

GOALS OF 8-O (OT) ABILITIES

A lecture given on
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[An existing transcript from old reels. Checked against Alphi Hart's notes. Need reel for proper proofing]

And this is January twenty-fifth, 1954, first morning lecture. I'm going to talk this morning on the first stages of SOP 8-O. We're on schedule with regard to this.

SOP 8-O is not a rote technique. It cannot be written down, and as you assimilate it or not assimilate it here in the next few weeks, it probably will get written down. But as long as I've been operating to make operating thetans, I have found that the problems were very obvious. And in view of the fact that you're taking off from the level of theta clear, or at least stable exterior, you are not confronted with one of these problems which balk you at every turn. In other words, you can always do something of this. So it's better to state the goals of SOP 8-O rather than to state the rote procedure by which one arrives at it.

The first and foremost goal is to be able to tolerate nothingness. And the second goal is to be able to have or not have, without consequences to memory. And the third goal is to be in universes at will, with full perception in them. And the fourth goal is to communicate or receive communications in all those ways used by the body. In other words the body talks, the body listens, the body feels sensations, the body stores sensations. It does this, it does that. The operating thetan must be able to communicate in this fashion.

The next goal of the operating thetan is to take apart and put together in working form all automaticities. And the next goal is actually, actually junior to these goals, but it's to be able to handle any kind of a body. And the next goal is under study, and that goal is how do you endow and disendow any kind of body or new kinds of bodies, so as to actually create life form. The last has lots of evidence and so forth, you can do a lot of this as an operating thetan, but it's kind of a study like sculpting is a study. You see that? I mean, it's an art. It's very much of an art. How do you make a pretty picture? Well nobody ever went to school to learn how to make a pretty picture.

Alright, those, roughly, and some incidentals are the basics of SOP 8-O. They are not roughly done in that order. They are not done in that order, because as an operating thetan level is approached, the individual becomes more and more capable all along this line. And you'd get a sort of a gradient rise on each one of these points. It'd be very nice if an operating thetan could simply take care of all of these things, one at a time. But this isn't the way it works. You take care of one a little bit, and take care of another one a little bit, and then you go back over and you take care of them all over again. And he rises more or less on the same level by taking care of these things.

> Alphia p. 124 - "fix and unfix ideas IN energy"

Now the upper; I said there were a couple of incidentals, and one of those incidentals is be able to fix and unfix ideas and energy. That is to say, put him in command of his own postulates. But of course that's a sub-goal to automaticity, handling automaticities.

Well, by the way that's an amusing thing about that. An operating thetan ought to be able to fix into a car. But the only trouble is you see he gets into the state of mind, he gets above an anxiety level about this, so he doesn't do it. He doesn't have to do it, there is no protective measure involved. He should be able to fix into a car the idea that it can't be stolen. And anybody coming along to steal the car would realize the car couldn't be stolen, and there'd be a terrible liability if he did, or something of the sort. And he just wouldn't steal it. You see that?

Now all of the, all of the fakir tricks, which are valid tricks, of course come in along the line there someplace. But perhaps it has held us back a little bit, that I hold the fakir in contempt. But I do hold him in complete contempt. Demonstration of prowess in order to prove is very low toned. And the, one of the first things I ever learned was that there were two levels of working in this field. And you could find the first one, the fakir, on any bed of spikes, on any street corner in Injia. And he quote, "didn't know from nothin'." He'd learned a trick or two and there he was. Something on the same order that you would hold a carnival freak as a social equal. I mean you just wouldn't do that.

Well anyway, we look at operating thetan and we find out that it is basically a state of mind. Quite interesting isn't it, that it's merely a state of mind. But we find also that it is a contest between being an operating thetan and being an inmate of the MEST universe. Now this is a contest. Now I want you to pay very close attention here. This universe is an interiorizing universe. And if any sole aberration comes in upon the thetan, it is resisting interiorization. And that which one resists one becomes. So this universe puts upon the operating thetan the stress of resisting interiorization, unless he customarily keeps himself entirely away from, not because it's dangerous, but entirely away from any phobia about havingness. And so we get our first goal there as a terrifically necessary goal.

A phobia to have, and I mean that as an obsession. You can have and own and so forth. But an obsession to own or an obsession to have something follows as a direct result of the desire, enforce, inhibit cycle on the tone scale. It goes from; the thetan actually starts at I, inhibit. And from inhibiting an inflow, comes to desire one. And having desired one the universe can then enforce an inflow upon him. And this enforcement he does not like, and so he begins to inhibit the inflow of the universe upon him. And from this he desires a new desire. He inverts again, and thinks he has to have this, and so he turns around and he has it enforced upon him again. And he of course all the way along the line is dramatizing this. He goes back and forth dramatizing this. And he gets into the inhibit, therefore we've got to resist interiorization again.

Now when we talk about inflow from a three hundred and sixty degree sphere, we are talking about interiorization. And that is why exteriorization is itself a single top goal in processing anyone. This is very important because you see, this is what happens. He gets the idea that his ideas must be fixed in energy. And the more an idea is fixed in energy, the less effective it is, the less pervasive it is, as a postulate. The more an idea is fixed in energy the less pervasive it is as a postulate.

Energy does not have to accompany an idea in any way, shape or form, for that idea to be effective. As a matter of fact the idea is almost along this line. Of course this gets inverted too. The idea could be said to be as effective as it is not cloaked in energy. Any time an idea is cloaked in energy it gets into the fixed, set form of a symbol. And a symbol then quote "has to be interpreted" unquote.

Well now very banally in the line of psycho therapy we find a direct index between the sanity of an individual and the amount of energy which he has kicking around his bank. He is as sane as he doesn't have it. It's a direct index. The interiorization tendency of the universe itself gives the thetan the idea that all of his ideas should be cloaked in energy, so that he should make symbols. And the more symbols he makes, he feels, why then the better off he'll be. And this is not true. Symbols essentially have to be tremendously simple, if they exist at all.

What is an engram? What is a facsimile? These are ideas fixed in masses of energy. That's all they are. They are occasioned, their manifestation is occasioned by the resistance of the thetan toward the environment. If you resisted that book case over there with a wall of energy, you would get a picture of a book case. You see that? All you'd have to do is resist it with a wall of energy and you'd get a picture of a book case. It would be a sort of a funny picture. It wouldn't have any depth, and so that is true of a facsimile. It may have three dimensions, it may have all sorts of things, but it doesn't have a back side.

While exteriorized some time you should quote “pick up” one of these newly manufactured facsimiles that some machine is kicking out at you and turn them around. And of course there’s nothing on the back side of them. Sometimes they’re coated with blackness like tar, in order to make them stick together, but that’s merely a the manifestation. There’s no light on the other side of the picture.

What is a facsimile? If you were to take tar and paste it over the book case, you’d get a picture of the book case. If you were to take a thetan’s energy and paste it over the book case, you of course would get a picture of the book case. Simple isn’t it? That’s a facsimile.

The day I solved that, some time very early last year, there was a problem of quote “psycho therapy” unquote, got awfully ragged. And it began to look less and less like a problem on the advance, and more and more like a rabbit on the run. It became simplicity itself to handle facsimiles if you could make an individual make facsimiles.

Now true enough, you can make any individual make facsimiles. As a matter of fact there’s a technique which even an interiorized person can do with this. He could simply put out a great deal of flitter. These little gold sparks, or white sparks. Some individuals rather bad off make white sparks rather than gold sparks. And those that are very bad off make black sparks. And you can have him push this against some object, and then pull it back. Well if he’s rather bad off he’ll get an entirely different object. That’s because he’s pulling in an earlier picture, or he’s making a different kind of a picture, because of twisted lines in the bank. But if he’s in fairly good shape all he’s got to do is push some energy at an object and he gets a picture. It’s the most elementary photography there is. And that is this horrible thing known as a facsimile.

Now it contains, naturally, the pattern of all sound waves. An individual who is making facsimiles is dwelling under an obsession. Facsimiles are not necessary. They do not do anything for an individual. There is no plus value to a facsimile. It is a waste of energy, because memory itself depends upon havingness, inversely. As havingness increases memory decreases. The feeling that one has to ransack his facsimile bank, the feeling of a resistive five, that he must go into his engrams to discover what is there, is borne out of the fact that the universe is interiorizing his ideas continually. And he feels that these ideas are interiorized. No such thing, no idea could ever be interiorized in anything except as one believed it was.

Now let’s take the idea “I am going”, and we pound it from three hundred and sixty degrees with energy. And we will have then a mass of energy, which has about as much “I am going” in it, just about as much “I am going” in it as the finger string which you tie on your finger; you know, to remember to get a loaf of bread; has a loaf of bread in it. Without the assistance of the individual, there is no memory restimulation from pictures. Unless the individual himself knows what is in the picture nothing is in the picture. It’s very curious, isn’t it? But his knowledge is compartmented off. You could consider all facsimiles as pieces of string on people’s fingers and you’ve got it. That’s just all they are.

Now they think they make these things of their own free will. They make these things actually because of the set up which causes them to continue to make a universe. As they outflow material they are met by inflows. And with these outflows and inflows, they get deposits or static; pardon me, a bad word static. They get immobile or relatively fixed masses of energy. Now they know the mass of energy is there, so they can put the mass of energy there. If they put the mass of energy there, then they know what happened. You get how idiotic this is? You tie a piece of string on your finger so as to remember to get a loaf of bread.

I know a young lady who continually switches one of her rings to an opposite hand when she has to remember something. And then she has a terrible time of it you see, because she knows she has to remember something, but she doesn’t remember what she has to remember. And that is the great difficulty in the matter. And I asked her one day why she was doing this, and she said well, she had to have something so that she would remember that there was something she had to get. And I dissuaded her from continuing the practice. And her memory got much better. She didn’t have trouble remembering things thereafter. That was because she believed she had a

dependency. The ring was a dependency. A note is a dependency. The funny part of it is; I hate to say this. I really do. Particularly since, as an instructor you're perfectly entitled, operating in a MEST universe, to have a notebook, to run down and to put things in order for you in instructing. But when you, when you put all this material down you've depended upon a piece of paper. It's going to do your recalling for you.

Actually if you didn't know what was there you could never read it back. That's hideous but true. If you didn't know what was there in the first place you could never get it off the page. It's a built in automaticity that begins with words.

Alright, as we look over our problem, we find that the thetan is progressively interiorized. And progressively exteriorizes. But as he coasts down the track his spirals get shorter and shorter, because he's depending more and more and more on the mechanism of exteriorization and interiorization itself. That is why spirals get shorter, why the universe is a dwindling spiral. It's just the matter that, there he is, and all the energy pounds him. The next thing you know he's mass. Or he puts up an idea and the energy pounds the idea, and it's mass. But he has to resist it to get a mass. He has to start inhibiting something before he gets a mass. Of course the first thing he inhibits is himself. And that's the first inhibition that you're engaged upon or that any operating thetan is engaged upon. He inhibits himself. He does so so he can have a game.

Actually there's no proof at all that a thetan needs a game. It isn't absolutely necessary. He might be able to go up and sit on cloud nine for the next ninety-nine thousand years. If he didn't have the obsession to have a game maybe he'd be happy all those ninety-nine thousand years. But he likes a game, and every once in a while he loses all the rules of the games he's playing. So he dies, and grows up into a new game. Same game.

What is memory and what is unreality? Memory would simply be a pervasive knowingness concerning the pattern of particles as they existed. And it degrades to the degree that one substitutes his own particles for the lost particles which are no longer there. In other words, it degrades to the degree that the individual has energy to represent where the particles were. He has to know what went on there, and has to be able to re-interpret it before it means anything to him at all. His knowingness is always senior to his deposits of energy. Data is a series of symbols, and as such is ideas and energy. Therefore data, by that definition, having energy in it is very junior to actual knowingness. A thetan does not need so much a method of knowingness as he needs an exteriorization from those things which inhibit his knowingness.

Now in all of the track you will find the individual with great care storing up masses of energy. He thinks he wants them. His need of this energy is zero. He doesn't need anything that he can create himself, because the more energy he has the less he can create. That should be obvious. You ask somebody to deal in straight lines and put up communication lines, and things like that, through a media which impedes the communication, and of course it becomes more and more arduous the more media which impedes the communication. You see that, I mean you; the more mass through which he's trying to inject energy, the less ability he has to inject energy through it.

Alright, what's reality? I wonder if any of you have had the experience of losing something that meant a great deal to you, and feeling immediately afterwards the entire universe sort of draw in upon you, and everything become unreal. Have you ever had that experience? Well that experience itself is loss of memory, and why you've lost your former lives and former patterns of existence. This unreality is all the unreality there is. This is the cause of quote "unreality" unquote. It is a diminution of havingness. A deterioration of havingness. That's because of the string and finger trick. The individual has had these deposits of energy so that he would know, to remind himself that he could know. And all of a sudden they disappear, and now he doesn't know whether it was a loaf of bread or a Ford car that he was supposed to get down at the corner.

The loss of havingness or the loss of mass then brings about itself this condition of unreality. One loses an enormous mass and immediately believes that his reality is gone. His reality is

dependent then upon particles. And reality should never be dependent upon particles, but because of the inflow of the universe the thetan makes it so.

Now there are two ways to remedy this. The first one I mention is very easily the slowest and most clumsy, and that is to restore the individual's havingness. When you restore his havingness his memory comes back. And the other one is much more theoretical, spottily workable, but very fast when it works. And that is the disabusing of needing some havingness in order to have a memory. You would get the first inhibition of inflow, in other words.

The entire track of a thetan could be said to be a consecutive series of apathies about what he knows. When hit hard enough, an individual forgets. When hit monotonously enough, an individual forgets. If there is anything in this universe that is consistent, it is the continual pound the thetan takes when he matches wave lengths with it. He cannot be bogged into a large amount of energy unless he has matched wave lengths with it so that he can resist it. It can only then pile up against those things which he is matching wave lengths with. He has the ability to produce energy to resist energy. Therefore we get into protection, we get into ownership, and so forth.

Where has your memory gone for seventy-six trillion years? It is wrapped up in the havingness which you've had to tell you that you were to get a loaf of bread. It's still there in other words. The feeling of unreality itself is just that feeling of deprived havingness.

When one loses a body it's quite serious. You know of some of the grief which you've run out of preclears because they have lost an ally, and how badly they felt about this ally, and how occluded everything was when the ally disappeared. Consider then the intimacy of one's own body, which is endowed with his own energy and life. The loss of that is so much greater than the actual loss of an ally, that we see we have a series of not grief charges, but super apathy charges, lying on the past death track. And the loss of these havingnesses brings about a loss of memory on the line.

This by the way is not theoretical. This has been gone over very thoroughly by myself, and it has each time proven to be the case. The first case that I ventured on in this was to restore the havingness of a five year old boy who could not remember enough of anything in order to go to school. I was dealing with a punch drunk fighter who was killed in the ring in Madison Square Garden. And he'd been hit hard enough and often enough, and he couldn't remember a thing. He was punch drunk. I restored his havingness on the gradient scale of punches. And gave him enough, by mock ups; he couldn't even get mock ups at first; gave him enough punches by mock ups and so on, so that his life started to stretch out behind him across the bridge of the between lives area, and as a consequence why, our boy got his memory back in this lifetime to a level that was phenomenal. Well he'd just been killed with a blow, and his father unfortunately was a handy man with his fists. And this was all keyed in. But his father didn't hit him enough, obviously.

Do you see if you follow the theory of the MEST universe that would be what you'd have to conclude, his father didn't hit him enough. If his father had hit him enough, why then he would have remembered. Well things don't work out in the MEST universe that way. One cannot achieve very much by wasting in the MEST universe what he ought...

Continuing to speak of memory: One of the mysteries which has consistently confronted you is why you didn't with entire clarity remember your whole track. That's one of the mysteries. It is not one of the goals of SOP 8-O to restore the individual's entire memory on the track. This is not a goal. The goal instead is to restore the ability of the individual to handle energy. And just because he has not handled it adequately here and there in the past is no reason why he cannot in the future.

I call to your attention many instances where even in the MEST universe this has been worked out. You make an individual start handling MEST universe particles of one kind or another, even though he is terrified of them. And if it is done on enough of a gradient scale, and if it's done subtly enough, the individual then overrides his experience. In such a wise a pilot sent us

immediately after a crash will have nerve enough to fly again. But a pilot who is grounded for many months after a crash, and does not take a place up again, very often “has lost his nerve”, in other words it becomes set.

Now a pilot then has to be permitted to take up a plane, and fly it and do things with it that he did before, until he has recovered his confidence. The recovery of confidence then is more important than the recovery of memory. And if you will recall that you’ll save yourself from getting into many pitfalls, and you’ll also save yourself some thousands of hours of auditing.

Now an operating thetan has to be able to exteriorize from everything, so a great deal of processing is devoted to interiorizing into everything. Interiorize him, exteriorize him. Interiorize him, exteriorize him. And just by that process alone why he gets up to a point of where he feels pretty cocky. Resisting interiorization is his main difficulty.

Now let’s take up courage. Courage could be said to be the ability to resist with aplomb. The bridge between courage and cowardice is pain. No individual anywhere on the track has failed to have the experience of fighting like a lion and dying like a coyote. It’s very important to you, recognition of this. Courage is a sort of a persuasion. It’s a persuasion that the individual should face up to certain things. It’s a cult. It’s a philosophy. It’s balderdash.

Take a little kid and they teach him he’s got to face up to a lot of things. Nonsense. All he’s got to do is change his wave length and they go straight through him. That’s right. Making a little kid face up to blows, face up to resistances. Be courageous. That is so filled with nobility and beauty on the whole track, and is supposedly so great and so grand that it’s misled your operating thetan, misled all of his abilities, misplaced him in the whole universe. He started in by being courageous, and he fought like a lion and died like a coyote.

There isn’t any man, I don’t care of what magnitude, who doesn’t break across the bridge of pain. A study of the records of the Inquisition, which I undertook, demonstrated rather adequately that the Catholic church had something there. They could make a cur out of anyone. MeJune Dark, for instance, after a consistent and continuous torture, broke, and went to the funeral pier like a dog. Interesting, hm?

Well, courage is a sort of a lower toned mockery of serenity. Serenity is just serenity, no further qualification. And courage is serenity in the face of something one has to resist, which is an enforced serenity. One desires to be serene, and then one desires to be courageous. Sort of goes down scale like that. Courage is actually, for one living in this universe and in this time, almost missing. Man has dropped so far below anything that even faintly resembled courage, and his ability to reach serenity, which is considerably above it, is very materially impeded. Thus your operating thetan, I’m afraid your operating thetan sort of starts out below the level of a death of a coyote. Let’s just be terribly factual. And he’s got a long way to travel to get up to a certainty of serenity. But you’re trying to put him up scale to this, and it isn’t necessarily true that he can’t make this in a breath. Time is not involved when particles are not involved. Time in auditing is not involved either. It’s when will he make the jump?

Well, to get him to make the jump is not too difficult when one has discovered for him that he can be exteriorized out of anything, and that he can then exteriorize himself out of anything. Now, let’s not say get out of anything, let’s say exteriorize out of anything. Big difference there you see.

Now you start in to make theta clear by exteriorizing somebody stably out of a body. Yeah, you just stabilized him out of a body. I would go so far as to say that theta clear is an unsafe condition to leave anyone in. But of course the much more dangerous condition to leave somebody in is in a body. That’s really unsafe. You have at least taken the most crucial jump of exteriorization, by flipping him out of a body. But you gotta be able to exteriorize him out of almost anything.

Well he learns to do this rather rapidly when he learns that he isn't supposed to move out of things, he is out of things. He dematerializes where he is and rematerializes elsewhere. Now in view of the fact that every thetan is carrying along with himself a certain amount of garbage and bric-a-brac, he has to know how to dematerialize his garbage and bric-a-brac and rematerialize it elsewhere. He's making it all the time anyway. And this is then of the essence. I see a couple of boys that are up on that level right now, smiling all of a sudden with a sudden enlightenment. Yeah, that's how you do it. You make the stuff disappear where it is, and reappear where you are. You don't drag it with you. The motto "you can't take it with you" was never truer. That's true! You can't take it with you. But that doesn't say you can't have it. You can dematerialize it and rematerialize it. And that's why we talk about getting in control of automatic machinery. If the automatic machinery on the case is doing all the unmocking and mocking, well then the thetan cannot unmock and mock up at will.

Now this is very curious, but he feels he can't duplicate these things. They have a certain, a certain basic intrinsic value to him, you see? A value depends upon their scarcity to some degree. He's got a pin up girl from back in lord knows what universe, and she's strictly gorgeous. This is nice stuff. If you looked at it yourself you would say, "Gee whiz, that's nice stuff." Well, he isn't going to go off and leave that. He said, "My goodness, you know I've had that piece of energy with me now for, oh heck. I looked all over the place for it in the first place. And I guess it must have taken me years and years of looking around to finally find that thing, and now I've got it there, and so on. And I had it with me the last three or four million years. I don't understand why I've suddenly got to chuck it overboard just because I'm going to exteriorize from something.

Well there are several ways of doing this, and one is to exteriorize him first, and then have him exteriorize his possessions second. And the other way to go about it, which is not quite as safe, is to exteriorize the possessions first, and then exteriorize him. But either way, I'm afraid you'll have to solve this problem. He wants to take the original with him. Alright, if he wants to take the original with him, then he has to dematerialize it and rematerialize it. And that's still the original, as far as he's concerned. But if you exteriorize him and then tell him he has to duplicate all the things he has, he has the anxiety that he might have forgotten something. So there's a drill that goes along with this.

You set him out someplace in space where it's easy to make mock ups. Have him build some space. One of the best ways to do it. But you set him out some place in space, this is just a rudimentary method, and have him make some mock ups. And then have these mock ups disappear where they are and reappear elsewhere. And do this until all he's got to do, at a mass of energy, is say, "Disappear." And indicate a place and say, "Appear." This is teleportation. And you've got to teach an operating thetan to do it. Otherwise the damn fool will always be sticking back to save the ship or save the last guy off the ship just before it goes down, and then you would have to exteriorize him out of a bunch of seawater as well as a ship.

So this is a key drill. Now it doesn't necessarily take a lot of time, but it can be done on a gradient of thoroughness. It's one thing to just take your own possessions and dematerialize them where you are, and rematerialize them someplace else. Not move them you understand, the devil with this moving them, because you're still moving something that can be used as a target.

You know I hate to tell you this, but your mock ups are unfortunately; a shudder of terror might go through some preclear on this; but your mock ups unfortunately are quite visible, in certain bands of light. You can get out here with an ultra violet camera and shoot pictures of a thetan if you want to. 'Cause he's always tracking around enough small wave length energy so he's spottable. Well he wonders how he can be found. Nothing easier. He's locatable. And he stays locatable as long as he doesn't try to move things. No pardon me, he stays locatable as long as he tries to move things. And he becomes unlocatable as soon as he can do this weird trick of dematerializing and rematerializing. He doesn't lose anything then, you see?

Now you have an impulse to do this. And you've forgotten how. You'll be rocketing down the road at a mad rate, and all of a sudden a truck will come sideways. I'm sure that any of you

who've had an automobile accident or anything like this have done this. You've actually tried to make you and everything around you disappear, and reappear elsewhere. And you failed right there at that moment. Boom! You just didn't make that car that you were driving appear back home in the garage, with you in it. But fellows have tried. Therefore staying afterwards, staying after this effort has failed, with the consequent loss of mass, brings about this failure called unreality.

..there, trying to get it back. This is idiotic isn't it? He'd throw this thing up to protect himself, and then of course he'd have to stay there and be protected because he's trying to get back the barricade. See that? Well this is the process he's going through all the time. You understand a little bit more about this beast now and what he's trying to do?

Well he should be able to exteriorize out of anything. That's fine. But it's something like making a tramp out of the fellow if you merely fix him up so he can exteriorize out of everything. You know? You teach him so he can lose everything and not care. There is that route. He could lose everything, anything he's got, anywhere, and not care. But that's not a definition of an operating thetan if you want one. It's a fellow who can get the hell out and take it all with him too. And he becomes then the most baffling individual that anybody ever heard of.

You see, in order to operate he always carries around a few tools. Do you know that he quite customarily carries around a slab of energy, and probably; you probably lost yours. But it's parked someplace, or lost someplace, something of the sort. But as you're processed you suddenly run into this one, 'cause it's quite routine. You'll not necessarily run into it, but you probably will. A slab of energy that is so thin, so light, so heavy in its own mass, you see, and yet it's so light in terms of how little mass there is. But it's so much mass, what mass there is. And all you have to do is drop it across the front of the body and you'll cut off its face and the entire front of the body. Neat little gimmick.

As a matter of fact, a few of you who are rather difficult to exteriorize, have one rigged, so that when the going gets too rough you'll knock the body off. An automaticity, if you please. It's an automatic death machine. And you start to back out, and you find the thing has got a tremendous lot of energy pouring through to it. A lot of preclears have their prefrontal lobes completely numb. They've dropped the thing once and it didn't quite work. During an operation or something they've decided to hell with it, and decide to knock off the body. In other words, they use this mechanism to interrupt all current flow to the front and the back of the body, which of course would kill the body. So they'd half kill the body. Now you want to know why you can't exteriorize it easily. Well they're in the middle of that problem, just hung up right there, boom!

Now an identity is about the first thing that an operating thetan has to be cured of. His thirst for identity is only this constant pound, pound, pound, pound, pound, from all sides, which makes him obsessively desire to be a symbol. Masses of energy. And this symbol, this identity is, oh it's balderdash.

The, by far the finest identity to have is a shiftable identity. As a little proof of this I myself have had this experience. When I was very young in this life, as a writer, I used to never use my own identity, early writing. Would just never. I mean, identity was cheap and easy to come by. All you did was write it down on a piece of paper. And however, identities have a habit of getting away from you. And one day you're not feeling inventive and you put your own name on something. Well you're kind of finished. Every time you fix a name into a category you are to that degree immobile. And every time the society itself is able to categorize you and label you and say, "Well you're a doctor of medicine, or you're a lawyer, or you're a bus driver," or something of the sort, why he gets real happy, because everybody is obsessed with this idea of interiorizing everything. 'Cause that's the universe. That's agreement with the MEST universe. It interiorizes everything, so everybody wants everything interiorized, so they want to make a symbol out of everybody. And if there's anything they will fight it's versatility. Anybody who

can do several things well becomes very suspect. But the truth of the matter is he is very able as long as he's very able to do many things well.

Now society too regards with great fear a person who can learn something in half an afternoon. There was a British general of considerable note; they have them over there once in a while; who went up to Russia and decided that as long as he's going to have to take charge of the archangel area, and during the revolution where everybody got to like strawberries so well that they haven't had any since, he just locked himself in his cabin and sat down, and learned to speak the Russian language in nine days. And he learned it very fluently, and colloquially, and from all other sides. And walked off the boat, never having spoke or connected with a Russian before, walked off his ship with a full command of the Russian language, which of course put the kibosh on a great many interpreters, who themselves were going to get a great deal of kumshaw by misinterpreting slightly here and there. And the fellow's command of the area was very good because he was in total communication of the area. He could communicate with anything in the area.

Well this type of an ability however is very suspect. They say, "Well there's something, something there," but of course this fellow took nine days to learn Russian. Well what sort of suspicion immediately accrues on the part of the public to somebody who learns to speak Russian in nine minutes. Just takes the bank of some Mujick or something of the sort and plugs it into the lines. Finds out he isn't talking good Russian, throws that away and gets the bank of a professor and plugs it into the lines.

Why can't you, for instance, recover all the languages which you've spoken on the full track with great ease? Well that in itself is a process. And it's not a very hard process. But if you restore the body and the ridge, the language ridges which surrounded the body, if you just make them again, several times, all of a sudden the unreality of it all will go away and you'll be able to speak the language again. You've got to remedy the havingness of the ridges and symbols which were the language. A fellow's lost all those. He couldn't exteriorize and take it with him. But it doesn't mean that he doesn't have it, because the only way that he ever had it of course was to know that he had it. So it becomes in essence very simple.

You're going to work with some operating thetan some time, trying to restore for instance French. You're going to have a heck of a time with it at first perhaps, merely because he's so convinced, that's the main level, that he has lost everything French. He's convinced he's lost everything French, so therefore he doesn't have anything French, so therefore he can't talk French. Well, by mocking up the French ridges continually, and by finally getting some insight into some French bodies that he had, mocking them up, and bringing them together and making heavy masses of this sort of thing, why his reality rises and he will talk French again. It isn't necessarily true that he is dependent upon these masses to have his memory return. That's the other method, is to get a guy over having to have this. This is the slow way I'm talking to you about, to mock up masses of ridges, and so forth. But it will return French.

Similarly, you could make a fellow throw away his English. Interesting, isn't it? By validating his loss of it. Many people have a great deal of trouble speaking a language which they have before learned and have then lost. You will discover in school that various students in a class, all endowed more or less with the same IQ will have a great variability when it comes to speaking language. The, a case of an inability to speak German comes to mind where the individual just plain couldn't talk any part of the German language. Became extremely difficult, became very foggy when confronted with anything in German, and was just totally unwilling to have anything to do with it. And yet had to have German in order to get an engineering credit.

Well, an examination of this individual demonstrated that as an officer of the Roman Legion he had continually and customarily knocked apart German villages on punitive raids, and considered German a barbaric tongue which he found far beneath his dignity. And it was, to make that man speak German was like asking him to be immediately some kind of a low bug, because this was about the difference between the idea, that is as far as ideas are concerned, the difference the Roman officer had between himself and the German. And barbarians. They

weren't civilized. And their contempt, measured in with all of this courage, and measured in with all this resistance, and coupled up with all these overt acts, was to make this fellow deader than a mackerel and completely disenfranchised if you made him speak German.

Well what do you know? In that life time he could speak German. With a disdain and a contempt and a studied mispronunciation, which showed any chieftain with whom he was bargaining just where they stood. Well you had this situation with German. Well what do you know? Nearly everyone has this situation with some European language, because that happens to be the thetan line of which you're coming. Why don't you suddenly find yourself able to speak Italian and all of these languages? You find over in Europe this condition isn't a difficult condition. We have a great many Italians who can speak all numbers of languages, we have people there in the middle of Europe, in central Europe who can speak the darndest bunch of languages, but what do you know? These people have never lost their havingness. They can look up there and there's still the Alps. There's still the river Po. You see, they haven't lost everything. And quite in addition to that they see the reality of everyone around them being able to talk everything. And that's right, so they haven't lost their havingness. They haven't lost their friends. Well they know they haven't lost their friends, their friends must be someplace, because here's this fellow they just talked to yesterday, was talking Italian, and he was from a village that they died in. They don't remember this vividly, but it restores their havingness to some degree.

But here you are over on another continent. And it's an oddity, isn't it, that the Americans are not linguists. They're not even vaguely linguists. They can't even speak Spanish. And as a matter of fact the Britisher, with the insular attitude of the Britisher toward the continent, he has a little difficulty with language. Not as much difficulty as in America, but a difficulty with it. Back on the track there, why he's still disembarking for the Battle of Hastings, and that sort of thing is going on. And he's got some resistance back and forth because he's not in a habitat which he occupied for many, many millennia. He didn't grow up with these languages.

Your Britisher customarily, on the continent by the way, considers that they're all a bunch of fools if they can't talk English, and the thing to do is to raise your voice very high and shout. And this inevitably will communicate. And I knew one Britisher who took a linguiphone course in French, over to France. And packed it all around with him, and told me very proudly that he had packed it with him around France on and off for the last fifteen years, and never once had he put a record on the machine. He still had it there. He made them understand what he wanted, he just told them loud enough, and it was time they spoke a civilized language anyway. Here is a forthright attitude.

Well this is all, has to do with the study of where memory goes. You see the Britisher sitting over there on his island, he's keeps losing over on the continent. I mean by that, he fights a war over there and maybe he wins the war alright, but he leaves his buddies dead over there you see? And he comes back home again. And he goes over again, and he takes over and nails down this post and that post and that line and this line, and then he washes that all up and comes home again. Continual loss. Continual loss. And the American doesn't even vaguely even have that experience. He's gotten to the point of where he does, he knows it doesn't exist.

[end]

[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.]

The reason you have trouble studying Scientology is because there's no mass connected to it.

It's doubtful if SOP8-O can be audited by anyone not a thetan exterior. The remedy is to be an operating thetan.

In Havingness Processing, when you get an object snapping in, keep making that object as long as it snaps in. don't shift to anything else. Even if he cries, or goes into another, keep using it

Find his acceptance level. This will blow engrams - and will remedy the whole track in under five hours. You make it long if you change the object just because something else comes up in the session. Look for MEST masses that mean something to him and deteriorate one to the point where he can accept it. Birth and all his problems will blow just by running this one object.

To find out what he's able to reject, work with several items until you find several that are unpinning the whole case. It may be his rejection level is high or low. Find a balance on rejection and acceptance - reject and accept until the two come up or down to the same level - and you have a Tone 20 automatically.

Rejection Processing is the dangerous one. It will be explained further in one of the later PABs (Professional Auditor's Bulletin).

A person constipated, you can be certain, also has a bad memory. His ideas are in mass. He's also unauditible, because he can't let anything go.

To solve this type of case, run havingness - an inflow of object. Then reverse and get him to let go of something. Balance the bank by working for things to reject equal to what he can accept.

Increased havingness won't solve the case until you get him to the point where he can get rid of things.

Drill - Mock up childhood home and pull people out and stand them on the street. Repeat this several times. Then move mobs in, friends out, family out.

Take his home town and exteriorize his family from it. Move mobs into the middle of it. Stuff the town full. Move his friends out. Move new mobs in.

Do the same to his native state; his home continent; the Earth.

When you run Havingness Processing, be sure you switch him into present time.

[end of notes]