

LABELS: BEINGNESS AND JUSTICE (CONTINUED)

A lecture given on
14 January 1954

[The transcript below begins with an erroneous segment from 3ACC-24 (see the correct transcript for that tape, previously posted). Since tapes 3ACC-22 and 23 are a single lecture in two parts, Alpha Hart's notes treat them as a single unit. So here is the beginning of the notes which probably correspond to 3ACC-22, but might also cover a missing beginning to 3ACC-23.]

Psychology has contributed only one thing - that human beings are not mice. The GE is an animal that has been brought up in spite of itself by a thetan.

Areas where food is short replace eating with hunger. For one "goofy" on the subject of sex, have him find places where he can't survive, because the decision he can't survive is concurrent with his decision he can't create. One who has decided he can't survive usually goes into the hectic application of sex.

(Add to the "applause scale" in Martha Courtis's book: Eating and Sex)

Actually, ridicule, betrayal, etc. are all attention. The most awful thing you can do to anybody is to ignore them.

Knowingness and Beingness are two different kinds of operation. They're easy to confuse. Beingness and Awareness cross with Knowingness, but they're not. Beingness is the first tiny entrance into energy - and knowingness is not. It's part of the dwindling spiral.

A preclear even has some enjoyment out of being bored. Below that, at antagonism, they can't enjoy anything.

Beingness conforms to .5 on the Tone Scale: he looks up at the rest of the Scale, and evaluates Enthusiasm as grief expressed too loudly, and knowing all things to cry about.

The less efficient a police organization is, the more it dabbles with identities. It gets to the level where all it's interested in is using the identities to collect taxes. If you go into a police station today to report a robbery, you'll probably be sorry you ever closed terminals with the police.

Putting tickets on the windshield of a car is illegal, according to our own Constitution, which requires personal service. Police get away with it because people don't want the bother of going down and getting a trial date set; so they send in the amount of an arbitrary fine. This is duress and extortion - so there's no difference between a criminal and a cop.

As beingness runs down, justice runs out. You'll find a preclear as low on the Tone Scale as he cannot enforce justice.

Technique: Have the preclear name some things he can do to others; name some things he can't do to others; name some things others can do to him; name some things others can't do to him. This may demonstrate to him that anybody can do anything to him, and he'd be powerless to prevent it - especially if he's dead.

Have him mock himself up where anybody can communicate with him; then mock himself up where nobody can communicate with him unless he wants them to.

[At this point the notes correspond to the beginning of lecture 3ACC-23 given below (after the erroneous section of 3ACC-24) - see the actual transcript from this point forward]

[The beginning section of this transcript is actually from lecture 3ACC-24 (which has been checked against the reels) - see that transcript beginning around line 235. It is unknown whether the transcript was mixed up or whether the tape itself was overwritten. The erroneous section is included here to aid in sorting this out if and when the reel is found]

..did locational drills. And just did a tremendous number of locational drills, and did goals on the person. And then did the grand tour.

But the whole thing, the whole thing was a rather easy job of auditing except those first few hours. That was brutal. I'd rather have been shot than leave my body sitting in that chair, leaning up against the chimney, looking down through the roof saying, "Three, OK. Um, yes, yes, it was very interesting. Um, um, that's very interesting. Now can you remember... Up against what?" "Yappity yappity yap yap, yap yap, moomouwm." Comm lag.

Now there's the other kind of a comm lag where they go silent. And this silence is about the same breed of cat, it's just the other side of the apathy band. You know a person can be in perfect apathy and still use their voice to defend? I talked to you yesterday about defend, you know? Well, this is just another symptom of defense. A person can throw up such a barrage of words that you plain ordinary never get through this barrage of words, that's all.

So, where our difficulty lies with a preclear is getting in that original communication, and that's your trouble with a psychotic, you see, getting in that original communication. But how long does it take to take a case from all the way south to theta clear? Well, it would find most of its time occupied in the lower band. You know, the first jump would be the most difficult one, and then the jumps happen with greater rapidity.

Well, there are very probably techniques which, as we swing along, will find our people more and more receptive, and more and more, well, easier and easier to communicate with, and will find things in a far better state of auditing in general. Probably there's a lot of things that we're using crudely now we will refine in their uses. But there isn't too much reason to, there isn't too much reason to go around hoping. And let's just look at what, I mean hoping, you know, that all of a sudden well we'll drift along, and, "We won't study this because Ron's going to come up with something that is newer and brassier." That was perfectly true a few months ago.

The funny part of it is right now we find ourselves using, though, such a process as Self Analysis. Funny. Gee, that's been around now for over a year, the way it's now written up. Alright, what are you going to do with this preclear who doesn't make a good jump? Let's take a preclear who's occluded, doesn't exteriorize, has no certainties and so on. If you audit that preclear for fifteen minutes and the preclear is not feeling well, doesn't feel at all in company with life, you can do a lot of things. But the odd part of it is, one of the more beneficial things you can do it just reach for a copy of Self Analysis.

Now this, mind you now, this preclear is occluded, can't get mock-ups, has no great certainty on anything and so forth. That's quite interesting. What you do is at least get him to make the gesture toward havingness.

Alright, if this person has the gesture there ready to deliver, you know, put up a mock-up, you getting an idea doing something, you at least get an associated chain of thought going. Then you get a little mass added to the case. Quite interesting, isn't it?

Now, some of the somatics that go through as a person is just gesturing at putting up these things is fantastic. That's because his havingness is being rebalanced or unbalanced, and so on. But you can change the case, that's the main thing which you are trying to do anyway. I hope you're trying to do that.

Now, where, where do we have, where do we expect then our case to bog, or where is the toughest point of auditing? Well, it happens that it's right at the beginning, right there at the

beginning of the case. I'm sorry that it is that way, but it is. Right at the beginning. Now you people could feel very discouraged about one preclear or another who insists upon being too this way or too that way, you know, doesn't quite increase and so on. Well, with such a preclear you're making what we would call long haul. And you're making some kind of a break up through the level.

Now you're going to slow yourself down to the degree that you get anxious and start pressing. You know, the fellow that; you know the fellow that presses on the golf club, he never gets on the green? Well you're going to err more times in auditing in that direction than in any other. You're going to be pressing on that golf club, and beating out techniques, and thinking it's a fancier technique that's needed, thinking it's a fancier computation, and all the time it's right there on the stove, the old frying pan that this preclear ought to be cooked in, it's just an ordinary frying pan. It's just exactly what you're doing. Your speed picks up markedly when your understanding of this point picks up. And one of the reasons a preclear doesn't operate, and one of the reasons that an auditor doesn't operate very easily on this early span or the early run, one of the best reasons why he doesn't, has to do with his urgency. You know, he gets this feeling of urgency from the preclear, or he gets the feeling that nothing can be done from the preclear.

Here's the big point, the urgent, urgent. You know, it's very urgent, it's an emergency proposition. Well now, let me tell you how to handle an emergency. Be efficient. That's how to handle an emergency. I've seen more emergencies go to hell and really deteriorate, simply because everybody had to be effast, and it didn't occur to anybody to be efficient. I well recall one time an engine had a shell in it. And boy, everybody was rushing around there, trying to put out a resulting fire, and man, they were running around there with empty extinguishers and empty buckets of sand, and they couldn't find the bales of rags, but when they did find them they couldn't find knives to cut bales of rags and so forth. And do you know what was sitting immediately above that engine? Immediately above the engine was the valve which flooded the engine room with spray.

I listened to this hubbub going on down there, just time after time I called down through the speaking tube and say, "Do you got that fire out?" expecting the tanks to go up at any moment or something to happen saying, "Do you got that fire out yet? Is it under control?" And then give a couple more conning orders, "Just stems over to the..." So finally I took the coolest looking fellow I could see on the bridge and so forth, and I said, "Go below and put that fire out." He came back a couple of minutes later, just that, a couple of minutes later and he said, "The fire's out, sir." "What happened?" He said, "Nobody had pulled the sprinkler cord.

Well I swear, they were fooling around with that fire for about twelve, fifteen minutes. See, it was an emergency, and people get wasteful of time in the face of an emergency. And you as an auditor, when you feel yourself getting very, very anxious about this case, and pressing very hard on the case, do you know what you should do with that time? Just a little discipline for you, just reach back and pick up a copy of Self Analysis. Now that you have do so doesn't mean you're rattled on the case, you understand, but this is probably what the case needs. The case actually is benefitted by the feeling that there's something slow going to be done. It gives him the reassurance too, well it might not all have to be done by five o'clock. See that?

So, here's something for you to, to; here's a security for you to depart from. I recommend very thoroughly to you this, and I recommend it in, in the face of an awful lot of data. I've seen that however deteriorate when an auditor didn't, well when he had too much urgency, that's all. There's too much emergency in the air, and so on. They don't pay attention to that little book.

I'll tell you the routine course of a preclear in bad shape applying to my office for assistance. First thing I do is write them a letter; I've gotten down to a point where there's a pattern of these letters. The first letter says, "Well here's a copy of Self Analysis. Get somebody to read it to you," or read it to the person who is in trouble, either way. "Now tell me how you make out." The second reply is to the effect that the person has now gotten worse, and what are they going to do? So the letter that goes back in answer to that is, "Get the copy of Self Analysis and use

it.” And the next letter that comes back is in a reply to this copy of Self Analysis, they have received it, but they think it’s best to take the person to see somebody in Salt Lake City, or on the moon, or someplace. And then finally, you’ll get a letter in; months have gone by by now. And they write in to you and say, “Well, the person, we took the person to Salt Lake City, and we finally wound up and saw a psychiatrist. He’s been in and out of the sanitarium now, and has had five electric shocks, and so forth, and now what do we do?” And you write back and you say, “Please open the copy of Self Analysis and begin on page, I think it’s sixty-six, and start in.”

Six, seven, eight months is a lag on this. And they finally do, and the person finally bails out of it, if they do it at all. But by not reaching for the technique that has some resolution for the case, they sacrifice six or eight months. Now this is what? This is a psychotic communication lag, isn’t it? That’s all.

So if you know that this is a symptom, an emergency and waste; do you know the amount of waste there was in the war? When they waste time they have to waste havingness and everything else. They finally wind up; in any emergency homo sapiens winds up much worse off ordinarily, than if he’d just stood back and let the damn house burn down. Do you see that? That an emergency attitude is one which worsens, not which one which betters the situation. Honest.

In most fires it would actually be better if they just stood back and let the house burn. I’ve seen a fire take place on a street, and the only efficient thing that was done about the whole thing was to turn some water on the two or three neighboring houses, so they didn’t catch fire too. That was efficiently done. And that was done by the people who owned the two or three neighboring houses, usually, and was done with a garden hose. But here are all these firemen all over the place, and here are these tremendous streams of water. And here are the axes and the battering rams, and so forth. And inevitably you always; go back to the place the next day and take a look, it is burned to the ground. I mean, there’s nothing salvageable about it. Well now, it didn’t much matter how much effort was put forward into the fire ordinarily, the result is about the same, with this difference, is the more emergency there was about it the more additional property to that property was injured. I have seen the most wonderful things happen in fires. One time I saw a lady in the fifth floor of a building which was on fire. She was completely neglecting the fact that she had better come downstairs, and bring that baby with her. And she had some Heppelwaite or something, china, or whatever you call it. And she did it all up in a blanket, and she took it out on the fire escape. And without even saying, “Stand clear,” to anybody below, dropped it five floors. Yet she just had seconds left.

[a dozen lines from the end of 3ACC-24]

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[A this point the transcript takes up properly with material from 3ACC-23]

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.. to you that wanted to. Duplicate it. Now mock yourself up in the condition where anything that wanted to could communicate to you. And duplicate it. Now mock yourself up in a condition where nothing could communicate with you if you didn’t want it to. Do that again.

Now how many on the first one got dead body? Sick body? What it is of course is a dead body. Now here is the boy who has gone into an identity. The most identity there is is a dead body. That’s unfortunately true. The most identity there is is something which is completely motionless, and identity and motion are themselves a direct index.

As the identity increases the motion decreases, ‘til you get complete stillness. Now if you want a terrifically imposing identity, you just fix yourself in one spot very fixedly, and you’ll get an identity. Now the more thoroughly you fix yourself the more identity you’ll get. Now that

doesn't seem to hold true, because you think of a dead body as not having any right to use his name. Even though he has the name, Bill, he hasn't any right to use that name, but wait a minute. He has no right to motion. He has a right to a name but no right to motion. And anybody can find him, anybody can communicate with him.

For instance, as long as there's the slightest bit of life in an individual he can protect or defend the body in some fashion. In other words, the body cannot be communicated with totally. For instance, damp might not be able to communicate with it, Earth might not be, dirt, these things can't communicate with it. He's protecting it to some degree, you see? He could still remove it into the situation, one way or the other, where he had some protection. But if that body is dead, immobile, then Earth, and rain, and anything can get to any part of it, to the deepest part of its structure. Mold; animal runs along, it can run over it, anything can touch it in other words. Somebody comes along after the battle, the body's lying there dead, why, they generally just pump a few volts into them, or wack them with a acute force, something of the sort. They quite normally treat bodies very disgracefully after a battle. They recognize this. In modern times they plow them into trenches and send empty coffins home to the folks. But there is the end product of MEST universe communication. Do you see that? And it's an identity. And identity tends in this direction.

Why does the FBI know you, I fooled you. You just thought I was yapping about law and order. I'm not yapping about law and order, there isn't any law and order, that's what I'm yapping about. Why's the FBI want every criminal's fingerprints every place in the land? So they can communicate with them, of course. You see? So the better the fingerprint files, why, the better the communication. So when the communication is utterly perfect, and they can reach him at all times, and no communication whatever can be prevented in the FBI, then they think they have a good police system. They haven't got a police system, they got a death system. See? And a society degenerates to a point where that system itself considers every citizen within it having no right to move without state permission. And you have this along the iron countries today. You have no right to move unless you have the permission of the state. You haven't any right to walk without permission of the state really, because you're stopped, and your papers requested every few blocks. Interesting, isn't it?

That's all on the basis of cutting down motion, cutting down motion. And the more motion cuts down, why, the less freedom there is. So this is other determinism, and other restriction, which of course winds up in the no-freedom of death. Death is the no-freedom level. That's why we have the tone scale. The tone scale is really just the tone scale from life to death.

Now it so happens because of the thetan that there are levels below death, as you conceive it. But these are not communication levels worth a nickel, because the truth of the matter is - and this will pick you up as your spirits sit there and sag, you poor people, having stuck you in a few past deaths - get this one; the only thing MEST can communicate with is MEST, and you're not MEST. So it must work out on the basis of protection that you're doing, and if you're mobile at all, if you're mobile at all it must be that you're capable of some protection. And the degree of protection of which you are capable is the degree of mobility which you can achieve with that MEST which you're trying to protect. You see that?

Alright. Then let's see that the MEST universe, it could be said this way, like I was saying it before, which was why you got so depressed, that the MEST universe can at any time communicate with you directly. Well it can communicate with thetan plus body pretty well, but it can't communicate with a thetan, except as he chooses.

Now the individual who steps out of the body and then can't see anything right is simply really exercising his methods of protecting himself. He isn't in communication with the MEST universe because he conceives communication from the MEST universe to be dubious, at best. You know, it has dubious value. MEST can communicate with MEST. It's all very well to say the MEST universe is composed of consecutive spaces, so therefore any part of the MEST universe can be in communication with any other part of the MEST universe. This shouldn't make you unhappy. You would think it was a funny football field where goal post one couldn't

communicate with goal post two because they were on two entirely different planes in two different towns. That's be a real silly game, wouldn't it? So if there are uninterrupted spaces between here and Jupiter, or uninterrupted spaces between here and the next island universe, why, of course there can be no game. It's just the game is pretty big, and can get pretty vicious. But it's a big playing field. But just as a football player can go over and sit on the side lines, so can a thetan go over at any time and sit on the side lines, as far as the MEST universe game is concerned.

Now, what the thetan's been doing, he's rigged himself so that this can be a fairly covered up fact, so that he won't have to remember past lives, so that he won't have to have any identity in those lives, because he's really as immobile, he believes, as he has identity in those lives. There's nothing wrong with remembering those lives, but the more identity you kick up for him in past lives, the less mobile he becomes, the more times he's stuck on the track, if he considers that an identity, as a symbol, is in itself valuable. So we come back to the definition of a symbol. A symbol is an idea wrapped up in energy, which is mobile, which takes of course space. It's energy in space, but it has mobility. It definitely has mobility.

Now it's an idea wrapped up in energy. So anything can communicate with it, of course. In the MEST universe, anything can communicate with a symbol. Anything. The book down at the library can be thrown out back and a horse can see it. He doesn't have to be able to read to communicate with the book. Well he'd have to be able to read to communicate with the deep significance of the book, but we're not talking about significances. We're just talking about a book. And here's a book, and a horse can look at a book. So can some dead leaves look at a book. Any shaft of sunlight, or any drop of rain can communicate with that symbol.

So anything in the MEST universe can communicate with a symbol, really, except for this: Except for the protective instinct of life. Now you think life is destructive, but it isn't life that you're fighting. Many people think they're fighting life, and they are hard to live with to the degree that they think they have to fight life, that they think that life is their randomness. They're ... to live with as they haven't chosen life for their randomness, and recognize rather clearly that this playing field itself is a liability. Now the only liability there is to this playing field is that it is consecutive spaces, and can communicate from one corner of it to the other consecutively. And the only liability a thetan has, that he loses his ability to protect those masses or symbols which he is shielding from communication. See that?

So he is as able as he can protect. There's nothing wrong with protecting and defending. An individual cannot possibly exist without some ability to protect. It's a funny thing that there's one thing that isn't a dichotomy in all of this, and this too works out very interestingly in terms of an interesting comment. You can if you wish run on a preclear your problem. You know, you just say, "The preclear's problem is this, and the preclear's problem is that." We use it all the time very loosely, because that's our frame of reference here in this particular culture. But do you know that if you were to double terminal "my problems" you'd probably get no action? You get no big action, you just double terminal out there, four times. You can try it on a preclear if you want. Because I am telling you about it it might or might not work on you, but you get four terminals, "my problems," and you just don't get much action out of it. Nothing, nothing violent. But you put up "other people's problems" as four terminals, put it up there four times. Try it. I don't see a lot of sighs around here. Getting a little action out of those mock-ups?

Now put up "my own personal problem." Now which one had the most action connected with it? (... others ...) Yeah, a lot of action on that, other people's problems, 'cause that's all the problem you got. There isn't any other problem than the other person's problem. This works out very basically from this business of protection, communication. Now by our definition communication is any particle flow. That's communication. So we find out that a bullet or a Western Union telegram or anything else; as a matter of fact, a thetan doesn't much distinguish, mostly because good and bad are a matter of consideration. Well he can start to consider that bullets are valuable communications and good communications, and Western Union telegrams bad communications, even though they tell him he's won a million dollars in a lottery. You see, we've got that consideration enters in there that fools a lot of people. They think there are

contra-survival and pro-survival elements, just because of the judgement they're utilizing, and a frame of reference in which they are working out the immediate problems with which they're dealing.

If a bunch of boys get together to destroy a company of the enemy, believe me they are not going to consider any beneficial fact a good fact. The only good facts they have there are destructive facts. So they come up and they say, "Well alright, let's fix up some hand grenades so they have a one half second fuse. And let's fix them with the enemy labels, and leave them in the enemy supply dumps. That'll do for a few of them, and let's see." And everybody would sit around, and after somebody tossed that one up, why, they congratulate each other you know. "That's a good one, that is. That's real good," and so forth. Well, it's just a matter of viewpoint, a matter of beingness. It's what company or what army they belong to, what fact is good.

Now they find this pile of hand grenades with one half second fuses in their own supply dump, and a half a dozen of their boys use them. Now that's a bad fact. No good at all. It's what they're protecting that makes things good or bad. And what they're protecting against that makes the bad. And this breaks down to just the business of beingness. What are they being specifically? What are they being? Are they being themselves or being the enemy soldiers?

Now once in a while some fellow sails in at a high tone, and he looks over this game and he says, "Isn't that interesting. Those fellows are being blue shirts, and these fellows over here are being green shirts. Hm." A lot of nice guys on both sides. He'll say, "What you guys fighting for, huh?" Well they've got lots of reasons. Yeah, they'll have, they have more reasons than anything else. Well this guy was fairly high toned, won't interfere particularly with them fighting, but he's liable to point out to them how they could make a much better game out of it, because it basically looks like a game to him, you see? And he finds that the green shirts keeps all their troops waiting for two years before they let anybody fight, and this spoils the game. And the blue shirts do something else, and that spoils the game. And he says, "Gee whiz, you know something? I'm going to let you fellows in on something. You're geared, according to your time ratio to have a game here, and I don't find you doing anything. Why don't you have a game?" You know, that doesn't seem right to him, they don't have a game.

Alright, some other guy drifts in, and he's in real apathy. He's been whipped. He knows he can't protect anything. He's just sure the green shirts and the blue shirts alike will turn on him. Even if he's a green shirt he knows the green shirts will fight him, if he's a blue shirt he knows the blue shirts will fight him. And he goes in and he says immediately on this level, "Well, killing is wrong, and everything is wrong, and fighting is wrong, and you shouldn't do that. And what you should all get is at Beastianity or something." That's strictly from a self protection method, because he knows he can protect nothing, he has to have no action. So you get a mockery level on the tone scale, which is the mockery level is a high level on the tone scale. You see they look alike at a first glance. You have to distinguish between the two, and the distinguishing thing between the two is how much motion is being called for.

Some fellow who is talking very, very benignly, but calling for no motion of any kind whatsoever, and no action of any kind whatsoever, he's on the mockery band. But somebody could talk very, very benignly way on up the scale.

Now a thetan is in good shape and having a good game on this percentage. He's using fifty percent of his activities as attacking, and fifty percent of them as defending, or protecting force. He's so composed that about fifty percent of his activity has to do with attacking, and about fifty percent has to do with defending. And he'll have a good game and a well balanced game, and he'll go on and he'll have a lot of fun, and lots of things will happen. And the reason I give you this is because it's a figure that holds good in almost any sport, including war. That's a good, good average.

For instance, if you imbalance infantry and make them a ninety percent holding force, they're going to lose. Look at France. They made France into a hundred percent holding force in the Maginaw line. You can't handle infantry like that, that's all there is to it.

Now let's take a besieged castle. The odd part of a besieged castle is it has to do so much attacking. You say, "But it's besieged, it's ringed around by its attackers, and it can't possibly do any attacking because it's ringed around by its besiegers and so forth," and that's a sort of definition of the game. Well, if you look into history and the wars that had to do with siege craft and so forth, you'll find out that about the deadliest thing to sting would be some kind of a castle like that, because if it just sat there and defended itself it would fall. The besiegers could sit there and their supplies could come in, and they could get supplied and they could get squared around, and nothing would happen, and everything would be very calm in the countryside, and it could be plundered at will, and people would just sit there in the castle you see, and wait to be eaten up. And maybe the castle could defend itself, but there is no time limit on how long a besieger who has full run of the countryside can beseige.

So those castles became unbesieged, which themselves would spend about fifty percent of their time holding the castle, and the other fifty percent just raising hell with the besiegers. How'd they do this? They'd have sally force, small group of men slide out in the middle of the night, and the next thing you know, why, eighty baggage wagons go up in smoke. And then there's a small group of cavalry go out, and they just cut the communication lines to pieces. Then the next thing you know, the besiegers are besieged on the other side, and they're caught in between by a fairly sizable force, one way or the other. And boy, it got real random.

Siege warfare is an interesting study, mostly because it has ceased to exist almost, and it appears to be an entirely new picture. But what do you know, our old pal, our old pal Hitler didn't know anything about siege warfare. He decided that you could neglect arms posts; he decided you could neglect force. And he did with great success, because he was fronting generals who didn't know how to use them. And then as the war progressed, the boys realized what he was doing, so they started specializing in siege warfare and a few other things like that, and the great warmachs were naught. You know? He just took armed points and that sort of thing, and just cut his communications and everything else to ribbons. And so this huge machine depended entirely for attacking and no protection, oh boy. It lost.

In any game of life that'll happen. If in business you simply were to sit still and take only the inflow, and never do an outflow, you'd starve in a very short space of time. So we get this whole picture of balanced flows, which this universe has so pat. Outflow, inflow. And a good game is fifty percent outflow and fifty percent inflow.

Now you get a preclear to come along, and the preclear will say to you, "You know, I outflow all the time, and that makes it possible for me to hold off and defend myself, one way or the other." Huh-uh. You won't find him in very good shape. We'd call this a stuck flow or something of the sort.

This fellow must have some ability to attack in order to protect. Just to protect he has to attack. So the fellow who says, "I'm going to sit still the rest of my life and have tea," has just signed his own death warrant. You see why he has? He's still going to be in this universe. Well, there's your problem with a preclear is how much can he defend. The other part of the problem is how much is he trying to. And that gets to be grim.

If Japan had not fallen when Japan fell, Japan could have won the war in the next wave. Because Japan spread herself all over the Pacific in such a way as to convince the US forces into a raiding force, then it became elementary to roll up the Japanese from island to island. Became elementary. Why? Because Japan was spread all over the islands, of course. Well now, all things being equal and atom bombs aside, and if the somewhat like manufacturing abilities had been more of a parity between the two, by the time the US had rolled up Japan back onto the home island, she theoretically would have left a very heavy raiding force, very compact, which could still have raised hell with the US forces. And we could have gotten this where first the US

is spread all over the Pacific, Japan rolls them up with a raiding force. Then, the US is all compact now, so it rolls up all these Japanese spread all over the Pacific. Then the recurring wave of that, if it hadn't had been for the amount of destruction which was done, would have been simply for Japan to now be compact, and come back and roll up all the forces it had left, having been buttered all over the Pacific. So we get your give and take, back and forth.

Now your preclear's gotten himself spread out all over the universe, one time or another, and he's still got fixed ideas about what he's trying to defend all over the track. And, our problem with such a preclear who is quote, buttered all over the universe, is that this individual has recognized his failure to protect on practically every playing field with which he has a communication. And he's in communication with playing fields rather than knowing about playing fields. He's in communication with other planets. He's in communication with all sorts of things. Fixed. And you'll find such a preclear with enormous corded communication lines wrapped all around him and everything else, he's long on communication and very short on being able to protect and defend.

Well when you look at the fact that his beingness, his beingness is as good as he can grant beingness to other things, if he has the idea he has to protect everything to which he has granted beingness or is granting beingness, if he then has to protect it, he isn't going to grant beingness to anything. And so we get a pattern of case, and this is a patterned case. You'll find this case many times. He's buttered all over the place. You ask him where he is not, or where he's not thinking or something like that, and he has a difficulty in telling you. Great difficulty, great communication lags on the thing.

Well you say, "Alright, now be the bed." He can't be the bed. It's the same thing. He has the idea that if he is anything, then he has to protect it, and he knows he can't protect anything. And what you call an apathy case would be a fellow who not only can't attack, but can't defend either. So we get this thing rolling up in this fashion. A fellow starts out about, he starts out all attack. A hundred percent attack. And then he gets some things to hold to, and that breaks down gradually 'til he's fifty percent attack and fifty percent protecting the things he holds. Now he gets so many things to hold he figures there's a scarcity of an ability to attack. He figures there's a scarcity of attention, you see? And he starts down to a point where he's only defending now, he's gone up to about a hundred percent defense, and then that comes down the line to less and less defense. They're still his, but he's not defending them.

And this rolls on back to where he's only defending fifty percent of what he has. And he's only defending twenty percent, and ten percent, and here's where you start into your apathy case par excellence. Next thing you know he only has a body. And that's all he can grant any being to, and that's all he can defend. Well boy, the thetan that only owns a body is in horrible condition. He won't be able to get mock-ups or anything else. He can't get a mock-up of things which are not his, or things which will not potentially be his. So, we get this problem of invested beingness of communication, of identity pretty well wrapped up. You see that? See how it could deteriorate?

Now it would start out of course at a higher echelon than I gave it. It'd start out just knowing about things and not attacking anything. And he'd have to split the universe into two halves, the blues and the greens, before he could really engage in any kind of a random game. His knowingness at that moment would have to drop to fifty percent. See that?

So actually there is really just an intellectual philosophy that goes along right with this is how would you lead a peaceful life? Well there is a way to lead a peaceful life, know all there is to know about everything on the process of being able to be everything. Now you could know all there is to know about everything in terms of symbols and data, but be unwilling to be anything. And you'd be at the bottom of a scale, because you'd be dealing exclusively in symbols. You wouldn't be dealing in real beingness.

But life has a mechanism which solves this. After a body is ditched, dead, why, the thetan says, "OK. Now I'm on a no ownership, no attack basis." and he doesn't know much but he's got

some kind of a system, and he just jettisons all this. You know, just cuts the communication lines as nearly as he can, and he grabs this next body and he says, "Now I have that force which is, potentially can attack everything, and own everything." Pardon me, me says at first it can own everything. A little baby owns everything. And then he gets along to a point where he can attack everything, then he's into his teens. And then he goes from there into defending family, he's got a unit he has to defend, he can't attack any further, and then he sort of starts to fall back and he can't even defend his family, and he gets back to a standard homo sapiens. There's your banker usually, your drug clerk, your bus driver, and so forth. He really, he'd have a little bit of a hard time defending his body, truth be told. You ask him very closely about it, he'd tell you there were quite a few things that could knock in his body. Well that's a funny state of mind to be in, you know? The body shouldn't be the last point of ownership.

Now you ask the fellow to exteriorize from this, exteriorize into what? Into where? Well he's on a, he's defending, he's defending the small area immediately ahead of ...

[end of lecture]

[The following notes on the final section of this lecture are from the ACC notes (published 1955) of Alpha Hart, D. Scn. who attended this ACC. These are notes rather than a complete transcript. We begin with the notes corresponding to the last paragraph above]

Ask him to exteriorize from this and you're asking him to give up all that he has left to defend - a little spot in the head.

The MEST universe communicates with you billions to one over that with human beings. An individual sold on the idea he is a symbol can't protect anything - because he can't be the other force.

An individual who is shipped is trying to protect by being ugly and abhorrent. He's unable to attack, and his defense is covert. A blind man knows he can't defend his body, so fixes the body up so nobody will want it.

Most preclears hard to exteriorize are afraid of others being them. He starts out wanting others to be him and winds up afraid they will be.

To run beingness on a preclear not willing to be anything but himself, keep racking around until you can find something he's willing to be. Have him be it, then himself - and when he can be that thing, find something else he can be. If a person can't be the beingness of something, he can't know much about it. Even cars have beingness - granted beingness by their manufacturer. A person who can BE a car can pervade it and keep it in working order.

You can deteriorate the inclinations of anything by consistently being it.

To make the world bright to somebody: LOOK!

[The following, included here in Alpha's notes but separately titled might have been part of the above lecture or might be from something else given on the same day]

INCIDENTS OF A PSYCHOTIC BREAK

Don't audit when the preclear is tired, or sleepy, or if it's late. Check to see if he's having nightmares, and if he is, give him B1. It's best taken in milk. Fifty milligrams is necessary, but 200 is better.

If the guy has "jelly legs", you've keyed in gravity. It doesn't help to run it out because you're running the GE. Give him a slug of B1. You've hit the thetan agreement line with the genetic agreement line.

Also, check up on what he's eating.

Changing auditors is bad.

These are 1950 rules - and they're still important. If you don't step outside these rules, you can do almost anything to a preclear. And if an auditor pays attention to these rules, he'll probably have little trouble.

Protein is no longer a factor to make them spin or not spin. You probably could eat yourself thin, but not diet yourself thin. Wounds heal on a protein diet - not on carbohydrates.

[end of notes]