

REALITY SCALE IN ACTION

A lecture given on 3 January 1957

[Start of Lecture]

Thank you.

Let's see, what is this? January 3rd, isn't it?

January 3rd, 1957. Sixteenth ACC.

You've received some training here in manual contact, which is Mimicry. Nothing more or less than Mimicry. You are making your first acquaintance with the Reality Scale. [See the Reality Scale in the Appendix of this volume.]

The Reality Scale begins at the bottom with no awareness of a communication, an intention, a line, a terminal, an agreement or a postulate. Otherwise, it's all right. None of those things exist at the bottom of the scale.

Now, let's go over those things again -- what don't exist at the bottom of the scale: no line exists (that's primary), no terminal exists, no agreement exists and no postulate exists. Concerning what? Communication? No! Reality. None of these things exist concerning reality.

That is the Reality Scale, which is then stated, from the top down, as follows:

Reality is at first merely a postulate. It is real. A reality can be.

The next, immediately below that, is an agreement. An agreement can be. It can exist. If a person is stuck at that position, however, he doesn't believe that reality can occur because of postulate. See, he thinks all reality is agreement -- reality is not a reality without an agreement on a reality. You got the idea?

All right. Now we go down one more step and here, for the first time, we must have something for something to be. We get conviction and reassurance of a reality. By

what? By a terminal. Now, why do we say „*terminal*“? I'm afraid there is no reality that isn't a terminal; at that level, no reality without a terminal.

The idea of walls must be accompanied by a wall. The idea of a man must be accompanied by a man. The idea of a girl must be accompanied by a girl. The agreement on a wall must be accompanied by a wall. The agreement on a man must be accompanied by a man. The agreement on a girl must be accompanied by a girl. You see that? We have to have the conviction, the proof, the evidence.

Now, don't think courts, by the way, are in that band. Courts do best on nonexistent people, such as murdered people who are already buried. If courts were higher toned, they'd have the corpse lugged into the court. See that? They'd have to be higher toned, though, than they are. They don't even show juries that there's a dead man involved. They just take it on some vague supposition.

Actually, juries are never aware of the fact that anybody has been killed. They're aware of the defendant, you see? They're aware of his guilt or not guilt -- a significance concerning the defendant. But they couldn't be very aware of the defendant; otherwise, they'd pay some attention to the human values involved, and they rarely do that. So they must be on an inversion of one kind or another, even on a defendant.

All right. But at this level of terminal, for a person to realize he is being talked to, it is necessary to talk to him out of a terminal. Then he knows it's real. If he's talked to without a terminal, he gets upset -- one of the reasons some HCA students do not like tapes. They're rather upset; the material is not quite as real. You see that? I mean, they absolutely insist on having a terminal there. However, if you make it very, very lifelike -- because HCAs, and so on, and groups, are not as low-toned as they could be, by a long ways -- if you make the quality of the tape very, very good, so that it sounds quite real, they are then more capable of accepting it. You see? You never want to play a tape on a bad machine. Never. And never play a bad-microphone-copy tape. See, just don't deal in that, because they're already on a shaky reality.

What is talking to them? Well, you're violating their reality to the degree of saying that a piece of wood, cardboard and metal can speak. And this doesn't agree completely with their reality, and this is speaking to them almost without a terminal. You see? So you have to make it as lifelike as possible for them to believe it or be happy about it in any way. Otherwise, they go to sleep; they go anaten.

Now, let's just go upscale. And the only reason I talk to you about tapes -- it's something you have to know -- but the only reason I talk to you about it is because it fits, right there.

We go just a little bit above that, and say a thetan starts talking to somebody out of the empty air -- boy, didn't they have a game with that in the last two thousand years! Spirits, visions, all of that sort of thing. You pop up and say something into somebody's right ear and, man! he just bowls over if he hears you at all! But he might not hear you at all. If he were very lowtoned, he wouldn't hear you at all. If he got the thought transmission, he would say he thought it. He would pick on the first existing terminal and apply the thought to it and give that terminal cause. Got that? He'd just

apply anything that was said to him in thin air to him and say he said it. He'd be too stupid even to be upset by being addressed out of the empty air. All right. Reality requires a terminal at that level.

Now, two terminals -- one speaking to the other, and back and forth make a communication at that level. But it has to be two terminals. And there's a space between them.

Now, is there any other condition of reality? See, A-R-C go all together. It's almost impossible to talk about communication without talking about reality. And we've never before had the Reality Scale. We had the Communication Scale, but not the Reality Scale. And this is the Reality Scale that matches up with the Communication Scale that I'm talking to you about. You see?

All right. Here we have somebody who is not in too bad condition as a man, a woman. One person talks to another person across a space, and each is aware of the other person. Now, they're not in very bad shape.

Let's just sink a little bit further downscale, and what do we get? We get an intolerance of that space and a necessity to have a connecting link between the two terminals. Therefore, a telephone conversation, where the wire itself was totally visible, would be more desirable. And sure enough, we find people who can call people up and be real and factual, but cannot face the other person and be factual. The fellow knows what he should have said, and he goes home, picks up the telephone. He's got to have a connector. The other person is too far away, standing three feet from him. But if they've got some nice solid wire in between, or something like that, that's much better.

And as we go downscale, we get this nice solid wire between these two terminals becoming a substitute for the terminals. So we get actual reality, then and only then, consisting of the line. Now we've got a line, and there's no terminals. The terminals disappear, and as the terminals disappear, at the same time the line is getting plainer and plainer. And you will have preclears tell you all about the lines that run all over the room and the bank. But there are no terminals amongst them.

Now, anybody can find points on his time track where this condition has existed -- where the line was real but the terminals weren't real. Almost anybody can be run up and down the track, and lines can be found which have no termination. They just end in nowhere, but they're good solid lines and they end in nowhere.

Now, don't think of this as a very fantastic mystery, because it's not much of a mystery. It is just the Reality Scale expressing itself where the terminal could not be confronted, but the line could be substituted. And so we get the phenomenon of unended lines.

And as we process the person, the line begins to disappear and a terminal begins to appear. And then we get a condition of a space with a terminal at the other end. That's upscale from a line with no terminal -- in the same incident. See this? As the person fades out, the line becomes solid and real and factual.

There is a process which can be run which demonstrates this in any bank -- which is one of the more interesting things, that we in Scientology can actually call our shots to the degree of just processing a process and this phenomenon turns up. See? Boom! We've known about the phenomenon for a long time but didn't understand the Reality Scale until recently. All right.

It's „*What thing in the room could have what effect on what other thing?*“ „*Find something in the room that could have an effect on the door. Find something in the room that could have some effect on the wall.*“ Now, if you ran that on most preclears any length of time at all, they would start to have lines show up in the empty air.

There are numerous processes of this character, all having to do with cause and effect, which will produce line phenomena in the bank. Numerous processes, all of them the cause-and-effect processes. We call them the Axiom 10 processes. They're quite interesting processes. There's a whole category of them.

A games condition demands, however, that you as an auditor always process the pre-clear at cause, and something else at the effect point. You never process a preclear at the effect point. Always process him at the cause point. It isn't a two-way flow. Processing is not a two-way flow to be effective. It's a one-way flow, with the preclear at cause and something else at effect. Even though he tells you, „*I am a victim. I am a victim,*“ you find some victims he made. Got the idea? We're never interested in the preclear's having been an effect.

So we have two cause-and-effect lines running here. And one is the auditor to the preclear. The auditor is at cause and the preclear, actually, is at the effect of processing. But the auditor at cause always places -- with this -- the preclear at cause, with the bank and the environment at effect. See? We have two distinct Axiom 10 conditions. Two distinct conditions there: Preclear is always at cause, and the target -- the bank, something or other is always at effect. And the auditor is at cause and the preclear is at effect of the processing. And those two cause-distance-effect things are maintained at all times.

Now, if those cause-distance-effect things are maintained at all times, then what I'm telling you about reality here is tremendously germane; it is very applicable. Because the conditions which I am outlining to you at this moment continue throughout every auditing session which is ever given anyplace. The Reality Scale, then, obtains in both of these cause-distance-effect conditions. And if the line appears, and then a terminal appears and the line disappears, he's going upscale. But if he's got two perfectly good terminals and these then turn into lines, he's going downscale. Got that?

Supposing you had a condition in the bank whereby he had a person and a person, and he was able to get these people perfectly easily for a short time. And all of a sudden, the people became very foggy in mock-ups, and very thin and very unconvincing, and a line developed between the two people. The next thing that would happen would be -- and this is the bottom of the Reality Scale -- the line would disappear. The terminals go, as a line develops, then the line goes and you have nothing. Nothing observable by the preclear. But that „*nothing observable by the preclear*“ means that an invisible... How many things exist without his awareness?

Now, look at that. It's just all nothing; as far as he can see, there's just nothing. „*Huh-huh*,“ you know, „*I'm happy. I'm perfectly okay. Nothing wrong with me! 'Course I worry a lot. Have this running sore on the back of my neck and these brain tumors, and always sick at my stomach. But there isn't anything around me. I know I am alone.*“

Oh yeah? He's not alone. He's so stupid he doesn't even know he's haunted! And as you process him, one of the first phenomena -- if you were observing the phenomena carefully -- the first phenomenon that would appear would be this one: a line would appear. And he'd say, „*Wonder what that is. Looks like a rope.*“ After a while, that would get kind of thin. And he'd say, „*You know, I have the funniest notion: I feel just as though my mother were standing over there and my father were standing over there. I feel that. 'Course it's just hallucination on my part.*“ And the line would get thinner and thinner and finally would disappear.

But all the while that was taking place, Mama and Papa would be developing -- just as you develop a latent image in the photographic process. And all of a sudden, there would be Mama and Papa, ten times as solid as life -- terminals, real terminals. And then he would go upscale, and these would begin to dwindle and vanish, and in place of them would be that agreement which made a family. And then this would become less important to him and would dwindle out, and you would wind up at last with the postulate which created the situation. Now, there is the Reality Scale.

Let's get this real well. I'll probably never mention it more than another thousand times to you. Because everything I'll be saying to you to some degree is monitored by this Reality Scale. A preclear way at the bottom has no awareness of anything, which means he's incapable of confronting anything. The first thing he's able to confront is the connecting line. The next thing he's able to confront are the terminals. The next thing he's able to confront is the agreement. And the next thing he's able to confront is the postulate. Got that?

But these people who are all ripped to pieces, under heavy pressures, and all that sort of thing, actually are existing in a void which is very well populated -- first by lines, next by terminals, next by agreements and next by postulates. And you've got the Reality Scale in action. And all this is monitored by confrontingness.

The unawareness of a preclear at the lower levels of the scale is unfathomable to the average auditor because he himself will seldom experience them. He would have to be able to be much worse off, without consequence, to have the phenomenon occur.

Now, in anybody's bank, however, we do have moments of unconsciousness. And what is unconsciousness but this moment of no-confrontingness of anything? It all disappears. As unconsciousness goes -- and you run the engram of unconsciousness -- you will see the Reality Scale unfold. As unconsciousness comes in and as unconsciousness goes out, you will see the Reality Scale first, as it comes in, run downscale; then you'd run it out and you would see it run upscale again. And that is why when you have somebody mock something up, on and on and on and on and on, you eventually get a feeling of agreement and you eventually get a postulate out of the thing. We know that we run enough mass into a case, a postulate generally turns up. See, we know that by experience. You've all had that experience, I'm sure. These postulates

are variously interpreted. They are subordinate cognitions, you might say. You very often think of them as cognitions. They aren't real cognitions, however; they're postulates running out. The preclear has not really, anew, made up his mind; he has not really understood existence better. He's simply repeating the postulate which occurs by reason of running mass into the bank. Do you see that?

So between the never-never land of nothing, nowhere, and the free land of exterior, we have the jungle of, first, communication lines, then terminals, then agreements and then postulates. And all of these things are disarranged, one way or the other, in most banks. And this whole thing is monitored, in actuality, by what we call the Havingness Scale, which contains: Waste, Substitute, Have, Confront, Contribute and Create. And that is the Havingness Scale. (We're not stressing the Havingness Scale today; just showing you what its relationship is.) [See the Havingness Scale in the Appendix of this volume.]

So you run in any part of this existing situation and you will get another part. You run any part of the Reality Scale and another part of the scale will turn up. What part depends on what part you ran, and whether you were taking the preclear up or down.

Now, if you run the preclear at effect, preclear at effect, preclear at effect... See, here you are, running cause as the auditor on the preclear, and here is the preclear sitting there being an effect from his bank, and he is being run with bank at cause and pre-clear at effect -- which is wrong; it's a no-game condition -- you will see the preclear go down the Reality Scale. And if you run the preclear at cause, and the bank and the environment at effect, you will see him come up the Reality Scale.

Now, you can actually have somebody mock up communication lines. „*Mock up communication lines. Mock up some more communication lines. Mock up some more communication lines. Mock up some more communication lines.*“ And all of a sudden, he's haunted!

But you could only do this if reality was pretty vague to him. These walls, ceilings, floors -- pretty vague. He walked straight into lampposts; he walked straight into doors; and then he went through doors, he ran into the wall on the side of the door. You know? Whenever he parked the car, why, he at least ran down two policemen. You know, everything's missing, missing, missing; it's gone.

The fellow who can't stay on a road while driving is not capable of having a communication line. Therefore, this fellow unable to stay on the road will of course run into other cars, because they don't exist.

In view of the fact that much better than 10 percent of licenses for driving issued are issued to people below „*lines*“ on the Reality Scale, we can then, of course, expect an enormous toll of accidents. But I don't think the police want it any other way. Otherwise they long since would have done something about it. The datum I just gave you has been well known for twenty-five years by all traffic-control bureaus. But they never do anything about this at all. Never occurs to them to license people to drive who can drive.

Well, why has it never occurred to them? Well, their jobs aren't real to them. If they could confront traffic, they wouldn't be trying to do something about it. It's like a po-

liceman: If a policeman could confront crime, he would usually never be a cop. See, if he could confront crime, he would never be a cop. That is in the ordinary course of human events. That is the reactive computation, and that is only true on a reactive level.

It is not true that most auditors audit because they can't confront aberration. This is not true. All good auditors can confront it, and they can confront it well enough so that they can even confront it and change it without liability. And an auditor is only a good auditor when he can do that.

You see, there is the reactive world, and then there is the world of thinkingness and rationale. And if it weren't for the world of thinkingness and rationale and ability, nobody would even be able to drink a cup of coffee. You wouldn't even be able to perform that elementary action. And the world, by and large, has a tremendous amount of analytical activity. And it's this analytical activity itself which keeps any wheels that are turning, turning. Reaction and reactivity turns very few wheels. That, I assure you; they turn very few wheels. But they certainly stop a lot of them, and they certainly spin a lot of them backwards.

So when I'm talking to you about the Reality Scale, you, on an analytical level, need know mainly about postulate, agreement and terminal. And this you think offhand is the world of reality: it's postulate, agreement and terminal. This is not new to you in Scientology. You know these things exist. You know postulates exist. Things come from postulates, and people make agreements, and reality is formed on that agreement, and you know that you mock up terminals and you see them. That's not strange to you.

But there is something in all of this that I'm giving you that is strange to you, I'm sure. And that is this business that when the terminal disappears, the line takes place; when the line disappears, you have reaction -- total reaction, total unawareness and total inability to confront.

A savage beast walking through the city, were he savage enough, after a very short time would find no citizen aware of him. They would not even see him! He was so impossible to confront that he wasn't even a terminal.

Thus you can have, in major cities, city halls which are composed entirely of criminals. They are so savage, ruthless, predatory and criminal, as far as the government and the city is concerned, that the populace itself never looks at it. It's been twenty-five years since one of these governments was taken apart by a newspaper. Warner Brothers used to run a picture every once in a while on this subject.

Well, don't think that the few Warner Brothers pictures changed the whole condition of city government throughout the world. It certainly didn't. You don't hear much about this anymore.

Well, right here in Washington you have an interesting state of beingness: you don't dare monkey with traffic here in Washington. I made a couple of small tests to find out what you could do with traffic. It's owned. Somebody has a tremendous graft-vested interest in the existing state of traffic -- the existing state of no-parkingness.

There's a mint of money being made in any given day on this subject. So that anybody who tries to do anything about it would be in a fantastic state of sievedness; there'd be holes all through him, I'm sure. And then they'd say, „*Negro gangsters got drunk and did something*“ I don't know how much traffic is worth to anybody in this city, but it's probably worth a hundred thousand dollars a day. Something on that order. There's nobody aware of this situation.

The people of Washington weren't even aware of the fact that they didn't have their own government till we started to work. We'd tell people this and they would say, „*Oh, you must be joking! You mean I don't have a vote?*“ It made you feel like sitting on the person's head. Had he ever gone to the polls? No! Well, he had never noticed that he had never gone to the polls!

Eisenhower gets elected, anybody gets elected, and he never even noticed that he didn't vote for him. That franchise had gotten so thin, and the government of Washington had itself removed itself so far from ken, that the people of Washington didn't even know who's running Washington. They did a wonderful job of not-knowing. Just gorgeous. Best piece of not-knowingness I've seen in many a day. The names of the commissioners, the names of the people in charge of the city departments, are not even known or listed or let out by the city government. It was only by a considerable piece of espionage work that we were able to get a roster of the governing heads of the city of Washington. It was quite a trick. The newspapers don't have it.

„*Oh,*“ you say, „*this is impossible.*“ That's right. That's right. Everything below Terminal is impossible. That's what outrages you when you look at the lack of rationale in life. It's everything below Terminals is impossible. „*It couldn't possibly happen.*“ That's its motto: „*Everything is impossible. Nothing can be. There isn't anything and you can't do anything. Nothing exists. There's little past and no future. Furthermore, there can be no future.*“

You take this preclear and you take him over to the wall, and he feels the wall. And after a while, in great suspicion, he looks at it and he says, „*You know, I'm beginning to suspect that there is a solidity there.*“ Just exactly what are you doing? You've moved him up to Terminal. You have moved him up to Terminal. Now, if you have moved him up to Terminal, you must have moved him through Solid Comm Line. How did you move him through Solid Comm Line? By making him put his hand on the wall.

So you don't have somebody sit still and spot walls who can't have walls; he's got to touch the wall. You don't run the Terrible Trio by having somebody sit in the middle of the room and find things he can have, or things his body can't have. If that person doesn't have any terminals in the room, you run tactile havingness. Which is to say, you have him walk over to the object and touch it -- if he decides there's some possibility that it exists, which is usually what he decides when he says „*I can have it.*“ And you have him walk over to it; and that thing becomes real.

Step 7 of SOP-8 is quite interesting in that it says „*Find something real in the room.*“ And a person does spot a terminal after a while. And if you can get a person, just on one or two or three commands, to spot an actual terminal in the room -- like a cup or a saucer or a vase or a chair -- they clutch that to their bosoms. They go through the most

interesting paroxysms of interest. You've just moved them up to their first terminal. Therefore, that step you normally called a psycho step.

But there would be a question, now that we know the Reality Scale, which undercuts that question: „*Is there anything connecting anything in the room?*“ They wouldn't look at the terminals, but they would look at the connector.

We actually got fantastic results in the London clinic by running just these two processes: S-C-S (by what is meant Start-C-S; see, just plain S-C-S) and Connectedness („*Look around here and find something you wouldn't mind making connect with you*“). That was all we ran. That's all we ran on a business group. Got some of the most fantastic results you ever saw. Got such results that the business couldn't wait to have us come back and give another intensive to each one of the employees -- again, at full price. Interesting. Connectedness.

Well, this phenomenon of connectedness is subordinate and below- scale to the phenomenon of thereness.

If I can teach you that this afternoon, I have taught you a wealth. That's a wealth of knowledge, just right there, that one spot. Thereness is undercut by connectedness. Connectedness is lower on the scale than thereness. If a person is having trouble with thereness, he can graduate into it by running Connectedness.

And that is the basic. That is the fundamental. If you've got a guy with nothing, and yet in some vague fashion you can communicate with him, you can graduate him up to a suspicion of connectedness. He doesn't know what is connecting with what, but he knows something is connecting a couple of whats. You might not be able to give him walls, but you could give him his arm.

Therefore, Contact Mimicry undercuts routine Mimicry. Contact Mimicry well undercuts ordinary, across-space Mimicry. Therefore, an auditor is being taught today to use his hands; being taught to use his arms.

And I know many of you know at this moment that it's a bad thing to paw people. You better get over it! We'll get you over it. We'll get you over it.

I see some people, by the way, around who have reacted on this (they've been audited on it; they don't know anything about it), and thereafter they find they're really in communication with people. They take hold of them by the elbow, and so forth, and they find out that this really puts them into communication with people. See? They haven't been audited much. I've seen several people do this. And that makes the person more real to them. They have just been brought up to the border, where if a line exists, then a terminal can be; but if no line exists, the terminal is in question. Got that? Well, that was pretty high for these people. It was pretty darn high, because up to that time neither lines or terminals existed, and they didn't talk to anybody sensibly. Got that?

All right. Then this is Hand Mimicry. Where does Hand Mimicry fit? It fits under „*Find the auditor.*“ There it is. There are so many variations to Hand Mimicry, so many ways you can put across the same point, that it'd be senseless to delineate them.

Preclear is sitting there, has a hand on his knee; you reach over and touch his hand. And while you're touching his hand, you point to your own and say, „*Who does that belong to?*“

You don't care what he says. „*Belong*“ has no place in there at all, you see? All you're pointing out to him: „*Look! Hey, guy! A connector. A line. Here is one segment of a line, called a hand.*“

You can actually, by touching him on the knee, point to your hand and say, „*Who's that belong to?*“ Point to your wrist and say, „*Who's that belong to?*“ Point to his wrist and say, „*Who's that belong to?*“ Point to your forearm, say, „*Who's that belong to?*“ Point to his forearm and say, „*Who's that belong to?*“ Point to your bicep, say, „*Who's that belong to?*“ Point to his bicep, say, „*Who does that belong to?*“ All of a sudden, the fellow will heave a sigh of relief and feel very friendly toward you. Why? You've developed a line, complete, between the two bodies. Your body becomes much more real as a result.

You can sit facing somebody and say, „*Look at me. Who am I?*“ No touch! See? He's sitting two or three feet from you (there's a space there between you), and you say, „*Look at me. Who am I? Look at me. Who am I? Look at me. Who am I? Look at me. Who am I?*“ -- just standard „*Find the auditor*“ -- without much result on some preclears, until you move over and put your knees against his knees (head-on, you see?), take ahold of one of his hands and say, „*Look at me. Who am I?*“ All of a sudden the technique works! Why does it work? You had to develop the line, in this case, before he could have the terminal.

Well, the funny part of it is, you can even undercut that. Take ahold of his hand and say, „*Is there anything touching you?*“ Well, sounds amusing and incredible, but I dare say that this could be run on some cases I've audited, oh, for some little period of time before they would finally say, „*Yes, you are. Your hand is.*“ They would not be aware of it. Such a case is categorized with a case lying in a state of coma in a hospital.

Now, people who are very, very vague, very unconscious of their surroundings, very unconscious of terminals, walk along on a social response sort of thing. The body has some agreed-upon machinery, or something of the sort, that's been carrying them on for years. And all of a sudden you ask a thetan to do all this, that has all been done for him, and you have a picnic. This fellow's been all right: he's walked through doors, he drives a car, he eats, he gets along all right. Of course, he has an awful lot of hard luck in his life, and things aren't kind of -- you know, it's not fortuitous. What happens? You start auditing him, you don't audit him to overcome or improve or have anything to do with his social machinery. You start auditing him, a thetan.

The most ridiculous thing in the world that anybody ever did to him was move a chair up to him and put a hand on his hand and say, „*Is there anything touching you?*“ Silliest thing in the world. He just tells you this. He doesn't quite like it; he thinks it's a little fresh, and so on. He goes on and discusses this at some length, and so on. Doesn't matter what he says. Doesn't matter at all what he says. Sooner or later he's going to discover there is a line, that there are two terminals, and that communication is taking place.

But how high does this fellow have to go? Look, a thetan running a body which is touching the hand of a thetan running a body, is a total line. And the truth of the matter is, there are no terminals. Do you see that clearly? There are no terminals.

But for a thetan to know that he is in contact with something only by the body, by the line -- see, by the terminal, by the line, and so forth -- is a rather strange state of beingness, I must say. For this to be the only condition under which he can sense a presence, is an oddity.

Very possibly, some of you think it's an extreme oddity that two thetans might communicate across a no-space with considerable ease, and you think that'd be an odd condition. Aw, that isn't an odd condition. You sitting, chewing the fat with somebody is an awfully goofy condition. That's really goofy. See, you sitting there talking to somebody -- that's silly. See, that is an unusual condition. See? You, a thetan, using a body to communicate on a communication line to another body, brings a silly condition into beingness. And that is, that you know it's real only because there are connectors.

Now, when I tell you that, it gives a person or a human being a better idea of the fact that there is a higher ceiling on livingness than might at once have been grasped. Too often, an auditor is attempting to make a person into a better part of a communication line. He has to have a higher look: He has to be able to conceive of the fact that it's rather unusual, to say the least, to need space, terminals and lines to be sure one is communicating. That's an oddity. That's peculiar.

I was talking to a fellow the other day -- an Olympic champion. Peculiar fellow. Very strange. I moved two or three feet away from him, looking in the opposite direction, and he didn't think he was talking to me anymore, and he stopped talking. He had to have me right up close, as a body, before he could go on conversing. Shut him off at once. The fact that the body's head looked another direction, he became unsure of my communication with him. Now, it wouldn't have mattered if I had made the body walk off to the other end of the place we were. It wouldn't have mattered if I had remained right where I was, looking at him across exactly the same space he was accustomed to -- he would have stopped talking. He would have seen the body walk off over to the corner of the building and would have immediately assumed that the conversation had terminated. Even though I was still there talking to him! So I say he's an Olympic champion, but the truth of the matter is, he was blind and deaf.

In what sense? In any upper-scale sense he was blind and deaf. Had beautiful eyesight, wonderful hearing, the medical doctors would say. Actually, he had neither one. He had an optimum dependency on eyes, and in those inverted megaphones called ears. And he had total dependency on the presence of another terminal in order for a communication to continue. His dependency was so total, it was pathetic. And it was certain that from that point he could only go downhill into old age.

Once his dependency had become this complete, where else could he go? Well, his self-determinism must have been all but erased. In other words, he was totally depending on a body to see, totally depending on a body to hear, and totally depending on another body to be there in order to do any talking. And if he had done anything

else but obey these various rules laid down, he would have thought he was going batty. Now, that's quite aberrated.

If he'd have actually had heard somebody speaking to him across a four-foot space who had no body, he would have probably gone down and seen, what they call in England, the „*trick cyclist*.“ (They mean, by that, psychiatrists. But they don't use dirty words; they're polite people. That's why they're English. Call them „*trick cyclists*,“ meaning psychiatrists.) That boy would have gone down and said, „*Doc, I'm hearing voices. Hhnnnn!*“ In other words, his orientation was such that if something occurred to him anywhere above the Reality Scale, he would have suspected his own sanity. He was so bad off that any upward march up the scale would have convinced him he was going mad.

Well then, what was madness to him? Getting better. What was ordinary and routine to him, and what was the desirable goal to him? Being more unaware. Ah, if his goal is more unaware -- you know, he wants to forget the past; he wants not to hurt the next time he gets hit; he wants to be unaware of the meanness which surrounds him in the team; see, wants to be unaware, wants to be unaware, wants to be unaware -- which direction will he go? He'll get feebler and older! But that direction, to him, is sanity.

Somebody flipped this one, didn't they? Somewhere along the line, it flipped. Actions that were sane became insane, and actions that were insane became sane. „*Let's put it all away and forget it, have nothing more to do with it, and not confront it anymore.*“ Now, that's supposed to be a sane action. The person is supposed to be able to confront some tremendous loss, have his life turn topsy-turvy, and if he's in very good shape, he's supposed to say, „*Well, we just won't think of that anymore. We'll just put it away, and we won't confront it anymore, and we won't have anything more to do with it.*“ That's in what direction? That's the direction of less awareness.

Why, when we audit somebody, does he recover? Well actually, the accident happened so fast that he was unable to confront and observe all parts of it. He was so unaware that he couldn't observe everything that happened. And when we ran him through it again -- ran him through the mental image picture of it -- we made him more aware of the accident. And when he became totally aware of the accident, it disappeared, and his broken leg or snapped skull healed. That tells you at once that a greater awareness is a desirable goal, and a lesser awareness is an undesirable goal. The way out, then, is the way through.

There are many people getting audited just so that they will strip away and forget and lay aside and have nothing more to do with, all of that hideous past. They're in a total regret of past. They want to get rid of the past. If you audit them well, they will get in another frame of mind entirely. They will say, „*The only thing wrong with me is I don't have enough past. If I'd been just a little more wicked when I was young. . .*“

A person who is in good shape does not regret his past. In any given moment he knew he was doing the best he could do under the given circumstances. And even though people railed at him, and told him how bad he was and how mean he was and how no-good, and how he shouldn't at any time have been allowed to live -- being the author of such vile, hideous and horrible deeds -- no matter what people said to him,

his own ability to have an opinion would be sufficiently great that he knew that at all times he was doing the best he could do, and that it was only the opinion of the surrounding environment which was at variation from that. If he depends on agreement utterly, then he tries to vary his opinions to come up to the critical opinions of the surrounding environment, and he loses his skills and abilities.

As you audit a person, he gets into sufficiently good shape that he looks back down the track, trying to find something to regret, and he cannot find anything to regret. That doesn't mean that he became amoral because of auditing. He merely became, to a marked degree, proof against criticism, in that he did not care whether he was criticized or not, in that his own opinions -- which is to say, his own postulates concerning his past -- had more validity than the disagreement or agreement of the environment concerning it.

Now, there is the direction auditing goes. The direction of auditing is in the direction of greater awareness. Greater awareness is achieved on its gradients by the use of this Reality Scale while you are communicating with preclears. And therefore, the processes which you are doing at this very moment should themselves become much more real to you. Greater awareness.

If you were totally aware even of a communication line, totally aware of just one physical-universe communication line, you would exteriorize. You couldn't do otherwise -- unless you repostulated you were back inside. Because to conceive what things are lines, is to conceive what is a terminal. And when one conceives totally what terminals are, why, he is then able to conceive, totally, agreements. When he's able to totally conceive agreements, he can of course conceive postulates.

Now, each one of these things has its lower harmonics. Every one of these items has its lower harmonics. For instance, there are people so inverted that they are, in total unawareness, busy making postulates in some fashion, to bring about some of the weirdest things. They make a postulate that their car will stop.

And I want you to observe something: It is merely the effectiveness which determines the position on the Tone Scale. That's all that determines it. The fellow who says, *„I mustn't think the car will break down because it will break down,“* then thinks, *„Well, I can't hold back the postulate anymore. I've got to make it. This car is going to break down!“* can examine the car, then, from wheel to wheel, cog to cog, and he will find that nothing has happened to the car. But a person who is in terribly good condition is also in total control of postulates. And if this fellow said, *„Well, that's an old heap; it will break down“:* Whir, clank! It's totally effectiveness.

Only once in a blue moon does such a fellow make a mistake. He'll get anxious about some existing situation. He says, *„There's not enough time!“* Looks at his watch and he says, *„There's not enough time to do it“* (forgetting, at the moment, that he's postulating time). Clock will stop. Very obliging. Very obliging. His clock stops. He knows how to make more time -- you stop the clock! But this case was still bad enough off that he could make a postulate, and made one, without realizing that he was making one. Do you get the idea? So, that's a kind of a lower borderline of an upper-scale case.

But most of these fellows that go around worrying about thinking something because of the dire effects which will occur -- I swear to Pete, they could go down and think at the Washington Monument by the hour without dislodging a single crumb of sand from its entire shaft length. They've lost their ability to communicate; that's all they've lost. And when they lost their ability to communicate, they must have lost their control over reality. And when that control over reality is gone, they're dead! Then all communication becomes obsessive, and affinity is something which is not at all controlled either.

So this is the Reality Scale. The most elementary of these processes is Hand Mimicry. I want you to look this over. I want you to do some of the most elementary processes along this line so that you can see where it's going. And I want you to get over at once any notion you have concerning your lack of enthusiasm about pawing your fellow man. The day when, without disarranging a single feather, you can sit on a preclear's chest, preserving at the same time total ARC with him, I'll pass you out of Hand Mimicry. Okay?

All right. Thank you very much.

Thank you.

[End of Lecture]