

2nd ACC

19B OF 9 DEC 53 "BODIES" 1/2

Transcript of Taped Lecture by L. Ron Hubbard

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BODIES

This is the afternoon of December the ninth and we're going to take up some specific examples of patter on SOP-8C. In the process of running SOP-8C, there are many things which you can do right. There are few which you can do wrong. In view of the fact that almost any preclear, when you first lay your hands on him, is in a "*I mustn't be hit*" or inverted "*I must be hit*" frame of mind, you see, I mustn't be hit or I can be hit. It is very easy to invalidate a preclear.

Now let's get this one ..just get this one down real good. Let's get this down real good. Invalidation by words is the symbolical level of being struck. You got that? Invalidation by words is the symbolical level of being struck. If a person is afraid of being hit, he is afraid of being, quote, "*invalidated*", unquote. You see that? All right!

Now let's, let's take a look at inversion. You know things .. DEI, desire, enforce, inhibit ... you get things inverted. A fellow can run just so long on, I have to have something, until he gets into, I can't have it. Now, he'll run I can't have it just so long until it all of a sudden it is a terrific desire. He's got it down to a lower one, you see. Now, if he desires it, something is going to see to it that enforced havingness takes place and as soon as enforced havingness takes place, he's going to be inhibited in having and so he can't have it again.. And after he can't have it on this lower inversion, then after a while he realizes, I can't have that, he gets a terrific desire for it. He gets curious about why he can't have that and so he gets a desire for it. As soon as he gets a desire for it, it gets enforced, that he must have it, and then, this is obsessive and he doesn't like that. So, he decides that he better not have it, so he can't have it, again. All the time he's getting down on a lower grade of "*it*" - whatever "*it*" is.

In terms of sensation, it starts at the top with a complete serenity and at the bottom winds up, goes through sexual sensation, and winds up at the bottom on an utter sort of a gooey degradedness. Sexual sensation too greatly condensed is degradation. And force, any type of force of this character is given a symptom of degradation.

All right! Now let's look at this inverting thing. Realize then that a preclear is in a body, being protected by the body, after a while, so that he won't get hit. He gets the idea, he's in there, he mustn't be hit. Well, that's the antithesis to perception because in order to perceive, he has to be hit. He has to be hit by the wavelengths of the things he's trying to perceive, so if he can't be hit, you see, he can't perceive. (An aside)..No answer my dear Watson ..

The next point in the line is DEI, you see. He mustn't be hit, he mustn't be hit, he's gotta be, see. That's the next thing. He desires to be hit. So, he sits around waiting for you to invalidate him. You see how it goes on the far shoot line? He says for a long time, I mustn't be criticized, I mustn't be invalidated, I mustn't be criticized, and he's gotta be. One day, he suddenly wakes up and says, "*I must be hit*". You'll find this pre-clear going sslup to every electronic they can lay their hands on. Bong - bang - somatics. They gotta have somatics, they gotta come in on them. They have to be insulted. They will work with you until you finally insult them in some way or another because they call an insult on this basis, invalidation, see. Now, they get on a "*I mustn't be invalidated*", see. In other words, I mustn't be hit is the force level on this. Now, the symbolical level is, I mustn't be invalidated and then that goes, eventually, into I must be invalidated.

Now there's, what we call, a motivator hunger. Now, when you surfeit a motivator hunger, you have satisfied an appetite which bumps them up one small gradient on the tone scale. And, you'll find some preclears that you have going through this motivator hunger, or overt hunger, and that's just this, "*I must be hit*", and so forth. Now, it goes this way too, "*I must hit*", "*I must not hit*", see, "*I desire to hit*", then, "*I must not hit*". I beg your pardon.. "*I desire to hit*", then "*I have to hit*", and then, "*I must not hit*". And some people will run this cycle in one fight. Often they'll slug somebody - crash - boom- down somebody goes, and the next moment they're being very sympathetic about the whole thing. You get that? See, I must not hit, I must protect now.

Now, a Thetan early on the track ran this with bodies very rapidly. I mustn't, I just gotta knock 'em off, and then, poor bodies. And he's run back and forth on this about bodies and you'll find a preclear doing this under processing. "*Bodies - I don't want anything to do with bodies - mest universe (mumbling ...) ..*" and the next thing you know, what do you know, "*bodies are just lovely - wonderful, wonderful*". So, you've bumped him up the tone scale. You're running the DEI cycle backwards. "*I can't have bodies*" into "*I must have a body*", into "*I want a body*", again into, "*aw I can't have one*", but milder, you see. And then, "*well I better have one*", "*well it's kind of nice to have a body*", and then up we go a little bit higher on the thing and that ... "*well there are a lot of people, sometimes I don't want a body and a lot of people, they don't want bodies either*", and then he goes up a little higher, and "*yeah I could have a body if I wanted one*". You see, you're running the DEI cycle backwards, it's IED, upscale.

So, that you'll find a preclear suffering consistently and continually from this invalidation trouble - invalidation and evaluation. Now as we go down scale with a preclear, we find that evaluation becomes more and more harmful because it impinges upon his knowingness. Invalidation, is actually . goes straight up against motion and knowingness goes into space and above that knowingness itself. You see? So, we've got the two things. We've got motion and impact under the heading of invalidation and we have cut down knowingness under the heading of evaluation. So, we've got these two categories sitting side by side. Now, these two categories are in the symbolical level too. So, there's evaluation by telling a person what his words actually signify. This would be the same thing as cutting his knowingness down because you're telling him something he doesn't know. The only thing wrong with instructing in anything is that it informs people of things they don't know. Well, there is a time when you have to tell anybody some sort of a scale of knowingness so that they can go back up grade. At any class unit under instruction in Scientology has to fight back up through this one because they're being told that they don't know when they're being told techniques, when they're being told what these things are. But this is a fast route and the only excuse for it is, it's far less harmful to do this because it puts them on a route to being able to know for themselves.

So, what they don't know turns into in Scientological instruction, turns into what you can know, and what I'm giving you is headed that way. It's what you can know. It's what you can do, it's what you can know. But if we cut this down, on some preclears it comes under the heading ... they hit pretty low, and it comes under the heading of evaluation, so that they shudder back from... sometimes an auditor will shudder back from being told a workable way to do something simply because he's trying to protect his own knowingness. And now, what's the remedy is for that, is not to refrain from telling him how to do something, but to tell him how to do that which corrects the fact that he's shuddering back from being told something. See, his knowingness.

How does he, how does he get out of the state of mind whereby he thinks his knowingness is being cut down by learning how to know, see. How does he get out of that. That would be the way to handle that problem in the same way evaluation. We can cut right straight through the whole problem of invalidation same way as evaluation. We cut through the whole problem of invalidation, now very simply by curing people of fear of being hit. Now, people are actually afraid of being hit by words.

You can take somebody who's terribly bad off and you can make him utter a word and then reach out and catch it. Now, you wouldn't think this technique, this technique would actually find anybody serious at all. You say, now say cat. Now say, look at the word cat and say, gee, that'll be training and reach out and grab it and put it in your pocket. Hide it. You know, I have seen somebody keep this up for an hour. I just sat there wondering how long they could go on with this. They just went right on because it doesn't, it doesn't point out what they're doing immediately, you see. Why, it's just not going to. What they'd have to do is move the postulate around for a while until it stopped evaluating for them.

Now the other thing a preclear doesn't know is the difference between a postulate and a word with meaning. A big difference. I could throw all of you people in your ear

with this, but I'm gonna try not to (laughing). It'll leave you utterly baffled (laughing), it's a horrible thing to do anyway. A statement is sym... a consecutive meaning in symbolic terms. You see, it's a symbolized meaning. A postulate has nothing to do with meaning. A postulate has to do with straight command and determination by, and it's not made, a horrible thing (laughing), and it's not made with symbols. The place where, the place where people over in India, go appetite over tin cup a lot of times is that their rituals are perfectly valid but they use them in words with people who can use only words. So, the things which they start stacking up as mechanisms and so forth, are word mechanisms. They're not postulate mechanisms. Now, actually, if you want to know what I'm talking about right then - 'til you all of a sudden see a postulate. Anytime you're moving an idea around, you ordinarily are not moving a postulate around, you're ordinarily moving a symbol around, but by that process you eventually come out through the top and say, what the hell am I doing with these symbols. Of course, this is about the same time that the lightning will crash, as far as that's concerned. It's pretty high. But a postulate is above force and a symbol is subject to force.

The difference between a postulate and a symbol is the position on the tone scale. We have to go up through force and be able to handle force before we really recognize a postulate for what a postulate is, otherwise it is all, a hundred percent, meaning, significance, whereas a postulate is a direct command. You could make a preclear run a postulate out. But a postulate is not a feeling, it's not force, it's not a symbol. You might say it's an intention, and very high. It's an intention which will not be brooked but that again brings about the idea of effort, determination, see. Heavy effort, determination, well that isn't what a postulate is either.

The mountains will now collapse, dealt with the most serene hand imaginable, would simply be in terms of a whole flock of mountains collapsing, see. It wouldn't be a big symbolized thing. It's just the fellow's self-determined intention that something happens and it happens. Now, a preclear becomes very frightened of this as long as he can't use and isn't accustomed to handling force. So again we have the problem of perception. Perception is a problem of force.

He doesn't want to think on something for two reasons: one, if he thinks where he is, they'll know too. You know, he's afraid he'll let it out. He's afraid his mind will be read. Somebody can find him. He's been told this often enough. It's one of the biggest electronic tricks on the track - was to tell somebody that he had to think right thoughts. That he had to think thoughts which were properly protective to the State, and if he thought thoughts which were not properly protective to the State, he could be arrested and things done to him. And if he thought thoughts which were not properly protective and which yak, yak, yak, and so forth, to the State, he would be located by the fact that he was thinking them. So, a person gets afraid to think for fear he will be located, and people who are difficult to locate, are afraid of being located. And here we have a single problem in fear to be handled as a postulate - afraid to be located. Some version of that, symbolically placed and put. And we handle that around until all of a sudden he realizes it's nonsense. He can think a thought without being located up in the sci-galaxy where they're still looking for him and have big posters all

over the place, he thinks. Where they still have his records and he thought the wrong thought up there. Well, that's just another method of making a Thetan wrong.

So, very often, your preclear will become very disturbed and he's unaccountably disturbed. Well now, it will lie in three spheres only - evaluation - invalidation - and location. He's afraid to be located, he's afraid to be hit, and he's afraid to have his knowingness cut down. The evaluation, he's afraid to have his knowingness cut down because that's less space in his terminology. He's afraid to be hit, so he naturally is afraid of any symbol which goes counter to his motion. A symbol which is counter to his motion is very upsetting to him and he is afraid he will be located. Just that. Basically he was made afraid of his own power. He destroyed things which he desired to persist or he built a Frankenstein's monster, and this we call the Frankenstein effect.

The fellow is sure that if he builds something and gets it all beautifully created and it actually would walk and talk and do something or other. It would go off down the street and while down the street would do something very destructive but just before it did something destructive, he would say, Stop, and the thing won't stop. Well, we've run immediately into resist all effects. See. He built it to resist all effects and then because he desired randomness, didn't put in, except his own. So he built something to resist all effects. Well then, pray tell, why is he upset that it resists all effects. Yet he is, because it does a lot of effects which are elected as bad cause.

So in auditing an individual one does deal immediately and intimately with these factors, continually deals with these factors of evaluation, invalidation and location. And he deals with another factor - automaticity. He has set himself up, the auditor, as an automatic machine which directs the preclear. Therefore he's liable to throw into resimulation that machinery which the preclear has which sends him places. Almost any preclear has got a machine which sends him places.

So we run into a condition where the auditor says, "*Are you here?*" and points to something, and that puts the preclear there. The auditor isn't doing it. The auditor has triggered the machine which sends the preclear to any place the preclear thinks of. The preclear's got that kind of a mechanism. So, let's not overlook this. You can ask a preclear only about four times, are you in the corner of the room, or something like that, and if he's got one of these machines, he'll trigger. That's why we say "*not*". He hasn't got any machine that tells him where he's not, and that's why we stress "*not*" as a postulate.

Now, you can set up some preclear this way, you can say, "*Are you on the desk?*", "*Are you in the chair?*", "*Are you here and there?*". You're, you're offering him places to be which keys in the automatic machine that starts sending him places. Almost any preclear has one of these things. What do you do with the machine? Well, it's ... it comes under the heading of Step four. You've wasted and so forth. Well, what if it turns up, up here by location. Well, it won't turn up here in Step one, if you ask him where he's not, and that's why you ask where he's NOT, in Step one, so you don't key off this machine. He's got it. It's all set, ready to go.

Now, it could be defined as people learning how to use and handle a life unit, and a life unit at this stage of Scientology, advanced as we are, could be characterized like a

watch and you could actually put it down in terms of learning how to keep a watch running. You don't have to be able to build a watch to keep a watch running or repaired, but the main difference is, the potentialities of the preclear are so enormous that this fact over shadows many other factors when you're working with him. You say, "*Gee, he is capable of so much*". Well, in SOP-8C we're telling you how much of him has to be handled. You get that? That's, how much of him has to be handled, that's all, and to this degree he is like a watch. You, to some degree are like, if you're doing something for a Thetan, you're doing something right - watch repairing. I mean, it's very predictable. The facts that are going to be wrong in this case, and they're not going to be something horrible and huge and unimagined that hasn't ever been encountered before. You'll never run into it. I guarantee it. You just won't ever run into it.

You can run into a very imaginative Thetan. Though unfortunately, in this universe, for the purposes of auditing, his imagination, when he tries to throw you for a loop with his imagination will boil down to these seven steps. Why? Because this is modus operandi of a Thetan in the MEST universe and the MEST universe has got him pretty tame and there's only certain factors there that the MEST universe is leaning against him on. So you don't have to handle all this vast array of potentiality that an individual has - enormous talents, imagination, and so forth -, mostly because they can't be effective in this universe. You're only trying to free him up to a point where he can recognize that he can have freedom and after that all the freedom he gets will be given to him by himself. You get him up to a security where he knows he can have freedom and he's on his own. You can't go any further with the thing.

Now, his individuality sets in, actually, way above the level when you suppose it does. The stimulus response mechanisms of the body and of the Thetan himself are very predictable. You are working with a predictable organism. Duplication - creation - survival - destruction - eight dynamics - automaticity - location in the MEST universe - creation of space - handling of postulates - his fight with barriers, being able to go through 'em and not go through 'em. He just about said it, right there. I mean, this is all you're handling.

What we've done is take this enormous problem, this problem that was bigger than universes and it had just so much data in it and we keep boiling the data down and throwing out the irrelevance. There's nothing irrelevant in SOP-8C. The only thing that isn't remarked on the brief form for student use, which is issued at this time, is acceptance level, processing acceptance level. And acceptance level, of course, should come in down there under perception, and doesn't quite belong, but does belong in Step seven.

Acceptance level: An acceptable state of blindness, an acceptable state of illness, and so on, this is an acceptable state of being afraid. During World War II, all the young officers had an acceptable state of being afraid. Older officers, who weren't indoctrinated and didn't see you had to have an acceptable rate of being afraid or officers, who actually were officers instead of college boys in cute clothes, they were, they were utterly ... I mean, they almost vomit listening to these young fellows. These kids who stand around and they'd say how they ducked and how they got out of this and how they got out of that and how scared they would be if they'd been in that fight.

And boy, were they running a big agreement on fear and you of course, would assume immediately that if young officers in groups, young men at the age when young men are athletic and adventurous and so forth, you would assume that these people were, were you know, just kidding. Well, they might have just been kidding at first but they weren't as the war went on. A lot of them did many, many brave and heroic things. They got startled out by an acceptance level, startled out of acceptance level into necessity level in many places and, very fortunately, not all the young fellows were like that. Very far from it, but they actually had themselves talked into it so that, so that about two years, three years deep into the war, these boys were green around the gills at the thought of danger, couldn't tolerate the thought of danger.

I used to, I used to heckle this sort of thing. Very wicked of me, I know, but something like sound the GQ in officer's quarters only, and fire such a flock of blanks out of a victory model or stern gun, very effective. It got them out of ... it eventually broke their fear neurosis on coming up to the bridge. I did start doing things like that after I found out that they couldn't find the General Quarters stations 'til a half an hour after the alarm was over. Credible - oh yes, that's very credible. One fellow, who really got green, he went down the ladder and decided he would hide in the magazine and then found out it was his own magazine. He should have known better than that and (laugh) the shells were rolling around loosely in it. (laughing) It was upsetting to him.

After a few things like this happened, we took the only type of processing there was, which was just experience. You know, I mean, it's all you could do to some fellow - it's experience. Made enough uproar around 'til we conditioned them. I think the U.S. Army was doing something of conditioning at the end of the war, but they never got the idea, mostly because the officers in charge of the organizations never would have credited this new level of agreement on: - let's all be scared - that's the way to be acceptable to everybody in the troops and everybody and just be scared stiff all the time. You see 'em say, "*Gee, I'm not brave, I wouldn't know what to do if I had to do something*" and "*Gee, I was way back of the lines when that happened*" and patter, patter, patter, patter, patter, see. It just gradually eats in, eats in, eats in.

You run across a preclear almost anywhere, anytime, he has had certain patterns of agreement on fear. Now, you don't have to know. I'm just giving you an example of how big it can be and how little of it you have to handle. Now, you see, it's a big subject - the war and morale and cowardice and agreement and what would Thetans do under that circumstance. Well, you don't have to be able to predict their behavior because almost anybody has been in some kind of a situation back up on the track where it was fashionable to be frightened.

In Greece, the days when Greece was really caved in, it had become very fashionable to be very effeminate about everything, war, male, and one dusted his finger tips daintily with a silk lace handkerchief, and put a perfumed apple to his nose and said, hmhm. That was in the days when they'd send over one squad of legionnaires from the tenth cohort of Rome, or something, to take garrison at the northern end of Greece and all would remain calm through out Greece. Greece was a slave at that time. (continued in part 2)