicago, 1938 – 50. See also **general semantics** in this glossary.

**lambda:** life organism is composed of matter and energy in space and time, animated by *theta*. Symbol: Living organism or organisms will hereafter be represented by the Greek letter *lambda*. For more information, see the Axioms of Dianetics in the book *Scientology 0-8: The Book of Basics*.

**lasser:** (*French*) tedious, tiresome. Literally, to tire, to fatigue. Used here in the same sense as *lassant*.

**locks:** mental image pictures of nonpainful but disturbing experiences the person has experienced. They depend for their force on secondaries and engrams.

**Loop, the:** Chicago's central business district, includes an area five blocks wide and seven blocks long; called the "Loop" because a loop of elevated trains encircles it.

**lugubrious:** very sad or mournful, especially in a way that seems exaggerated or ridiculous.

**Machinery:** actual machines in the mind (like ordinary machinery), constructed out of mental mass and energy, that have been made by the individual to do work for him, usually having been set up so as to come into operation automatically under certain predetermined circumstances.

**magpie-ing:** chattering.

**Marx, Karl:** (1818 – 83) German political philosopher. Regarded by some as founder of modern socialism. The work he is most known for is *The Communist Manifesto*, in which he states that the evils of capitalist society cannot be abolished by reform, but only by the destruction of the whole capitalist economy and establishment of a new classless society.

**Masefield, John:** (1878 – 1967) English poet, playwright and fiction writer. He ran away to sea at the age of thirteen; settled near London and devoted himself to writing (c. 1897).

**matter:** a group of particles of energy located in a relatively stable relationship to each other.

**Mayo, Dr. William James:** (1861 – 1939) U.S. surgeon who specialized in surgery of the stomach.

**Mendeleyev's Chart of Elements:** the periodic chart or periodic table of elements; a table in which the chemical elements, arranged in order of their atomic numbers, are shown in related groups, named for Dmitri Ivanovich Mendeleyev (1834 – 1907), Russian chemist who helped develop the system of classification on which the chart is based.

**Menninger, Karl and Will:** Karl Augustus Menninger (b. 1893), American psychiatrist, who with his father founded the Menninger Clinic in Topeka, Kansas in 1920. He was joined there by his brother, William Claire Menninger (1899 – 1966), in 1926.

**MEST:** a compound word made up of the first letters of matter, energy, space and time. A coined word for the physical universe. Theta is not considered as part of the physical universe but is not considered absolutely as not part of the physical universe.

**Metchnikoff, Ilya Ilich:** (1845 – 1916) Russian zoologist and biologist, shared 1908 Nobel prize for physiology and medicine.

**mock-up:** a self-created object which exists as itself or symbolizes an object in the MEST (physical) universe. It is something that the thetan puts up and says is there. We call a mental image picture a mock-up when it is created by the thetan or for the thetan and does not consist of a photograph of the physical universe.

**Morley, Christopher:** (1890 – 1957) American writer, worked on the staff of a number of magazines and edited the revised *Bartlett's Quotations* in 1937.

**motivator:** an aggressive or destructive act received by the person or one of the dynamics. The reason it is called a motivator is because it tends to prompt that one pays it back – it "motivates" a new overt.

**Mozart, Wolfgang Amadeus:** (1756 – 91) Austrian composer.

**Mystery to Know Scale:** a scale which includes: Not-Know, Know, Look, Emotion, Effort, Think, Symbols, Sex, Eat, Mystery, Wait, Unconsciousness. Everything on the Mystery to Know Scale is simply a greater condensation or reduction of knowingness. (Also called the *Know to Mystery Scale*.) For further information, see the book *Scientology 0-8: The Book of Basics*.

**Napoleon (Bonaparte):** (1769 – 1821) French military leader. He rose to power in France by military force, declared himself emperor and conducted campaigns of conquest across Europe until his final defeat by armies allied against him in 1815.

**necromancy:** magic; sorcery.

**Newton's laws of motion:** the laws of gravitation and of motion as discovered by Isaac Newton (1642 – 1727), English mathematician and natural philosopher: (1) A body remains at rest or in motion with a constant velocity unless an external force acts on the body; (2) The sum of the forces acting on a body is equal to the product of the mass of the body and the acceleration produced by the forces, with motion in the direction of the resultant of the forces; (3) For every force acting on a body, the body exerts a force having equal magnitude and the opposite direction along the same line of action as the original force.

**not-isness:** the effort to handle isness by reducing its condition through the use of force. It is an apparency and cannot entirely vanquish an isness. *See also apparency; isness* in this glossary. For more information, see the Axioms of Scientology in Chapter 4 of *The Creation of Human Ability*.

**nova:** a type of variable star that suddenly increases in brightness by thousands to hundreds of thousands of times up to 14 magnitudes, and then decreases in brightness over a period of months to years.

**nuclear physicist:** a scientist in that branch of physics which deals with atoms, their nuclear structure and the behavior of nuclear particles.

**Occident:** the part of the world west of Asia, especially Europe and the Americas.

**occlusions:** any parts of a person's memories that are hidden on the time track and are not available to conscious recall except through processing.

**Opening Procedure by Duplication:** a process which has as its goal the separating of time, moment from moment. This is done by getting a preclear to duplicate his same action over and over again with two dissimilar objects. In England this process is called "Book and Bottle," probably because these two familiar objects are the most used in doing Opening Procedure by Duplication. For more information, see R2-17 in *The Creation of Human Ability*.

**Opening Procedure of 8-C:** a process which consists of having the preclear move his body around the room under the auditor's direction until (a) he finds he is in actual communication with many spots on the surface of things in the room, (b) until he can select spots in the room and know he is selecting them and can communicate with them, and (c) select spots and move to them, decide when to touch them and when to let go. For further information, see R2-16 in the book *The Creation of Human Ability*.

**other-determined:** having one's actions or conclusions determined by something or someone other than oneself.

**out of the soup:** out of difficulty.

**overt act:** an act by the person or individual leading to the injury, reduction or degradation of another, others or their beingness, persons, possessions, associations or dynamics. It can be intentional or unintentional.

**overt act-motivator sequence:** when a person commits an overt, he will then believe he's



got to have a motivator or that he has had a motivator. For instance, if he hits somebody he will tell you immediately that he has been hit by the person, even when he has not been. *See also* **motivator**; **overt act** in this glossary.

**PAB:** abbreviation for *Professional Auditor's Bulletin*, a series of bulletins from Ron to professional auditors containing technical and promotional material to assist the auditor. (Started 10 May 1953.) Some were compiled from Ron's research papers or lectures.

**parlance:** way of speaking; talk; language.

**paucity:** smallness of supply or quantity.

**perceptics:** sense messages.

**phlebotomy:** the act or practice of bloodletting as a therapeutic measure.

**physics:** the science which deals with relationships between matter and energy. including subjects such as mechanics, heat, light, sound, electricity, magnetism, radiation and atomic structure.

**Plotto:** (also referred to by LRH as *The Plot Genie*) originally a book called *The Thirty-Six Dramatic Situations*, author Georges Polti, written in 1917.

**poet laureate:** (in Great Britain) a poet appointed by the king or queen to write poems in celebration of court or national events.

**Polaris:** the North Star; polestar.

**postulate:** a self-determined thought which starts, stops or changes past, present or future efforts; a conclusion, decision or resolution made by the individual himself to resolve a problem or set a pattern for the future or nullify a pattern of the past. A postulate is a self-created truth.

**precession:** the wobbling of a spinning body on its axis due to outside forces, such as gravity. This occurs with the earth, for example, which completes one such full wobble on its axis each 26,000 years. Such a movement brings about an apparent change in the positions of stars and planets in the sky due to a different position in space of the earth. For example, in another 12,000 years earth will have a new "North Star" due to this phenomenon.

**Prokofiev, Sergie Sergeevich:** (1891 – 1953) Russian composer.

**protons:** tiny particles found in the center of an atom. Protons have a positive electric charge.

**psychotic:** an individual who is out of contact to a thorough extent with his present time environment and who does not compute into the future. He may be an acute psychotic wherein he becomes psychotic for only a few minutes at a time and only occasionally in certain environments (as in rages or apathies) or he may be a chronic psychotic, or in a continual disconnection with the future and present. Psychotics who are dramatically harmful to others are considered dangerous enough to be put away. Psychotics who are harmful on a less dramatic basis are no less harmful to their environment and are no less psychotic.

**Q-and-A:** characteristic of *Q and A (Question and Answer)*, which means that the exact answer to a question is the question, a factual principle. However, it came to mean that the auditor did what the pc did. The pc does something, so the auditor also does something in agreement with the pc. The auditor following only the pc's lead is giving no auditing and the pc is left on "self-audit."

**R2-16:** the number of the process Opening Procedure of 8-C. *See Opening Procedure of 8-C* in this glossary. For more information, see the book *The Creation of Human Ability*.

**reach and withdraw:** *by reach* we mean touching or taking hold of. By *withdraw* we mean move back from, let go. Reach and withdraw is a very simple but extremely powerful method of getting a person familiarized and in communication with things so that he can be more at cause over and in control of them.

**Red Cross:** an international organization to care for the sick and wounded in war and to relieve suffering caused by floods, fire, diseases and other calamities. In most countries its badge is a red cross on a white background. In most Moslem countries the badge is a red crescent on a white background.

**remedy havingness:** apply the process called *Remedy of Havingness*, a process that has a preclear mock up a mass in front of him and shove it into his body. and mock up another mass in front of him and throw it away, over and over. When the process has been done thoroughly and completely, the preclear should be able to reject or accept, at his own discretion, anything in his environment as well as anything in his engram bank. *See also mock up* in this glossary.

**restimulate:** trigger; stir up.

**Ringling Brothers, Barnum and Bailey:** U.S. circus, originated in the late nineteenth century.

**savvy:** (*slang*) to understand; get the idea.

**Schopenhauer, Arthur:** (1788 – 1860) German philosopher who maintained that the desires and drives of men, as well as the forces of nature, are manifestations of a single will, specifically the will to live, which is the essence of the world. His philosophy was one of pessimism and could be summed "Defeat it all and die, for only by dying can you defeat it."

**Science of Survival:** L. Ron Hubbard's complete work on the Tone Scale and its application to auditing.

**Scientology 8-80:** a book written by L. Ron Hubbard in 1952 which contains his discoveries of and methods of increasing life energy in man. The 8-8 stands for "infinity-infinity" upright and the 0 represents the static, theta.

**Scientology 8-8008:** a book written by L. Ron Hubbard in 1952 which is a complete treatise of the anatomy of universes and the role played in them by a spiritual being. The definition of 8-8008 is the attainment of infinity by the reduction of the apparent infinity and power of the MEST universe to a zero for himself, and the increase of the apparent zero of one's own universe to an infinity for oneself. It can be seen that infinity stood upright makes the number eight: thus, 8-8008 is not just another number, but serves to fix into the mind of the individual a route by which he can rehabilitate himself, his abilities, his ethics and his goals.

**secondaries:** also called *secondary engrams*. Periods of anguish brought about by major losses or threats of loss to the individual. The secondary engram depends for its strength and force upon physical-pain engrams which underlie it.

**Self Analysis:** a book written by L. Ron Hubbard in 1951 as a simple self-help volume of tests and processes based on Dianetics discoveries.

**Self Analysis in Scientology:** a special version and specific application of the book *Self Analysis* which called for the lists in *Self Analysis* to be used for making mock-ups.

**self-determined:** of or characteristic of *self-determinism*, that state of being wherein the individual can or cannot be controlled by his environment according to his own choice. He is confident about any and all abilities or talents he may possess. He is confident in his interpersonal relationships. He reasons but does not need to react.

**Sibelius, Jean:** (1865 – 1957) Finnish composer.

**Sierra Nevada:** mountain range located in eastern California.

**skin game:** a dishonest or unscrupulous business operation, scheme, etc.

**social machinery:** action without awareness. He's doing it all the time but never noticed it. What the individual is aware of and what the individual is doing are not the same thing, ever.

**somatic:** a physical pain or discomfort. The word *somatic* means bodily or physical. Because the word *pain* is restimulative, and because the word *pain* has in the past led to confusion between physical pain and mental pain, the word *somatic* is used in Dianetics to denote physical pain or discomfort of any kind.

**soup, in the:** in difficulty or trouble.

**space opera:** of or relating to time periods on the whole track millions of years ago which concerned activities in this and other galaxies. Space opera has space travel, spaceships, spacemen, intergalactic travel, wars, conflicts, other beings, civilizations and societies, and other planets and galaxies. It is not fiction and concerns actual incidents and things that occurred on the track.

**spirochetes:** a genus of bacteria having a highly twisted spiral form.

**Spotting Spots in Space:** a process in which the goal is to bring the preclear to a point where he can spot locations in space which do not have color, mass or shape but which are simply locations, and spot that same location repeatedly without variation. For more information, see the section on R2-18 in *The Creation of Human Ability*.

**Stalin:** Joseph Stalin (1879 – 1953), Russian political leader; established himself as virtual dictator.

**stars:** symbols of value or excellence. Several processes in Intensive Procedure were labeled as "four-star," "five-star," "eight-star" or "ten-star" by LRH to spotlight them as especially valuable in relation to other processes.

**static:** something which has no motion; it has no width, length, breadth, depth; it is not held in suspension by an equilibrium of forces; it does not have mass; it does not contain wavelengths; it has no situation in time or space. Formerly a static was defined only as a motionless object which definition is not adequate, since an object – or a state of rest for an object – is attained only by an equilibrium of forces and all objects have in themselves, if only on a molecular level, motion, and exist in space which is itself an integral portion of motion.

**Steves:** the name of a person who was, around the time of this lecture, a staff member of the HASI.

**stimulus-response:** things which, given a certain stimulus, will automatically give a certain response.

**stroboscopic light:** a lamp capable of producing an extremely short, brilliant burst of light, for synchronization with a camera having a high shutter speed, in order to photograph a rapidly moving object, as a bullet, for such a short duration that it will appear to be standing still.

**strychnine:** a bitter, highly poisonous substance, used in very small doses as a stimulant.

**tachometer:** a device that indicates or measures the rate of rotation of a revolving shaft.

**Tar Baby:** a tar doll, set up by a roadside, which so irritates Br'er Rabbit by its unresponsiveness that he strikes it until he is stuck tight. From the book *Uncle Remus, His Songs and His Sayings* (1880) by Joel Chandler Harris (1848 – 1908), American journalist and author. It is a book of folk tales told by Uncle Remus, an aging Negro servant, whose stories are based on traditional fables of his race. Many of the characters, such as Br'er (Brother) Rabbit, are animals endowed with human

qualities.

**ten-star:** See **stars** in this glossary.

**thetans:** the persons themselves – not their bodies or their names, the physical universe, their minds, or anything else. A thetan is that which is aware of being aware; the identity which is the individual. The term was coined to eliminate any possible confusion with older, invalid concepts. It comes from the Greek letter Theta ( $\theta$ ), which the Greeks used to represent *thought* or perhaps *spirit*, to which an *n* is added to make a noun in the modern style used to create words in engineering. It is also  $\theta^n$  or "theta to the nth degree," meaning unlimited or vast.

**Tibetan processes:** refers to the practices of Lamaism in Tibet, an autonomous region of southwestern China, occupying a high plateau area north of the Himalayas.

**time:** basically a postulate that space and particles will persist. (The rate of persistence is what we measure with clocks and the motion of heavenly bodies. For more information, see the Axioms of Scientology in Chapter 4 of *The Creation of Human Ability*.)

**time continuum:** an agreed-to, uniform rate of change. Were this agreement not there, one might be in 1776 or 2060, for example, while everybody else was in 1954.

**time track:** the consecutive record of mental image pictures which accumulates through a person's life or lives. It is very exactly dated. The time track is the entire sequence of "now" incidents, complete with all perceptics, picked up by a person during his whole existence.

**Tone Scale:** a scale which shows the emotional tones of a person. These, ranged from the highest to the lowest, are, in part, serenity (the highest level), enthusiasm (as we proceed downward), conservatism, boredom, antagonism, anger, covert hostility, fear, grief, apathy. For more information, see the book *Scientology 8-8008*.

**traction:** public utility transportation service (as electric railways and trolley lines).

**Twain, Mark:** pen name of Samuel Langhorne Clemens (1835 – 1910), American humorist. He worked as a Mississippi River pilot, prospector, journeyman printer and as a newspaper reporter, used the pseudonym, Mark Twain (a term meaning "two fathoms of water," used by leadsmen taking soundings on the Mississippi). He wrote numerous books including *The Adventures of Tom Sawyer* (1876), *Adventures of Huckleberry Finn* (1885), *A Connecticut Yankee at King Arthur's Court* (1889) and many others.

**two-way communication:** a two-way cycle of communication. For example: Joe, having originated a communication and having completed it, may then wait for Bill to originate a communication to Joe, thus completing the remainder of the two-way cycle of communication. Thus we get the normal cycle of a communication between two people.

***Tyrannosaurus rex:*** a large, carnivorous dinosaur of North America, that walked on its hind feet.

**Universe 81:** a made-up name for a universe.

**universes:** whole systems of created things. The universes are three in number. The first of these is one's own universe. The second would be the material universe, which is the universe of matter, energy, space time, which is the common meeting ground of all of us. The third is actually a class of universes – the universe of every other person.

**Valley of the Kings:** the burial site of the pharaohs of Egypt, located near the town of Luxor.

**Van Loon, Hendrik Willem:** (1882 – 1944) Dutch-born American journalist and

historian. A history teacher at several American universities, he was best known for his popularized surveys, enlivened with his own drawings: *Ancient Man* (1921), *The Story of Mankind* (1921), *The Story of the Bible* (1923), *Ships and How They Sailed the Seven Seas* (1935), etc.

**Vega:** the brightest star in the constellation Lyra.

**verve:** enthusiasm or vigor, as in literary or artistic work; spirit.

**viewpoint, remote:** a viewpoint without the consideration by the thetan that he is located at that point. The thetan may have any number of remote viewpoints.

**vis-a-vis:** face to face; opposite.

**visio:** the recall of something seen, so that it is seen again in the mind in full color, scale, dimension, brightness and detail.

**Wac Corporals:** early two-stage rockets used for atmospheric research in 1945. They were one foot in diameter and sixteen feet long and carried a instrumentation package in the nose that returned to earth on a parachute.

**Wagner, Wilhelm Richard:** (1813 – 83) German composer most noted for his operas.

**WCTU:** Woman's Christian Temperance Union, a nation-wide and worldwide organization to promote total abstinence and abolition of liquor manufacture.

**West Point:** military reservation in southeast New York, on the west bank of the Hudson River; site of the U.S. Military Academy.

**whole cloth:** out of thin air.

**Wickenburg:** town in Maricopa County, central Arizona.

**Yankee Doodle:** an early American song with several versions of humorous verses, popular during the Revolutionary War.

**zero:** a static. *See also static* in this glossary.