

## SUP 2

### SOP 5 LONG FORM STEP I

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[Start of Lecture]

I'm going to try during the succeeding lectures (aside from giving you information and data which supplements the Philadelphia Lectures) to give you examples of processing.

You have in Standard Operating Procedure Number 5 a very fascinating technique that operates in this fashion: The first five steps of it are all done. You just do all of them and then you have a theta clear, you see? And you just do one of them until you can do another one. You go down the five steps -- I, II, III, IV, V -- until you find the level he can do, then you make him do that level, then you make him do a higher level, and if he doesn't do that well make him do the lower level; and when you finish up you are responsible then for all five steps. And that's very simple then, because in Standard Operating Procedure Issue 5 you then have a whole technique, all by itself. And you just have five steps, you know what the five steps are, and you know the order of those five steps, and you know how those five steps are done.

Now, naturally I couldn't go for a few weeks without embellishing something or changing something or doing something of the sort. It's almost impossible to refrain from doing so. And one reaches a great number of interesting higher-level data at one time or another, But you know, these higher-level data are becoming less and less important to the subject. Good sign, huh? Less and less important.

Every once in a while the whole subject will have completed a circle and we'll be right back more or less where it started, with certain selected data behind it which makes it quite simple.

Now, let's take survive. Have we gone above survive?  
Unfortunately not. We're back to survive again.

Now, I've added this little datum to the -- that at this level we have come back again to survive. And for a while we had departed from it, and all we have hit is just a higher level or concept of survival. We're back to the most basic of fundamentals, which is applying at the highest level we've reached. Good sign, isn't it? And the material then which gets added to this is relatively of small importance.

Now, there are several things have been added in terms of technique; there are a lot of little gimmicks and whatnots, and actually these whatnots are valuable in the degree that they rehabilitate the ability of the person to make a postulate and to live by postulates and not by flows. So what refinements you get are the refinements of getting him up what we already know to be the highest level of beingness, which is in terms of a postulate.

Now, the postulate has just below its level a supposition or an I guess or something of the sort. There's a postulate and then there's agreements and then there's suppositions. Well, suppositions are where fun comes in. A fellow's liable to assume anything so that he can assume something else. And that counteraction and action of assume and counterassume, and that sort of thing, develops eventually into the terrible level of complexity which we know as the MEST universe and the state of the thetan in it.

So we already know there in Scientology 8-8008 that the highest-level process we have is Postulate Processing, just changing postulates. And we know as well that we have, in terms of livingness, our highest level of livingness -- before space, before energy, before objects certainly -- is the postulate. A fellow lives by making postulates.

And so an examination of how a postulate deteriorates is very much in order, because Postulate Processing is a very easy thing to do and is so easy that it's very often neglected, and is part of Step I of every operating procedure we've had to date. There are really five of them: 4 lasted a whole afternoon. And I think it came into existence at one o'clock and perished at four o'clock the same afternoon, at which time Standard Operating Procedure Issue 5 was born. But 4 didn't have much change in it, and that was all taken care of in 5 because I got this happy idea of putting the whole -- everything you had to do to make a good, stable theta clear into one single operating procedure, you see? And then you just did the whole procedure, you just did all five steps. And that's a very easy one for you.

But in each case we have had as the highest level of process Postulate Processing -- each case. All right. Then changing the postulates of a preclear would be the most effective process of all, wouldn't it? And if you could do just that without processing any space or any energy or any objects or anything of the sort, you'd really be there, because it's the highest level of existence.

So what aberrates it? And let's just take a look at it. What aberrates it? You tell this [Step] I, "Step I is the easiest step of all and a great number of people do it first crack out of the box." You say, "Be a couple of feet back of your head" (in some

cases you can ask a preclear to be where he wants to be, and he will be someplace else) and he's out of his body. That's what we're essentially trying to do, and then we can handle him from there.

Now that's very interesting, because what can we do from him -- for him from there? Unfortunately, we do all -- in Standard Operating Procedure Number 5, we do all five processes from there. But the first one that we tackle, of course, is changing a few postulates. He gets himself outside, and he finds out he's thinking very slowly. So you say, "What postulate would you have to change to change that?" Maybe he's good enough so that he just goes flip and he's thinking very fast. Or he'll say, "Just a minute, I..." and so on.

Now, these postulates don't depend upon the past. You actually don't have to change a past postulate: it's good enough to get a new postulate. A fellow who has to address the past is addressing energy. Time depends upon havingness, and havingness depends upon energy and space. Time doesn't exist for a thetan, to the degree that he separates himself from contact with space and energy.

So therefore it's really only necessary for him to say -- if he's in very, very good shape and not influenced by flows at all or space at all in one way or the other, he's in very good shape, all he has to say is "I shall now think fast." Bang! He's thinking fast. He doesn't have to laboriously remember times when he thought he had to think slow. He just thinks fast, that's all. Now, of course a postulate doesn't have to be articulated, he just gets the idea he's thinking slow, so he thinks fast. That's all there is to it.

Now on any other thing, you'll find preclears in the kind of a state of mind, "Well," he'll say, "I have to understand it." Well, many an auditor has had a very great shock by taking this complete stranger to Scientology and saying, "All right, now be two feet back of your head," and then listen to a long dissertation on the subject of Scientology. "This is the way it's done, and this is the way it's here, and these are the kind of things that happen to me and..." so on and so on, you see? And the auditor sits there with his jaw open.

Now this person, by the way, is -- appears very wise about it, but he's not oriented in terms of processing. He hasn't got this stuff lined up and evaluated to apply to Homo sapiens. He's up there at a level that everybody knew about all the time anyhow.

You see, out in the rest of the universe, lots of its locates, there is no mystery on the fact that everybody is a thetan. There's a mystery on this level: Thetans get into bodies. They don't know that. Or if they know that, they know it sporadically

and the information disappears again. So they know that people think by making postulates; they know that thetans produce energy. They would look at you blankly and say, "What are you trying to teach me? Are you trying to teach me that..." -- that like a Homo sapiens, you'd walk up to him and you'd say, "You know, you have to eat to live?" And the fellow would say, "This guy's nuts!"

Now, they every once in a while will recover, then, data on the subject of the very, very upper-level beingness of a thetan. That data, however, is not graduated down to and doesn't merge with what they have to know ordinarily to do anything about a Homo sapiens or actually a thetan that's bad off. In those same areas the idea of processing is a very simple and elementary idea: You give him a shock. Thetan isn't acting right; well, you just knock him around till he does act right, that's all. And if he's having trouble with energy, give him some more energy or control him harder. It's all on a dwindling spiral basis. They don't know the reverse therapy, because it didn't exist evidently.

All right. Now, therefore, changing postulates comes as the highest level of process, and the highest level of that is: to change a postulate you just make a new postulate.

Now, when he's had too much to do with space and energy and he's rather aberrated, he has to find out when he made one postulate, in order to make another postulate. He has to examine all sorts of mechanisms of thinking, has to examine all sorts of understandings, before he can finally change the postulate. And then he can't change the postulate. Well, the only trouble with him is he's snarled up somehow about space and energy.

So do you sit there as an auditor and beat your brains out on this case to make him change postulates easily? No, you know automatically that he is all lined up with space in some fashion or another, or he's got energy on the brain, or he's got -- he has objects, or he's stuck here or there somewhere in his own past.

What's the best way to free him? The remaining steps of the first five are the best way to free him. So you don't beat your brains out any further than that. Just find out: Is he changing postulates by making new postulates, or is he ransacking the past? If he's ransacking the past, to hell with it.

Now, you can work -- if he gets out of his body in this Step I, you can work to get him out of his body more thoroughly. That's quite a technique. You might not go in for the remaining steps at all; there are a lot of things you can do. Because Level I also includes Mock-up Processing, and might at this stage include running of cycles and other things. But if you're going to do a

lot of mock-ups on a Step I -- fine, fine. You only want to do mock-ups on him -- when do you stop doing mock-ups on him, or when do you -- well, it would just be till he could make a new postulate. It's possible that with a few mock-ups he can just start making new postulates just by stating the postulate. You see, that's very simple then. Well, my gosh, if he's in a state of mind like that, the devil with processing. Kiss him goodbye. He's all set.

Now, your highest operating level that you'll be able to attain then with a preclear evidently is a complete stability on making postulates. If he can make a postulate and the postulate sticks, that's that. Now, if you want to operate any further like that, you start him making postulates which increase his ability to accomplish. That's all. You just make him -- put him over the hurdles about moving MEST or so on.

So your next step -- your next step could be a lot of mock-ups and so forth to improve that ability and would then immediately go into moving the body around. You can give him quite a lot.

By the way, I gave a demonstration up at my house the other day on just that. There wasn't anybody present but the preclear and a couple of friends, but the point is that we were doing that. And I don't think the two auditors that were there knew what was happening, because of this: because they didn't catch the immediate significance of the fact that this preclear was knocking her knuckles together with less sensation. That was all I was trying to do, get her out of her body so she couldn't -- she could make these hands knock together and, as far as that's concerned, break the fingers off and she wouldn't have felt a thing, including remorse.

Now, what's the test of how thoroughly a preclear's out of the body? I noticed this preclear was using the motor controls as well as an exterior beam. Out of her body, very tough preclear as far as a thetan's concerned. Very tough. But was -- every time she would do something with beams, it would also hit the motor controls. Well, this was partially because the thetan's too big. The thetan is kicking back into the motor controls just with a postulate. And -- but nevertheless, this also means that there's an awful lot of energy that could call the thetan back in. And we were getting a condition whereby when she'd try this she'd snap back in a little bit, you see? And the best thing, then, to do was simply to get her out of her body more thoroughly. And how did you get her out of her body more thoroughly? Well, you did some mock-ups.

She was out of her body -- there was no question about this -- and all over the place and back again and so forth. But when she did the lifting-of-the-body exercises and so on, she still had

sensation in the body.

How thoroughly is a thetan out of the body? If you say, if you want an absolute for the word out of the body, you can get a near-absolute just on this alone: Do they have any sensation left in the body when they're no longer in it? And if they haven't got any sensation left in that body when they're out of it, believe me, they're out of it. And when I say "any sensation," I mean any sensation, including fear of sensation. And that's why we say the test is to kick them in the shins and see if they snap back in. Crude test; effective though.

Most preclears, you say, "All right. Be two feet back of your head," and then you pick up your foot and get ready to kick them in the shins and, boy, are they back inside, swish!

So what are they running? They're running care of the body. The devil with the body! They can best manage this body if they can handle this body without any sensation in the body, because that means they have to handle the body by postulate alone and so won't get trapped into using energy anymore around the body. (We're just discussing Step I now a little more expansively and a little better.)

So you go through Lifting the Body as an exercise, with particular attention as to whether or not they're using any muscles through the motor-control system as well as beams on the outside of the body. When I say Lifting the Body, of course I'm talking about the exercise "Be outside your body. Now be over your index finger. Now lift your index finger." And you progress right straight on through that until the thetan picks up the body. That's that.

Now, you sometimes have to run mock-ups, and here we get back to survive. This thetan will be attached to and still haunting the interior of this body to the degree that he thinks he has to survive. And if he has any slightest feeling about (quote) "having to survive," he'll keep one foot on home plate. So it's an automatic test, isn't it? That's just one of the little side tests.

He feels he's got to survive as a thetan. Nonsense! How could he possibly survive as a thetan?

Survival means continued duration in one state or another. And if he has an idea that he has to do something to continue his duration or beingness, he's not out of the body. He's still in the stream called time, and if he's in the stream called time (which is just havingness) he's mixed up with space and he's mixed up with energy. And that means to say, when he makes a postulate it will have some energy in it. So therefore his

postulates will have to be changed over from some old, ancient postulate. See, he's got to change the earlier one before he can change this one.

Earlier be damned! There isn't any earlier for a thetan that's way up the line. He can postulate that he's any place in time, and he'll be there. He doesn't have to have the havingness in order to have time. Time is something he can have or not have, as the case may be. And so is he worried about survival? Believe me, he isn't even vaguely worried about survival if he's really out and so on.

Test of that is: Can he make a postulate and have it stick? Yep. All right. He's actually existing on his own election of time. He would have to think for a moment to continue in existence in 1953. See, he'd just have to think of it for a moment. Because he is out of space and energy, and when he's out of space and energy he's out of the time stream (there's -- time is just havingness).

All right. Therefore, your thetan who doesn't immediately and instantly make a postulate and make it stick and have this change his behavior and his attitude and his concept of things, well, he's slightly in space. So he's a little bit left in the body. But he's got to get out of that body. And although he's apparently beautifully out of the body, apparently this is all right, and to all intents and purposes and careless observation he's sure out of that body, the truth of the matter is he's not.

So there's two tests, one obscure. You can't be sure that he is making a change of postulate by simply making a new postulate. You don't know what he's laboring through, absolutely. You don't know to the last ditch whether this is true or not. But you do know this: when you haul off to kick him in the shins or you make him bang his knuckles together or you pick up a hammer to fracture his skull or something like that, does he dive back in? Well, if he dives back in, why, he's going to take quite a little processing. And he's in good shape, but I mean he's just going to dive back in, you're going to have to process him some more and he's going to go through fluctuations.

This is what you see as a fluctuating theta clear. He's not a theta clear, he's an exteriorized thetan. He's going in and out of the body, in and out of the body, in and out of the body. And every once in a while he'll turn up and he's feeling fine, and the next time he turns up he's feeling like hell.

Do you know -- do you know that he'd walk across the street and - he would be safely, beautifully, happily a hundred feet up in the air, and his body starts to walk across the street, and a taxi cab heads in toward the body, and he goes back into the body. Oh, no! I mean, how illogical can we get? Why doesn't he

pick up the body and put it back on the curb? Or nip the taxi driver? Or shut off the meter or something, anything that will certainly stop a taxi?

So there's your -- there's your test, you see? So you can't be sure he will remain as a stable theta clear at all, if he has a tendency to jump back in the body any time the body's menaced, or if he retains feeling in the body while he's out of the body (all these things are the same thing) or if his motor controls twitch when he gives the body a command from the outside. Any one of these things: they're tests, you see?

So to get a stability on the thing you have him lift the body around, you have him lift the body around until he can lift it all over the place, and you have him bang it around a bit. See if he feels anything. If he feels nothing, if he might as well be handling that ashtray: very stable. The chances of his going back into a body and getting on this squirrel cage again are practically zero. He'd have to hit an explosion or find himself in the middle of the darnedest accident or something of the sort before he'd nose-dive. And he wouldn't nose-dive very far.

He's handling things by postulates. He wants himself to be recognized by people seeing the body. He's still got identification on his mind. Well, that's all right; that's quite allowable. So he wants himself to be identified by somebody seeing the body, so he makes the body talk and he makes the body walk and he makes the body eat and the body goes through its -- up, up, and there it goes. That's fine. The body is having a wonderful time.

A fellow who has to depend on one body for sensation is goofy. I mean he's just goofy. You want to you want to enjoy food? Well, go down to the restaurant; you'll find somebody down at the restaurant who likes eating. You don't have to pretend -- you don't have to hang around with a body that's got dyspepsia or something. Yeah, crude maybe, it may sound, but that's the truth. Truth is always kind of unacceptable one way or the other.

Now here's then your Step I: tests of Step I. Well, that's what your goal is, and that's what you're trying to do in Step I. I couldn't probably say this often enough or hard enough or sharp enough.

You're wondering why a preclear fluctuates; you're wondering what you do next when the fellow's out of the body. Well, what do you want him to do next? You want him to be able to operate a body -- his body -- from outside, so thoroughly outside that there isn't anything possible under the sun that would snap him back in except his own complete election to do so, and actually no need to go back into the body. And you'd call this that, and that'd be

a theta clear. Otherwise he's a theta exterior.

If this varies your idea, why, that's probably very logical because I've varied the whole idea. Just on examination of what auditors understand and what they don't understand, we've based these clarifications. Well, that's Step I, then. So everybody would have to go through a Step I.

Now let's look at survival with relationship to Step I. He has to survive. Well, this will show up on a mock-up just snap! Here's another test for the same thing. It'd just show up on a mock-up, just wham! There's nothing -- I imagine I could probably stand here and run down about fifty tests for Step I, each one of which would be a process.

Survive. Well, to survive you have to do all sorts of things. In the first place you have to do with space and energy and objects, because survival implies time, which consists of space and energy and objects, and mostly objects regulate time. So here we go. We're right there onto the treadmill of economics, all the other things of existence. Unfortunately a thetan is probably going to be onto that treadmill and off of that treadmill and onto that treadmill and off of that treadmill an awful lot, unless somebody gets terribly bright or unless I get bright or something of the sort -- and I might do that someday -- and figure out the crossroads of this problem.

There is a hooker, you know, in creating your own universe. You've got to be so high tone scale and so terribly self-sufficient that you are perfectly willing to be the only one that enjoys it. Otherwise you're going to go into ARC, and if you go into ARC you're done.

So it's the cross between the desirability of having your own universe and the desirability of having an audience. Which one do you want? And there you could be, way up the tone scale and in beautiful shape and building your own universe; everything's going along fine, except there's no audience. You get the idea? So you say, "Well all right now, let's have an audience. All we need is an audience." And the second you do that, why, you're starting down scale again.

Evidently the thing to do is to shoot audiences or something. I mean, I mean don't get -- don't get into the habit of having the same audience or something of the sort, because you'll get static on the subject and right back onto the economic treadmill. But evidently those two things are in conflict. And really the tremendous advantage that this universe, this MEST universe, has is the fact that there are other people to be interested in you. And you, of course, repay the compliment by being interested in other people. And of course that is ARC, and you can't be right

and be human.

If you don't believe that, try to go for two hours in company and everything you say and do, have it agree with the best possible conduct from a standpoint of the Chart of Attitudes. No, I'm afraid you'd wind up out in the front yard or under a lorry or something of the sort. Because you see, cause, I am, I know, you see -- all of these things would be disobeyed and very upset.

You just sit there polite in company, and some fellow says so-and-so and so-and-so, "And I was down to the Winniege Works the other day. and so forth and that's down on Wump Street."

You say, "It's Bath Street."

He wouldn't like that.

I've known a lot -- I tell you, the number of murders committed - - an inaccurate and unmeasured statistic on the number of murders committed -- 82.64 percent of them are committed because people insist on being top chart in a nasty, disagreeable sort of a way.

So, you can't be right and be human. That's the long and short of it. And you can't be human and keep holding on to the ability to hit postulates all the time. So you can expect, if you stay on the treadmill and the track and so forth, to be on and off this survival picture. And I call this to your attention: It's all very interesting, survival is, but it takes work.

I've been asked and asked and asked, "What's degradation? What's degradation? What's degradation? What's degradation?" It's using effort. It's having to use effort and not being able to use a postulate. And if you keep this up long enough, you get degradation.

What is pride? Well, pride is an ability to do things by postulate. And both pride and degradation include the meaning, "in the eyes of others." To operate by postulate in the eyes of others is pride. To have to use effort and labor in the eyes of others is degradation.

So people sort of hang halfway between being prideful and being degraded.

You'll have more preclears turning up. Oh, they'll just turn up and they'll say, "I feel so degraded." They might as well be saying, "I have to use effort." And when you talk about effort, you're talking really about MEST-universe-energy effort. Using their own energy isn't classified by definition here as effort. That's not effort.

Actually, there is no effort involved in putting a beam out on something. Something will move just as fast by a postulate as it will by a beam, by the way. These beams, who cares?

If you're really in good shape, if you're going to move anything, you're going to move it with a postulate just as fast as you will a beam -- if you're really in good shape. So having to use effort is a degradation.

I'll tell you why a lot of your preclears are in bad shape, why they're degraded. They have to use effort, don't use their own energy.

And I'll tell you why a lot of preclears have their pride criticized. It's because they don't know what pride is, and they're just sort of snotty. Because if they were really using pride, if they were really proud -- and the people you see who are proud have a degree of ability to make their postulates stick.

So it's in between these two things that we get survive and succumb. Because the end of using effort, MEST-universe effort, is succumbing.

So this fellow can't get out of his body, huh? Well, do you know he can't make other people work either? I wonder what coordination there are between these two data? He has a tough time making other people work. He'll help other people, but he won't make them work.

He would no more take a crew of men out in the hot, blazing sun and make them dig a ditch and then fill it up again for no damn reason at all -- he just wouldn't do that, that's all. You suggest it to him one day and you say, "Now look, this is the test to become a member of the Great Lodge of Egomania," or something. And you say, "You take this crew of men out there, and you then have them dig a ditch and then have them fill it up again and report back here."

Naaah. You'll probably took out there about ten minutes later and he might have taken them out there, but they'll be sitting in the shade someplace. Or he'll be having an argument with them on something or other, and so on. And he'll finally come back and say, "You know, if you dig a ditch and then fill it back up again, what's the use of digging the ditch in the first place?" He'll have all sorts of fantastic rationalizations on why he shouldn't dig this ditch.

Now that's very interesting to you, because you look at your preclear who doesn't get out of his body, you're looking at why your preclear's aberrated. You -- just that. He just won't make

himself work. Ha-ha! You thought I was going to say "others," didn't you? What's the difference?

I've given talks on this before. I mentioned it here in Great Britain. The whole -- this business of being a commanding general of an army. A preclear running himself runs himself best who runs himself somewhat on the order of an ideal storybook general. (Not a real general; they don't run anything except swivel chairs.) He handles himself with that level of precision and lack of explanation and complete lack of mercy. Has no mercy on himself. Never a single thought about "Did I sleep? Did I eat?" Oh, he sleeps and eats. And if he doesn't, so what?

Essentially the mind, that you are as a thetan, is in command of -- in terms of brain alone -- ten to the twenty-first binary digit of thetans. Oh! Maybe they weren't as big as you were and maybe they are not from the same breed of cat, and maybe they were and maybe they've just deteriorated by having their anchor points driven in and their anchor points driven in and their anchor points driven in.

However they got there -- how they got there is simply theory; but an explanation of the whole mind of a body, and what the body is trying to do, and demon circuits, and energy in the body, and aberration in the body, and psychosomatic medicine -- just on a theory level now -- is answers at 360 degrees of the compass perfectly on the basis that every cell is a breed of thetan, with his anchor points driven in and with him forced to operate along some level of uniform function in an organization called a body.

And as you process people, if you just keep that in mind, it will become more and more apparent to you, and demon circuits will become -- you don't have to ask for any explanation for demon circuits.

Somebody the other day said, "They say..."

I told her, "Now tell your hands to get to work."

She gave me a lot of answers of what the hands were saying, and finally she said, "They're saying now, 'She really means it!'" Well sure, you have a sort of a collective mind.

Now, it is perfectly true that these cells -- these cells are endowed perhaps all the way up the track by maybe one thetan. But you see, you could subdivide yourself to become a thousand, thousand, thousand, thousand people. You could.

You get out there and you say, "All right, now I am me" (you don't care who "me" is) "and I'm me, and I know I'm me, and that's all I know at the moment, but I'm going to make Bill. Now

this mock-up is Bill. And this mock-up has this characteristic." And if you worked on that mock-up and impressed upon this mock-up that it was alive and then gave it life, it would go on living. Because you're not dealing with something that has space or geographical location.

You wonder why every once in a while you process a preclear, and you suddenly find out that he's also alive in Peoria. He's not alive too in Peoria; but what you're doing is getting somebody, one way or the other, who is operating on the same beingness. As it finally figures out, this universe might be composed of just a couple of beings. You might be subdivisions of the same being. There might be a dozen. Or there might be so many -- so many that we couldn't write the number with the mathematics we now have.

You see, it doesn't matter much which one of these solutions are there; we don't have to solve that problem. But we do solve the problem on this basis: that every cell is operating more or less individually, and when it subdivides it takes its whole mind and duplicates its whole mind and puts it in the next cell. And if you get down and look real close (I've done this, by the way), what do you know! The confounded cell has got a time track all by itself which curves into the organism track somewhere or other on the line.

You want him -- take all the toothache -- there are two ways to take a toothache out of somebody. Just GITA will cure up any number of toothaches fast. But we'll get this other brand of toothache, and we've got a decaying tooth. Well, just run back -- sort of get into the tooth, you might say, and run back the time track of each one of the cells that's hurting. You'll find there's only a dozen cells in there affected, or something like that. Run their time tracks. You'll find out there are relatively few engrams they're really worried about. Knock them out. And what do you know, the tooth will just sit there from there on, and it won't ache. It's all decayed, and it should be pulled, and they -- you should then permit the dentist to give you nitrous oxide or chloroform or vitriol or whatever dentists do, and boil the tooth out with hot irons or whatever the new, modern technique is. And you should be able to do that. But the funny part of it is, the confounded tooth will sit there without hurting you even vaguely. And without doing you any damage whatsoever thereafter.

Why? You picked up the engrams which were the toothache. And they were when the tooth was a mollusk or when it was this or when it was that, way back down the track someplace. Yeah. It's no trick at all for a thetan to pervade an area and pick up its engrams. So don't be perplexed sometimes to find yourself running things that are way off of your track, and don't wonder why every once in a while you get confused about whether you ever lived before

or not. Because you got ten to the twenty-first power binary digits of neurons, and every one of them has got a time track. So let's not worry about that. We're not including now the tooth cells, and we're not including the fingernail cells, and we're not including the cells of the left heel or the right eyeball. Lord knows how many cells are there and how many time tracks they've got. We're just taking neurons. Ten to the twenty-first binary -- we could just write and write and write on the wall to get that one, just zeros following zeros following zeros.

Every one of them is essentially a thetan. Whether or not he was ever a big thetan or not, I mean we're not arguing. We don't care one way or the other. This is just what we're talking about: empirical proof. Can you as a thetan cure up an aching tooth by running back its time track and clearing out its engrams? Little simple engrams? There's nothing to it. Grain of sand hit it once. Yeah. Yeah Doesn't hurt anymore.

Can you examine all these time tracks and find a time track there in each case? Sure. Can you use the theory of pulling out and pushing in their anchor points, cell by cell, and cure up a chronic somatic? You bet you can. And you'll find out that every one of those cells has such a horrible disgust for what he's doing, if you start to tamper with him any. You'll find a cell in the intestine, boy, what he thinks about -- whee! You see, the one thing above all others that he was worried about was what passes through the intestine. What you're afraid of in this universe, because of reverse flows, one becomes, Horrible, isn't it?

You're interrupting the career, evidently, of a thetan who is on his way toward becoming an entity or a body part. I don't care whether it takes him eighty billion years or one lifetime. It just doesn't matter. You don't have to solve that problem; the dickens with the problem. It isn't much of a problem, anyhow. It doesn't matter whether you've got a time track or not. I can see a lot of relief on some people's faces. They evidently go down the track and they say, "What track?"

So you get the idea? You get the idea? Here are all these minds, every single one of them with a potentiality of this character, being run by a big thetan. Now evidently, evidently, the evidence is in favor of you -- as you -- being a somewhat bigger, larger, better-endowed breed of cat than entities or neurons or some other, smaller variety of cell. Just evidence is in favor of that. Doesn't say it has to be that way.

Now, so you're into a field right there where, oh boy, we can just guess all over the place. And not one single guess will influence Theta Clearing beyond this one: as long as we treat the fact that the preclear is a thetan who is running a hell of a lot

of thetans, if we treat him in that fashion, we can solve the roughest case there is and we can bring a person up scale level. And we don't have to have any fancy explanation for circuits, and we don't have to have any fancy explanation at all for automaticity. These are very simple. This guy's gotten so accustomed as a thetan to having things done, for him that all he says is "Give me a dog," and so he's got another thetan there that is in a sort of a stupid state of obedience, and this other thetan mocks up a dog for him by building a dog. That could explain automaticity.

So we're on an analogy or an explanation theory which makes it easier to work. See, we're not interested in the absolute truth of this; we're just interested in what orients the auditor so he can work a mind.

And this is a good orientation point. It explains automaticity and it also explains this: That preclear who won't make other people work, won't make himself work, won't make cells work, and what do you know, the body gets all out of line. They say, "Oh, that's just him talking. Dickens with him. Let's go on and have this toothache, there's no -- there's no future in this body anyway. I can remember a time when I was a -- I can remember the time when I was sitting in the sun on the beach, and everything was good. Yeah, that's where I am on the track," this cell says. He actually is sort of thinking that way.

Now a thetan actually has, evidently, enough horsepower that when he thinks at a body, the thought goes echoing through a large number of cells. Now if he's really good, we find out all of -- if we accept this as an analogy and just as a theory, as its workability, we all of a sudden get a better understanding of Technique 80. You put a communication line through to that body part which is affected. You could do better if you said, "You get those cells in line."

You know that a preclear can actually say to his body, "What the hell's the matter with you? Get to work! "

His body sort of has the feeling, "Oh! Yes sir." It's very funny, but his somatics are liable to shut off completely at that instant.

Now, some people who have entities, you start talking to this fellow and he's all circuits. He's just circuits by the ton. And he's got these special entity circuits that you read about in What to Audit [A History of Man], these special entities, six sectional parts of the body, and -- the Hindu studies this considerably -- and you get all of these, and they talk back, and the auditor can talk to them and they talk to something else. And you can selectively E-meter each one of them just by having the

preclear's hands on the cans. You can say, "All right, where are you..." They're all psychotic, by the way.

Well, maybe these things were a thetan once, and maybe they're on their way down, and maybe they were installed, and maybe they're just ridges that think, and maybe there's lots of things. Well, we will just accept this fact: it's a mind with its points driven in. It tells you immediately that it's a mind that has to be controlled one way or the other by the preclear. And if he doesn't control it, it starts to control him.

And what's the test of this? This preclear that's got aches and pains through these entity areas, and these entities are stuck on the track and so forth, and you just say to your preclear, "All right. Now let's just get yourself under command."

"What do you mean?"

And he says, "Well, just make your body behave. Just tell it to behave, that's all. And tell it to be quiet, and tell all these things to shut up and to feel good and straighten up. Don't explain anything to them." Because, by the way, when you start explaining to the body, the same thing happens as happens on a ship when you start explaining to the men.

You have to talk in terms of postulates. You say, "Liberty will be at four o'clock." Of course, you get into trouble when you follow it up and there's a fellow coming down the gangway at two minutes of four, and you have him brought back and put in the brig and denied liberty, or something like that. Then you're using force and energy and all that sort of thing. That means that you're not a tough enough skipper, that's all. Your word didn't stick with one guy in the crew. So there was one guy in the crew who didn't accept what you said.

Well, what's the remedy for that? The remedy for that is to make everybody in the crew accept what you said. And is that remedy "use force"? No, it's not. The remedy is to be up there to make a postulate so high above energy; because you get a postulate above energy: the more a postulate goes out of energy and space into a higher-level postulate, the more it pervades all space.

Now you get the idea? So the body is best commanded, or a ship is best commanded, or anything else is best commanded, from an altitude which is timeless, spaceless, energiless. You see?

Now if that skipper were good enough, he would never have to lay a hand on a man. He would say, "Liberty's at four o'clock." There would just -- this would never happen; no man would ever go down the gangway at two minutes before four. He just sort of -- he wouldn't -- if he was good enough, he wouldn't even post the

order. If he was good enough, he wouldn't even be aboard to run the ship. You see what a level that is?

All right. And by the way, there are skippers like that; don't think there aren't. They're strangely enough not the rough sea-dog kind of a fellow, they're -- nobody minds them. Nobody -- they're usually the very aesthetic officer. They have a style. And they're very offhand, they never really josh with the men or talk to the men or something of this sort; they're usually quite pretty to look at. And they do exactly what they please, really, yet they're quite regular in what they do and they just ignore everybody. And that guy, when he has appeared as a king or appeared as something or other, there was nobody ever got punished. If anybody had started to do something wrong, everybody would just have looked at this fellow with his mouth open. "It couldn't be, this fellow must have been completely insane, I guess we'll have to take care of him. Do you know that he went down the gangway at two minutes of four? The guy's insane!"

Well now, it isn't that the entities are tougher than you or the preclear, it's just simply that -- or the cells aren't tougher, it's just that you aren't operating high enough out of the area of space and energy to make it stick. You've directed your attention in one direction, and your attention is so much on a postulate level that it becomes fantastic how a body works at all. And it should make you feel very strange to think that you could -- you could actually be in shape, or some of the body area, the eyes aren't seeing right or something of that sort. Just put your eye on this: How come it -- how come it works at all? That's fantastic. You are -- you must have quite a bit on the ball, to be colloquial.

The legs work and all sorts of things work. Well, why should they? That's an interesting question. But you -- this fellow who tells his entities to be still might not experience more than ten or fifteen minutes of such complete, utter stillness. That's what he -- what he gets. He gets a stillness. An implicit obedience and a stillness, and the body all of a sudden starts to function and behave perfectly. And it might not do that for more than ten or fifteen minutes before he's back in the same old rut; but if it happens, it'll happen just on that basis. It'll be: gee, he'll be still and peaceful all of a sudden.

He'll never have -- now, once in a while a preclear, he'll never have -- if it works at all, he'll never have anything giving him back-chat. One-way communication line from the thetan to the body, in other words, is a desirable state of affairs. And that's what you are trying to consolidate and finish off in Step I. So a Step I isn't likely, then -- after you've made him a Step I, isn't likely to have psychosomatics. Why? That body won't disobey him. Wouldn't think of it! It wouldn't occur to anything.

You get the disorganization and the randomness in the body: this disorganization on the part of the body is very, very similar to troops in the face of you see, it isn't bad conditions, it isn't arduous living, it isn't lack of rations or lack of water or lack of air (within reason) which is hard on a body; it's lack of coordination and cooperation.

A body can live through anything. In the first place, there's nothing there. That's right! And if there are other minds doing this sort of thing -- if you're of a level that's just making a postulate in their direction -- why gee, they don't think in any way beyond attending to duty. That's the way it goes. And when your ability to command is proven to you to be upset, when you are -- it's proven to you that you are incapable of command or you can't command or your orders will not be carried out, what happens? What's the first thing that starts kicking up? The cells. It's as though they were now willing to listen to somebody else. "We don't have to believe him anymore. He's humph!"

And what do you know! Do you know that they'll obey other people? They'll obey other human beings. Another human being comes around, this human being might just be talking. "Yap yap yap yap yap yap yap yap yap. You ought to feel ashamed of yourself! Do you know what your friends say about you?" -- other polite remarks. It's as though a couple of cells are sort of listening in. They say, "Winning valence. She's winning. Hm. Let's be her, huh?" And I don't know but what some of them might not migrate. After all, you've got billions and billions and billions and billions of them.

You might not be -- now supposing you were the winner. Supposing you were the winner, where your mother was concerned. Mama dies. She's thinking about you when she dies. It becomes very interesting in the theory of migration, doesn't it? Hmmm! All of a sudden we have the troops corrupted. These agent provocateurs come in and you said, "You know, you're sorry for Mama now, aren't you?" It's not that they hold long conversations with each other; they don't.

The old Boston ships used to make the most out of their men. They used to not only make the men work during the whole voyage picking oakum or something of the sort, from one end of the voyage to the other, when they weren't exactly doing hard work hauling on sails or something. They were really thorough. But for fear they'd lose a moment's work, these days at sea, you see, and going to -- a year at sea, going to Canton, China, and back again, they'd have the men so seated around the decks that they couldn't talk or make signs to each other. Each with his pile of oakum, working away. Those men, I don't say they were particularly happy, but they sure picked a hell of a lot of

oakum!

Now therefore, this is about the level of action of the cell and the entity and so forth. They'll pick a lot of oakum in the face of good, solid, frank, decisive command. And in the face of wishy-washy or slippy or excusive command, hm-mm!

So your test of your survival, then, is the ability to work. What's the ability to work? That's below the ability to play. Playing also, to some degree, takes effort. So let's just cover it by saying effort. But for the purposes that we're trying to explain right now, let's use the word work and that'll be better understood.

Is a man willing to work himself and others? If he's willing to work them until they drop of exhaustion and then he says, "What is the matter with you, dropping of exhaustion? Now get up and get hold of the shovel! " -- if he's willing to do that, he will come out of his head like that (snap!).

And if he's the sort of a fellow that would work a man until the man fell over and then go over and pick him up and pat him on the head and give him a drink of water and send for the doctor and interrupt the other work, he'll get out of his head like -- well, like that....

And if he's the sort of a man that would have sat around in the shade saying, "Well, let's see, let's figure out a better way to run that mill," he'll get out of his head much more slowly, if at all.

And if he's the guy -- if he's the guy that would say, "Let's see, if we organize something or other without too much labor, if we organize some kind of an outfit like a union, that'll keep everybody from working. And these poor fellows that have to work, and God knows how can these..." this guy doesn't get out of his head. You've got -- you've got trouble on your hands right now, as an auditor. You have got a direct index, in other words.

And what's that index? To survive, one has to work. So the degree that one is willing to work is the degree that one survives. And let's take the chart in Book One [see Chapter 3], and we'll find out that way up there at the top of the scale is highest level of survival and that's potential immortality, and we get above that and we've got a thetan. So as he descends into survival we get -- he really has to work harder and harder to survive and he dodges more and more to survive, and then he gets down to a point where he won't work to survive and work is horror to him, really horror.

You see, they fixed up guy -- you know, I'm not asking anybody

these days -- we don't even need to have whole track. It's just so interesting. Your preclears every once in a while will run into these darned incidents and if they're pretty well off, why, for heaven's sakes let them run one. It'll put their case back a little bit sometimes. But let them run them; because they're fascinating, some of these incidents they'll get into. But the point is that we don't have to pay any attention to that type of incident. We need it perhaps a little bit in evaluation, try to figure something out; we know that we've got data of this kind. And the professional auditor ought to know it very well indeed. He doesn't have to believe a line of it, doesn't have to worry about it for himself or anybody else.

You start forcing this on a preclear, by the way, who has a vast uncertainty about it, and what have you given him? You've given him a terrible uncertainty. And he can go around worrying about that uncertainty until he's practically dead. "Did I ever live before? I don't remember it." So the dickens with that. Memories of a -- data of that character is of no importance anyway.

So How willing is he to work? tells you immediately How willing is he to be commanded? Ha-ha. Isn't that fascinating? Because as he goes on down tone scale he can more and more be handled as MEST. So what do you know? His body starts to handle him low on the tone scale, and his body can reach out and keep him in. And there's thetans all over the place inside that body that say, "Isn't he a nice pet?"

I've seen some generals like that. Troops all sloppy and the barracks grounds all upset and the uniforms worn backwards and nobody ever reports for drill and so forth, just horrible condition. Slop all over the parade ground and that sort of thing. But the troops keep him; he's cute. This is the state any kind of a socialist army is liable to get into.

By the way, the body then is like a political body. It is commanded from an eminence on certain high principles, ethics and so forth, and it's just commanded from an eminence. Or it's governed on a sort of a democratic sort of a level. And as the body is catered to, the body demands to be catered to. And as a thetan pets and pampers the body, he creates indigence on the part of the cells and they begin to feel sorry for themselves. And their own tracks begin to kick in. Their own tracks begin to kick in, cell by cell by cell by cell. And the first thing you know, he's in terrible shape.

[End of Lecture]