

COMMUNICATION BY EMOTION: FLOWS, RIDGES

A lecture given on
19 January 1954

OK. And this is the afternoon lecture of January the nineteenth.

And then, I wanted to tell you about this chap, this very interesting case, who said, "Auditing would be all right if it weren't for people and thetans." [audience laughter]

Well, that's very interesting that people really don't have to worry about people, but people don't know this so people worry about people. Quite remarkable that the individual is his own communication index in terms of hate and resentment and fear and so forth.

How well do you think a ridge flows? It doesn't flow very good. It'll flow to another ridge, then you've got a terminal in operation. You see that? So we get in interpersonal relations practically no danger in anybody below 3, the truth be told, unless you pay attention to them and agree that they're very dangerous. And if you start fighting this kind of danger, which is what they want you to do, you wind up with a tendency toward their level of the tone scale.

Now, the mission of duplication is to duplicate and make everybody else duplicate and duplicate, duplicate, duplicate, let's all go nuts. To duplicate or not to duplicate, that is the hang up on the time track.

Or we get a ridge flowing to a ridge and we've got a little bit of current, but what do you know, the current is going between those two ridges. And in terms of electronics, you even need a wire to get it away from those two ridges and you need a wire to get it between those two, really, if they're very far apart. So we find hate not going very far. We talk about this horrible poison called hate and how you don't want anybody to hate you. Go ahead and let them hate. You'll just hang them up on a ridge and a ridge can't communicate, unless you mock yourself up as a ridge and they can communicate to that. Throughout the history of Man, the fighting of low-tonedness has inevitably, invariably wound up with low-tonedness.

Now, there's a couple of ants out here, live on McDowell Street and these ants live just by the curb and they hate every automobile that goes by. Boy, they hate 'em! And you know, there hasn't been a single flat tire because of that. That's because motorists, it doesn't occur to any motorist to fight the hate of ants, it just doesn't occur to them.

Of course now, if you went down and told every motorist, just before he went by the place, that there were two ants up the line there and they hated him, you'd probably get a line charge. This is why you can't get an operating thetan to take anything serious that is an international problem. He can't believe that the hate of ants is going to ruin him. And, honest, that sounds awfully superior and snobbish and all that sort of thing. It would be if it were in any of those categories. But you see, it's not in any of those categories, 'cause it just isn't an assigned problem. They can't get into the frame of reference that it's a desperate thing that they ought to do something about. They'll do something because it's dramatic, not because it's necessary.

The number of necessities which come about in man are few. As long as he's here on Earth, remotely doing some kind of a job, floundering around, he'll get there one way or the other. Mostly he'll go on down and around, and wars will come and wars will go.

The only thing that's really objectionable about man - that he's bored. There's not much drama connected with man. Nearly all of his drama is in his story books, or on the television screen. There's not much drama there.

Now, what's the real trouble with a war is hurrying up to wait. That's the only real trouble with

And when we talk about counter-emotion, it's a very, very happy thing that the counter-emotions which are the most dangerous are of the type that can't emanate. Because by definition there is less emanation in them. Let's take fear.

Now, if you get everybody more or less at a tone level which approaches fear, and they're being suppressed this way and that way, and they have to be afraid of an awful lot of things. They have to go on resisting an awful lot of things, they go floundering around with a lot of things. Well, what do we have there?

We have a mass agreement which is ready to trigger into a tone level which it is very near. And so we get mass hysteria, and stories of mass hysteria or mass fear, in such places as the cotton mills of the south. A girl is frightened by a mouse or something, lets out a piercing scream, and all the girls from the factory promptly start screaming. Now here you have this manifestation of mass hysteria.

You find this recounted and very, very badly reported in tremendous numbers of psychological textbooks. Mass hysteria. It must be important one way or the other, or it wouldn't be duplicated so often, according to MEST universe logic. Well, if it is that important, why, we ought to know something about it.

If we have a number of individuals on the verge of something, then it is easy to trigger them into the something, isn't it? But if they're a long distance from the something, they don't trigger into it. Now, it's very hard to fall in a well when you're five miles from the well. That's communication distance. But in tone, it would be very hard to fall into fear if you were in serenity. Same kind of drop. Five miles away, only it isn't in distance. It's a difference of state of mind. But it's very easy to fall into anger if you're in resentment. It's very easy to fall into fear if you're in anger.

It's quite remarkable that the great dictators - I don't know, I can't think of any of them at the moment that were great; but anyway, these boys go out in a tone of 1.5, and they go, "wwrrraa, wwrrraa, wwrrraa, wwrrraa, be mad at everybody, be mad at everybody, be mad at everybody", and they'll go along in that tone and all of a sudden they'll trigger into fear. They go to 1.0. It's so easy. Because the moment they really start emanating, they're dispersing. So their next drop down is to a dispersal. And we get them being very erratic. We get them going out of their way to find things to be afraid of. It's quite amazing that Hitler was so afraid of spirits. He was all messed up with the seventh dynamic. And he would go into spasms of terror which approximated the magnitude of his anger.

It was inevitable, just on the basis of electronics, that anybody who is in that much of a ridge, when he disperses that much, will of course go to the next lower dispersal.

The mechanical aspect of this - a fellow's riding a ridge, he starts to communicate. He can communicate just so long, and he finds himself, of course, in terror. You should understand this, because you'll see preclears doing it on the way up, and occasionally, when you drop them in tone, on the way down. They hit a ridge, then they hit a dispersal, then they hit a ridge, then they hit a dispersal, and so forth.

Well, every time you hit a ridge you get somebody solid and not communicating. So you mark hitting these ridges by hitting the comm lag. And the ordinary course up the tone scale of a preclear is not by jumps, it's just marching right on up the tone scale. When he's not on going up the tone scale, you're not doing a good job of auditing. You're just not paying attention to certainty and fundamentals, as we covered this morning. It's almost impossible to keep him from going up the tone scale on the material that you have. Real hard to do. You have to be awful careful the way you use the stuff. Because if you use it in any vague sort of a routine job on the thing, the fellow will eventually go up the tone scale. If you pay attention to certainty, he'll go up the tone scale.

All right, what do we do then about these communication changes? What's this communication change all about? Well, outflow, outflow, inflow, inflow, and of course you get this sort of a, sort of a problem. At each point of this scale, one way or the other, flows are imbalanced. And ridges are of different density.

Now, you're not trying to run out a flock of flows or a bunch of ridges. You're trying to get the individual up to a security where this particular type of ridge does not trouble him. Therefore, straight wire is a better technique than any plow horse technique.

Because all you're trying to do with a thetan is change his mind, wherever you will see him. Wherever you find him, outside or inside, all you're trying to do is change his mind. Interiorized, he's got himself connected with the body to a point where he tries to change the body's mind as well as his own mind at the same time. This sympathy with the "body's mind" and his own mind results in the fact that he thinks he has to change the body's mind before he can change his own mind.

Well, this is very difficult to do in view of the fact that the command post center that the body uses from the motor control isn't a mind. So it's quite hard to change the mind of something that doesn't have a mind.

But the thetan has put a very complex mind sitting there in the body. He's got this all rigged up, and there are beautiful circuits and machines and so forth, so when you're trying to audit somebody who's inside the body, you spend most of your time auditing him so he will audit the thing which he has set up which represents the body's mind which he is also in sympathy with. So we get this very circuitous type of auditing.

You're auditing somebody who is auditing something. You're not auditing a preclear, you see? You're auditing an auditor of a preclear. Well, a preclear is normally a flock of circuits or something. He'll sit there and audit demon circuits like mad, and all that sort of thing. Well how do you get away from this? Well nobody ever audited out a demon circuit and went anyplace but down in tone. It reduced his havingness, in other words. Well, the more effort and seriousness there is about his handling this problem, of course the harder it is for him to handle the problem, because you've suppressed him toward the effort band.

Now, when you set in to do a tremendously serious job of auditing, and it has a great deal of concern in it, your preclear is trying to duplicate you to some degree, and he goes on being very, very concerned. You see that? Whereas, you could boost him up to a point where he'd be less concerned. Well, if a preclear has a serious problem you can just bet your boots that it's got some heavy flows connected with it.

Well, a way for you to handle this is to put him into a condition where he can handle flows, ridges, and energy and so forth, and the spaces that are interwoven with them. So it's of the essence, because these things have spaces too, it's of the essence that your preclear be able to handle space, energy, time. Those three things. If he can't handle those three things, why, he won't be able to handle the reactive bank, because it's composed of nothing else.

The only trouble with a reactive bank is that its particles are mocked up particles, which approximate most universe particles which aren't there anymore. So it is essentially a lie.

The reason auditing out an engram brings relief when it brings relief; there are two reasons, one, it demonstrates to the preclear that he could re-experience the same experience and probably live through it. The second one is, it explodes the lie. These are not the particles which were present during the incident.

He discovers that he is not handling the particles that he was handling during the incident. He is not in an operating theater with a scalpel sticking in his stomach. He finds out that that scalpel that he can plainly see that is sticking in his stomach can also be looked through, and it will vanish with great speed. So the scalpel isn't still there. He was living a lie.

Nothing wrong with lying, except when it's the truth. And the G.E. runs backwards. And everything is so true that the more lies he gets in place the truer it gets, and then you tell somebody to "face reality". And he faces a flock of data based on what the G.E. is doing.

The more a person agrees with the past, of course; theoretically, the more he thinks the past is there and necessary and he has to agree with it at all times, the more enforced agreements you're liable to have on the case. And you get this problem of psychotherapy always processing the past.

Now, the only reason I'm trying to talk to you about this at all, is trying to get you out of the idea of thinking the past is important. It is more important to teach your preclear to tell good, big, believable, unbelievable, bald faced lies, than it is to teach him how to tell the inescapable truth of what everybody knows happened.

Now that sounds like it's immoral or unethical. No. It is very, very immoral and unethical to make a man agree with the actual incident which has taken place. Very immoral. Because it'll kill him. And that's the only reason he dies. He dies out of these things called "truth of actual occurrence". These are data truths. Actual occurrences. These are agreed upon truths. And these aren't truths at all.

A number of people could get out front and agree perfectly that this was not a house here, but it was a black cat. And the next guy that comes up they could say to him, "Now, look at that black cat." And the fellow looks at them, and he says, "What's the matter with you people? That's a house. That isn't a black cat." And they'd say, "Yes it is a black cat". Pow! And after they'd beaten him up enough and given him enough energy and impacts and certainties in various categories, and arguments, in other words, he too will tell you it's a black cat. Furthermore, he'll be able to feel the fur on that cat and hear it purr.

Now, I don't recommend that you should make this experiment daily. But it's how you got that way. "Well, you see that over there? That's a mouse." "No it isn't a mouse, a mouse is only an inch high. I know what a mouse is. Where we come from the thing we call a mouse is only an inch high. That's what a mouse is." "Oh no, that isn't what a mouse is. That mile high thing over there is a mouse." "No it's not a mouse. It isn't even an animal, it isn't even like the mouse. Well now look, I have my own right to my..." Pow! It's a mouse! "Well, I guess around here they believe that mice are a mile high. I guess we better just talk about a mouse that's a mile high. Well, I have to agree with it in order to live with them. Every time I say mouse I mean something an inch high and every time they say mouse it means a mile high. I'll kind of remember that mice are one inch high."

A few years later he doesn't remember that mice are an inch high and he goes back home again. Somebody runs out of the house and says, "There's a mouse in the house." He says, "That's impossible!" "No it's not impossible, there is a mouse in the house." "Well look, that house is only fifty feet high. It can't possibly be, because a mouse is a mile high." "Oh, you think a mouse is a mile high, huh?" Pow! So he gets convinced the other way.

Now he only gets convinced to the degree that he can be mobbed up on or manhandled. Now, we're not talking now about any legal trickery or anything of the sort, we're just talking about being manhandled. Hit with energy, having his space condensed, having things pulled away from him, being mauled, mobbed, kicked around, booed at, and so forth. That's all we're talking about. I mean violence. It takes violence to really make these things stick. So god help the individual the first moment he ceased to be dangerous to the environment, and the first moment the environment started really being dangerous to him.

These are two (quote) "frames of mind." (unquote) Am I dangerous to my environment, or is my environment dangerous to me? If you are dangerous to the environment then your engram bank is in danger from you without you thinking anymore about it. But if your environment is

simply dangerous to you, then your engram bank, being part of your environment, is dangerous to you, too.

Now, we say engram bank we have a misnomer. So let's shift it over and call it a reactive mind. And let's find out that that's made up of automatic machinery and it wasn't lying there in neat quiet piles of pictures.

Get a different sort of a thing. Let's get an, get an idea of it being boiler rooms and machinery and perpetually producing stuff and with tax collectors that take your energy away from you and make it, to make itself run. That should be more what a reactive mind looks like.

As far as the analytical mind is concerned, that's slightly a misnomer, because it isn't analytical. It knows. And you don't know because you are analytical. But by analytical we departed a little bit in words, and we meant conscious. You know, more conscious. Well this is the self determined mind of the individual, versus the stimulus response determined mind of the individual. What are these two minds? One is the guy and the other is the machinery.

Well now, let's take up the winning valence. Every once in a while you process a preclear and he all of a sudden has, has a stuck visio of a bathroom, or a stuck visio of a bedroom. You haven't any idea why he's got this stuck visio of the bedroom. You inquire into it on the standpoint of valences, however, and make him look around a little bit, he's liable to find his body there. He isn't in his body. He's looking at the room from the standpoint of the bedpost. Why is he looking at it from the standpoint of the bedpost? Because the bedpost just won. He barked his shin against it and it hurt him like hell and he couldn't punish it, so it won. For an instant he was the bedpost. Very shockingly true.

But an individual has a tendency to shift into the identities of those things that win. And this is his effort to become dangerous to his environment. He becomes dangerous to his environment to the degree that, he believes, he takes on identities of things which are dangerous to their environment.

We get the subject of butterflies again. And we'll have the most ferocious looking patterns on the wings of butterflies. And these patterns all demonstrate to the world that the butterfly would be awfully hard to attack. The butterfly is operating on a winning valence proposition. Nothing dangerous about this butterfly at all, but he takes on a pattern of some dangerous thing. See that? That's, that's simply winning valence. Well, there's hardly a preclear alive who, as he came down the track, didn't skid into one of these automatic machines and be it, leaving himself go to hell. Because his automatic machinery, one after the other, are apt to become winning valences. And so it is that many a preclear who goes into auditing gets pushed over into the automatic doctoring machine. See that? Automatic doctoring. The automatic healing machine, or the automatic memory machine.

Each one of these things has beingness, and so he can be them. They have beingness. He granted them beingness. You can make any number of individuals if you want to. You can make as many chess players as you want to make chess boards. No finite number and so you can make a tremendous amount of machinery that itself has identity. And then if you lose your own identity one way or the other you can always be a machine.

Memory. Let's take memory. Memory is that thing which is supposed to give back former incidents to you. In other words it's an automatic pound-in mechanism. Well, that's all right as a mechanism. "This is supposed to give me back incidents when I think of them. This is supposed to give me the incidents which have happened, and so that they will then reoccur to me so that I can have the incidents which I have lost in the past." This is one way of beating the past, is memory. So one sets up a machine to do this. And then what do you know, he's in a universe that pounds him from three hundred and sixty degrees. So this inflow is aided and abetted by MEST universe inflow. So here he is being pounded from all sides by inflow and he's also got a machine which inflows the past at him.

An auditor quite often becomes an automatic memory machine. His own identity is pretty shaky and so he just decides to be an automatic memory machine for the preclear. How's this machine operate? Well, some of these machines are quite complex. They present pictures to the thetan. The thetan won't remember something and then the automatic memory machine presents him with a picture. This is only one method of an automatic memory machine. They also present him with a thought, so you get associative logic. I don't know what's so logical about it, but it's sure associative.

Now, you get individuals who don't want to be reminded of things. They don't like things because they remind them of other things. Don't want to be reminded. Don't want to be reminded. So they've got an automatic memory machine that is set up to do just this; remind them. It's set up on the basis when the fellow is cocky and feeling brassy if you set it up, "It will remind me of everything I think of and what happened in the past so I will know about it in the future." So an auditor can become an automatic memory machine. I see at this moment that a lot of auditors immediately have assigned this and diagnose themselves as having lost their own identity and have become these automatic memory machines. Well, you're also the automatic memory machine, that doesn't mean you've lost your own identity.

When an individual skids down the track he obliterates his old identities because he believes that they were not dangerous to the environment, and he assumes new identities which he believes are more dangerous to the environment. The odd part of it is that no identity was ever dangerous to the environment. The only thing that is really dangerous to the environment is nothing.

You take a nothingness that can put out energy beams - that's about the most dangerous thing you could run into in the environment, as far as that's concerned. So, he is perfectly willing to assume, if you process him for a while and get over the ideas of how horrible it is to be nothing, he'll all of a sudden realize that being nothing isn't so bad at all. 'Cause it's quite dangerous to the environment.

Alright, what's the goal in auditing any automatic machinery? Well it's to rehabilitate the fullest possible individuality and beingness of the preclear. His own. Where you gotta go for it? It's liable to be geographically placed. He lost his identity in 1832 in Hoboken. He just wasn't proud anymore. And then he became a doctor. Well, why did he get unproud? Well, some doctor fixed him up, really fixed him up. He was having an affair with the doctor's wife and the doctor operated on him, or something. Something weird like this will happen. Well, after that he became a doctor, a winning valence. But the guy could become a doctor really, only if he had an automatic machine which would lay in the basic foundation for being a doctor. Then having been a doctor he finds out that he hates doctors, so he doesn't like himself, so he looks around for something else to lick him, so he can be it.

You might say it's a perpetual search to be beaten. On some low toned cases, they say that. Well, when they get well down, when they start getting very thoroughly below 3, thoroughly below it, why they go around looking for things to beat them up. They start to lose. Why do they want to lose? So they can win, of course. Method of survival. That's another method of survival, being something which has a survival potential. If something wins, it of course survives better.

So we get the contest with the environment. And we get the break point of the preclear at 2, where the environment becomes rather thoroughly dangerous to him and he is no longer dangerous to the environment. And above that why he's a little bit dangerous to the environment and the environment's pretty dangerous to him, and you go on up to a point of where he isn't, where the environment isn't even vaguely dangerous to him, he's only dangerous to it, and then we get up into a reasonable level where we find the preclear not being interested in whether the environment's dangerous or not. It's merely amusing. And the environment is as dangerous as there is low tone in it to which a person can get into the winning valence of.

[Gap]

I'm continuing this afternoon's lecture.

An individual that, who is in a shaky frame of mind about his own winningness will only then find danger in the hate, the fear, the mass hysterias of his environment with people. Because the truth of the matter is, is people below 2 communicate so badly, so badly that a person has to go out of his way to get a communication to and from them, and actually has to be them to communicate with them, to some degree. You see that? And an individual will get along as badly with them as he has to fight them. You know, resist. And in he goes. Bang. Favorite trick of the universe. But this only occurs in the lower tone band.

It is of course quite dangerous for society where everybody is walking around trying to find a winner environment, and trying to find a winner valence to be into, and therefore trying to get beaten by it. It's quite dangerous for, for very low tone people to be loose. But who is it dangerous to? It's dangerous to low toned people. That's who it's dangerous to.

Now, it isn't true that a thetan just automatically will snap inside of anybody that he swats. You had a good time swatting bodies for a long time before you got to enough overt acts, enough overt/motivator sequences, enough collapsed terminals, to where you slid into one. And you probably had already forgotten that you'd ever had anything to do with bodies, when one day you slapped one and in you went, so it appears very mysterious to you. You never considered it important before, then you couldn't get out of one.

The body being something, and being very convincing - its convincing, not true - the body. There's a big difference, you know, between proof and convincing and truth. Convincingness will make anything true. Proof will make anything true.

There's no more dangerous maniac than a scientist with a test tube. That bird can prove anything is true. And down through the ages past they have, repeatedly. But the earliest crews that were proving something true to somebody else, of course was just thetans. They were doing such things as playing a game. "Now go into that hole there and find something, there's a something in the hole." Of course there's nothing in the hole, but, "Go into that hole and find something there." "All right, I will." So he'd go into the hole, and the fellow says, he mocks up a clock or something and he throws that out and he says, "Well, was this it?" And they say, "No, that wasn't it." And so on and so on and so on. Of course the fact of the matter was, the hole was empty, but it's just one of these little mild games.

Well, a fellow could get sold on the game and if he got himself into a situation where he's trying to protect something he was trying to prove. You have to see how locked up this has to get to get loused up. Yes, he has to protect something he's trying to prove, then he gets very convincing about it and he'll skid. And that's the only way he'll really skid. Because, below 2, people aren't dangerous.

They, the people who get furiously angry at no provocation are not dangerous to a thetan. They can be dangerous to a body, because they're liable to start shooting, or something. But they're not dangerous to a thetan. They're not even dangerous to a thetan in a body beyond giving him some losingness. Now, they can storm and rant all they please, but the truth of the matter is there's darn little emanation. That's a ridge talking, and if it talks long enough it'll go into fear. Now the emanation, the words, MEST words flying around are about the only counter emotion there is in the low tones. A person has to approximate fear in order to feel fear.

Only the higher parts of the band emanate easily. They're the only ones that have any power, because they're the only ones where the individual can flow or not flow as the case may be. Those things which are stimulus response mechanisms, which flow and don't flow, are of course not even vaguely dangerous. All right, let's take somebody. Let's, let's take, let's take one of you.

You set up a clinic. And you've been treating a bunch of school kids, or something of the sort, and you've been running a group. Now all of a sudden somebody comes in with heteronomy

or something, and they move in across the street. Well now you could conceive there was vast danger in these people across the street, because the first thing they do is demonstrate how much they hate you. They're using or trying to use materials which you yourself are using. And they're calling it something else and they're calling people up, and they're saying how you don't know your business, and how you just ruin everybody. And they go on and they're doing, according to what you hear, an awful lot of talking. Talk, talk, talk, talk, talk, talk, yap, yap, yap, yap, yap. Unfortunately for them, your business will decline and your traffic in your clinic will decline, only to the ratio that you conceive their existence to be dangerous, and permit them to communicate, because they can only use your comm lines, they haven't got one. They're not dangerous. You can err, you can err only to the degree of permitting them to communicate. I speak from experience on that.

The only way you permit them to communicate, or stop their communication one way or the other, is simply you've got to hang up a communication line for them to communicate on. You don't even hang up the subject or the symbol or anything like that. That isn't even good enough. You actually have to get in there and practically mail their letters for 'em. Now, they will set up shop and fail. They will, see there's no doubt about it. Might take them a long time to fail.

Preclears, or two of yours who are pretty low toned, might fall into the rat trap and that might swamp them one way or the other, and of course if you get mad enough about it and tell enough other preclears about it, and make communication for this outfit, why it can hurt you. But if you set yourself up to protect every single person in the entire community, you'll set yourself up to change the life of every person in that community.

Therefore you set yourself up to control every person in the community and monitor his actions, and therefore you set yourself up to protect each individual person in the community. Well that's, that's a real hard job. You know, you could own a whole community without protecting a single part of it. But that's a different level of ownership than most people can understand.

For instance, I talked to a couple of officers on a bridge one day about the Tribleovs. We were cruising in along the Tribleovs and I said, "Well, I've got some islands over that way, over there". And they said, "You've got some islands over that way?". And I said, "Sure". They said, "Why gee whiz, nobody owns them." And I said, "Oh you're wrong. I do." And we were talking this way and that about the Tribleovs, and they became more and more and more upset. This was not occasion for a joke, you see, this started out as a joke and they became more and more upset. Well, their level of ownership was so tenuous that they secretly owned the Tribleovs. And I overtly owned them. And they of course became very concerned. It was not a joke.

And if you start to talk much about the ownership of things and stuff around in the community and so forth and you'll find people don't like for you to talk that way. Because by, they couldn't own it themselves, but by you overtly owning it you disenfranchise their conversion. Well similarly, if you start talking about owning a whole community, why people get upset with you. Or if you own a monopoly on anything, or say you do, people get very upset with you. But the people who get upset with you are the people who are having trouble with ownership, who are the people who will fail. And the reason they will fail is because they don't communicate well, because they're usually ridges or low dispersals. A dispersal doesn't communicate, it's something communicating for the individual. A fear dispersal for instance communicates, automatically, fear.

Well all right let's move over into something a little more practical, and we find out however, that an individual can be suppressed into being one of his own automaticities. And this is the more peculiar case. Here is the case with five personalities. You can locate geographically where the individual is located by the way, in relationship to his body. You needn't be too concerned about this. This isn't important material I'm giving you, it's just bric-a-brac. But don't get puzzled over it. If I had never mentioned this why, you might have run into it and said, "My god, my god what has happened here? This fellow is obsessed by a lot of demons." Yeah he's

got at least seven, eight, nine, ten demons that we can count and so forth. There was another fellow back on the time track who was fooled by this manifestation. We won't mention any names, we don't want to be sacrilegious. But the demons which are attacking the individual are almost uniformly his own automaticities. Because if he only knew it, or would admit it, he has enough beef, strength, power, that he's practically puncture proof.

A body is quite explosive. The chances of this individual having his body taken away from him are quite slight. A body which is very low toned can be monitored very, very easily by a theta clear. It can be monitored with great ease by an operating thetan. But boy, that body'd have to be in lousy shape, otherwise there's going to be electrical circuits and so forth, that'll short.

It's a very hard thing for an individual who is pretty well up the line to manage a body in the first place, without blowing up pieces of it, because he'll over reach himself all the time. He gets tired of being so careful. And he's liable to blow ridges on it. You'll very often find a preclear who'll blow a whole series of ridges in his head. And just give him a terrible flock of pains that go shooting through the head. He blows up a whole lot of little tiny control ridges one way or the other. Oh, it's very upsetting.

Well, a strange thetan coming around and trying to interiorize as such, in a body which you already have energized, just doesn't have much chance of doing so. You'll run into this as you work along, you'll see more people get electronically jolted out of some body. You know, you tell a preclear to move in, he moves in very smoothly and he can control this particular body. And then the next time we turn around, why we get this kind of a manifestation, entirely different manifestation. We get a; he starts in, and he comes out faster than he moves in. Mostly because he himself is a certain mass. He has to use some energy in order to control a body, he has to go on the wavelength of the body. There's already some energy in the body, because there's already somebody in the body.

You'll find preclears all the time worried about getting their body stolen. They aren't going to get their body stolen. They could even be miles and miles away from it without it being stolen and animated by anybody else, simply because they have tremendous control lines on it and tremendous energy deposits in it and around it. See that? It's not very important. Now... But yet they worry about it.

Now you might not quite see how this is and so forth, This is all you need to record on it, it's just, there's not much danger in this particular line. There's not anywhere near as much danger in it as there would be in a, in the preclear shifting around and hitting one of his own automaticities or attacking one of his own automaticities.

Now these automatic machines have beingness in 'em. That's the only way they can operate. They have to have a beingness in them or they can't operate at all. To that degree they're alive. To that degree they're you. Because they are you because you made them.

We don't have any problem here. I mean it's, you could say you can see it on a MEST level, an E-meter builds a small E-meter. Well, it has to put into the small E-meter at least something of itself. You see that?

Alright. Our problem of strange and peculiar manifestations really narrows down in terms of ghosts, spirits, haunts, and that sort of thing, into a person' being slugged by his own automaticities.

And the strange problems of valence that we run into is generally a person shifting around from one automatic machine to the other automatic machine, having deserted the central command post, which is the position he should be in. But if he's in one of these automatic machines he puts an awful lot of beingness in the machine. There isn't such a thing as his ceasing to be and then becoming the machine. There's such a thing as his being able to pretend utterly that he's the machine. And being able to pretend that he isn't.

You can look around though, have him look around, and you can find the geographical location he ought to be in. That area is not alive, not until he goes into it. A lot of control lines and things like that go out from that area which he very, very politely used to have.

Now once in a while you get this weird manifestation of a preclear, you run something, and all of a sudden the preclear feels terrific and stays that way for about two or three days, and then feels awful. What we know as a manic.

Well, manics are not very important, but he could hit a high charged machine and exhaust a lot of residual lines and so forth to the machine, and be in a high state of motion. Or he could simply have begun to occupy once more his own control center as a thetan. You know, he just is a place he ought to be in as a thetan, and so it makes him feel terrific. Only he can't stay there because it's too difficult to stay there, because it's too dangerous to stay there, and so on. You just keep up your common ordinary drills and you'll get him out of this.

But how do you work an automaticity? You have the person be the machine, and be himself, and be the machine, and be himself. What happens? How do you work a preclear who is being his own automaticity? Have him be a man being worked by himself, and then have him be himself working himself, and back and forth, back and forth, get some beingness and some doingness mixed up in it, and just by going, all of a sudden the automaticity breaks down.

If you were to break down all of a preclears' automaticities you'd probably break a body completely to pieces. We had one case of a fellow who had automatic machinery taken away from him for about two solid hours and he was doing it rather well, and so his auditor just sat there and took this machinery away from him for a couple of hours. And all of a sudden at the end of the time he collapsed. Suddenly his body collapsed. He began to pant, he was in a dreadful state of commotion. And he dropped straight into some space opera, and he had just that moment been shot. And if there was any carefully compartmented engram of anything, it was the engram of his having been shot that time, mostly 'cause there was so much energy in it. I suppose he's keeping it around to make a new machine out of it someday. But he dropped square into it and he panted and so on. All the auditor did was restore some of his havingness, give him back a few automaticities, spread him around, let him catch his breath, and he was in beautiful condition. So you see there's not much liability to it.

Alright, as we go over this picture of the preclear we find he is as complex as he cares to be. But he is complex upon these centralized points as we go down the line, of knowingness, duplication, control, beingness, doingness, havingness, space, energy, time, communication, cause, effect, the scale from know down to sex, the curve of nothing/create/survive/destroy/nothing, the dichotomy of nothing/something, the eight dynamics, ARC, the tone scale, including of course ownership, protection, hiding. He's mixed up, he's a different kind of cake. He's always a different kind of cake, but he's always baked with the same ingredients. Or half baked.

Now, recognizing the anatomy of the beast it's very easy to take the beast apart. But don't be surprised to find some of these beasts suddenly becoming wash basins. Momentarily the fellow says, "I have funny feeling around my collar." "What is that?" "I don't know", he says, "I don't know what it is. Funny feeling, though." Well, you don't even have to pay too much attention to it. Have him look through it and it'll generally go away. But you've hit a time when he - when a wash basin won. That's all. It's no more inexplicable than that. A wash basin won.

Now, do you know that you will run into preclears who quite uniformly shift in and out of the human body line? So don't be upset about that either. You see the, I mean the guy runs a horse this life, he decides he'll be a horse, he's a perfectly good horse, and then he decides he'll be a human being. The Egyptians used to talk about transmigration of the soul, as though this is something that happened and it migrated with immigration papers or something. That a fellow who has been very mean to horses is liable to make it up by being a horse. He can be a very savvy horse. Well every once in a while you run into a real wise horse. Real smart horse. Can't

get him to do anything, work his way out of anything. Well, that's some thetan running the glorious irresponsibility of being a horse.

Once in a while you run into a dog. I ran into one yesterday. Tipped my hat and said hello. He was a real smart, wise old dog. He was a very fine dog. He was a cross-breed of this and that and he was real tough and he was with a couple of young boys that he looked after. You could look in his eyes and see that there was more there than a dog, very, very easy. So I said hello to him and asked him if he was having a good time, and he barked once.

Now, a thetan can play the game of "let's pretend" to such a tremendous degree that he can convince himself utterly. Now that is one of the weirdest talents he has. To be able to play the game of let's pretend so thoroughly that he won't have any memory beyond a certain point, that he won't remember certain things, that he won't recall his own anatomy or know how he got there, or know where he's going, or anything else. He's playing the game of let's pretend. So he can let's pretend I'm a wash basin, or let's pretend I'm a lion.

One day, one day at one of the old foundations we ran a preclear through the lifetime of a lion who had bitten her keeper. Do you remember that one? And she recovered from her psychosis. That was all that was done to her, we just ran out the overt act of biting the keeper. Everybody says, "My god, what will these preclears think of next?", you know, and they were all upset about this. She'd been a lion, no doubt about that.

Well, "Be surprised at nothing" is a tremendously good motto. And even though there are many beautiful surprises, it'd be a dull universe if there weren't. Don't, just because you run into surprises, start taking your fingers off these very specific essentials such as knowingness, control, duplication, beingness, doingness, havingness, space, energy, time, communication, cause and effect, the scale from know down to sex, the nothingness/create/survive/destroy/nothingness cycle of action, the nothingness/something dichotomy, the eight dynamics, ARC, the tone scale clear on down to ownership and hiding.

The most common tone to cases that don't exteriorize or work well is fear. So you start running, "Give me three things you're not afraid of" to a great certainty. He's liable to wind up by getting three nothingnesses of something that he's not afraid of. Of course, when you get nothingnesses being wonderful you're running a case which is looking for relief, not looking for release. Two different things.

Of course, relief comes at the end of an operation or the end of ardor. You're running a case who requires an enormous enforcement of present time to be in present time. You're running a case which goes up to present time for emergency periods only, who is otherwise waiting for something to force him into present time before he's in present time.

You run cases of that character these cases are normally... they're not in fear, they're not at 1.0 on the tone scale. But the one band they can't cross or fool around with very much is fear. They can't touch the wall, they get hold of the wall, they can't let go of the wall. Things like this. They are having trouble, they're afraid of things and they're doing an automatic let go. They expect you by some necromancy to make them let go of their own head. They're waiting for an effect, of course.

Such a case is unmistakable since it runs rather uniformly any case even vaguely resembling that, and almost any case that will not exteriorize. Except the very, very low toned ones where they're in catatonic schizophrenia. You know, just wuaaa. Almost any case is doing this, they put out an idea to get a recoiled action against their own body. You ask them to run a concept, they put out the concept so that they can get a somatic. And that's a common denominator of cases that don't exteriorize well.

And the other, the other common line that we've been working forward toward and up to here during these first couple of weeks, we've tried to go over theory and get you well grounded in that so that you'd understand some more of exteriorization and its mechanics. The one band

that they, that they free on is fear. And the fear of course, when freed, will leave the auditor with a certain amount of hate to resolve. There's hate kicking around here. So, "Give me three things you don't hate, give me three things you're not afraid of", you get 'em with certainty. Run a lot of that.

And don't forget, in all auditing, in all auditing, to have people put emotions into things and feel them back, thinkingness into things and feel them back, sensations into things and feel them back. That's background music to auditing. You're probably not doing even vaguely, even vaguely enough of that.

Put blackness on the outside of the wall; something wrong with the case, have him put it on the outside of the wall, and get it back. You'd be surprised at some of the effort on some of these cases every time the guy starts to think of something angry he closes his eyes, he puts out a certain amount of energy, and it'll, he'll get the visio of the wall being knocked out. And as he lets it go he'll get a visio of on the whole town being knocked flat. That's how mad he is.

And so you start putting anger into things, running the preclear one way or the other, well, you can expect destruction and chaos to be envisioned by him in all directions. Of course, because it happens in mock up, not actually, it only demonstrates this - this is what he'd like to do and can't. So therefore he can do it to a mock up and say he's doing it, but he won't do it on the actuality then, because he hasn't got enough fear.

You get an operating thetan up along the line; if he became too slighted by a town I imagine he would knock it flat. That's tough. But, gee you'd have to work to get him sore. You'd just have to work like mad. And it'd probably take an operating thetan to get him sore, to get him real mad. It'd have to be some awful dirty trick. I can't imagine off hand exactly how you would go about getting an operating thetan mad enough to flatten a town. I know because a few times, puckishly I have sat around and tried to persuade some of them to knock Moscow flat. It's as though I considered it was very serious and this is something that should be done, and so forth. And I'd even gone to the point of getting one to volunteer to do it and go on his way. And then have him get interested in a peasant fishing in the river, or something else.

A thetan, by the way is, will get, is tremendously non-sequitur. This non-sequitur-ness is a, is a symptom of very high tone. It's tremendous differentiation. It is the perfectly connected logic for him for instance, to say, "This room, the library, doesn't have any chrysanthemums." And that would be even a little more logical than he would consider logical. As a person begins to differentiate, meanings become wider and wider apart and a consecutive flow of conversation then becomes wider and wider apart.

Did you ever know anybody who double-talked with great ease? You know, he talks about the chrysanthemums and the beer and why do submarines and there are no spokes; because of the air. And we're drawing a long monologic conversation on this subject. But don't look at that person, look at the persons around listening to him ...[?] dying!

[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 sentence corresponding to the 5th paragraph above.]

Also have him put blackness on the outside of walls and feel it back.

The Greeks booby-trapped thetans with their (pagan) theta traps. If anyone ever tries to build a temple to you, knock it flat.

A case can almost be indexed by the amount of static energy he has hanging around. A case that talks about energy and yet isn't high toned is having only facsimiles. He can't have.

[End of tape]