

# CAUSE LEVEL, OT AND THE PUBLIC

A lecture given on  
30 June 1964

Thank you.

Well, this is the what?

*Audience: 30th of June.*

Thirtieth of June. What year?

*Audience: AD 14.*

AD 14. All right. Saint Hill Special Briefing Course. And I haven't got anything to talk to you about and you know it all anyway and the last lecture I gave, you got nineteen on the grade. Gave me a lose, man! And everything's going to pieces all over the world, Melbourne particularly. Nothing's happening in Melbourne. What could happen in Melbourne except a kangaroo stampede? You can see them now, loping through the streets!

My respect for Melbourne went downhill when one of their main banks didn't know what a Swiss draft was. And I thought to myself, well, I'm going to stop worrying about... Actually somebody the other day from Melbourne university went onto the inquiry stand, and testified at a vast rate and said, yes, the E-Meter did what we said it would do, and it was a good grade of galvanometer. I think he said something like, "One of the best of that type he'd tested." Must have been a horrible lose for the medicos. They couldn't get him to say anything about it except it just was a galvanometer and it worked, and it was fine and it was well – constructed, and – and there are lots of other galvanometers, not as good as that one. Shock. Shock wave must have gone through the entire profession.

Well, I did have something to talk to you about, now that I think it over very carefully. And what's wrong with you – there's something wrong with you, of course – is just this: You're so bird-dogged onto the dazzling glories of OT that you're going to leave the rest of the human race hanging in midair between the bottom rung of the ladder to OT and the ground. Because the bottom rung of OT does not sit on the ground. There's a large gap between the ground and the bottom rung. And there's another ladder there. And you try to climb the upper ladder without letting anybody climb the lower ladder, or try to get people to climb the upper ladder without letting them climb the lower ladder or showing it's there, there's going to be an

awful lot of people walking around in circles thinking you're nuts or we're nuts or it doesn't work or it's too horrible or something is all wrong, and it'd be something like there's a big amusement park but they can't find the gate to get in, don't you see? There's all kinds of weird randomness and dev-t is about to develop on this one point.

Because most everybody is thinking and gets bird-dogged onto and fixated with the idea that OT starts from the ground. And OT doesn't start from the ground, it starts from the top of another ladder. So that the public at large is going to have its attention centered on the second ladder and everybody's going to be sweating and working to get them to climb this second ladder and selling this second ladder and talking to them about the second ladder and getting them all whipped up about the second ladder, don't you see? And hell, they can't find any second ladder. There isn't – can't find any ladder at all. Because their attention is not being directed to the first ladder.

And the first ladder could be called “cause level.” Now you-uns has been working for many a year to get people to be causative. We've had the definition for a long time. Now, an OT is cause over matter, energy, space, time, and God help us, the whole universe, see.

Well, that's very, very intriguing to take a look at this. I don't know how anybody's mind can short-circuit to this degree, that with great ease he could vanquish the sun and the stars but is having a hell of a lot of trouble with his wife. And there in actual fact you have it in a nutshell. You're asking him to take care of Pluto when he has an awful time pushing a cigarette lighter across his desk.

Now, if you can envision an expansion of reach from an inverse self – a not-imagined, unbelieved self, which he can't reach because it ain't, because he doesn't know – you know, this kind of thing. You know, a – he's – he actually sort of has to reach in in order to try to reach out, you get the idea? If you can imagine a reach that this is this confused that a person doesn't even know which direction to go to get it, why, you've got Level 0. And you got about ninety-nine percent of the human beings that you will have anything to do with on this planet. And you've got him right there.

For instance, they're following a pied piper right now called science. And science plays a lively tune and they play it with very glossy photographs. They play it with very good advertisements. They play it with great big, imposing universities, huge facades built out of gorgeous marble, imported from South Debuque. They've got themselves a pretty good face, see? Big stuff. People's cars go whiz-whiz down the streets and the petrol that goes into the engine will make it run at vast expense. They've got it up to a point where an engine can actually utilize – well, it utilizes over a thousandth of the potential power in a gallon of gasoline.

They've got it fixed up so they can color your health bread by certain breeds of mold, and so they can get appropriation from other breeds of mold called “Congress.” You've got

yourself quite a – quite a game going here. It's called science, and you yourself are not totally aware of the fact how that cuts your personal throat. Now, we're indebted to science but only in its branches of mathematics and some of its physics for the materials of Scientology. But we didn't go down the blind alley. And the blind alley is this: is man is a machine. Man is an inanimate piece of matter that somehow or other became ammoniated.

This whole facade leaves out of it the essential ingredient – the being himself. Man is an animal. Man is a thinking brain. An image comes in the eye and is reflected on a projection screen on the back of the skull which is looked at by another computing projection screen which is looked at by another computing rejection screen which is looked at by another screen which is looked at by another screen which somehow or other results in people liking Wheaties.

And if you look over scientific thought on the subject of life, you'll absolutely be flabbergasted. The fields of biology are nothing but classification sciences. There are two types of sciences, extrapolative and classification. One type of science, which is physics, mathematics, and so forth, is one which derives answers. There is another type of science as described by Roger Bacon. And when he set it up – and he set up this type of science – and he describes it by laying out botany as an example. He said you could dream up this type of science, and then he said if you wanted to put one around the subject of flowers you would go at it this way – he just used it as a passing example and that today is botany.

Classification. Classification sciences. If you know the names of eight hundred thousand gimmicks, it is a science. See, it's not a science actually at all, it's some kind of a dictionary. And when they don't know anything they name everything. See, classification sciences. And then there's classifications, and subclassifications, and sub – subclassifications, and sub-sub-sub-sub-subclassifications. And they call that a science. But it's not extrapolative, it doesn't let you learn anything.

And man, to modern science, is simply a classification science. And if you don't know the right name for the nonexistent parts of the brain then you know nothing about the mind. And that's where they've got you, a Scientologist. And that's why you're downgraded and that's why you really don't know your business, because you don't know the parts of the brain and you also don't know that they add up to a subject called "the mind." You can't go around spitting out, "This is the medulla oblongata and oblagata," and so forth. Medically, you can't go around spitting out, "This is the tibia, this is the gluteus maximus," don't you see? These are classification sciences. But that word "science" of course is added there as a total falsity. It isn't a science, it's hodgepodge.

Now, I'm not degrading these people particularly, I'm just showing you where they sit, with all their glossy facade. With all their hard sell on the subject of their great knowingness, and their great authority. They are yet, in the field of the mind, merely a classification

science, and they've gone off on the wrong foot, they have got the – man mixed up with the – with a steam engine or something, and they try to analyze everything that he does on the basis of a steam engine, and they try to understand the mind on the basis – and this is their big mistake – on the basis of the conservation of energy.

Somehow or another nothing is ever developed and nothing is ever destroyed. So we have – we have then this thing called conservation of energy and the field of physics being applied to man. And when you try to understand man through the viewpoint of conservation of energy, he doesn't make any sense. See? Because you have to understand him on the basis of something would have to be done to him before he could do anything to anybody else. In other words, you'd have to fill up his gas tank before he could do anything, you see? And then, of course, because this isn't true, then the stimulus responses, which they figure out, aren't true. Do you see how it follows, then? They're going on this untrue basis that man never creates anything, you see?

You couldn't understand the mind if you didn't realize the individual himself was just an individual who was capable of creation, see? And if you try to say he can never create and this is all just conservation of energy, that energy is never created and never destroyed but just exists, you immediately have misunderstood the whole subject. You say, one, man is a machine, not an individual or living thing, he's just some kind of a machine that gets pulled together out of the ammonia and proteins, you see.

Now, if we go that one more step and say that he never manufactures anything but it's all a stimulus-response sort of a *thingamagooge* and you have to put energy in to get energy out, you feed a guy a pound of steak you get so many foot-pounds of work out of him, don't you see? If you figure it out that way, why, you're bound, then, if you study the subject at all, to find out that the stimulus responses which are occurring aren't occurring. Don't you see?

So then they say, well, he's totally incomprehensible and nobody can understand the subject. Well, after you've laid down two conditions – man is just a sort of a brain machine and he's no other being; we've la... we lay down that condition – and then we say he never creates anything, you see, so therefore the mind is something that is put on him – he never put it there. Then of course we come to the third conclusion – after observation we find out that now we can't understand anything about it, we come to the conclusion that it's an incomprehensible subject. So therefore we just sort of sweep aside the humanities and we say it's an unworkable, stupid field, and we will simply keep classifying it and appoint lots of authorities in it and somehow or another squeeze by.

Now, along you come as a Scientologist and you say, one – heresy – man's not a machine, he's a thetan. See, he's a – he's a being. And we will just carry it back to this point. He is a being, he is a livingness and he records and thinks. And the individual is that thing, is this

living unit. And then you say – well, that sort of shoots it, don't you see? They say, "Well, what about this thing? Yeah, what made it? Ha-ha-ha-ha." Well, we say, "I'm sorry, we've taken that as our basic point of assumption because we can demonstrate it. See, we're not interested in what made it, we're just interested in what it is. And there it is." Well, he says, "You're crazy then, because it doesn't agree with this other conservation of energy principle," don't you see? Nothing is ever created, nothing is ever destroyed, some – everything just exists, you see? And everything is sort of matter existing in space and a time stream, you see – he's all messed up.

Well, he's therefore in rather violent disagreement with what you're trying to tell him. An individual is an individual. You take the body and brain off of him, he's still standing there as an individual. You put the body and brain back on, you've still got the same individual, slightly more confused, see. You could probably exteriorize him, have him three feet in back of his head looking at his body and so – and he'd say, "Wow!" you see, be totally convinced, and then yo-yo back inside again a couple of times and get very confused and then decide to have nothing to do with it because it's so far beyond his understanding of the way things should be. So – because he's devoted to this thing called science. That's his basic training. Science has certain criteria. One of them is this thing called a conservation of energy. Energy is never created.

Well of course, now you say, this mind, where's it come from? Well, the guy's mocking it up, see? Because this being is capable of native, pure, from-nothing creation. You know? Out of whole cloth he can mock it up, see. And that's his mind. Well, now a lot of us have an awful hard reality grabbing onto that. I mean, that's a rough one. You get a GPM gnawing half of your skull off and it's – doesn't console you a bit to say – sit back and say, "Well, I'm just creating this," because it's on so many vias that you really can't believe it, you know? So you say, "It must have been done to me." You go around, "When was I implanted with this and how does it still exist?" You know, all kinds of wild little oddball things keep entering your skull. Well, if you can get into that shaky state and so forth, well, don't blame somebody else for not accepting the truth of the matter which is the fact that man mocks up his own mind.

It isn't being fed to him in big chunks. He's doing it right here, right now, this instant. All right, you'd run into immediately conservation of energy. This immediately disagrees with any way he runs his automobile. You got to put so many gallons of gas and so many gallons of – quarts of oil in the thing and it consumes it. And it'll only run while it's consuming. Well, he proves this, this is easily proven. Because you take a body and you don't feed it and it'll collapse. So that "proves" then that man is incapable of creation.

Do you see how wild that logic goes? It just shifts. Because right away you say, "Well, you see, he isn't his body." Well, they've forgotten that condition. So you have to feed

a body, so a body then does act like a machine, because the person collapses if you don't feed him. Do you see how this wobbles?

So therefore it becomes incomprehensible where this thing called the mind came from, so therefore it probably doesn't exist so the best thing to do is to cut his brain out. See, it *can't* be a mind, which is different than his brain. Do you see why it can't be? Is because there isn't anything there but the brain that could be given or shoved at this fellow. If he eats food it turns into a brain, doesn't it? Do you see how the short-circuited logic goes through here?

So, obviously then, there must only be the brain. So when you, a Scientologist, say "mind," it is received by the classification authority – who is pretending to be a scientist – it's received by this authority as you've said "brain." See? You say "mind," he receives "brain." Now, you say, "Well, we're going to run out a section of his mind that is troubling him." He says, "It is easier to cut it out with a knife. Why run it out?" Do you see how you're at cross-purposes in any discussion here?

See, he's arrived at these conclusions because if he feel – if he follows the total dictates of what we call modern science, then he will arrive in exactly the same trash heap with regard to the humanities. See, he cannot follow their rationale – conservation of energy, nothing is ever created, you know – he can't follow that rationale and arrive with any answers with regard to man. Because he's already put himself into two untrue conditions. He said the individual sort of leaps spontaneously from the maternity ward, that's how he comes into the world, and then he never produces anything or he never creates anything. So obviously, then, the only thing that's there is something that has to be fed that operates like a machine, don't you see?

So he makes these various errors and then gets very upset with you because you say we have some answers to the situation.

Now of course, you can go ahead and prove him wrong by getting a result on a pre-clear. And of course you're using the basis that this pre-clear is himself a thetan who is capable of creating and who is putting his mind up there all the time and who's making mental image pictures of every accident and pulling them in to his bosom. And you straighten this out, now he'll be even – perhaps even more upset. Because he's way adrift now, he cannot understand how you do it. You could go over it very carefully with him. You could say, "Well, you see, this guy has an accident, you see, and he bangs his head on the door. Well, to some degree he's still stuck on that door banging his head, you see, and he has a picture which is in – held in suspension in his mind." He says, "Well, where can this picture be in his brain? He only has brai –."

You get the idea? His mind will short – his training level short-circuits off each one of these points and caroms off it.

You're not talking about the fellow's brain, you're not talking about his forehead. You're saying this individual hit his forehead into a door and he's got a stuck picture. At the moment he did that, why, he made a picture of hitting his head into the door and he's still got this picture, so therefore he has a sensation of still being in the door. All you've got to do is get him to feel the walls where he is and he'll find out he's no longer stuck at the door and there goes that headache.

Ah, but you see how the fellow you're trying to explain it to has now gone adrift? He's gone wildly adrift, painfully so. It'll give him a headache. So he falls back onto standard healing because it fits the idea that the body is a machine and that a being is nothing but an animate brain or computer, some kind of a biological computer, and that it's incapable of creation. See, there's nobody around who took a picture of him and handed him this picture. He – so he couldn't have a picture of the door.

You'll find them berating – I mean, yeah, the fellow, “We know all about mental image pictures.” I've had – I've had guys do this. This is – there's some bird that copies our stuff in international news services. Doctor Chary or Cheeky or something, I don't know what his name is – I really at that time didn't know what his name was. And some Scientologist a while ago challenged this bird because he'd just taken a good slab out of a PAB and he was barking away with this thing and writing up his column – Mr. MD writing up his column – and he was having a good time with this column, and the Scientologist said, “Well, you just took that out of a PAB.” And he wrote him back a letter and said, “Of course. Yes. Naturally. Yes.” I got the letter, see. Yes, he'd taken it out of our PAB. But also there was something else we didn't realize about the thing, that doctors didn't use this. And they knew this was all true, but they didn't use this. And they didn't pay any more attention to it and then he gave a whole bunch of spurious reasons why they couldn't use this and so forth, and it all added up to the fact they couldn't understand how it could happen that way, so even though they knew that it was valuable and did happen that way they couldn't use it because, you see, it doesn't follow their rationale of thought.

In other words, their rationale of thought is more important to them than an end result. So we get the next difference between ourselves and the humanities. The end result is more important to us than how we arrived at it. You see? We're only thinking of how to arrive at the end result in order to produce the result. In other words, we're not doodle-daddling just to be doodle-daddling. And that's very easy for them to misunderstand. The gracefulness with which you do a transorbital leukotomy might be everything with them and it'd be very, very hard for you to figure out how that could be everything with anybody.

But if you think of sports it'd become less hard to understand. There are some sports – this guy never wins a tennis game but he has marvelous serving form. His idea – his idea has nothing to do with winning tennis games, you see. His idea is to have terrific form

while playing tennis. You get the idea? So their whole – their whole attention might very well be on form. It might very well be on how gracefully you follow the authorities, see? It might be this and it might be that. And the reason it would get this way is an end result has been totally denied them. And they have no end results. So they've begun to believe that there are no end results in the field of the mind. So you come along and you say an end result can occur in the field of the mind. Well, that immediately makes you an heretic.

Then you say, well, actually you have to follow along a very exact discipline to get this end result but the end result is what is important. This person's – no longer has a migraine headache at the end of this thing. All right, they say. They don't believe that. It's like leukemia. We have several cases where we've cured people of leukemia. And they inevitably prove that this isn't so by saying, "Well, he must have been misdiagnosed by the medical doctors in the first place." They say he couldn't have had leukemia. And you say, "Well, why couldn't he have had leukemia? What's the matter with you?" And they say, "Well, he couldn't have had leukemia, you see, because it's incurable." You see, that's by definition. See, that doesn't even make sense.

Well, what are they trying to do? They're trying to protect authority in an unworkable rationale that they themselves down deep know have failed. They know this thing has failed. They know it's gone. Their question is, "How long can we put up the big bluff? How long can we go on kidding ourselves? How long can we go on getting fancy appropriations for not doing our job?"

Don't tell me – don't tell me that an analyst who's been pounding his brains out for ten years and has seen patients committing suicide and going out windows, and busting up and going into insane asylums and that sort of thing, don't tell me that this guy – that any human being could be so stupid as to not be able to observe after a while that he wasn't getting results. See, he – after a while, even he would have to notice this. And you talk to these boys and they are very – they're very loathe to notice this. But even after a while they must notice it.

Then you come along. And then you come along. And you say, "Well, well, you so – and – so and so what we got to get is an end result here. What we got to get is a migraineless being. This person has chronic headaches. All right, well, let's get him over the headaches, you see. Let's see what these headaches consist of and let's get him over that." And you go ahead and do it.

Ah, but they haven't been invited to the party. That's the next thing that's horrible, that stands as a terrible black mark against our faces. They haven't been invited to the party. Well, actually they were invited to the party but they couldn't accept the first two principles. You had to wear a tie and jacket to come to this party and they wouldn't wear a tie and a jacket so we threw them out. Do you see that? It's just as elementary as that.



When they were invited to the party they stood around and argued madly about something we already had to assume. For instance, that man was not a being dependent on a body. They couldn't assume this, so they never really came to the party, don't you see? They never got off that first launching pad. So they never started in on this line. And they never will start in on the line. And they regard you as an ogre who's going to eat them up. And if you were to listen to a small group of them sitting around in some large capital in the world right now and the subject were to come up, Scientology, it would be a note of fear. Disgust, viciousness, cross comments and a note of fear. They would be upset. Because they know their position has not been workable. And that they are not giving the service and that they are sitting in there, and here is a group that if anybody ever got wise to the whole parade would simply take over and eat them all up.

And it doesn't do any good to try to invite them to the party and say, "We'll try to keep you in business and..." or anything like this or "We'll be happy to train you," or "We're not trying to shoot you down in your tracks." It really doesn't do much good because they themselves are not aware of the genus of their own antipathies, they are not as analytical of their own situation and so forth as I have just been, you see. They merely know they're upset and they do know that this will – this will take it sooner or later.

The breakthrough will occur. And when it occurs, they're lost dogs. They'll be as dead as yesterday's newspaper, professionally. They complain bitterly about the fact that their income is being cut into very badly. And frankly, a note of pity came through the other day. "Well, the poor psychologist, after all, all they had was testing and we took that away from them."

Many of us do and will start to feel sorry for the poor sods, don't you see? And go ahead and feel sorry for them, but don't go into any snit of not comprehending what it is all about. They were invited to the party but they wouldn't wear a jacket or a tie, see. And that's just about all there was to it.

You had to accept these two things to get a workable result. One, that a being was an independent thing that could exist independently of a body, and the other was that an individual was capable of, you might say, autocreations, all by his little cotton-picking lonesome. And by doing this he develops himself a thing called a mind which has mental masses and spaces and so forth in it, and he builds himself a little private universe all of his own which he carries around not inside of his skull but plastered all over this other universe, and that is the thing which we are going for.

And the other point that we go along on, because we do have these two bases on which we work, we can then go along for a result. And we have become less and less tolerant of results... of lack of result, you see? Less and less tolerant of lack of results. You'll find it getting more and more recurrent. "Well, it couldn't have been too good a session, the guy still had a

headache,” you know? That’s the thing. But you’ll have somebody say, “Oh, well, you see, we got a hundred and ninety-five divisions of tone arm action. I can’t understand why...” Somebody’s looking and standing back there, he’ll say, “Somebody’s lying in their teeth,” you see. The guy still had a headache. So he did audit the whole session with his little finger at an angle of a hundred and thirty-five degrees to the horizontal tabletop, you see. At the end of the session the guy still had a headache, you see. That’s an incontrovertible fact to us.

Well, we find it hard to understand that a profession or an activity could exist where that would not even be any part of the situation. Because a situation which has gotten as many failures in the field of the mind and thinkingness and so forth as the present occupants of the throne of course lose to view the completed cycle of action. They’ve not completed the cycle of action ever so they’re sort of habitually never complete it so they never look at the result. And they will tell you the elegance with which they did the operation, you see.

Now, I’ve had these boys brag to me about the elegance with which they did the electric shock. You see, it was, “Well, the records were all kept.” I’ve had a mad-eyed psychiatrist telling me this, you know, and remembering that I myself being an auditor could handle him if he got more violent, you see? “Yes, but the records were all kept. Look at the records! Looook at the records!”

“Well, what – what about the records? What do they prove?”

“Well, you should keep records!”

“Well, we keep records. Well, what – what – what about these records? What – you ever examine these records? See if they ever told you anything?”

“Well, they’re nice records. Look it. There are columns and they’re kept here and...”

You think I’m gagging you, but I’m not. I’m giving you almost an exact duplicate of this confounded interview. One of the foremost psychiatrists in the United States. Big name. And he finally said to me – I kept asking him this nasty, stinking, niggling auditing question, see? “Have you ever learned anything from these records?” And he finally tossed one off sideways to me, if I’ve told you about this before, but I haven’t ever thought you would believe the degree. Finally, he answered the question, “Yes, we found out that if we hadn’t treated them they’d have been gone from here six weeks earlier than if we had treated them. Yes, we found that out. But aren’t they beautiful records?” And the guy – it had just gone right over his head, and so forth. He’d just said if you’d kept your cotton-picking hands off of all of these patients, if you hadn’t done a doggone thing for any of them, the average, they’d have gotten out six weeks before they had gotten out. In other words, that all the treatment had ever done was cost the state per patient an average of six weeks more food, clothing and shelter. In other words, he’d extended the madness. And it didn’t seem to have any bearing on the situation.

The end – that – it’s pretty loopy. So you get into that much loopiness, you don’t want to have too much to do with it and so you never really take time to try to understand it. And I’m actually asking you now to understand it. How could it exist otherwise than the individual says a man is a machine, he’s a sort of a biological monstrosity, that has a bunch of cells clicking against a bunch of cells and you remove a cell and you have a cell missing, and therefore there’s a part of this man is now missing, you see. And he’s a sort of an ambulant biological computing machine, that’s what he is. And he’s just an animal and a product of something that sprang spontaneously.

Of course, he asks us to accept something more wild than we’re asking him to accept, see? This is a real wild one, you know, that a cell suddenly sprang by spontaneous combustion from a sea of ammonia. Well man, look at the conditions he’s laid down. He’s made it necessary to have a sea of ammonia. This is the same thing like the Virgin Mary, you know. We at least are – we at least are innocent of these second dynamic implications and other things. We just say the guy’s there, see? And we are also saying we’re not going to worry where he came from, he’s just there. This is the way this thing is, you know? And then he says he’s incapable of making up anything so he must have gotten his mind somewhere, which gives you immediate inflow and the real reason why he can’t solve problems of the mind.

See, he falls immediately into this fact that it must have been presented to him by w – by the Hot Boy Mind Biscuit Company or something, you see. Another guy, the guy starts out with a – with a motivator, not an overt, see. He says natively, then, man is an inflow mechanism, and he gives you the exact reason why he can’t make him well. Because he’s got man’s malady misdefined. The mechanism he says works on an inflow basis and he says this with a straight face. He’s never made it work, see, nobody’s ever gotten better working on this inflow basis for any real length of time. He never really solved the problems of the mind. See, he’s also got these problems of the mind confused with problems of the body. And he’s pretty confused in all various directions.

But you see, he says then that a man is an inflow mechanism. Well actually, man is an outflow mechanism, if you’re going to have any inflows or outflows at all. And you’d solve the guy’s problems on the basis of outflow. You wouldn’t solve them on the basis of inflow.

Now, if you want to prove this – this is all susceptible to considerable proof – if you want to prove this very nicely all you’ve got to do is run somebody on, “Think of a motivator. Thank you. Think of a motivator. Thank you. Think of a motivator. Thank you,” and watch your TA. Your TA will at first rise – it’ll first stay fairly stable without doing anything and then it’ll eventually start to rise and then it will go up and then it will stick. And there it will stick. And you could run him for a long time now with no TA action, with the individual paralleling – the experience of the individual during this processing would be that of becoming fuzzier and fuzzier and worse and worse and natterier and natterier and feeling worse and

worse and then sicker and sicker. And he'd wind up – after a while he'd feel like he was stuffed full of cotton wool and it had been impregnated with some very, very odorous substance of some kind or another. He'd really feel funny.

Well, that's following it out. That's following out the (quote) “scientific explanation of man.” We carry out the *ne plus ultra*, he's a machine, he has gotten everything from exterior to himself, so therefore you would then process what has been done to the individual, and you would wind yourself up then with a failed case. You see, if you follow their rationale you could not help but wind up with a failed case.

We have an entirely different rationale. The individual is independent of a body and he is capable of mocking things up. He's capable of mocking things up. And his basic error was an outflow not an inflow. And his basic action is an outflow action and what got him in trouble was outflowing, and then he has learned not to outflow so he has eventually begun to inflow only. And that's how he worked himself up into this state of thinking he can only inflow. Because what got him in trouble was outflowing.

That seems fairly obvious to me, I hope it appears obvious to you. By their rationale, then, they could have wound up with nothing but the conclusion that an individual would have to inflow in order to be cured. And your own personal experience, which you could conduct, would demonstrate to you that an individual would only recover if you recovered his ability to outflow. And you know that. But that's how we arrive at it and that's the two sides of the coin. But we win with an end result and they don't win with an end result, so therefore their premises would eventually be discarded by the society.

But at the state society is in, they're very, very willing to believe an inflow basis, they're all trained into this scientific rationale to a marked degree. Their religious training makes – causes them to believe that they *have* a soul and they keep it in their vest pocket or something and it has nothing to do with the individual. They're supposed to protect it or be good to it or purify it or do something like this. But it's something over there.

Religion really does not recognize as the individual is, a soul. This is not made plain. But it's easy for Scientologists to think they do mean that because they haven't made it plain. We have, they haven't. They used to say, “You will go to heaven, you will go to hell.” That's more or less been dropped out of it, but even then they were saying, “Your soul will go to heaven.” And you read the later writings, it's all “Your soul should go to heaven,” and so forth, and “Your soul will be condemned forever,” and all that sort of thing.

So even those birds, you see, were not much on the groove. But frankly, frankly, we belong in inheriting anything in the direct channel of religion. We really do not belong – and this is not propaganda purposes – we don't belong in the direct line of science, we don't even think scientifically, see – if scientific thinking is based on these other premises of conservation of energy and that sort of thing. We're not in that line.

And frankly, it is only recently that science tried to take a bite on the subject of the mind. It's very, very recent. They only had custody of this thing called a mind for a very short period of time, less than a century, really. Isn't that interesting? In other words, they're very Johnny-come-lately and they interrupted the fact that religion took care of the field of the mind very nicely, all down through the eons. It was all a religious activity, you see, and then there it is.

But in space opera, why, science very often takes over the field of the mind. There they very often do. And then you get all kinds of oddball things being done to beings and so forth in the name of science. They don't – haven't ever really taken it over with much comprehension. They can do far more damaging actions, they can do lots more damaging actions than this current scientific civilization has been able to do.

But the point I'm getting around to here is just that your inheritance goes back very, very far in the field of religion. And what we do to achieve our end result is directly and violently contrary to the scientific concepts of the way things are.

And now, with the public being taught consistently and continuously, along (quote) "scientific principles" of man is a machine and all you've got to do is stuff him and he operates. If you don't believe this, that they're under a heavy hammer and pound, just watch a TV program sometime when you have nothing to do. Watch those ads. If you just stuff something in, a good result occurs. See, that's the whole – the whole song is played on that violin with great virtuosity. If you just stuff something in, something beneficial will occur.

Well, that's the first ladder that you've got to jump with the individual. And you're not going to get him even in praying distance of the bottom rung of the ladder to OT unless you've got him out of "if you just stuff something in, something beneficial would occur." And if you can't break that one, then you will never get him to OT. You'll never get him to the bottom rung of the ladder.

Now, what I'm talking about here is not something I'd like to have true or anything like that. It happens to have confronted us here in the last few weeks with violence.

Now, there practically nobody who comes to Saint Hill who is, oddly enough, very low on cause. They're not terribly low on causativeness. I'll tell you why. They came to Saint Hill, see. Do you see that? Well, there was that much outflow involved, don't you see? Well, now the guy in the Central Organization that couldn't get up enough energy to come to Saint Hill, then you'd say, well, that fellow must be a bit below the cause level of the person who did come to Saint Hill, see? Because the person did outflow, see.

All right. Now, maybe someday you'll have the experience that Julia just had and that I have had many times and that you possibly have had many times, too. You get out in the jungle, the human jungle, after having been around a Scientology group or organization, and

you can stand it really just about so long. And you'll cut and run, and go back to the group. It's just too much.

It's their level of causation that's what gets your nerves. It isn't that they don't talk your language. It's their noncommunication. It's the fact that they don't seem to connect with anything. I always kick myself, it's the – it's the things you miss and don't get. It's the fish that got away, you see? Photographers have it. It's the picture you didn't get. I just – I've just gotten a picture I didn't get. You know? I don't know what happened to this other picture, but it isn't on the films I just took. And the very fact that there is one picture there which is right next to it, which is absolutely bug-eyed, it's impossible that anybody ever took that picture, see? The other one that I didn't get, you see, that is the perfect picture and that's missing. So a very nice set of pictures is rather muddled up in my mind by that there was one that should have been there, don't you see what I mean there?

One's always mourning about these nonextant things, the fish that got away, the picture you didn't get, the this, the that, the other thing. And similarly, in the field of human endeavor one can always look back at moments when something happened and he didn't make a record of it or he didn't get it, and so forth, and he mourns. And I mourn this because I was at a cocktail party on the *Queen Elizabeth*. And I would just love at this moment – I had a tape recorder down in my room. It was all set for 7\_, and I didn't take it! All I had to have was a thing over my shoulder and just have thrown the clip on the thing and we would have had the whole thing. I could turn it on right now and it'd be a perfect example. You would howl, you'd practically roll on the floor. There was not one statement made in that cocktail party that was ever received by another member of the cocktail party. There was not one remark ever received and no remark made, concerned or was intended for anybody but the person making it. It's the wildest series of pinpointed introversions you ever saw, passing as a social communication point. Craziest thing I... All non sequitur, nothing has anything to do with anything. The emanated remarks, if they appeared to emanate, really weren't emanating remarks. They concerned the individual, on a nonemanation basis, don't you see? He's speaking of... Crazy.

Well, those people were rich, they were able to go on a vacation trip. They weren't – they weren't as bad off as the people who stayed home. Now, we have our faults as individuals. But we're so much better than what's walking out in the street, man, there's frankly no comparison, see? We may be bad off, but wow! I don't mean to be snide about it but there it is. It's a fact.

You're going to get those people out there up to the bottom rung of OT? No. No, there's another ladder and they got to climb this other ladder. And it is the ladder of raising one's cause level. You could also call it an outflow level, you could also call it a reach level. But you've got to – you've got to get them up to the recognition of the world around them. I

mean, the world immediately around them. The capability of recognizing the immediate vicinity. I mean, immediate vicinity, too, man.

In other words, the first barrier you've got to crack is the total introversion to a slight extroversion. In other words, from a total introversion. You know, nothing exists, "Here I am walking in this unreal zone and of course it's all all right because nothing is here anyway and I'm not here either and I don't exist either." And your expanding perimeter, the first few grades, is entirely breaking through those various barriers just to the environment. And this is laid on us as a restriction for OT, not because I say so and not because you can't audit or any other derogatory reason, it's just that the poor guy who is sitting there cannot as-is an item.

He – it – see, it's laid on us for a very good reason, not a social reason. It's simply that he has to have the ability to cause slightly before he can cause an item to as-is. In other words, his reach has got to be good enough so that he can at least reach causatively in the direction of the item he's trying to as-is. And if the individual cannot do that, he can't as-is the item. And it wouldn't matter if you had him dead-on and square in the center of exactly what he was supposed to be running and it was in perfect sequence – you would say, "*spatter-guff cuff-cuff*," and not a blessed, blasted thing would happen on that E-Meter. You understand?

Now, to give you the degree that this is true, some of the Level VI co-audit, a small percentage of them, but some of these were what we call, what you'll hear more of, is Type B when they first started in. Now, you understand that these people were not really low on cause. I'm trying to give you an idea of how high you have to be on cause. See, these people had to have a lot of processing. These people had to have this. I'm not downgrading them. If they were put in the right item, exactly dead-on, with all rudiments in, you would get an as-iness. You understand? But the rest of the people, the other percentage, in the co-audit could be put just a little bit crosswise to this item and it'd as-is. See, it could be a little bit out of sequence. It could be two down from where you were supposed to go and yet you'd see the meter go. You understand?

Well now, look, we're talking about pretty good people. Now, what do you think about – not the guy out in some group someplace – but what do you think about this bird on the street? What do you think about the bird in the house that can't go out on the street? You could put him in the right place at the right time and say, "*blog-a-blog wog-wog*," and not a blessed, blasted thing would happen, because his level of causation is too poor.

And if you did throw him into a GPM and tell him to as-is it, he wouldn't do anything to the GPM but it'd sure chew hell out of him. Nothing would happen to the bank, but it's plenty that would happen to the pc. Do you see the reverse curve?

Well now, that's a condition, then, necessary to running Level VI. And that hasn't been forced on us by anything but the observation of the facts. The facts are just that. Level of causation.

Now, you can take somebody who is tired, and I'll be talking more about this, but you can take a Type A who can usually as-is most anything and sometimes you'll get a meter pack up. Meter just packs up. Suddenly nothing is as-ising. He's sitting dead-on what he should be sitting on and it's packed up. You won't get any meter action at all.

If you go into this you usually find out, well, he didn't have any breakfast or something like that, is he hasn't eaten and he's running himself down and he's – so the body is doing a sort of a sp... dry-sponge effect on him as a thetan, you see. And he may be too tired. And that's usually the common denominator. That's the more important. He's just tired.

You could take anybody who ran well on GPMs and run him at 3 o'clock in the morning, and the probabilities of his being able to as-is a GPM would be very slight indeed. You could take a Type A pc and run him from midnight, let us say, till six, and I absolutely guarantee that some hour of that run the meter is going to pack up. And it will lock up the prettiest you ever saw in your life, on the right goal, in the right sequence, on the right item, and no back charge, and absolutely nothing wrong with the case at all. And that meter will pack up. It's simply exhaustion. The only thing you can get the meter to read on, "Well, what's the matter, are you tired?" and you'll get a read. And that's the only read you're going to get.

Now, what's this first ladder? It's raising the cause level of the individual to a point where he can as-is something. Well, that must be a very tiny gradient because if the individual cannot as-is his personal problems, he cannot as-is his constant worry about something or other, he can't do this, he can't do that, well, you better jolly well not expect this individual to be as-ising an item in a GPM. Ha-ha-ha, and he won't be able to do it, that I guarantee. Now, if you look at it the other way to and say, "Well, that's simple, then. Really all you'd have to do is find the GPM that he is worried about and run it."

Ah look, I'm showing you already that the GPM that is there, is ready to run, wouldn't fire. What do you think will happen to one that is out of sequence? So this barriered a very beautiful idea I had, which was a very lovely idea. It was a lovely idea and it stayed in the idea stage because it only works on me. If I find myself thinking too hard about something, I can always skip down through the end words and pick out the one that's gotten into restim and let it blow down. This is a little bit heroic. And I thought, how marvelous! All you'd have to do at Level IV is just assess the end words, you see. You remember me telling you? Well, it doesn't work. All that happens is the pc packs up. You get about one end word back and that is the end of that meter, man. It's finished. Gone.

Well, so that was a beautiful dream that didn't come acr... off. But what's wrong with it is what you'll be facing from here on. You'll go right on facing this point. So there's no use talking about, "Well, there's those lower-grade levels, and so anybody can run those, you see.



What we want to run is these big upper-grade levels, you see, and really get it done in a hurry. And therefore we don't have to know anything about this earlier auditing."

Well, I'll tell you, in an awful lot – the majority of the cases that you tackle, your later abilities, your – on the higher levels of auditing will stand you in no good stead at all except make you a smoother auditor, perhaps, on the lower levels. You wait.

You'll get Joe Blow in there and you'll be all set and rolling up your sleeves and all ready to go and all you got to do is go on down the bank and you'll find yourself trying to climb the second ladder when you should have been on the first one. So after you've had some signal failures on trying to do this and the pc is getting more and more headachy and more and more upset – and more and more this and more and more that, so on, you will eventually go back and start climbing the first ladder. And it will be with great satisfaction you find out that you have not lost your ability to get pcs to climb that ladder providing you know what ladder they're climbing. And it's simply the ladder of cause, that's all, the ability to cause.

And where a person's cause level is too low a person cannot as-is his bank. And where a person can't as-is his bank by looking at it or examining it or cogniting on it he of course gets no disappearance of what's worrying him because he's the effect of his bank and he's the effect of it very strenuously. And so your whole task, no matter what processes you use, is to put the pc at cause. And get him more and more at cause. And now you put your wits to it and try to figure out various ways of doing this, you can undoubtedly come up with lots of applications of old materials you might never have dreamed of before – certain ways to run this or that or the other thing, you see.

And certain ramifications of old O/W suddenly start showing up and kicking you in the head that you never really suspected before. Because if you're running O/W today, you're simply running it to raise somebody's cause level. That's all.

Of course, it's the biggest barrier there is to his cause level because he's done something he regrets. And furthermore he's not telling anybody about it. Well, so that's very destructive to his cause level but that today is not why you're running O/W. Here you're just running O/W just to get certainty on having done and get as-issness of doneness. That's about all there is to that. You're not even looking for crimes, don't you see?

And you'll find out, by the way, that – and I'll go into this in a later lecture – but you'll find out that it's highly probable that very few of your pcs have ever answered the auditing question, because you want to find out what the guy did and he's looking for an explanation. You want to find out what he did and he's looking for an explanation for what happened to him. See?

And then some pc will go plunging madly trying to hit some happy chance that he will hit the explanation for what has happened to him by telling you a bunch of things he's not

sure happened at all. Don't you see? And he'll start yo-yoing around. Whereas all you want is the answer to your auditing question. Just what have you done. Not what have you done bad or what have you done that is antisocial or what have you done that explains the fact that you've got sciatica, see, none of – none of these things, none of these things. You're just asking him what he's done.

Well of course, a pretty legitimate answer to that is "I've eaten breakfast." But somebody gives you an explanation on it, you know, like, "Well, I ate breakfast and that is probably why..." He's not running it, see. He's trying to find an answer to. And there are various ways that people can avoid running O/W and they're startling in the numbers of variations which they have. And you as the auditor, all you have to do is police and make sure the person is certain that he did do that. That's all you have to police on the subject and make sure that that is policed. Because they very often get pretty dazed. And they'll give you alter-ises and they can actually make themselves worse.

Where you've ever had any trouble with running O/W the individual was giving you alter-ises. He was giving you – he was trying to find the answer that explained what had happened to him and in doing so he was dreaming up fictitious events he was not sure of. And then of course O/W doesn't work because like any other process if it isn't run it doesn't work.

But there's an enormous amount of ceiling, an almost unlimited ceiling, to just, "What have you done?" You can say, "What have you done? What have you not done?" and you know, "What have you said? What have you not said?" or "What have you done and what have you not said?" or "What haven't you said?" You could get all kinds of various combinations. You could run it as itsa and you could run it as this and that and the other thing, you see. Terrific ramifications. You get into the objective side of it, you can convert 8-C with a little bit of an expert touch, you see, so that the individual is reaching and is touching and is sure of that, don't you see?

You can get numerous objective and subjective approaches here, all of which raise cause level. And the – you could say then the object of all lowerlevel processing up to Level VI is to raise the cause level of the individual. And you can even draw a series of concentric circles around the individual in the center which represent the degree he can cause or reach. So the individual has just a spot in the middle of it, originally can reach nothing. Everything reaches him.

Well, you've got to convert this and the way to convert it is not to run out what has reached him but to go on trying to reach, trying to get this individual's reach extended. And eventually you get out to this first very small circle around the individual, and that is, well, his body, himself, you see? His body. Now, he might be able to reach something that is a few feet away. You'll find out that distance has a great deal to do with this. Then you get into very unreal estimations of distance. The individual could – reached from London to Cape Town but

not to the settee on the other side of the room, you see? You get – they get very weird concepts of reach and distance. These things are inverting and upsetting. And he'll eventually get out to wider and wider perimeters.

This is cause level. When you've raised the individual's cause level up, the individual will be able to as-is things.

Of course, then you get what – a whole index of what can – not only the distance and the character of things that can be reached but you also get what the individual is capable of as-ising in his mind. He can as-is a light lock that happened a minute ago, see? Or he can as-is a PT problem that was worrying him yesterday. Or he could as-is a PT problem that worried him twenty years ago. See, not any longer important and doesn't apply, so he can as-is it, see? You get the idea? And you eventually build that up and you'll have an individual who can reach the second ladder. He can reach the bottom rung of the second ladder.

But unless you walk up that first ladder you don't ever get to the second ladder. That the society is so gauged and organized and constructed that it would bow down to this nonsense that they're currently calling human sciences tells you it must – the common denominator of introversion on the first must be pretty fantastic, must be pretty confoundedly fantastic; if what sells them is the type of TV ad that you see, must be pretty fantastic, see? The individual's ability to reach must be pretty confoundedly low, staggeringly so.

Now, if then they bow down as I said before to a scientific rationale which justifies their inability to cause anything, then what sort of society are you looking at here? Well, don't then go around and beat your head against the wall and cry crocodile tears because the society doesn't understand you and doesn't appreciate you. Why, look, for heaven's sakes, it doesn't even know it exists! You're trying to get – you're trying to get appreciation from a hidden rock that even if you found it and got it in plain sight wouldn't ever say "Thank you," don't you see? Your basic error, if you have any in your relationship to the society around you, is to do a comparable basis and say, "It's as alive as I am." And of course, it isn't.

You could say, "I underst – its understanding of life is comparable to mine," and of course it isn't. And therefore you can feel very bad when somebody stands up and says all Scientologists are bums. It's interesting, the other day, that the American Medical Association took its finger off its button, if it has one, and it said that all questionable activities – not – this is not a direct quote, but something on the order of – all questionable activities in the United States are now hiding under the name of Scientologist. I think it's a fantastic admission for an organization like that to make. They're calling themselves Scientologists so they can get away with it.

Now, you look at the rationale back of that, it betrays immediately and at once what they are really sort of spooked about and think about, and what they're – what they're worried about. They've stopped saying Scientologists are bad, don't you see. They're just saying

that other people use it as a mask. And that some pretty bad things can go on. They'll be explaining to everybody, "There's nothing wrong with Scientology, it's just that other people can use it, you see, as a cover and that's why it has to be wiped out," don't you see? But they don't even know what they're trying to wipe out, you see, and they don't even know where it's located, really. They don't know what it's all about. And people who are in that state wipe themselves out faster than they shoot the enemy.

A bunch of very introverted troops are more of a menace to themselves than they are to the enemy. I remember a bunch of – a bunch of scared Johnny-come-lately got up on Guadalcanal, and I was bunking with their captain. And he was in a fine state. He was in a fine state. He came back, he was several shades of green. Because they'd gotten up into this jungle and a coconut or something had dropped and they'd just gotten off the boat, you see, a bunch of boot recruits, when they were pushing them in at the last minute, you know. And a coconut had dropped or something like that and everybody let go with everything he had. His whole company started firing. Not at anything. There wasn't anything to and of course the – only they were there. And he fortunately didn't get any casualties out of it but he wondered how in the name of common sense he escaped having the whole company wiped out by itself. And that was their first foray behind Japanese lines. He talked to them quite a while and for several days before he let them go again, you see?

Anyway, the – they're far more of a menace to themselves, and they will eventually start passing rules and restrictions. You can watch it. And running each other down. For instance, they've just written a book, *Law, Liberty, and Psychiatry*, I think it is, something like that, which is written by a psychiatrist and a psychoanalyst. And it's well authenticated. And it just tears up psychiatry and throws it away. It says much more vicious things about psychiatry than I have ever said. And it proves conclusively that the nation had better get rid of psychiatry, right now, before it loses all the freedom and liberty which it has left. And this is published by the Macmillan Company, one of the biggest and most reputable publishers, and it is going around madly. In other words, their own high levels of authority.

When you see people losing, they introvert, and if they're already introverted, why, they will – they will lose fast. So they aren't any real great menace. The only thing that is a great menace in this regard is not the fact that we've got opponents. If we don't have opponents, not real ones – the only thing we've got that can mess us up, really, is ourselves, in not realizing that an individual has got a ladder to climb before he gets onto the upper ladder. And you go around selling everybody on the beautiful idea that he's got to go to OT and all he's got to do is run some goals and GPMs, and that's all he's got to do and everything will be all fine and copacetic, then we're going to lay an awful lot of eggs, we're going to have a lot of failures, we're going to have a lot of mess on our hands and so forth.

What you've got to do is tell him, fast, furious, hot and heavy, is "What you've got to do is raise your cause level." That's a sufficient target all in itself, let alone OT, see? "Be able to cause things in your environment. Simple. These people are bothering you. Well, do things that bother them. We don't care what you do." You see? We don't care how you explain this. Don't you see? And you'll find the public at large would be able to understand that, oddly enough, and to that degree their cause level is raised. See?

Well, you keep pushing them up the line this way, you got it made. But the idea is that we can't go on selling an upper strata that cannot be attained, without ourselves then losing heavily. What we've got to do is sell the first ladder that can be obtained and hit that real heavy and do it very, very well and be able to handle it very, very well. And all that consists of is just making the individual more causative. Bringing him up a bit higher along the line so that we start in just as we did in days of yore. We said, well, we'd bring the individual up to a point where he can handle his own problems. We're not interested in handling the problem for the individual, we're interested – how many times have you said this, you see – we're interested in bringing the individual up to a point where he can handle his own problems.

Well, you just better hit that chord with both paws and both feet, see? Because that is a road out. That is the only road out for such people. So there's where – there's where your future comprehension and understanding of these things lies and where your future success lies.

Now of course, you can say at the same time this individual's a Keyed-Out Clear because this wonderful technical fact does stay in our favor is actually the only thing that will key out a GPM without paying any attention to it whatsoever is some version of O/W. It's senior to GPMs. So you can make a Keyed-Out Clear. And you can key the fellow all the way out, and by that time his cause level is raised so high that he can of course enter the bank at the proper place and as-is it. Then he's ready for OT. Of course, you can cut in and go OT before that – well before that. But that's still a theoretical target even if it's one that you're not going to attain particularly for the individual before he switches to the other route.

But here's the point: The point is that you do have a technology which wildly enough is senior to the bank itself, which is doable all the way south and without which the individual can never come up the point of as-ising what is really troubling him, which is the bank. And this is a very fortuitous set of circumstances. But it brings before our eye that the individual, to get on the first ladder, has got to have done something. And you can't have people around who haven't done anything at all, ever, who can as-is. These people will not be able to as-is. So your immediate and direct test of whether or not an individual can as-is is: has he ever done anything?

You'll get an introversion where an individual isn't withholding anything. He never done anything or with the things he has done, he'll give you vicious horrible crimes that he has

done of one kind or another. Trouble is, we don't know they're true or not and he doesn't know whether he did them or not. What you've got to do is find something he knows he's done and raise him from there. It isn't the quality of the deed, it's just whether or not he has done it.

You've got this technology? There's a lot of this technology, it fits objectively, it fits subjectively, it works on anything that can be processed all the way down the line, and if you stress Keyed-Out Clear, raise your cause level, get yourself up to a point where you can handle your immediate perimeter before you take on Pluto, you'll find that this is very easy to make this bridge. And the public at large will be able to make the bridge and follow through. In spite of the fact that they're already crippled by a philosophy which says they aren't even there, you can still get over that bridge and come forward and win in the long run. And that's the first ladder that's got to be climbed before you throw somebody into the bank and say, "Go on and swim."

You, once in a while, are going to run into a pc that when you say, "Give me the first two items, the first item of the bank," you're going to get it and it's going to blow down, and everything's going fine, and the pc, because you're a good auditor, is going to run like a well-oiled dream and that is going to spoil your whole concept of it because you've just accidentally gotten ahold of a Type A. It was sitting there ready to be plucked. See? And you're going to forget that this person had ninety-nine others that you could have chosen, none of whom would have been able to do it. That little win will tend to throw you off of that program. Just remember I cautioned you when you get the next person and you throw him into the top of the bank and he instantly goes to the hospital. He didn't do anything to it but it sure did plenty to him. The bank could cause, but he couldn't.

Now, there's the road out. And there is the easy road out for you as an auditor. There's the easy road out for an organization. There's the easy public approach road out. This is the drum you should beat on the public.

Yes, you can say we can make OTs, we can do this, we can do that, or you can say anything you please along these lines, but the one you pound, pound, pound, is you say, "Raise your cause level. Raise your cause level. And when I see what you can do in your immediate perimeter, then we will start talking about taking on the moon and quartering it." See? "Keyed-Out Clear. Why don't you become a Keyed-Out Clear? That's a very, very desirable goal. Let's work in that particular direction," don't you see? In other words, that's the one you pound, that's the one you pound, that's the one you sell. And then people will make it. Otherwise you're going to hand them a big lose.

And after this tremendously, fantastic, fortunate breakthrough which we've made in Scientology at this time and so on – as far as I'm concerned, it's the only breakthrough that's been made in the field of the mind – why, let's not lose just because we neglect this little slight

point that we try to put people on ladder two before they start even vaguely to locate ladder one, much less climb it.

Thank you.