

5404C01

Number 4 of the „*Universes and the War between Theta and Mest*“ cassettes.

BASIC SIMPLE PROCEDURES

A lecture given on 1 April 1954

Okay, and this is the 1st of April 1954, little more on simple procedures, basics.

The problem which the auditor faces is a very simple problem. That's what makes it so difficult. He has a human being who is out of present time. Ordinarily this is the target of the auditor, although you can use auditing on cats, dogs and horses, and so forth.

As a matter of fact, I was auditing a horse the other day. Got him into present time, too. It's very easy to audit a horse. All you make him do is reach for you and you retreat until he feels good and dangerous. And his spirits will come up and he'll be in present time enough to be rid. Horses out here are „*rid*“; they are not ridden. Have to be a Park Avenue horse to be ridden.

Anyway, you're auditing a human being. Well, this has certain liabilities. The reason it has liability is because he's a human being. Now, this seems very obvious, but you wouldn't be auditing him if he weren't a human being.

Of course, on some other planet you might find yourself one of these days auditing robots which are thetan motivated - thetan-motivated robots - which is to say, dolls. You would audit him the same way except you wouldn't have a bunch of ridges getting in his road and you'd probably make a Theta Clear out of him snap, snap, pam! Take you a lot longer to make an Operating Thetan out of him, but you'd sure exteriorize him in an awful hurry. Mostly because the robot wouldn't fight back. That is, the machine wouldn't fight back. The plate that was representing the chest and the sphere that was representing the head and the joints that were representing the shoulders, and the pinchers that were representing the hands, or whatever you had there - this

wouldn't be fighting back, beyond one thing. Beyond one thing... But it wouldn't be fighting back really.

You see, all MEST has the common. . . all objects, rather, have the common statement to them: „*stick together*.“ This is the goal of an object. Ah, that's its end product is „*stick together*“ and „*stick together*.“

Now, there are some wildcat elements that disobey this, and one of them is sodium. Sodium doesn't like to stick together. And another one of them is plutonium. You stack too much of that together and it doesn't stick together worth a nickel; it sticks all over the landscape. But the common denominator, you could say, to any object you'd have anything to do with commonly would be just this: it'd just be „*stick together*.“ Any object on which you have your hand has that as a motto - „*Let's all stick together*.“

This is many times stated by thetans, too, in moments. Benjamin Franklin said, „*Well, we'll have to hang together or we'll all hang separately*.“ And it was too true at the time, but there's enough sense backs this up so that you get into all sorts of things. You get into unions and brotherhoods, and social security, all kinds of things stem from this. And that's perfectly all right for a bunch of thetans to stick together unless they're doing it because they're emulating or copying MEST. In other words, you could stick together by compulsion just because you were associated with MEST and its postulate was good with you, you see.

It's totally all right if you say in a self-determined way, „*Well, let's all stick together*.“ Okay, let's stick together - not because MEST sticks together and we have to copy it.

When a person is very, very bad off he's below that level, you see, and he's having to copy MEST. „*MEST sticks together so I'm sticking together*.“

Well now, the body is pretty deteriorated in terms of a being. I mean, it's pretty loopy. Maybe not as loopy as you'd think sometimes, but it's pretty crazy. If you put it on a self-determined basis and it didn't have any thetan running it and so forth, Lord knows what it'd do. A thetan recognizes this so he has to control the hell out of it.

Now, a body acts as its buttons are pushed. Hidden orders are restimulated. This isn't true of a robot. When you push the button on a robot which says raise the right hand, it raises the right hand. And when you push a button that says lower the right hand, it lowers the right hand. When you push a button on the body which ostensibly says raise the right hand, it's liable to kick you. See?

This uncertainty and insecurity on the part of the body-and-thetan combination makes it a little more difficult to audit a Homo sapiens than it would be to audit a doll. Mostly because you say to this thetan, who is in a body - you say to him, „*All right, now let's run all of the concepts relating to your father*.“ And this hits the body and you have touched some kind of a hearing button, and the message which he more or less got and so forth was „*Father has buttons*.“ You know, it's not quite the same, because the body is a living thing and it filters, modifies and changes orders and commands.

It can do this because it can be put into pain, it can be punished, and it seeks to avoid this punishment. And so when a thetan starts leading a body into danger the body very often will go out of control, because the body itself is afraid, quite in addition to the thetan. See?

We've got, you might say, a couple of people sitting in that auditing chair every time. One has the motto, because MEST objects say so, of „*stick together*.“ MEST objects all say „*stick together*“ and the body is all in the vicinity of MEST objects all the time so it sticks together. You know? Just as sensible as that. „*Well, let's see, stoves stick together so I'll stick together. That's what.*“ You know, just as reasoning as that.

And you've got this thetan who says „*I want to control and be free*“. Well, that's bad enough to have that cross up. But that's really all that's wrong with him: he wants to control and be free - same time. And if we just had this thetan, and „*we want to control and be free*“, why, we could fix him up. We could change his mind about controlling things, and he could learn more about himself and learn more about positions, and clean up old areas where he'd gotten in trouble in this and other universes, and the first thing you know we'd have somebody in pretty good shape.

But now let's take this combination, the thetan in the body. Now, the body is obeying the command of objects - „*stick together*.“ And the thetan, because he uses the body for a communications medium all the time, is prone to obey the body. The body is obeying an object and he's obeying the body. That's great isn't it? Because the body says „*stick together*“, so he's stuck in the body.

Now, if it isn't very bad - it doesn't have it very bad, you know, and the body hasn't been too pummeled around in existence - you simply say to this fellow „*Be three feet back of your head*“, and pang! there he is, certainty.

Well, fortunately about 50 percent of the people you walk up to this will happen to. You say, „*Be three feet back of your head*.“ Pam! They're three feet back of their head. „*Now, give me some places where you're not*“, and some more parts of 8-C and you give them what we call a Grand Tour and some Change of Space Processing and run a few avalanches and a few things like that and the next thing you know, why, they're in pretty good shape.

That's because we did what? That's because we omitted, incised out, detached and disconnected the main problem in the problem of auditing Homo sap - the body. We did a bodyectomy. And now the thetan is not subject to this great motto of the body, „*stick together*.“ So he doesn't stick to everything. He says, „*Look! Look Ma, one hand*.“ He can go over and put his hand on things, if he cares to have a hand. He has great flexibility. Furthermore, he doesn't have to be visible, so he doesn't need an identity. Of course, a body does need an identity to survive. A body is totally dependent upon inflow for its survival - totally dependent on inflow.

A thetan is really totally dependent on outflow for his survival. Opposite goals aren't they? Body is dependent on inflow, thetan is dependent on out-flow. Put the two together and you've got glue, because they're two stuck flows. The body is on the stuck

flow of inflow and the thetan is usually on the stuck flow of outflow. So now we try to pull these two apart.

Well, 50 percent of the people you say „*Be three feet back of your head.*“ Pang! They're three feet back of their head. All right. Let's take the other 50 percent. Maybe about 25 percent of the remaining 50 will be three feet back of their head if you run the rest of 8-C. The remaining 25 percent are thoroughly convinced they're a body - oh, but thoroughly! Sometimes convinced to such an extent that when you say, „*Be three feet back of your head,*“ they would find this impossible because, you see, you couldn't have themselves remaining in the chair and then walking three feet back of the chair because they would no longer be in the chair. And that's the way the problem looks to them.

They know - if they know anything - they know they're a body. And knowing they're a body, why, they know that they can't be anyplace but where they are. They know that as a body they can't pass through walls. They know they can't go through ceilings. They know that distance is a great liability. They know that time brings on old age and decay. They know with great certainty that you mustn't go and bang yourself into a high-tension generator, you mustn't use a power line for a necklace. These things it knows. You've got to button up your underwear and square around, keep warm, keep well fed - arbitrary, arbitraries, arbitraries, arbitraries. They know all these things. In other words, they have accepted all the barriers of the body.

So we start to audit this fellow, this last 25 percent. Well, quite a few of that last 25 percent will become disabused of it easily, and so on, and it leaves us with an almost completely immobile, unmovable, unshoven-outable 10 percent.

Now, there's the boy that's going to give you trouble. In order to handle everything up to then, all you would have to do is use, in copious quantities, SOP 8-C to handle anything up to this 90. It's just how much longer you'd have to do it. Just how much longer, that's all. Now, on the first 50 percent we use Opening Procedure and then Step I. We go through these things once, the guy is well out of his head, he's stabilized, he's in good shape and ready to take off. And we just continued with 8-C on this boy, why, he'd go right on up the line. Good shape.

And well, as we go down on the rest of that next 25 percent we'd have to use Opening Procedure SOP 8-C and then Step I, Step II, Step III, Step I, Step II, Step III, Step I-they're out. And that's about the way it goes.

And now let's take that remaining 15 percent - well, you'd have to go at it on the basis of Opening Procedure (lots of it), Step I, Step II, Step III, Opening Procedure, Step I, Step II, Step III, Opening Procedure, Step I, Step II-they're out. Now we go on through the rest of 8-C. You must understand that 8-C is primarily designed, really, not to exteriorize but to handle somebody after he's exteriorized. It is the road to Theta Clear after exteriorization. SOP 8 is really the little handy, jim-dandy thing for getting people out of their heads with crowbars. It's the crowbar.

Now, what about that last 10 percent? Is he worthwhile? We going to bother with him? We have a couple of very wide choices here. We can either say, „*Hey, look folks,*

Scientology works. Scientology works very, very well 90 percent of the time. Works fabulously well 90 percent of the time. It is invariable as long as we include only 90 percent of our cases. “ Well, what about those other ten cases? Well, unfortunately, it's only when people get into trouble that they come around and start knocking on your door. So this takes this last doggone 10 percent and blows it up to an apparent 50 or 60 percent of your cases, far as people who are really in trouble.

It can look that much to you, because here you've got the guys that are smearing in. They're going right on down the whole route. And those are the boys that you're going to have to work and slave and sweat over.

And those are the people that you're going to have to know your stuff for.

Now, there's no arguing with knowing Scientology when it comes up against that last 10 percent. Boy, you sure better know your Scientology. If you're going to get anyplace with that 10 percent you sure better know what you're doing. Now, in view of the fact that this very well might comprise 50 or 60 percent of the cases that you would address, it says you sure better know what you're doing.

Now, SOP 8-C even poorly done will handle 50 percent of the populace. In poor hands - they don't have to be expert - do the darnedest things.

But when we start striking for that 100 - if we're ever going to say „*Scientology is 100 percent effective*,“ we have to include that last 10 percent. God help all of us.

Now, this is a terrible thing, really, to pin down an auditor to that lowest strata and say, „*There's your problem*,“ and make him get in there and fight that lower strata. But look, it could only be a liability if you couldn't do anything about it.

So, we have another liability: the success of the auditor. The success of the auditor, his morale, depends to a large degree upon his ability to crack one hundred out of one hundred. See? Otherwise his morale is going to take a bad pushing around; because that last 10 percent are usually upsetting, insulting and very clamorous. And they're the people you're going to hear from.

You could have made ninety people in your community, that you'd picked at random, quite well, and have failed on 10 percent of the people, or ten of the people of the hundred you processed, and just failed utterly and abysmally. But good golly look at you did miracles on 90 percent of the people. Yeah, but the only thing that neighbourhood is going to hear is those ten failures.

Well, so it kicks back on an auditor. The auditor is in there pitching, he's got a rough case, he's getting very smart, he's getting very clever in auditing the case - and the next thing you know, why, the guy is stuck harder than ever in his head.

Well, an auditor faces just this, just so much on the basic principles of communication - of duplication being the basic principle of communication - an auditor has a tendency to get kind of stuck too. See that? Here's the case he's failing on; it's the tough case, so an auditor has a tendency to become, himself a tough case. Just because he's duplicating the cases he's failing on. See, he doesn't want to duplicate those, he's going to resist those cases.

All right. Well, that's kind of the way the universe is rigged, but it's rather easily licked. All you have to do is know all there is to know about Scientology.

It's real grim when we get down to the fact that the only reason you're studying everything you can lay your hands on is just for 10 percent - just 10 percent. Otherwise, there are two billion people on Earth; you could take 90 percent and with very little effort, probably with groups, and you could either make them well or make them into Theta Clears. Fifty percent of them you could make into Theta Clears with a couple of hours of group processing. And yet here we are slaving away for that damn 10 percent.

Well, along the line as I've developed this material, I have been confronted with this percentage. You could actually draw a graph of the research and investigation of Dianetics and Scientology against the dwindling unworkable percent. In other words, as we went along the track here the past few years you could find out, as we looked it over, that the percentage of unsolved cases - now, I'm not talking about my auditing; I'm talking about just auditors in general - the percentage of unsolved cases was diminishing, always diminishing. And the onslaught was toward the unsolved case.

Believe me, practically anything can solve 22 percent of the cases you walk into - anything. And Dianetics had it pushed up to about 50 percent. But we have been making an inroad on that remaining 50 percent, we've got it down now, as near as I can figure to about 10. It's about 10 percent that are giving us a bad time.

But for some little time now, in terms of my own auditing, I have not found one of these cases unsolvable. Now, this sounds incredible but that's true. I haven't found these cases unsolvable. That's mainly because I know more about Scientology than other auditors, naturally. And the very best we have, have not found them unsolvable.

But a medium-grade auditor has found them practically a brick wall. And a very poorly trained auditor hasn't found just 10 percent; he's found upwards to 50 percent of the cases unsolvable. See that? So what are we going toward?

We have to go toward, then, the most fundamental fundamentals that can be fundamental. We have to have a very, very good grip on all the basic principles. Because we haven't got any room around here for a mediocre auditor, and there isn't any room out in the society for one. Since any eight-, nine-, ten-year-old kid with an hour's training on SOP 8-C could solve 50 percent of humanity's ills, why, it doesn't look to me like we should be worrying about that strata. In other words, there shouldn't be what we call a poor grade of auditor. You know, there shouldn't be an auditor who is pretty good, you know, fair. Because, by golly, he isn't going to get too much better results than somebody who is hardly an auditor at all. No, it's that last 10 percent we've got to hit if we're going to consider ourselves up there in the champion class.

All right. With that in mind, then, we study fundamentals - the most fundamental fundamentals that we can. And these are very simple. These are the theory of communication, the theory of duplication, there's something-nothingness, the Know down to Sex Scale, and certainty. If we know these things real well then we can combine them in ways which solve cases when they take sudden flips and turns. Because

about all the distances and directions that cases flip and turn into are covered there. In other words, a case couldn't duck out from underneath you if you knew these factors.

The theory of communication - all you have to do is just know the basic theory of communication. There's quite a bit to know about communication, but that's all you have to know. The next most important thing would be, really, the somethingness-nothingness problem. Just reducing these things to even a finer line. And certainty - you'd certainly have to know that. You should know the Know to Sex Scale. It goes Know at the top, highest level. And then the next level below that is really Beingness, but below that is Think, really. Pardon me. I said below that is Think. When I say Beingness, you go right down on another scale. The Know to Sex Scale has many detours.

All right. Let's just take it in its purity: Know, Look, Emote, Effort, Think, Symbol, Eat, Sex. That is the basic scale. Now you can go on offshoots of that; you can put Beingness in there. It really doesn't properly belong. If you put Beingness in there you promptly go into Thinkingness. You just short-circuit everything.

Anyway, these things aren't too much to know, but you have to know a little bric-a-brac too. You have to know about - well, MEST is saying „*stick together*.“ And you have to know that the preclear is in a body. You have to know that. The preclear is in a body. Or he's in a body and can't even tenant the body, and so although he is in the body he has to think of himself as being not in the body.

You know, that's in his first inversion. There's lots of odds and ends kicking around that you sort of pick up in a unit such as this and under training and with some experience. So in a few weeks you become very conversant with a tremendous amount of data without really knowing how much you do know. But as far as the basic fundamentals are concerned, these are very easily brought to mind.

Now, let's take up the most searching of these fundamentals and that's certainty. Certainty is a synonym for knowingness. If you considered these two things in the same category you'd have a new definition for know. You don't know anything you're not certain of.

All right. So therefore, the keynote of such a process as SOP 8-C is certainty. You say to some fellow, „*Give me three places where you're not*.“

He says, „*Ooh, I'm not over there, and I'm not over there and I'm not over there*.“ You say, „*How certain are you that you're not in that first place?*“ „*Well, uh... gee, I'm not certain at all I'm not there. You mean to say that we're going to play this game on this level. You mean for keeps, for blood?*“

And you say, „*Yeah, for blood. Now let's find one place where you're absolutely certain you're not*.“

Well, after he racks up this galaxy and a couple of neighbouring galaxies and so forth, he finds he's probably not outside the MEST universe. And you say, „*Well, you'll have to do better than that*.“

Well, he finally pins it down that there happens to be one bolt on one battleship which is sunk in one sea that he is sure he is not right there - absolutely sure. And then he'll take a long breath. Up to that time you've been playing pat-a-cake. Certainty.

Do you know that you could actually take SOP 8-C and start running it on a case - „*blah, blah, blah ...*“ „*Okay. Go there, now there, now there, now there. Now there, now there, now there...*“ He wouldn't get any better. Why? He's not certain of what he's doing or saying or anything else. That certainty is quite important.

Well, there's two kinds of certainties: The kind of certainty which you get by just the knowingness qualities of theta. You. You know. Not because you've been convinced; you just know, that's all. And the other type of knowingness is that low-grade knowingness which is brought about by an impact. When a body has been hit, it knows it's been hit. Well, that lower type of certainty is utterly dependent upon two things: impact and energy.

Therefore, we could say there's two kinds of certainties. There's a kind of certainty which is brought about of simple knowingness, and the other which is brought about through space and energy - two certainties. Well, you have to get your preclear up from the certainty of impact (which is what we call that MEST certainty) - from the certainty of impact up to the certainty of knowingness: not because he's been told, but because he knows.

You'll find most preclears of that 10 percent are operating solely and completely on the certainty of impact. If you hit them hard enough they'd know they were there. They would be certain of anything which contained with it a blow. This they would be certain of know.

Now, you get these levels of certainty. If there's anything important about auditing it's this; given the fundamentals of communication, which of course make auditing possible.

The biggest jump in the last year or so has been that discovery concerning certainty. When I found out that certainty was a synonym to knowingness, why, boy you could use almost any process and make it work.

You sit there - a preclear is saying „*Oh well, yeah. My. . . I'm not over there, not there, not there.*“ „*How certain are you you're not over there?*“ „*Oh I uh... oooo!*“ He's not certain of it at all. He has never addressed the problem. You're making him look; you're making him inspect the thing; you're making him actually know whether or not he is. Up to that time he's been skating along two feet above the clouds, and he has never - to that moment that you ask him „*How certain are you?*“ - he has never for a moment looked. That's one thing a machine can't be, is certain. A machine can't be certain.

Well, if that's so important then you would of necessity have to include it in your auditing all the time, wouldn't you. You sure do.

How many times per hour should you get a communication change on the preclear? At least fifteen times an hour, at least once every four minutes. If you're not getting a

communication change on the preclear every four minutes, you're not auditing worth a nickel. Your auditing is very mediocre.

This is a self-criticism that will sit there at any time, I don't care whether you're dealing with the last 10 percent or the first 50 percent of the cases we were talking about: If you're not getting consistent and continual communication change on the preclear; if his communication lag isn't getting slower or faster; if his perceptions are not getting brighter and dimmer. You see, I said just change, I didn't say which direction. Better or worse, it doesn't matter - get change. You're not changing anything unless you're changing communication. And if this perception change does not take place every four minutes then your preclear is not auditing on any certainties whatsoever.

Oh, it's just open and shut. Simple as that. You've audited him for about five minutes - you've been saying, *„Give me some places where you're not,“* and so forth. And you ask him at the end of about two, three minutes - you didn't notice any communication change in the way he was responding to you, so you ask him, *„Is the room getting brighter or dimmer or anything like that?“* And he looks around and he says *„No.“* And you say, *„All right. Give me some more places where you're not,“* and so forth and you don't notice any communication shift. He isn't talking to you after longer pauses and he isn't talking to you more quickly than before and the room isn't getting any brighter or isn't any dimmer, so forth, and you've been auditing him five minutes; boy, you're a schnook, that's all.

You're just being stupid. What's the idea of sitting there and wasting five minutes? You should have been able to tell by the expression on his face or the way he was holding his feet or something of the sort. You should have been able to tell just by sort of intuition before that that this boy wasn't certain of where he was going, what he was doing.

Very possibly it was indicated on such a case that you find something in the room he's certain is there. You're liable to find this fellow look around the room and say, *„Oo-oooh, I'm sure the whole room's here, yes sir.“*

You say, *„Shut your eyes. Shut your eyes. All right. Now tell me what the realest thing in the room is?“* *„There isn't anything real in the room. Oh, wait, wait, wait. Yes, there is. Yes, yes, yes. There's the pressure against my back. That's real.“*

You say, *„Fine. All right. Now there's some pressure against your back. Now, is there anything else that is real?“*

„Say, it sure is black! That's real.“

Okay. You're auditing a thetan, and as long as you let the fellow look around with his MEST eyes you're letting the body continue to evaluate for a thetan. That's what's wrong with him. The body tells him everything. The body tells him where he is and what he's doing and how it feels, and the body tells him...

How would you like to have your mother standing in front of you twenty-four hours a day saying, *„Now you're right here in this room. Now you're sitting in that chair. Now you're standing up. Now you're walking. Now you are hungry. Now you are tired.“* How would you

like that? Hm? Twenty-four hours a day. Do you think anybody would be very, really very sane if he had his mother twenty-four hours telling him what to think, what he was looking at, where he was feeling anything, what he was about to do, where he was to go and where he was? No, that guy would be crazy, wouldn't he?

Well, that's about the condition the thetan is in, in the last 10 percent. Twenty-four hours a day his eyes are telling him where he is. The seat of his pants telling him whether he's standing up or sitting down. The feeling of his lips, the feeling of his teeth, the moisture in his mouth are telling him where he is located, what he's eating, what he isn't eating. The pangs in his stomach tell him whether he's hungry or not. He just connects everything with these evaluated messages. Believe me, it is the body evaluating for the thetan. That last 10 percent, that's all that's wrong with them, is every single thing they think, they feel, is told to them. They're told to feel it by the body.

Now, the body can't create anything in terms of energy. It can't create energy; it can only convert energy. So you'll find this last 10 percent totally convinced that they can't create but that the body can convert. They know they can convert energy, but that they can't create any.

So you find merely taking up the profession of engineering is enough to put an awful lot of men straight into the last 10 percent. Because they're studying the MEST universe to find out what happens. And the MEST universe creates no energy, the MEST universe only converts energy. So they can't create. So where does this put them? This puts them on the middle of the MEST universe curve. That curve is create, survive, destroy. The three positions of the curve - create, survive, destroy.

Early part of that curve, of course, is creativeness. It starts in just creating space, creating energy to locate in space, so forth. Well, so nothing in the MEST universe is on that end of it, is it? So it must be up there near the center someplace. The guy must be jammed at center. Well, create, survive, destroy also matches the communication curve which is source-point, distance, receipt-point. And because it matches that curve, what do we find? We find that an individual, as he drifts away from being able to create, also drifts away from the other end of the scale. He drifts up toward the center from both ends. So this fellow can't destroy anything; this fellow can't create anything. And, boy, when he's exactly in the middle of that scale, he's being a rock forever. That's what he is. Because life can create and life can destroy and life can change, but the physical universe can't.

Now, when an individual has agreed thoroughly with the entire physical universe and finds himself under the gun twenty-four hours a day of an animal which is evaluating for him by being evaluated for, he's in bad shape. Which is to say the body knows where it is because the walls are where they are, and the thetan knows where he is because the body is looking for him and feeling for him and giving effort for him and so on.

Well, there's that last 10 percent. There also is a shadow of all of Homo sapiens. There's some of this in every case. But in the last 10 it's damn near... it's practically gone. You say, „*Where are you?*“ to the guy. „*I'm right here*“ - he is the body.

But he is the body without knowing he's the body, because he is the body and then is something else. This fellow is the body, but then he can't even be a body, see, so he is - he's gone on an inversion. You might say, he's a thetan in a body which is being a bed post. Now, you get this; the body is being something else too.

Well, cracking that last 10 percent, that's the stuff.

Okay, how do you do it? Obviously, it'd take violent, frantic techniques. It's a desperate condition so obviously it would take very desperate measures, wouldn't it? „*Well, the best way to do it really, you might say, is run engrams while giving him an electric shock. That seems to be very fitting. Well, no. Maybe that isn't desperate enough. Maybe you give him a prefrontal lobotomy after he's been given an electric shock, and then key him in real good by an implant in the middle of it; maybe that's the best way to run it. Well, that doesn't seem desperate enough. Maybe the best way to do this is to give him a prefrontal lobotomy while he's being stretched on a rack. Maybe that might do it.*“

That is the way thinking has gone on this subject in the past. This last 10 percent isn't necessarily psycho. You see, psychosis is a specialized condition which doesn't have much to do with exteriorization or interiorization. Psychosis is simply brought about by the types of postulates the thetan has made and is committed to; that's psychosis.

You can go up to a lot of psychotics and say, „*Be three feet back of your head.*“ Bing! They're three feet back of their head. Send them on a Grand Tour. Exteriorize them, interiorise them from a lot of objects, remedy their havingness. They're sane, they're able, beautiful shape. Why? Because you got them out to a position where they could change their mind.

No, this other is a condition which is mainly mechanical. Hasn't much to do with a fellow's sanity. It's just that the individual is junior to and is copying the physical universe. Now, let's take one idea that he certainly has in common. All these cases have this idea in common: They think that the physical universe provides them with all of their thinkingness and ideas. They have negated against themselves as a source of original ideas. They must have been told it by the physical universe, it must have been done before, and so forth. In other words, they are a pattern whose behavior derives from the behavior of energy. They pattern all their conduct on how energy and objects behave.

They follow straight in the groove. You find that Newton's three laws apply, and they will apply to their behavior. If somebody gets mad at them, then they must get mad at that person. Stimulus-response. Duplication from an effect viewpoint. They're not a causative viewpoint. They're not really an effect. They're sort of midway between. But if the energy does so-and-so then they can do thus-and-so, you see?

„*If I have enough gasoline then I will be able to get from here to Keokuk.*“ You see, „*The car, gasoline, the conversion of; then I'll get to Keokuk.*“ But this they're totally convinced of. It would never occur to them that they could say, „*Okay, I'm in Keokuk,*“ bing! There's Keokuk. Their idea to be in Keokuk means to them to have to take a body to Keokuk. Well, this hasn't got anything to do with them being in Keokuk. But if the energy will do it, they can. In other words, energy gives them permission.

Now, such cases - if you got the idea of this case standing there and the MEST universe giving them orders, and they kept saluting and saying „*Yes sir, yes sir, yes sir, yes sir, yes sir*“ ... That's all this case does - particularly this last 10 percent. The wall says so-and-so - they say „*Yes sir.*“ The floor, so-and-so - „*Yes sir.*“ The headache says thus-and-so - „*Yes sir. Yes sir, yes sir. I agree, I agree. Yes sir, I obey.*“

You see? Somebody comes up to them and says, „*You know what they're wearing this season? They're all wearing straw hats.*“ So they say „*Yes sir,*“ and buy a straw hat. The slightest hint that this is the agreed-upon thing would immediately cause them to agree.

Well, everybody's got that to some degree but this last 10 percent we're talking about has got it to a point where they can't do anything else. If you were to come up to him and say, „*Well, everybody's buying straw hats this year,*“ why, this person would say, „*I won't. I won't buy a straw hat. I won't! I wouldn't be seen dead in a straw hat!*“ And they go down and buy a straw hat.

They're in a perpetual struggle, really, to get out of it, and miring themselves deeper in it. They're in a ghastly frame of mind.

Well, if an auditor doesn't know his business, they'll put an auditor in a ghastly frame of mind too. My golly, you brought them up half a tone on the E-Meter. You straightened out all of the problem they ever had about their small boy that they hit in the head with an ax by accident when they were three or something. You

straightened this out. They no longer have any horrible fixation on the subject of women. They say, „*Well, women can walk down the street. It's perfectly all right for women to walk down the street.*“ And before this they said, „*Any woman that walks down the street ought to be hanged!*“ You know? This was their general idea. And you straighten this out, they look at you, and they say, „*Well, in view of the fact that nothing happened in this session...*“

You say, „*My God.*“

They're still dramatizing the one command of the MEST universe which is „*don't change,*“ which is „*you can't change,*“ you must remain the same. And they're still obeying that command. No matter what you changed in them, then they would just stimulus-response tell you that nothing had changed.

This is heartbreaking. Well, everybody does this to some slight degree, but not like that last 10 percent. Okay?

What is, then, our problem? It's to get them the hell out so that they can get some kind of uncontaminated truth, quick. That's our problem. What do we have to do to do that?

Well, in view of the fact that they study impacts continually, you'd better get them off of impacts. How do you get them off of impacts? Well, their universes must be dovetailed with the MEST universe with great thoroughness, and with other people's universes. You'd better get them separated out to some degree, because they're subject to postulates that aren't their own postulates, so on. But they can run a lot of processes like Beingness or Universe Processing. Of these processes, Universe Processing is the best process.

So, impacts you see have sort of welded two or more universes together. So, you'd better just find out as well as you can which two universes you're going to spring apart first, and just spring them. In other words, unburden the cases in terms of springing the universes off of them.

Let's get them out of Papa's universe. They're fighting Papa's universe so doggone hard. They're not only stuck in the MEST universe, but they've left that; they're fighting Papa's universe. Oh, Papa's safe anyplace. Papa looms everywhere. Papa is this and that and so forth. And yet if you asked them real quick, or ran a technique on them for a little while, you would find out that their body was Papa's property, then they were being put up against their will, usually, as Papa's mock-up. They're in Papa's universe. Papa's the god of that universe, so of course all mock-ups in that universe are put up by Papa. This is elementary. This person is going through life protesting against the fact that he's Papa's mock-up and that Papa is actually putting up him as a mock-up.

Or that he's in Mama's universe too, and Mama's putting him up as a mock-up. See? Or he's in the universe of the navy, and the navy is putting him up as a mock-up. He can't put up his own mock-up; he's being put up as a mock-up. Well, if he's being put up as a mock-up, he of course is not doing the primary and principal thing which a thetan is doing, which is putting up a mock-up.

Thetans try to put up mock-ups and take down other people's mock-ups. Well, if he's in Papa's universe then Papa must be putting him up as a mockup. So of course his self-determinism has gone by the boards. It's all contingent upon the machinery laid in by Papa, because this is all Papa's universe.

If you were to ask him on an E-Meter *„Who owns everything?“* it'd probably go zzzzuuummmmmmm. And you could probably ask him, *„Well, does Mom own everything? Pop own everything? Your first wife own everything? Your grandpa own everything? Oh, maybe God owns everything.“* Well, somewhere along the line you're going to get a hell of a bomb. It's going to go zoom! *„Who owns everything?“* In other words, *„Who owns the universe you are in?“* In other words, *„Whose universe are you in?“*

And you'll find out that that is to a large degree the trouble with this case, is he is obedient to the god of the universe, and he doesn't have one himself. He doesn't think he has any universe. He's just obeying the god of a universe, and that god is telling him - if he's just in the physical universe, it's telling him *„Stick together, stay inside you are a body, be something Don't be nothing be something“* All right. If he's just in the physical universe he's being told that all the time. Well, let's say that he's in Papa's universe and Papa kept saying to him, *„Well, you have to be a credit to me. You have to make something of yourself; and so forth. What would you think all those people out there would think if a son of mine..“* See?

He's just going along all the way through life, *„Well, I hope those people aren't thinking anything bad now for a son of Papa's. I hate Papa. Papa's no good. Gee whiz.“* It's like an atheist, you know? Did you ever see an atheist at work? An atheist believes more solidly in God than any Christian I ever met. *„There is no God!“* Boy, talk about violence.

Well, let's just compare this now to the relationship of this guy or girl to Papa.

„There is no Papa! Papa didn't make this universe. I'm not subject to the laws of Papa.“ Mean-time, he's going along - boy, does he believe in the laws of Papa. That's what makes him fight. He knows he does believe so he has to fight to unbelieve enough to retain some tiny thread of self-respect.

Well, we just start asking him *„Where's Papa safe?“* and we go on from there. We'd put him on an E-Meter and we'd discover whose universe he was in by just asking who owns everything. And we would find the deepest curve... We would take somebody there - not necessarily the toughest one - but we would take one of these universes and we would run it in this fashion.

You say, *„All right. Now let's spot a number of places where Papa is safe.“* Now, if he's thoroughly enmeshed in Papa's universe, something very interesting occurs: We have to run the other side of the bracket. I said earlier it wasn't very necessary to run the other side of the bracket. But we're talking about this 10 percent now. Most cases it isn't necessary. On this 10 percent let's run the rest of the bracket, because this case is really down the spout. Now, we want to know then... We could just make it standard practice, then nobody would miss at all.

„Now, let's see. Where does Papa believe you are safe? Get the places where Papa could put you where you are safe.“ And the fellow starts spotting it around. And the first thing you know, every time he gets this idea it's a mock-up of Papa that sort of pops out of his body. He'll comment on this to you. Where is Papa putting him that he's safe. See, we get the idea of Papa being out there and placing the preclear as a mock-up around in various proper places where the preclear would be safe. And the next thing you know the preclear takes a good look at it and they're not mock-ups of himself. They have turned into mock-ups of Papa. They're liable to start out as mock-ups of himself or herself; and then they promptly flick to a mock-up of Papa.

Curious phenomenon isn't it? Well, Papa by duplication was of course trying to duplicate himself. He wanted this person, this son, this child, to be exactly like himself. So, of course, he has granted beingness to the preclear to such an extent that the preclear is being otherwise monitored than by his own energy.

This is just about as mechanical as you can get. Papa is still monitoring this preclear. Papa has laid enough energy into him so it still motivates him. He's subject to Papa's universe, and then subject to the physical universe, and then subject to his body's universe. Oh, boy!

So we've got a tangle of universes, and of course it was difficult to take this last 10 percent apart. How do we take it apart now? I'll repeat this: You just separate the universes on the basis of finding the universe which he seems to be thoroughly stuck in, and finding places where the god of that universe is safe.

Well, he just keeps this up. If it bogs somewhere along the line, have him find where the god of the universe would put him so he could be safe - put the preclear so the preclear could be safe. That'll run the other edge off. You'll find the preclear thoroughly objects to being put up as somebody else's mock-up. As a matter of fact you're

liable to forget

that as part of the process merely because you might object so thoroughly to somebody putting up you as a mock-up.

See that? „Where would Papa place you so that you would be safe - so he could know you were safe?“ We don't care about the other phenomena that go along with it. You just play it back and forth, and you will alternately run out of places where Papa's safe, and find lots of places where Papa's safe, and then find practically no places and then find lots of places and then find no places. And all of a sudden there's a sort of a spung and the universes actually go apart. You can really sense their parting when they really part.

Now, there may be so many people whose universes the preclear is in that you have to take apart about a dozen of them before you can finally get one of them to fly away. But if you've tapped eighteen or twenty universes let's make sure you spring all of them eventually, huh? Keep a record of it; preclear is not likely to. You'd certainly get somebody exteriorized.

Now, you'll get a heavy forward flow, which is one of the interesting manifestations of Universe Processing. You'll get a heavy forward flow from a spot in front of the preclear, usually through the preclear's body, every time you start running a universe in which the preclear is hung up. He gets a flow. I said a forward flow; it's a forward flow from that universe. The preclear is in it. Energy sort of moves through the pre-clear. He gets an actual manifestation of moving spaces and energy, if you're tapping it.

If you were to ask any woman „*Where are men safe?*“ and get her to spot these places, one after the other where men would be safe - she'd tell you usually first off that they'd be safe anywhere - why, she'd get the sensation of a flow from in front of her, back through her. Similarly, anybody she has anything to do with is liable to start up one of these flows.

Well, that flow itself tends to pin the preclear in the body. He starts to move out of the body, this flow starts, so he moves straight back into the body and he holds on because he starts to move against his will. He's still holding onto a piece of energy, and this piece of energy starts to float, you might say, in this flow, and he doesn't exteriorize then. He stays in the body, he's pinned there by flows which are liable to go into motion if he shifts or moves. So the thought of shifting or moving is enough to cause him to hold on convulsively.

Now, there's one point in this we mustn't neglect in Universe Processing - one point in it we mustn't neglect - and that is the fact that your last 10 percent almost uniformly is packing around one or more (quote) „*theta bodies*.“ He has a body of his own mocked up to comply with the physical body he is occupying. This he had at the assumption, when he first picked up this physical body he's got. It's usually a black body. It is tailored in various ways. But we won't worry too much about that. Let's just find places where a theta body would be safe, if one shows up.

Now, the way one would show up is he's liable to feel a very heavy pressure against his face, very, very solid, or against his mouth. Now, pressure against his face, mouth or against the front of his body - as though there's a being or something stuck there - is an indication of the existence of one of these theta bodies. And until you free that theta body, you don't free the basic universe he's stuck in. So remember you'll probably have to free Papa's or a lot of other universes first, and this theta body universe is liable to show up.

This time it'll blow. He'll get the idea it's a universe full of demons and all sorts of weird things. We don't care about that, we're just interested in exteriorizing him, and that's the way we do it.

(end of lecture)