

UNIVERSE: CONDITIONS OF THE MIND AND REMEDIES

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This is April the 9th, 1954.

Want to talk to you some more about the conditions of the mind and how they are remedied, particularly with regard to the simplest basic we have, which is the curve which starts with Create, goes through Survive and ends up with Destroy. This is a very important curve because it itself plots time.

You don't get a cycle without time. The word cycle itself contains time. So we have to look at what time is. Time is rate of change through space, according to physics, but actually is the co-action of particles - co-action of particles, co-motion of particles.

Now, the test of whether or not this is a definition of time is registered on an E-Meter very easily. If you run processes which definitely establish the coincidence and separation of particles, you'll get changes on the E-Meter in terms of increased tone. It's very important to know that definition of time, because time, in essence, is the only aberration. The continuous fleetingness of moments in space are themselves very confusing - here and then not here and here and not here and here and not here. That would be a slowed-down version of the creation "new spaces."

Every time a particle changes position it could be considered to disappear at the spot where it is and reappear at a new spot which would make actually a new space. Now, above all this, of course, time is simply a postulate. A fellow says, "Well, now look, I have all of this viewpoint of dimension. Now I get it all full; what do I do with it? I merely say it isn't here any more and that I have a new viewpoint and new dimension which hasn't anything in it." And this in essence is the first postulate about time on the track. The fellow says, "I've got a viewpoint of dimension; look at all these things." And then he says, "I'm tired of looking at these things. I'm no longer looking at these things. I'm looking at emptiness into which I will put a lot more new things." Now, there is the postulate which brings about time.

All right, a thetan can continue to look at time, after time has passed. Now, how does he do this? This is very interesting. And we get immediately into the very center of aberration. Here we have space, MEST-universe space. The particles in the MEST universe are of such a condition that they are in continuous motion. There are no motionless particles in this universe. And their motion, their rate of motion, is such that they can demark new spaces with great rapidity. A photon, for instance, travels at 186,000 miles per second. That means 186,000 new spaces. Now, it's just a consideration that that takes place in a second. You might as well say it takes place in an hour. And if you didn't have to be in agreement with other people who said it took place in a second, you could have it take place in an hour. So a thetan running independently can consider time to be anything he pleases, as long as he's running independently. And as soon as he gets into an agreement with a universe, with another universe and so forth, he then has to change his agreement. So he's running on two agreements all the time.

Any live being, then, is running on two agreements. One agreement is this: "I can have all of the changed spaces I want to. I can have all the shift and co-action of particles I want to. I can say anything is occurring with regard to time. I have total free action with regard to time." And then he has agreed with a universe which is composed itself of agreements where a very fixed agreement is. And this tremendously fixed agreement is something he would rather not agree with. Why? Because it takes things away from him at a uniform rate, it gives him things at a uniform rate and between these two things he decides he doesn't like it because it's not his determinism. It's other determinism that's taking away and giving him things. The only really self-determined acquisition is, of course, that which the individual himself creates.

So he says, "Now I have it. Now I don't have it. Now I have it. Now I don't have it." He could say it at that rate and he would have time. So his argument with time is his own viewpoint versus an agreed-upon viewpoint - the physical universe. And this disagreement, because it amounts to a disagreement, brings him to a point where he sees no reason why he can't have 1760. You see, no reason why he can't have 1760, but the physical universe says, "Look, you've got 1954." He doesn't like this. So he puts up, for 1760, something he's copied from the agreed-upon universe. And there was his error. It's perfectly all right for him to put up self-determined objects but once he's copied them from the universe and says, "Look, 1760," it isn't 1760.

Well, let's say 1760 contained a lot of pain and he says, "It's 1760. I don't agree with its being 1954," and he will be left with an image picture. Well, he does this so often he doesn't know what he's doing. The best game a thetan plays is not to let his right hand know what his left hand's doing any day. And as a consequence he gets into a situation where he is covertly in possession of 1760, meanwhile evidently agreeing upon 1954.

What does this bring about? This brings about the condition of the engram, the condition of the facsimile. And for more data on this, more specific data in their behavior and restimulation I refer you to Issue 28-G of the Journal of Scientology which contains a book called Scientology: A New Science. Not necessarily the ne plus ultra in running engrams, but certainly it is the... a good picture on how these image pictures occur.

Now, these image pictures are extremely important to the auditor. The preclear is actually keeping in suspension moments in time which, according to everybody else's agreement, have passed. And his insistence on keeping these moments of time bring about a condition where he has facsimiles in suspension or restimulation in his immediate vicinity. These facsimiles contain unconsciousness, they contain pain, they contain about fifty-five perceptions. They can make him hot. They can make him cold, and when he doesn't even know they're sitting there and yet when he's hugging them to him, he can present some interesting aspects because these things also contain word patterns. They contain actual word patterns. A person who has what we call sonic and visio can get one of these things into restimulation that talks.

Well, because it has a command value over him, he is then subject to hidden commands, articulate word commands. And when these are hidden he doesn't know where they come from and when - and we get into this in a moment - when they are supposed to have, according to his judgment, senior survival value, when they have a superior survival value to his own, he obeys them.

He has an engram, a picture, an image picture - let's say in 1760 he was hit in the head with a club and somebody said, "You're a dog." Hit him in the head with a club - dog. All right. Because that came in on him uninvited, he's liable to be fooling around with pictures in general and the next thing you know this one just moves in on him. And he has a definite feeling like he has a certain kindred spirit for dogs. It says he's a dog. He accepts the fact simply because he cannot establish the source. The thetan is very, very conscious continually of an effort to establish source. This is to find out what's communicating with him. If he could establish source, then whatever's communicating with him would stop worrying him.

It wouldn't matter much if a giant were about to club him to death. Sure he'd be scared and so forth, but this is nowhere near as terrifying as having a facsimile of a giant clubbing him to death that he doesn't know is there but he has the feeling that he's going to be clubbed to death. And he looks all around his environment, which is to say into the particles in space which is the physical universe, and he can't find any giant. He looks all around in the physical universe and obviously here's 1954 and he's being frightened of being clubbed to death. Well, what is this feeling? He's afraid, anxious, he doesn't quite know which way to turn, what to do. He feels that life is against him, that he's liable to die at any moment and so forth. What is this? What's happening?

Let's say in the year 500 this big man clubbed him to death. He has this picture; he has this picture there. And this picture has moved in on him. He isn't looking at the picture; he doesn't

know it's there. And this feeling is contained in the picture. It... he doesn't have the feeling because the picture is there; the feeling is part of the picture. In other words, he can make a postulate and make a picture and then forget about it and set it aside somewhere and then sooner or later run into it and be very surprised that he has met this thing. It's his but he feels very surprised about it.

Now, if he could identify these sources of commands he would of course be much happier about hidden commands in general. Just knowing that these pictures can exist and they can talk to him in this fashion, they can make him feel in these ways, is in itself something of a relief to an individual.

But let's find out what advantage has been taken of this mechanical fact. This is a mechanical fact; it's no more than that. What advantage has been taken of it? People say, "What you should do is listen to God and spirits." The second you put a person's attention out into nowhere, the second you ask him to start searching around into nowhere in the nether-netherlands to find something that is giving him a series of hidden commands, that he can never touch, that he can do nothing about, you have run him into his engram bank.

Religion, then, plays a rather important part in all aberration. The bulk of the people you'll find in asylums, by the way, are gibbering about religion. That's because they've tried to communicate with something out there which was nothing, and it just wiped them out, that's all. And the more they try to communicate with that nothing, of course, the less response they get because there's nothing there talking to them. But there is somewhere that something is talking to them-their own engram bank.

And where is this located? Well, it's located in the thetan's own space. It's his space as a different space - coincident with or not; it doesn't matter - but it's a different space than the physical universe's space. So here we have the physical universe's space out here doing one thing and we have the space immediately around the thetan - although he has physical universe space around him too, he also has his own universe sitting there full of engrams.

Well, what's happened to his own universe? Well, he's made it duplicate so darn many universes that he shows you the picture of being in a great many universes simultaneously and each one has a different time span. So he gets all confused about time.

If all you had to worry about concerning time was whether or not particles were here and then there in relationship to each other - if that's all you had to worry about there would never be a single aberration about time. The aberration comes about when a set of particles can be (quote) "photographed" - in other words, a facsimile made of them - and then they can be held in suspension, and the person is evidently holding up or trying to stop a large number of particles. Now, every time a person tries to stop a large number of particles out here in the MEST universe he gets himself a picture of himself trying to stop a large number of particles. That's a facsimile.

This facsimile then is a hold-up in time and that is a stop in time. And that causes an individual to get into the condition of being stuck on the time track. He's in 1760. Why is he in 1760? Because there were a lot of particles moving around and he took his facsimile-making machine and he took a picture of all these particles. In other words, the way he made a facsimile was simply to put effort out against the MEST universe, you see and make a picture of it. Just by putting effort against the MEST universe he made a picture of it. That's all there is to that.

But this picture demonstrates an awful lot of particles which won't move, which mustn't move, which must stop, whether outgoing or incoming particles, they must stop. The second you stop a particle you stop time. Now, you wonder why somebody's stuck on a time track: He tried to stop a whole bunch of particles some place or another and he didn't stop them; they're still going on. But he's got a picture of himself stopping them. He could delude himself into believing that he had stopped the particles. The second he's said, "Look, I have stopped the

particles because here they are right here stopped,” he’s stuck in 1760 or whatever the date was with regard to these particles.

A test of this: if you were to run this process for a little while - “Give me two objects which you are not trying to hold apart. Give me two objects which you are not trying to hold together. Two objects you’re not trying to hold apart. Two objects you’re not trying to hold together”; you just go on with that process...

It’s an amazing thing, as silly as that process sounds - there isn’t very much to that process, you see. And as silly as it is, it will take the meter and show an increasing up in tone. The person goes on up in tone. You can run thousands of other processes which will not raise the tone needle on an E-Meter. “Two particles you’re not trying to hold apart. Two particles you’re not trying to hold together” - why, what’s effective about it? Well, he looks around into the physical universe and he says, “Well let’s see... Hm! Hey, what do you know! I am trying to hold the Capitol and the Washington Monument apart,” and so on. He keeps spotting this and he finally realizes that he isn’t actually pushing together and holding apart the physical universe. His effort is just... he might as well have forgotten it. It isn’t doing anything. But he’s in a state of mind where he believes he’s holding these particles apart and he’s holding them together and so on.

Well, that in itself - that all by itself - is actually a fundamental in terms of energy. You wonder where does energy come from in the first place. Energy would come from the establishment of anchor points of space. A person puts out some points. He says, “Look, I can look this far” - a viewpoint of dimension - and he puts a point down. Then as that point is moved in he eventually can get a complete ball of energy. He puts energy out there to see it so he can have space. He puts the energy out, he can see it, he can have space. When that condenses and comes together he has energy.

He can also create energy out of a whole cloth. He can just say, “Well, there’s a sheet of energy.” Why can he do this? How can he do this? As far as the MEST universe is concerned this energy out there is very senior to being able to do that simply because he says it is. But he puts out a sheet of energy out here - well, the postulate is always senior to any actuality. I mean, the postulate is the thing; it isn’t the actuality.

Now, it would look at first glance, then, that an individual could be deaberrated simply by knocking out a whole flock of postulates. Well, he can’t be. By test he can’t be. We’re not talking now in terms of theory. Practically none of this material I’m giving you is theory; it’s what works.

All right. When we have this individual obeying a whole bunch of postulates, he’s really obeying things that he has disowned himself or which are not his. See he could put out a postulate out here - this is his basic stunt - puts a postulate out here and says, “Now that isn’t mine.”

Now, one of the little games which is very amusing to a thetan is to say, “Here’s a little black box. And I’m going to put something in this little black box. Now, I’m going to forget what’s in the little black box. Now, I’m going to open the cover of the little black box and be surprised.” And he does. He opens the cover and sees whatever’s there and he’s surprised. But he could only be surprised if he’d forgotten what’s in the little black box. So forgetting and randomness and automaticity are very much akin, one to another.

All right, where do we have an entrance point, then, in any of this? Well, I’ve given you a process. This is an excellent process. There’s nothing wrong with that process at all. The main thing wrong with it, if there’s anything wrong with it, is that it is validating energy. It is validating the MEST universe and so forth. So there is something a little bit wrong with it. And the other thing wrong with it is it takes a lot of time. You get an individual running on that and he’ll start pulling facsimiles apart. But remember that it’s very covert. You’re trying to hit facsimiles by addressing the MEST universe.

Well, what about the facsimiles themselves? What about these image pictures? Is there any process by which we could simply bundle up and deintensify the value and hidden influence of these energy pictures on the individual? Is there any process?

Well, in 1947 when I wrote *Scientology: A New Science* and in 1950 where you will find an enormous amount of data - that whole year, anything published in that year particularly *Dianetics: The Modern Science of Mental Health and Science of Survival* but particularly the *Dianetics: The Modern Science of Mental Health* - contains an enormous number of processes by which these energy pictures can be worked. And what do you know. As soon as you work these energy pictures and start getting them out of the road an individual has a tendency to get better off unless he is run in such a way as to bury him deeper into more and more energy pictures (instead of cleaning up one why we just give him a whole flock more of them).

Now, there's an endless number of these energy pictures. How could they stay in restimulation anyway? How could they possibly stay in restimulation? Mostly because a thetan gets sloppy; he doesn't put them any place. He doesn't put them in yesterday. He begins to count on their making him let go, instead of letting go of him. He doesn't let go of them. He doesn't dispose of them. He doesn't do anything with them. He lets them accumulate and stack up. And the next thing you know he's forgotten what he's let stack up. And there he sits. He's in the middle of all of these energy pictures and they bite.

Now, when he gets into a body, the body has an enormous number of these energy pictures too. So he becomes unable to tell his energy pictures from the body's energy pictures. They bite. They have pain in them. They have unconsciousness in them. They have worry, anxiety, rage; they have sight, sound, heat, all these things in them and they bite. So he begins to be leery of them and he starts to fight sideways from them.

Now, that's the second stage. The first thing he recoils from is, you might say, the physical universe itself. He recoils from life. Life delivers him some heavy blow, he recoils from it and a safe place is always in the past. You've been through the past you see and so that's safe. An individual sort of ducks into the past. He says, "Well, I was happy yesterday. I'll be yesterday." Just like that. Oh ho! He's got a picture of yesterday and the picture bites. Now when he goes on several days more then the incident which happened last Thursday which made him recoil from the MEST universe - that one's now biting. And he goes on for years and years, getting older and more haggard and so forth, doing what? He's stuck in periods of unhappiness, of pain, unconsciousness and so forth. He's just stuck in them. If you could free him up out of these periods, he would be, believe me, a very happy man, because that's the one thing that's got him licked. If anything has him licked it's these image pictures, these facsimiles.

Well, let's talk about another principle now. The principle of survival. Here we have create-survive-destroy as a curve. That curve has time in it. We have the cycle then of any form. The cycle of any form begins with nothing then creation, then survival or persistence and over here destruction, and then nothing again. Nothing to nothing is the cycle, but it goes through form, persistence of form, destruction of form.

When an individual has been hit many times by the universe at large... And I mean not just literally; I mean just hit. That's what's important - the impact. When he's been hit many times he gets into a condition of mind where he should fall back from threatened blows. When he starts to fall back from threatened blows he starts things caving in on him. You might say his backward motion itself starts the avalanche coming in and these pictures will foul him up. Why? Because he's got hold of them then he says, "My goodness. Where am I? What am I doing? I'm completely lost."

Let's say one time or another he was actually caught in a theta trap. And he was caught in this trap and he was badly mired down and he finally got out of it. Then he goes along for years and he gets into a body and he's a little kid and he's in a dark room. All of a sudden, why, he

doesn't like this dark room. So he sort of recoils from the darkness, you see. But there's no place to recoil to because, there he is. So he recoils from the darkness and finds he can't recoil from present-time darkness, so let's recoil into the past. "Let's be in sunshiny today before the darkness of tonight in this dark room. Let's be out in the sunshine of today." In other words, today is past and if he does this a little bit and a little bit more, the next thing you know wham! He'll be sitting in this theta trap of a hundred thousand years ago, completely forgetting that he got out of it. He doesn't get that end of the engram. He just gets this picture of sitting in the theta trap. Because he resisted it, pushed it, shoved at it and made out of his own energy, you might say, a very, very perfect theta trap. He made the trap on the model of the trap.

Universes actually don't exchange energy. The thetan makes these pictures. Well, he gets into a frame of mind where these things apparently have a survival senior to his own. He gets into a frame of mind where anything, almost anything, has a survival senior to his own survival.

Now, self-determinism and other-determinism monitors this way: we have somebody else's determinism and one's own determinism. Now, let's take... In Dianetics: The Modern Science of Mental Health it had the matter of viewpoints. Let's take the survival viewpoint now of a hunter and a duck. Hunting is survival activity to a hunter isn't it? So that's good. That's fine. But it's not to a duck. Yet that's the same action with two viewpoints. So we've got a conflict of viewpoints there.

The duck, however, in inspecting hunters at large, would have a tendency to flee from them, would eventually become unable to flee from them and would eventually, possibly get into a frame of mind where he'd practically come down and sit on the muzzle of the gun. Just the fact that there are hunters around is enough to get himself shot. There is a lot of wild game gets into that suicidal frame of mind. Oh, there are several species here in America have actually, finally just gone out and commit suicide. They just walk in front of guns, into traps, do anything.

There's several instances of this. The bison is one of them. He practically... He'd been hunted a long time by Indians, and he had picked up a survival pattern which was about the most nonsurvival pattern you ever heard of. He would do all the things necessary for a hunter to shoot him. This is a rather unimportant point. But you take an antelope, for instance, if you will wave a flag at an antelope, so he can plainly see you're there, he'll come over - curiosity. You wave a red bandana or something. You're sitting there with a gun. You just keep waving this red bandana; he'll walk up to you and get himself shot.

Here's behavior you might say. Now, let's take this same thing out here. You take somebody, he goes down the street. He doesn't know why he's going to have an accident, but he just knows he's kind of off that day. He'll have an accident. How's he have this accident? Well, he's been avoiding accidents so long that he knows that accidents are senior to himself. And anything that is senior to himself, anything that has a greater survival potential than himself, anything that goes on longer than he can go on is something he will take orders from.

I don't know if you've ever run into anybody who hammered at you and pounded at you. Nobody particularly strong or anything, but they just keep at it, you know. Your mother or somebody like that. And they just talked at you and talked at you and pushed at you and said, "Well, you've got to go to school. You've just got to go to school." And there's no reason why you did, you see. And they just pushed, pushed, pushed. Finally you begin to believe that their survival is senior to yours. Why? Because they're persisting - center of the curve. They're persisting. All a person has to do to invite the belief that his survival is entirely senior to everything else's survival is simply to persist. That's the test. That's the curve. All you have to do is persist. See that?

People go around and they worship the ruins of this place and that place in Egypt and Rome and so forth. That's just because they've been sitting there all that time. That's the whole reason. They're not even esthetic anymore. Anybody who wants to go around and look at a bunch of busted marble - I tell you there's much better architecture right in the vicinity, modern architecture. But people go picking around the Acropolis and so forth. Gee whiz, there's not a

single ruby or diamond or emerald up there on the Acropolis anymore. (There never would have been an emerald anyway, I guess.) But there's nothing there. A bunch of broken pillars. The Lincoln Memorial is eight times as pretty as the Acropolis. Well, senior survival. It's just been going that long.

Now, just the fact that it's been going that long is the test of its seniority. This itself is pretty aberrated, isn't it? And yet that, in essence, is what that's all about. The entire legal and justice codes of mankind are based upon precedence. How long has the custom been going forward? If it's been going forward long enough it must be a true custom to be enforced. Well, that's the total test. That's because of this. Why does that come about?

We have to look at the anatomy of communication to understand it completely. Communication is in essence, something that goes across a distance from the source-point to the receipt-point. And a perfect communication is something which echoes at the receipt-point exactly what was sent at the source-point. In other words, the receipt-point of any communication is a duplication of what was at the source-point. A perfect communication. Radio station plays music, your radio set picks it up, duplicates it completely and you hear the music.

Now, there's one communication line. Now, let's just take communication in its simplicity and we find out then that duplication and communication are very closely dovetailed. See, to get a perfect communication you have to have a perfect duplication. This explains an awful lot of behavior and activity and so forth. But it's all junior to "space is a viewpoint of dimension." That's a more important definition even than communication.

But here we have cause at the source-point. The source-point of any communication is elected to be cause. That is cause; source-point. And effect is over here at the receipt-point. Cause across the distance to effect. Any cause is obviously cause so long as it is not effect. See that? In other words, if any source-point continued to persist, boy, would it be cause. You see that. You couldn't make nothing out of it. So that's merely the test of what this survival is. This thing is something that nobody can make nothing out of. Obviously by test we just assume there must have been a lot of people trying. And the reason we assume this is because a thetan is essentially nothing. To duplicate a thetan completely you would have a nothing. See, you would have actually merely potentials, potentials of creation, potentials of observation, potentials of space. But to duplicate a thetan as far as space and objects and masses are concerned you'd have nothing.

All right. Okay. Anytime a thetan became obsessed with communicating he would be obsessed with being duplicated, wouldn't he. So if he's obsessed with being duplicated therefore a nothingness would occur. Anytime a thetan actually insists on being duplicated he can only effect it by causing nothingness to occur at the point.

So obviously this thing which has gone on and on and on, an object which has continued and continued and continued and continued and continued - it obviously has bested thetans themselves. It's bested the gods and devils of all the world so therefore the thing itself must be cause. It is a somethingness which is cause, because it has not had nothing made out of it. Just the continued persistence of it, then, seems to demonstrate to any beholder that it is itself cause. That is because it observably has not been an effect. It's not been the effect of a thetan, because it's not nothing. So anything which has persisted for a long time can be elected to be cause.

Therefore if your mother kept nagging at you about your shoes, "You must shine your shoes, you must shine your shoes." She didn't ever spank you. She didn't ever hit you. She merely mentioned it every time she saw you putting on your shoes. She merely mentioned it every morning over breakfast and every evening when you went to bed, and she did this for three or four years, anytime you thought of shoes, just Mama. That's the only thing that would appear. You couldn't even think the thought "shoes," you think Mama. You get a complete short circuit. You'd start to think of sho - Mama. See? Because obviously the cause in this case is

Mama because she persisted. Only because she persisted. Not because she had aesthetic quality, not because she was kind, not because she was anything; it's just because she kept going.

Now, we get create-survive-destroy. As an individual begins to falter he begins to duplicate more and more just those things that are surviving. He believes that he himself cannot create. He believes that he himself cannot destroy. But he believes he can survive. In other words, he falls away from the create and destroy equally at once. As an individual loses power and loses individuality he begins to fall away from create and from destroy and begins to center-line it. He starts getting up there toward the middle of that curve which is survive.

He begins to persist. And the end of it all is just continuous, continual persistence. On and on and on and on, as a form. In other words, he can't create, he can't destroy, but he can survive. And that dogged, apathetic solution is what is dogging any preclear you'll ever process. He can't create, he can't destroy. He knows that. Somebody has wronged him and ruined him and taken everything away from him. He can't destroy that person. He can survive, however. And in order to survive he has to have persistent forms. Definition of survival is persistence, so he has to be in a persistent form. So he gets to a point where he goes down the time track simply looking for persistent forms to be. And this is his answer; he looks for persistent forms to be. And anything which is persisting greater than himself is senior to himself and can deliver commands to him.

Now, just in a breath that's the condition of your preclear. It's the condition of anybody that has anything wrong with him. He has gotten into forms which he hoped would persist and he is taking orders from anything which he considers to have a senior survival value to that form which he now is engaged in being. He's just trying to persist. Rather apathetically; he doesn't have any real goals; he's just pegging on down the track somehow or other trying to persist as a form. The final end of all of this is a rock. Sure he could become a rock and just sit there for a long time.

But here you have in essence what's happening to him. Anything which is continuing to persist can give him orders. So let's look at this stuff out here. There's dirt. Let's look at the photons. Let's look at the particles which are flying through space and discover that the MEST universe has as its definition for its energy, conservation. Conservation of energy. That tells you why a physicist sooner or later goes mad.

Every piece of energy in this MEST universe has been elected senior to him. It's senior. It persists. Physics can convince you utterly that that energy can never be destroyed. It can be converted, but it can never be destroyed. There isn't a single electron, there isn't a proton that can be banished or made into nothing. You can't make those things into nothing, so they're senior so you've got to take orders from them.

Conservation of energy; that is the hue and cry, that is the battle call and the death knell of our modern society. Conservation of energy: Persist as a form. Persist, persist. Patch up the form because you'll never have another one. Don't ever waste anything. Hold on to what you've got. Save, save, stall, stall. Somehow or other get through just on the sheer pressure of persisting.

Of course, you can persist in better states. But you just better persist whatever you do. Well, you can't do anything else as a thetan but persist. You're going to persist all the way down the track and you don't even have to make an effort at it. But the forms which you associate with may disappear. But that isn't even a good reason why your knowingness about those forms should disappear.

Well, let's take these image pictures again. Brother can they persist! You know you can pick up an image picture seventy-six trillion years old. Does it persist? Yes, because it's the product of something which has in it no time. It is the product of a timeless thing, a thetan. A thetan does not have time. You only have time where particles and spaces are involved. So the persistence of the image picture gives the image picture the command value over the thetan.

One of the first major breakthroughs on this was the material there which was contained in *Scientology: A New Science*. That is a major breakthrough. Why? You can make nothing out of some of those pictures, believe me. And all that book is about is it tells you how to make nothing out of pictures. The anatomy of that in *Dianetics: The Modern Science of Mental Health* is what is important.

As far as energy behavior is concerned, there's another book that's called *Scientology 8-80*. It's life force, an examination of it. Principles of energy which I don't think will ever be covered again are in that book.

But where these image pictures are concerned you are, of course, dealing with energy the thetan has created. And he believes that having created it he now is not going to make nothing out of it. You know he isn't going to make nothing out of it. But the major breakthrough was when we could make nothing out of an image picture. That, above all else, was timeless. Yes, but we could make nothing out of it by running an engram.

But there were a lot of people that this didn't work on. And there were far, far too many image pictures, so better therapies had to be located. But we had a fair security right there. We at least could make nothing out of an image picture. Now, we'd located it, which was important, isolated it, examined it and had methods to make nothing out of it. That was quite a step forward.

But there are much bigger steps forward. Let's take the anatomy of this create-survive-destroy and take a look at it in terms of image pictures. An individual believes that these image pictures are senior to himself. Why? Because they're surviving and he keeps changing his form. They don't change their form; they just go on and on. And so they're senior to him. So they can give him orders. And the image pictures of other people, people who are seeing delusions and people who are in pain and so forth, these things are obviously senior to him because he can't make nothing of those. Particularly is he unable to make nothing of those - the image pictures which belong to other people which are driving them into a berserk rage and doing all sorts of things with them.

So, the best thing to do, he thought, was just forget it and not look at them anymore and just skip the whole thing. That was the attitude of psychology. But it's an unhealthy attitude because that's how they become powerful, forget them. Say they're not there anymore while they're staring you right in the teeth. Let them bite anytime they want to. Don't do a thing to protect yourself from them. Make it a big contest, in other words, by saying, "Well, they're something else and we can't do anything about it and they're persisting and so forth." Because their orders continue to come through senior survival.

Now, let's wrap this up as an auditor, get a good grip on it because it's the backbone of any processing you will do. You are trying to change the preclear's mind in one particular: that objects and spaces are senior to him. You receive this preclear believing that objects and spaces are senior to him. Almost any form, almost any piece of energy, almost any space is senior to him, much less any person. It goes from there into 'Anybody is senior to me. A dog is senior to me,' anything, see. He gets down to his point... to this point of where he believes his own survival is so perilous that anything is senior to him. That is anything that survives better than he does can give him orders.

So, we find him in this condition. Therefore, we find him in a condition where he believes everything is safe but him. Anything is safe but him. If you want to desensitize this aberrated condition, then you will discover those things most pertinent to the life of the preclear, which, with regard to his state, can be, you might say, altered in their survival value.

You could demonstrate to him, for instance, by just finding places where his car was safe. You ask him to keep finding where his car is safe. And then have him find - if you want to turn it around and run a bracket you can even run a bracket on it - have the car find places where he's safe. And you just keep asking for this back and forth. Safe - what do you mean? Survival of course. Endurance, endure. Where could this endure? But you don't have to qualify it for the

preclear. And you just say, "Where was the car safe and safe and safe and safe and safe?" Well, up to this time he's been awfully worried about this car. His attention has been very fixed on this car. He always had to have it polished and its grease changed long before it needed it. And he worries about the motor - he drives it down the street, he listens for little sounds that might tell you something. He just worries and worries and worries.

Well, if you ran this process half the way through he'd say, "That god damn car!" Just like that. "Oh, what a horrible car!" See? "It's terrible. I ought to take it and run it over a cliff." And if you just left him there he'd kind of stay in that frame of mind for his car. Because this is the most fundamental thing there is. It's a very stable thing to process and where you leave it, there it stays. It'll get a little tiny bit better, but that's about all.

All right. We process this car just a little bit longer. "Let's find places where your car's safe, some more. Now, have you find places where the car would think you were safe." Do that for a little more and he says, The car, the car, that's fine. There's nothing wrong with the car. Cars! I can always get a car! Darn things, they don't last very long." And his ability to drive would have altered markedly. Quite remarkable.

Now, if this fellow's had several automobile accidents while you're running the car he will simply spot the car in the places where the accidents occurred, without ever noticing that he's done this. Any place he's had a heavy impact with a vehicle he'll start spotting his car there. Now, he doesn't have to think about it to recognize it. He'll blow a spot in space.

Well, what's so important about a spot in space? Of all things that is the one thing which persists! The second you get space you've certainly got a spot in space. And you can't make that spot quit by any means which has been known to man or beast, simply because you... Here was Earth and Earth got collided with. There was a spot in space where Earth was in collision with something else. Earth can be gone. The other planet can be gone. The sun could be gone. This Galaxy could be gone and there would still remain what? The spot in space where the collision took place. And so that one has a senior survival value which all life recognizes with a complete apathy.

I never would have caught on to it myself if I hadn't started observing animals and men with regard to spots. I have seen a pilot in a perfectly clear channel avoid a spot where a ship was wrecked. The ship's not there anymore. He just steers around it. Why? It's ... that thing... that thing's really there. Ships aren't there anymore. Nothing is there that had reminded him of a collision. But that spot's there. He knows about it. He avoids it.

Dog hit by a car, avoids the spot in space. The objects are all missing there. There's no objects left there to remind him of any such spot really. But he picks it out as a spot in space. What's puzzling about it; it isn't the right spot because the Earth is turning at a thousand miles an hour. So the spot's some place else. Also the Earth is moving on a straight line. The whole Solar system is moving in a finite direction. So the spot in space is way back that-a-way someplace. But nevertheless it does just enough just to say, "Well, that's the spot in space." Because in the final analysis who the devil made the space? If he didn't make it, who agreed with it and matched it? It was the thetan. So he's really at liberty to say, "Well, that is the spot in space" pointing over to the isle where the Lusitania went down and say, "Boom! It is now run." All you have to do is spot a spot in space accurately and you get a release of something, because this is an essential of communication. A communication is cause across a distance to effect. Any impact can be cause.

All right, as we look over the problem with a preclear, then, we are dealing with the problem of senior survivals. And of all these survivals we find the seniorist in terms of space, energy, objects and so forth are spots in space - in terms of space. But there's one senior to that and that is of course a viewpoint which itself makes space from which all other things derive. And that is the most senior there is.

But as far as space is concerned, as far as this universe is concerned, the most persistent thing is the spots where things happened not the energies that they happened with, but the spots where they happened. So you ask an individual where things are safe. You ask him to spot actual positions and he's doing several things at the same time.

Now, where do we have any conflict here, or any upset? Will anything hold up this therapy as you process? Well, yes. The individual is sort of death against making any space, because he says, "I don't have to make space. I can just know." And he will run into a downscale harbor of knowingness and make no more space and just sort of clutch everything to him and say, "Well, I'm ... I'm here and I'm perfectly safe and... and I know what I know. And that's... that's all I want to know and I don't want any more to do with it." You'll find this fellow at about anywhere from 0.0 to about 1.0 on the Tone Scale, or below that. You'll also find it up at the top of the Tone Scale. An individual has the potentiality of making space, making energy, making objects and he just doesn't do so. He can but he doesn't.

Actually his knowingness is cut into the moment he makes his first piece of space. Just as easy as that. He makes a piece of space and it makes him stupid.

Now, you can ask some preclear when he's exteriorized to be... you can find for him and ask him to be the first piece of space. And you ask him to be that space and ask him to be himself and be the space and be himself and be the space and be himself, back and forward. And you will turn off a lot of his dullness, his feeling of stupidity. The space, you see - it means that he's here and he'd have to go over there to find out what was over there or he'd have to look in order to find out what's there.

Knowingness is above all this. So we have a scale, and this scale is like this. It goes from knowingness and that's the top level of the scale. And as soon as some space is made we get lookingness, because lookingness and making space are the same thing. See? Viewpoint of dimension - you've got to have lookingness to have space. All right.

So look is the next one on down. Well, now, when a person looks and he puts out a little energy to look at, to make sure that he's looking, that's his first drop down from knowingness.

The next point on that is emote. He can get sensation by doing this. He can move things away from him and move them toward him and synthesize sensation if he's made the proper postulates. So he gets down to where he gets a little more energy and a little less space you might say and he's got emotion. And then there's the whole range of emotion going down into the heavier emotions and all that, by the way, is thoroughly represented by the first Tone Scale as given in Science of Survival.

So we get down to the bottom there, in that rank as we go down and... Oh, there are several places you'll find this material. You probably know it, it starts up there with serenity and comes on down... it comes down finally through enthusiasm, boredom, antagonism, anger, fear, grief and apathy. And it fits in that category as it comes down. It's getting more and more dense. Now, that's what's the characteristic of it. It's getting more and more dense.

And now we get it much more dense than apathy, and of course we've got matter. You can actually make solid matter that way. Now, in other words, this is condensation. Now, after an individual falls out of even making matter he gets into what we call thinkingness, and this you'll find preclears in continually. Figure-figure-figure-figure-figure-figure. They don't know; they have to think to find out. It's a covert method of knowing. You know, figure-figure-figure-figure-figure-figure-figure-figure-figure. You find people going around in circles half their lives trying to figure out what is going to happen, and why it isn't going to happen and whether it should happen or something of the sort. It never will happen. They've just merely made the assumption that something's going to happen.

Now, we go down below that and we get eating. What's eating doing down there? Well, boy, this is having to borrow somebody else's space and attention. You haven't got any attention of

your own left when you get down to eating; that's the body. It has to depend on somebody else looking before it can have any energy. Somebody else has to look before it can have energy? Fantastic and yet that's the state it's in. It has to eat to live and that's the agreement it's going on. And we get down below that, when there isn't enough to eat, sex comes in.

We've got to persist in another form and sex is the method of persisting in another form. So sex is down there at a terrific condensation level. Oh, it's terrifically condensed. So on the subject of sex an awful lot of things can identify. Also on the subject of eating a lot of things can identify. In other words, they're so dense, they're so close together there's no telling what's cause, what's effect and what's communication in that mess anyhow. So you're liable to find sexual misidentifications where there should be differentiation. Homosexuality and this sort of thing is a person comes along and tries to make good a complete duplicate on a communication line. He's gotten so frantic on the thing.

The test of this, by the way, is you can take a colony of people and cut their food down to a point of where they can't possibly survive. Why does sex belong at this low point on the scale? Why is it below food? Well, you can cut their food down so they know they can't survive, or you can give them such bad food they can't survive, and they'll start to procreate like the devil. They'll have more babies. And if you give them real good food, why, they of course will slow down on baby production. Quite interesting. That's what's the matter with India and China today. People think you are going to interrupt their procreation even vaguely by simply waving a magic wand or a magic hypodermic needle, as the US Department of Public Health thinks it's going to do someday. Can't do it - isn't enough food.

If you flooded the country with food, they'd slow down on sex, but not until. Now, that's an actual test. You'd say, "But look, reasonably, if there's less food why of course you'd raise less children because you wouldn't be able to..." Ah, no. Hm-mm. As a consequence, the working class which is under duress, economic duress - that class which is under economic duress, rather than "the working class" - tends then to produce far more children than those classes which aren't under economic duress. Give a guy enough to eat and he'll quit on sex entirely.

That's because he can continue to survive as his own form. But look, it isn't necessary that these things be discounted or thrown away, or something of this sort. There's kind of something else too. Sex does have this happy thought, "Look, we don't have to keep this form going forever. It's the big joke, you see. By this communication system called sex have another form. And jump the track and go on and pick up a new form" - which isn't a bad solution.

So sex stays around as kind of a hectic and interesting thing and highly aberrative and so forth. There have even been entire psychotherapies manufactured solely out of the subject of sex. Completely unwarranted to go to such a distance, but you can explain almost anything by anything as closely identified as sex.

You get any energy knowingness and so forth, packed down that solid and of course it'll just short circuit. You put a datum in at any side of it and the datum will short circuit to any other side of it. So naturally you can explain anything by sex. You could actually explain anything by a rock. Particularly could you explain everything by a rock.

If you were to try to run an electrical current through a rock and make a thinking machine out of the rock and so forth, you'd find out that regardless of where you hooked in electrodes everything would simply short circuit to everything else. And that doesn't sound like a very good thinking machine, does it?

Well, ask your preclear sometime what things he can be. And get him to be things one after the other. He'll eventually get to be some heavy object, like a rock or something of the sort and at this moment, boy, will he be stupid. He'll feel so stupid! This is incredible that anybody could be that stupid.

What is this... What is IQ? IQ would be gradient scale of knowingness. Let's just take, then, and call it more accurately a gradient scale of knowingness which starts in with pure knowingness, which is not influenced by space or energy. And then let's get into that knowingness which is already influenced and cut down by space. And then we get into a lower level, that knowingness which is cut down by space and energy. And then that knowingness which is dropped to a point of where it's cut to practically nothing by the continuous existence of practically no space and tremendous quantities of energy. And when you get down to that low solid object, boy, do you get stupidity.

And that curve, as we would see that gradient scale and the "Know down to Sex" gradient scale and the IQ of the individual and his ability - all those things are parallel. And we can just draw them that way and take a look at them and we can see pretty well what ails preclears.

This guy comes in, he's talking all the time about sex. Boy, you know everything he seems to have just goes into sex somehow or another. Well, you can expect this guy to be identifying like mad. You know, Mother's grandfather is the house is the pig pen is so on. He's just jammed onto something that's that compressed.

Now, let's say we have somebody who talks all the time about eating. They come in and they talk about eating. Did they... the restaurant last night and there's spaghetti there's eating and eating and the way to raise a suckling pig so that you can eat it and eat it, you know? You'd expect that guy to be fairly well identified too. But you wouldn't find him very worried about sex. But you would find him very, very concerned on anything related to the domestic scene. You know, the domestic scene would be sort of balled up. But he wouldn't be in terribly bad shape, really.

Now, there's a step just above eating that I left out of the scale because I wanted to talk about it specifically and that's symbols - symbols.

Symbol is condensed thinkingness. Looking is, you might say, a top level in terms of perception. But when we get down to where we can't look anymore we've got thinkingness. And when we've got a guy who can't even think anymore he's got to condense his thinking and that's symbols. And when you consider that words can be pressed into these image pictures and that these image pictures can echo on words, boy you've had it. Symbols. There are people going around - they go around in circles. If you want to start hitting something that's really hot on any preclear, "Where are your mother's words safe?" Keep asking him that for a while. Oooh. Terrific. Because they have terrific persistence and they're condensed thinkingness. They do all of the thinking for them. Most people go around simply thinking with words. They don't ever think at all.

That's a perfectly safe process, the idea of "Where are your mother's words safe?" But more important than this "Where are image pictures safe? Where are these image pictures safe." And there is a very important process. But of course above all these is "Where are viewpoints safe?" But "Where are image pictures safe?" will very often unburden and fix up the case of a preclear who isn't getting up easily, or really couldn't even envision what a viewpoint was.

Okay.

(end of lecture) _