

## QUESTION AND ANSWER PERIOD: STATES OF BEINGNESS

A lecture given on  
27 September 1961

Thank you.

Now, I suppose it's about time you asked me questions. This is the what of what? What year?

Twenty-seventh? I've been dating letters all day 26th. What do you know? 27th of September AD 11.

Well, you'd better come up with some questions. I'll count to ten. One, two . . . yes.

Male voice: Would you say a little bit about how obsessive individuation makes the person eventually become the thing they're individuating from.

Will I say a little bit about how obsessive individuation makes a person eventually become the thing he is individuating from.

Male voice: Please.

Right. All right. It's a very simple mechanism. An overt act is an effort to individuate. It is a withhold of oneself from. And if you get an idea, let's say, of . . . well, let's see: Br'er Rabbit and the Tar Baby . . . this is a pretty good example.

If you had a huge lump of tar and you didn't want to be part of this piece of tar, so you didn't permit yourself to come near the tar, every time you came close to this lump of tar, you say, "Well, no, I'm not going to become that tar." you would eventually find yourself slightly misemotional about this tar, because you're cutting communication with it. And you would try to push yourself off from this piece of tar, because you would find yourself drifting in toward the tar. you would one night go in the room and it's dark and you accidentally touch the tar and this is a counter of one of your postulates, you see. And so you push yourself off and away from the tar and the more you push yourself off and away from the tar, of course, the more tarry you get. And eventually you get into a state of affairs where you were tar. Just all from a forceful effort to hold yourself off from the tar.

Well, of course, this only starts to happen after one begins to use effort to withhold oneself from the tar. you get the idea?

Now, the way this works in the field of the mind is this way. There is a thorn tree. And let's take a denizen of Arizona. The denizens of Arizona have rather uniformly done this. Cactus. And they are rushing around out in the desert avoiding cactus. And they avoid cactus and they avoid cactus and they avoid cactus and they avoid cactus. And they sort of push against the cactus, you know. Every time they come near cactus, they sort of push themselves off from the cactus. They have some very interesting cactus out there.

Some of it is . . . Actually, I had it confused for the moment . . . the most interesting thorn bush I ever ran into or the most interesting piece of shrubbery was spare-a-momento bush, which is the "wait-a-minute bush" of the tropics, which has its thorns growing wrong way to, like fishhooks. It's a wait-a-minute bush, all right.

Well, their rivalous piece of vegetation is a particular type of cactus which has very yellow spines in a bunched group. And these spines are quite invisible in their last inch or two, so that it actually makes one feel that the cactus has leaped at him.

In other words, you can touch the cactus without being aware of the fact that you're that close to the cactus because the outer spines of these bundles of spines are invisible. And it . . . people all there, all

claim . . all the Arizonans claim that this cactus jumps at you. And I've forgotten the name they call it by, but it's a . . a very annoying cactus.

I remember one time I was pulling cactus out of Mary Sue's ankle after a motorcycle ride and . . with a pair of pliers and so on. And what made it most interesting is the fact that I tried to get the cactus spines out originally with my motorcycle gloves. And of course it just saturated my motorcycle gloves and I couldn't wear those and so I got cactus in me and we just had more cactus all over the place than you could well appreciate. Went straight through her boots.

Well, Arizonans with experiences of this particular character, eventually begin to avoid this cactus very carefully. At all times they avoid this cactus and they're all convinced that it leaps at you, which it doesn't. So anyway, imagine living in a country always avoiding this cactus.

Now, what does the thetan do every time he sees this cactus? He takes a picture of the cactus. He resists the cactus, which makes an energy picture of cactus. Right? So that far from avoiding cactus, he is actually duplicating the cactus in his bank obsessively. So the more he pushes back against the cactus, of course the more pictures he gets of the cactus.

Well, eventually he finds out that his bank is prickly. He doesn't like his bank. He gets a few traumatic experiences with the cactus and of course this sort of submerges and the engrams all get tangled up and that makes a chain out of these pictures of cactus. And one fine day he's being awfully pointed to people. Don't push too close on some native Arizonans because they're very cactusized. They're highly individuated and so on.

It's interesting how unfriendly a can't-have land actually is. You're walking out through the vast reaches of desert: there's no food, there's no water and that sort of thing . . he's very unfriendly. And eventually the denizens of the country will become very unfriendly and everybody's having a beautiful can't-have run on him.

But there is an example of pushing against the cactus and of course every time you push against something, you get a picture of it. And you must avoid the cactus. You just must not. Well, of course, you can't see the pictures you're making of the cactus, so they don't as-is. That's an important point, because we must avoid the cactus. We are taking pictures of the cactus and therefore we never as-is the pictures of the cactus, don't you see.

And eventually it's these pictures which cause one to feel that a closure has taken place. Actually, it is not directly true that a person avoids the cactus and then snaps into the cactus. You see, that's a simple look, but it is not a correct one. Actually, by avoiding, he takes pictures then which he doesn't as-is and these pictures not being as-ised can become quite dominant and after a while he thinks of himself as cactus. All because he tried to avoid cactus.

Now, he has already said . . let's go back one step earlier. He's had . . he's already had to say that "cactus can overwhelm me." He's had to make that postulate. And that is the initial postulate. And in all valence difficulties, this is the initial postulate: "Cactus can overwhelm. That can overwhelm me." And when a person has made this determinism, of course, he has started on the road of a valence closure. "That can overwhelm me." And that's the way that goes. Now, do you see how that mechanism is? It's a . . it's a relatively easy mechanism.

When you're taking it apart as an auditor, what are you doing? You are trying to make somebody confront things. They then start confronting the things they haven't confronted in the bank and then the next thing you know, it turns up that they have a number of overts. Well, they are being this thing, so of course they haven't any overts against it. And therefore they're totally irresponsible for anything they've ever done to it, because they aren't doing anything to it. They are it.

And the first thing they would tell you is that they've never done anything to it and you'll get a null reading on the E-Meter, with regard to questions . . regard to it. But as you go along and in general processing, the person begins to confront more and more of the pictures of his bank and we phrase it as "his responsibility rises."

Actually, it's not even as complicated as that. It's just the fact that he's now confronted enough of his bank to individuate slightly from his pictures. And the moment he does that the string of overts which he did against the objects appear. And so your Security Check begins to work. And this is why a Security Check is an excellent index as to whether or not your processing is getting anywhere. Because if a Security Check works during the third intensive and it didn't work during the first intensive . . some question of it . . it is only that during the intervening time you have caused somebody to confront bank.

Now, if you've caused him to confront bank, then, naturally your Security Checks will work later on things they wouldn't work on earlier. But if the pc is totally irresponsible on the third intensive on the same things that he was irresponsible for on the first intensive, then we are making no progress at all. He is stuck totally in the valences that he was stuck in at the beginning of the intensives.

So your Security Check gives us a wonderful index. If more withholds don't appear . . constantly and continually during processing on things that were clean before . . then the person is not getting out of any valences and he is not confronting his bank better. Processing is not working if new withholds don't turn up on Security Checks you have made null.

Give you an example: we give Sec Check Form 3 and we get all the way through it and everything is just fine and we say, "Well, that's wonderful," and we clean this all up now and . . wrong adjudication: "Well, we won't have to do a Form 3 again." That's a totally wrong adjudication.

We give the pc twenty-five hours of . . particularly something like Routine 3, which is straight at valences and at the end of those twenty-five hours we could go into Form 3 again. You understand, we got Form 3 all clean before these twenty-five hours were given. Now we give him twenty-five hours of Routine 3 processing and now we give another Form 3.

And if we don't get a whole bunch of new withholds, our processing during that twenty-five hours might as well have been garbage-canned. It was nonfunctional processing. Do you see why this mechanism is? The mechanism is actually a simple one. It's that an individual is not responsible for the things that have totally overwhelmed him, because it's responsible for having overwhelmed him, don't you see?

So he is being these things, so therefore he doesn't have any Security Check reaction to them because he is them. You're talking to a cactus, so therefore he hasn't any overts against cactus. He just is a cactus, that's all.

Now, as you processed him, all of his times of resisting cactus, have come up little by little or this way or that, until you have a confront going. And you have a little as-is going of some of these pictures and of course this has shifted him from being cactus to somebody who has overts against cactus. So a Security Check on the subject of cactus would not work.

There's two tests of rightness that are invariable tests and are very wonderful ones and that's new withholds on the same Security Check that was null is the best representation of case advance there is. That is better than profiles. It's better than IQ tests. It's better than anything else. It's a direct representation. Security Check was null. you processed him. It is not now null.

That one and the other mechanism is the Prehav. These are the two most important mechanisms in Scientology. If you have the right goal and terminal and you have made an assessment on the Prehav Scale, less levels will be alive on subsequent assessments . . on the Prehav Scale . . if the terminal is right.

If the terminal is wrong, increasing numbers of levels will be alive at each successive assessment on the Prehav Scale. Those are very interesting things. And those are two things which you should know and have a good reality on. you need to observe those things when you see them and get a good grip on them because it tells you at once "Claw off to windward, man. This boy has not got the right terminal." And it is utterly dynamite to run the wrong terminal. Complete dynamite. It just must not be done.

If you've got the wrong terminal, the first time you assess the terminal on the Prehav Scale to get a run, you had 5 levels live and you found 1 level and then you ran it. And you ran it (quote) flat (unquote). And then you assess him again on the Prehav Scale and you have 12 levels alive . . oh, oh, oh, oh, oh, oh, oh, you have the wrong terminal on the pc. There's just no arguing with it.

And you should go back and check it all over again. And then if you still think you're right, so you run this new level that you found and then you find 15 levels are now alive . . well, don't commit suicide. We need auditors. But it's almost that kind of a condition. That's really wrong.

The other one is, if you give a person a Security Check, ask him certain security questions, audit him for a while and then fail to get new withholds off the same questions, you're not advancing in processing, because you're not splitting him out of any valence.

So those are the two most important tests. So thank you very much for asking that question.

Male voice: Right.

That answered?

Male voice: Yes, I've got it. Thank you.

Good. All right. Any other question?

Male voice: Yes. A preclear can have one goal and then you find one terminal. And after you've run that terminal on all the levels that will fall, you may look for a new terminal. Correct? And you may find a new terminal and run it again.

You lost someplace. This is not routine. This is wildly off. You're asking me to do a whole recapitulation of Routine 3. Now, let me see this. And I won't scold you for asking a question. I'm glad you did. Instructor, take note. Bulletin checks are in order. Because this is a very clean, clear activity. Very clean. You get one goal. The pc only has one goal. you get one terminal off of that goal. you run that until it is completely flat on all levels of the Prehav Scale and when that is completely flat and you get no more reaction on it, you check, make sure your rudiments are all in, completely and then you check the goal and check the terminal, once more, before you leave any terminal.

Now, having established for once and for all that you have actually flattened that terminal, you try to find if there are any more terminals for that goal. Now, only then, would you depart from the first terminal. Only if there were more terminals for that goal.

Now, if there were, you would assess them and run them. The same way . . Assessment by Elimination . . but you've actually started Routine 3 all over again.

Male voice: Yes.

Person accidentally has the first goal is still alive . . he's got another terminal for that goal. Now, once more, we do Routine 3 all over again. We just keep doing Routine 3 all over again. But, the way you phrased it there and what I heard or what I seem to hear, was off-line, in that running a number of levels, you then find a new terminal. No. No, that does not determine anything about it at all. What is determined here very cleanly and clearly is the fact that you've run that terminal utterly, absolutely flat on the case. And then go back and do Routine 3 again.

If the goal that he had before is still alive, you assess for a new terminal. But remember, you are only doing Routine 3 over and over and over. And there is no shift from Routine 3. It is the same action every time. you always do the same action. It is invariable.

Male voice: Thank you. I get more clear now. Ah . . so it is likely that he may have more than one terminals for that goal. And would it be likely that he would have more than one goals.

Well, if you get that goal gone, yes, he's going to have other goals. But it's . . . he's never going to have more than one goal that you can find. You're never going to find more than one goal on him. You're never gonna find a pc with two goals. And you're never going to find a pc with no goals.

Male voice: Yes. And after the goal that has a . . .

And if you've got the goal, you're never going to find more than one terminal. You'll never find no terminals and you'll never find two terminals. You'll always find one terminal. This is an oddity. There is only one level of the Prehav Scale, never two levels. Never no levels, unless the terminal is flat. It's always one, one, one.

There's a reason for that, is this is a two-pole universe. And the only way a thetan can get into trouble is go one pole. So you found the one-pole track. And it's one goal, which is utterly foreign to this universe, so therefore hangs; one terminal, which is utterly foreign to this universe and therefore hangs; one level of thought on this subject, foreign to this universe and therefore hangs.

But once having done this whole action of finding the goal, finding the terminal, finding the level and then running that level flat and then finding

another level and running it flat and finding another level and running it flat and make sure after you have a flat level . . . only after a level is flat . . . find some pictures the person has had. Run those things as engrams. Get that two or three engrams out of the road, find a new level, run that. you keep doing this and eventually that goal will no longer produce any reaction of any kind no matter how well the rudiments are in or anything else.

Now, you can just scrub any complications, because all you do is Routine 3 again. It just so happens that that goal is still alive. Well, therefore, you'll find another terminal now that'd fit that goal. And you'll find a new level and you assess that level and you run that level and you just go through the whole action again. So it's actually . . . you can't say, you can't say that you run a terminal flat and then go back and find another terminal and run it flat, because if you looked at it in this way, this is very unneat. It looks complicated and it looks like there is more than one Routine 3 and it looks like he might get hung up. No, this thing is much more simple than that. Routine 3 is just Routine 3.

When you have flattened a terminal utterly on the Prehav Scale, all levels, you do Routine 3 again. It's as simple as that, you see. And of course, you take a Goals Assessment and naturally if the goal is still alive and it's . . . and there's another terminal to be run on that particular goal now, naturally, that goal is going to show up again. But there's no reason to be complicated about it because you might as well say, "Well, we scrubbed that terminal. Now we're going to go back and do Routine 3 all over again." And just do Routine 3.

And all you have to learn how to do is do Routine 3. And you can learn how to do that well and just do it repetitively over and over and over. And the case will go Clear. That is all you have to know. And also that there is only one goal and at any one time there is only one terminal will show up and there's only one level on the Prehav Scale. Also, there's only one engram in the chain that, actually, the pc is hung up in, that can be run at a time. He never has two engrams in restimulation. You'll only get one to react on the meter. This is the most one-one-one-one affair you ever heard of, you see. It's one goal, one terminal, one level, one engram. And it's quite remarkable.

And once you've gotten Routine 3 done with, you've said that's it, you go back . . . with a terminal, you see; you can't find any more live levels on the Prehav Scale . . . you just go back and do Routine 3 all over again. And of course, if the same goal is alive, you're going to get the same goal. But nevertheless, it's still there.

Now what goals list do you use to get the second terminal? You use his first goals list. use the first goals list you ever saw. Therefore, the papers on a person who is being run on Routine 3 assume considerable importance, not for the record and not for my research files or something like that. No, they're of great importance to the auditor and great importance to the pc. And therefore the records of Goals Assessments and so on must be carefully preserved.

There's another reason for this. Is once a case is stalled some . . because somebody has done something weird, you've got to have his auditing records available, in order to track back and find out what he was run on before. Because the cure for all this is, oddly enough, to go back and do what was not done.

And you go back and find the first undone do and do it. And it's always invariable, the same thing. If you've missed the fellow's goal entirely, you always return to the first list. Don't go on with these interminable lists, see; it . . go onto the first list. Therefore, that list must be preserved.

If you've missed his terminal and after you've gotten up to five, six, seven hundred terminals and you still are getting no place, well, you'd better decide that you are driving a tricycle all over the wide plains, because that terminal is right back in the first group. But the rudiments or something or something about the case or something like this or some withholds or some suppressions, have knocked it out. And you put this all in order and then you go back to the first list of terminals.

And if you're putting somebody to rights who has been misrun and you can't find a Prehav level live, then the thing for you to do, if you get the rudiments in and you still can't find a Prehav level alive, then you had better go back and check and find out if there was any level left unflat at any time. And get the first level that was left unflat and flatten it. And all of a sudden the whole Prehav Scale will go alive again.

So you always go back and do what was left undone. And you always cover the same records. And it's one of these interesting, circular activities. And the person is Clear when you can no longer can do any of them. you can't get the rudiments in because they're in. you can't get any goal because he hasn't got any stuck goals. You can't get any terminals because they don't exist. And you can't get any levels on the Prehav Scale because there aren't any. And you can't run any engrams because they're blown. And of course, at this interesting state of affairs, you have, fortunately, another indicator, so that you don't just have somebody who is ARC broke and so isn't registering on the meter, you see. You've got another state of affairs and that state of affairs is a floating needle. The E-Meter is unreadable. The E-Meter is useless. And the E-Meter becomes a completely useless instrument.

When Routine 3 becomes completely useless and won't work, when the E-Meter is completely useless and won't work and when the pc will sit down and go through any endless number of doodle-daddles and whatamagoodjits and processes and . . you just go ahead; if you want to audit it, that's all right. In other words, not even bad auditing works, why, he's Clear. And that's, that's . . if you want your final test for Clear, that would be it. The final test for Clear is that you can't run Routine 3 on him anymore because the pc works but the meter doesn't work. Pc, by the way, will go on being audited, which is quite interesting. They don't do a big blow and say, "I'm too busy and I'm really Clear and I want to get things done." They will go on being audited. You make an auditing appointment . . you want to audit him and so forth. They'll be audited. And it leaves a very upset auditor very often.

Well, he does manage to find an engram. He does. He manages to find one that wasn't run. And there it is and so forth. And he's got it and it reacted on the meter. And the meter stopped floating. Damn it! And it stopped floating. And he actually got a reaction and it fell and so forth. So he rolls up his sleeves and he gets all set to run it and it's not there anymore.

And so he decides the pc must have escaped. And so he goes over the track carefully and he runs the Attack and Escape Process in order to get the pc back into the incident. And the incident is there; it must be there and . . but it isn't there. And you can't get any reaction on the E-Meter. It's a very disappointing activity.

Heartbreaking. More auditors have been upset by trying to run Routine 3 on a Clear than any other single action. It's very upsetting. And they start blowing engrams by inspection and this is fantastic. When everybody knows that they ought to be 75 hours on the engram, you see, and they blow it by inspection.

So when you run into that sort of thing, you've got that. But don't make an error into the fact that Routine 3 is complicated. It is not. It is a very simple action. But therefore, because it is a simple action, it requires superlatively well trained auditors to follow it through. Okay? Yes.

Male voice: Thank you. How long would it take . . time?

Hm? How long would it take to what?

Male voice: How long would it take uh . . how long would be the maximum time allowed to run the first level off ?

Aw, you can't even guess. They'd vary, vary, vary. I'll tell you how long . . how long the last Clear took. Audited by a Clear. A Clear audited a person to Clear in 118 hours. That was the last Clear that was made just a week or so ago. Last week, I think, in Australia. Just checked out by HCO and the whole auditing time was 118 hours. That is a Clear auditing. So.

Female voice: But Ron, what about the one that was produced in fifty hours? In Mauritius.

Fifty? Oh, well, yes. I've just given you a time. I'm just giving you the time of the last Clear. There's no other complications in what I'm saying.

Male voice: What I really meant was the first level . . .

Oh no, you want to know how the first level . . . Well, if I could tell you that it took 18 hours, 17 minutes and 63 seconds, I would first have to predict how many boo-boos you're gonna make, how far your rudiments are going to be out on the pc, how much trouble the pc is going to be in in life, what the pc's actual case state was, how difficult a terminal it was and how muggy a goal. Now, when we've got all those things settled in, we could estimate this. It would just take anything that you can guess. Just think of a figure.

Male voice: Now, let's say if I knew that on the worst case if I hare more than fifty hours, that would be bad auditing on my part. I would hare a . . .

No, no. I wouldn't want to go that far. Nope.

Female voice: It takes as long as it takes.

Will you take . . will you take this as an example and as an answer? Just think of a figure. Right now. Think of a figure.

Male voice: Fifty hours.

All right. That's how long it takes. All right. Okay. Got it? I mean, it's just anybody's guess. All right.

Another male voice: What are the indications that a pc is ready for Routine 3?

What are the indications that a pc is ready for Routine 3. Will he sit in the auditing chair and answer your questions coherently?

Audience member: Any pc then. Anyone who . . .

Any pc, any pc if he'll sit in the auditing chair and give you some coherent response to questions can be run on Routine 3.

Audience member: Thank you.

Any coherent response. Now that word coherent will be susceptible to numerous interpretations. And I had better define that word for you a little more closely. Intelligible answer.

You say to the pc, "How are you today?"

And he thinks for a little while and he says, "Well, I'm not so good."

That is a coherent response to your question.

You say to the pc, "How are you today?"

And he looks at you and he says, "Well, I don't know. Aunt Mamie is pretty good."

Now we're getting a questionable coherence, but nevertheless is in the zone of coherence. Now we say to the pc, "How are you today?"

And the pc says, "Cars should eat crackers."

This is not a level of coherence. We say to the pc, "How are you today?"

And the pc says, "Uh . . I'm not going to talk to you because I am mad at you."

That is a level of coherence. That is a level of coherence. He's still talking to you and it is in response to the fact that he's being addressed. That is a level of coherence. You say to the pc, "How are you today?"

And he says, "Gooba, gooba, gooba, uba-uba."

Well you probably aren't talking his language, so that isn't a level of coherence. In other words, the thing is susceptible to numerous interpretations. But it merely means that even with a little struggle you can get the pc to concentrate on what you're doing and respond to some degree on what you want him to say. When you ask him for a goal, why, although he might occasionally wander off and comm lag and so forth, he will give you a goal. That much response is all the response you need to run Routine 3. And it doesn't matter what his sanity is or what his profile is or his graph or anything else. You could probably find many, many people . . probably the preponderance of people in an insane asylum could be run on this. Okay?

Male voice: Thank you.

Right. All right. Yes.

Another male voice: Could you tell us something about the difference in what the Clears are today, whether they're Theta Clear or MEST Clear?

You are dealing with MEST Clears entirely, with a very upgraded definition of MEST Clear. A Theta Clear is a very finite definition and a very clean-cut definition. It is a person who operates exterior to a body, without need of a body. Now, you see, you're not making that type of Clear. It is an upgrade from this. Actually, a Theta Clear is cleared on all dynamics, including the fourth. All dynamics.

He is simply cleared on these dynamics. He therefore, does not have a tremendous dependency on a body and that is it. Now we have upgraded the definition of MEST Clear because it is the first stable state. We have got a state of stability for this particular state and this is a state of stability, so, just make it what it is. It is a MEST Clear, but MEST Clear before had a much lower requirement. It was a person who was not troubled by a bank particularly

Now, today you're not doing that. Actually, a MEST Clear is inoperative on a meter. A meter merely floats. A MEST Clear totally stabilized . . takes them some months to even out. They will run into things. Life itself is a sort of a confusion. And they've got the confusion of life stabilized and that sort of thing. They are, however, operating as a person and they are operating as a member of the human race and so forth; so could not be considered to be a Theta Clear.

Now, the probability is that the borderline between a MEST Clear and a Theta Clear is developed not on the button of can somebody operate exterior to his body, but on the button is he anymore controlled by the symptoms of hunger. Does he need food? Air? And these other things to survive? And it is these buttons.



Those buttons rather than some esoteric button of, could he sit on a mountaintop and regard his navel with an x-ray eye. That would establish this particular facet.

Now, you go up to the next grade. You go up to the grade of Operating Thetan and you notice that the word Clear has not been used for that grade. And there is no idea of Clear. You're talking about a different being entirely.

And that state or status would be, therefore, one who didn't have a bank that was troubling him (in other words, his reactive bank was not an unknown series of factors to him), to one who was not influenced in favor of one more than another of the dynamics and who did not experience need or necessity for food, clothing, shelter and the rest of these things. Didn't have to have a body and so forth.

Now, we go up to an entirely different aspect on the upgrade. And that is somebody who can handle mest. He is not in a state where he could take it or leave it alone. He is in the state where he could be quite aggressive toward it or he could be quite manipulative of it.

Now you get the clever states of moving the ashtray, you know. This kind of thing of . . of starting the whirlwind. This is your trick . . the trick level. Oddly enough, some very aberrated thetans can on some very reactive system or another of something terrifically emphasized produce poltergeist. And some magician here or there in past times has been able to start a whirlwind. And, well, for instance, you could probably . . there's undoubtedly somebody here, although you possibly haven't noticed it, who could disintegrate a cloud by looking at it. And this odd trickeries . . but these things are too channeled and they're too fixed and the band isn't broad.

An Operating Thetan, well, you could disperse a cloud and you could collect one and then you could move one. And then you could precipitate one. Got the idea? Then you could put it back the way it was in the first place. And then make three clouds and make three pretzels and Ballantine's Beer and hang it over the cloud.

You could do something weird. You could do something with mest. And the best index of that, the best explanatory statement that could be made is "Someone who has no consequences connected with creation." And when he's . . the person is totally recovered from all consequences of creation, you could say, well, OT. That's about the only test there would be there.

And one of the tests would be, you'd have him mock up a whole bunch of things and see if he's spun in. I mean that's . . that'd be the crudest level of testing we would have right at the present moment, you know. And it's a great liability having OTs around. It's a very great liability. It must be because the state has been fought tooth and toenail by practically every society that has ever been formed.

And right now the one thing to which the Roman Catholic Church owes a tremendous success line, is the fact they promised everybody to get rid of all of the spirits in their vicinity. And whether these spirits were good, bad or indifferent, they never bothered to inquire, but they promised everybody they were going to get rid of all the spirits and save their souls. Well, we don't know what that was all about. But it was apparently a lot of people were afraid of this particular state because they made a lot of smoke about it.

But of course, the people around who were in that state at that time were in such a limited state, it was something like, well, being able to dissolve a cloud today. They couldn't do very much. That, and they were possibly sufficiently irresponsible, though, that they were dangerous members of society. Who knows?

It was three states with which you're dealing . . you're dealing with the fourth state. And this fourth state is Release. When you have found somebody's goal and terminal and level and when you have really nicely completed a Security Check, you will find that you have made a tremendous difference in this particular person.

And if you have at the same time . . let's expand the definition a little bit . . eradicated his present time problems of long duration, let me assure you you have something which is so superior to anything you had before that you certainly had better designate it as something, so you designate it as a Release. The

basic definition of Release is somebody who doesn't think he's going to keep going downhill. That's all. He doesn't think he's going to get worse. He thinks he's going to get better. He knows now he's going to get better. He's got a certainty on the fact that he's on the road out. That is a Release.

It's the same state of mind that you've opened this jail door and they can look down the road and there are no soldiers with pikes and nobody in the watchtowers with Sten guns and there's no booby traps or mines on the highway and they all think there is at first and they inspect these things very carefully. If you were to suddenly go to Wormwood Scrubs or something and suddenly throw open the gates and say, "Well, all right, boys." You'd find there are tremendous numbers of them that wouldn't even go near the gate or inspect it.

You'd say, "Well, there are no guards out here. There's nobody in the watchtowers anymore and there's nothing on the road, and you can just leave. Go ahead. The gates are wide open" and turn your back. You'd come back in some hours to inspect it. you would find a very interesting state of affairs. You'd find that some of them had not left at all and were not about to leave. They knew they had been fooled. This would be their first mental reaction. "If anybody tells you anything like that, this must be total foolery." "Uh . . . and it's just a new . . . a new technique of betrayal" . . . that's their big certainty. And they're still cowering back in their cells, sitting apathetic about it all and so on.

Another group you would find milling around the courtyard trying to get nerve enough up to look to see if the guards were still on both sides of the gate. They would just be trying to get up their nerve.

There'd be another group out in the courtyard satisfied that there were no guards at the gate but recognizing that the ne plus ultra would be to take the guards off the gate and then have machine guns in the towers, you see. And as soon as you got outside, you would probably get it in the back. And they're satisfied that they're free for the courtyard, but they are pretty sure that they had better not go down the road.

And then you'll find another group who are outside, dodging down the road but jumping back of bushes and jumping in and out of ditches and progressing in short bursts, you see, from cover to cover. And then way down the road someplace you'd find a group of guys walking along saying, "Wasn't that nice of somebody to open the gates?"

And these . . . these various states are reflected, of course, in the attitudes of pcs. And when they've gotten over the idea that . . . this is the principal idea they'd have to get over . . . is that this freedom is a new betrayal. That's the principal idea that a Release would have to get over.

If he got the . . . if he still had the idea that this offered freedom was just a new betrayal, you couldn't say he was a Release because he's never going to walk past the front gates or the watchtowers. So he has to be over that particular state of mind. And you could counterphrase it and say, "Well, he knows he isn't going to get worse," and so forth, but he knows he is on the road out and up. And he knows that he isn't going to get tripped down and thrown to the wolves again.

Now, he knows this, so just knowing that actually produces an enormous difference of case level. And it isn't something that collapses. It's a fairly stable case level.

So those are the four states you are operating with, right at the present moment. Of course, that first state is terribly easy to attain and one of the best ways to attain it is by Security Checks oddly enough.

But a Security Check just rendered endlessly on somebody may take quite awhile. You find his goal, you find his terminal; he gets a greater reality on himself and now he understands a lot of things that he did and you complete a good Security Check on him and he gets off all of his pretence and feeling of fraudulences about himself and odd doubts and that sort of thing. You've made an enormous difference in a person. The person now looks factual to others. He has a level of reality which is very good and so forth, so it's dignified by this term Release.

Although of course, being the lowest of the states on the road up . . not the lowest of states but for the lowest of states on the road up . . it of course is a far more complicated state and far more difficult to establish than the upper three states. These are very easy . . much easier to establish.

Probably the easiest state in the world to establish right now is the state of Clear. Anybody could check for Clear. Anybody could check for it. If he could operate a meter, he can check a Clear. I mean, it's as easy as that because the meter's inoperative. The person isn't hanging at 2.0 or 3.0 on the apathetic underbeat with a stuck needle, you see, because the meter's still operative. You can still make that meter operate, but you got a floating needle that's drifting around and it floats and you ask the person various questions and you don't get any responses and so forth. That's a Clear test. That straighten out these states for you, Arthur?

Male voice: Thanks so much.

You bet. All right. Yes, Bonnie.

Female voice: Two questions, Ron. One . . .

Only one at a time.

Female voice: Where would you read . . . ?

I'm in this universe, huh?

Female voice: All right. Where would you read a Release on the meter?

Where would you read a Release on the meter? Oh, well, that's very difficult to say. I can tell you where he wouldn't be.

Audience voice: Not at Clear.

Now, that's . . no, no, no. I can tell you where he wouldn't be. And this is the only thing you've got to be careful of, in checking out a Release. And you'd better be careful of this because lots of auditors have been fooled in the last decade by this one.

He sits at the Clear read for his body and he's a dead body. He's totally irresponsible. He gets no fast needle reactions. The needle is pretty sticky. And to get any response at all, you have to advance the sensitivity, but the tone arm does locate him at his Clear read.

Of . . that is the lower harmonic of Clear. And it is total apathy. It is total irresponsibility. And it's a giddy-giddy, whee, "All us people in seventh heaven" . . some kind of a weird state.

And every now and then some auditor has enthusiastically offered one of these people up as Clear. And he hasn't noticed, you see . . he hasn't noticed any time he was auditing . . the person never has had a response on the meter. The person never has been able to go all the way through a Security Check, merely because the person hasn't any withholds. Nothing is a withhold. He has no responsibility for anything, so of course nothing is a withhold. You get the idea. Nothing. You never get a single reaction on the needle when you're asking him about anything. And to get any kind of a reading you have to have your sensitivity very well advanced and it is very far from a floating needle. And anybody who knows E-Meters could look at this particular case at once and say, "Clear? Near beer, man. That's nowhere."

Yet that has fooled people. And people have even occasionally been checked out as Clear, who were in total apathy, whose chronic somatics were in full scream, who . . just a complete flub.

Now, this is . . this is interesting because it means that you have to know what is a floating needle. And it is quite distinctly different from this other phenomena. The other phenomena is very distinctive.

But I was fooled one time by this other phenomena. I had a newspaper reporter who was doing some press work for an organization here. And he was one of these cases. And only when I suddenly realized the man couldn't work, couldn't think, didn't think it was possible to get any press or publicity, was totally negative along all these lines, I took another look at the situation and sure enough, he was one of these spook cases.

He sat directly on 3.0. He didn't respond in any particular direction to anything, but his needle was stuck . . . couldn't get any response to what it was. And what it turned up . . . the clue was . . . that he couldn't run Help. That was the clue. He couldn't run Help and he couldn't run Control. See, he couldn't answer a positive question. He couldn't make a decision. He just was a dead body. He was a dead-thetan case. And he had no initiative; he couldn't work. He was in horrible condition.

But nevertheless, at first glance on a meter, you see, you say, "Well, the man is reading.. ." This was many years ago, by the way, when we didn't know very much about this. And he was just sitting at this Clear read and apparently wasn't too stuck up and so forth. And I just happened to notice this in passing and then later on noticed his behavior on post. And it was fantastic. Complete irresponsibility. He just could not get anything done in any direction. He could not work. He could not think. He couldn't make a decision. He thought everything was impossible. And another thing he thought was everything was a fraud and everything was going to betray him and he was really betraying everybody. And, oh, it was the wildest package.

Well, I was inter . . . got interested in the package because that was the first one I ever saw that was a perfect dead thetan. He was a perfect dead thetan. He really thought of himself as having died a long time ago and hadn't been alive ever since.

All right. Now, there's your . . . there is, in essence the behavior of that.

Female voice: But how would you recognize a Release on the meter?

Well, the Release has no action on the meter, but he doesn't have that one. you see, he doesn't have that one, but neither does he have any other. A person actually could, possibly, theoretically be stuck in 7.0 on your dial and still be considered a Release. I mean, you cannot lay down now something like this because a person in processing from day to day if you will notice, if his case is making any progress, he's liable to be reading these days at 1.0 or 6.0 or almost anything. A Release is not necessarily not on a Clear read and a Release is not necessarily high. A Release is necessarily, however, not one of these dead-thetan cases and he, of course, is not reading with a floating needle. If he were reading with a floating needle, he would be Clear. So it's not determinate. It's not determinate. You'll . . .

Female voice: How would you recognize him, then?

Hm?

Female voice: You'd recognize him by his case not worsening.

No, I'll go over this again. His characteristics are very finite and very easily established. If you call these characteristics that of Release, you will be absolutely certain not to make any mistakes. You don't want somebody who is going to be a disgrace to you. So he's got to know he's on the road out. He's got to know he's been helped. And he's got to know that he isn't being betrayed. And so if you lay down these characteristics, you will have such a person. (1) You have found his goal. (2) You have found his terminal. This will make an enormous difference with a case. And (3) has successfully gotten through a Form 3 Security Check and has it all clean for this particular level. Now, if those things have occurred, the chances of this person now being in a state of fraudulence, betrayal, upset, superchronic somatics, no road out, it's all blocked, you're gypping me, tremendous numbers of present time problems, skidding all over the place . . . these things are relatively well ruled out by these conditions.

Now, if you wanted to add another one to it to be absolutely sure, you would say that you have handled his problems of long duration . . . which is his chronic somatics have been handled. Now, that for sure would be a Release.

Now, if you've put these things together, you could, if a person had met all those characteristics, it would be the safest thing in the world, the safest thing in the world to say, well, he is a Release because he is a stable case at this point and he is not going to cave in again.

Female voice: Thank you.

You betcha. All right. Now what was the other question?

Female voice: How would you audit a MEST Clear to OT?

How would you audit a MEST Clear to OT? Well, that's very good. That's very fine. Now you are dealing with unknown data. you are dealing with a vast number of processes which have been turned out. And nearly all of these processes have . . . were covered over the years. And they are totally out of reach, but it'd be something on the order of he could do any process in Scientology.

I released some from South Africa called Ultimate Processes. Now, if a fellow could do those Ultimate Processes and they were all flat, given the fact he was Clear in the first place and he could do all those processes, why, you would find that was fine.

But of course, you're . . . you've taken a double jump here. you want to know how to audit a person from Clear to Operating Thetan. Is that right?

Audience member: That's right.

All right. Now, Operating Thetan and Clear are not next to each other. There is Clear and then there is Theta Clear. And you would be operating him from Theta Clear to Operating Thetan or you would be operating him from Clear to Theta Clear.

Now, taking him from Theta Clear to Operating Thetan is relatively easy, because you have the old book Creation of Human Ability. Now, you'll find all those processes in there are applicable. You'll find the Ultimate Processes which I released last fall in South Africa. Those are all applicable. You have all of Creative Processing released in England in the 52, 53 . . . all of that is applicable. You'd find that we've already covered the ground. It isn't an unknown zone at all. It's a zone that has been developed.

Now, the other one . . . what you really ought to be asking about is . . . how do you take a person from MEST Clear to Theta Clear. Now that is very pertinent. And how you get him over that jump is under study right at this moment and it's very difficult because you are totally inoperative. You're not guided by any meter.

Female voice: What about the oscilloscope?

Well, that's all right, but we haven't made the total jump on there. We merely have some clues. We kind of know where we're going. We're feeling our way. The subject is one of these research projects of some magnitude.

The first goal along this line and the first big discovery along this line occurred just forty-eight hours ago. I found out the common denominator of all cases that have bodies. And it's not very startling since you could have suspected it, but of course it'd be a violation of havingness in some fashion or another, naturally. But their attitudes in . . . of havingness are incorrect, incorrect to this state, is they hunger. They can starve. And they have anxieties about procurement of food, air, heat and these other factors.

And I finally isolated this thing to my own satisfaction only about forty-eight hours ago. you clear a Clear of hunger. You see, he's already Clear. But there he is in a body and he's eating and he's breathing and he's still hanging around and he still considers himself exclusively a member of the human race. He still swats flies with great enthusiasm. Get the idea?

All right. How come all this? How come all this? Well, he is Clear on the fourth dynamic. You'll find out you're going to have trouble, by the way, from time to time, administrationally and politically in Scientology. It's entering right now because just about the first place a person who is good and Clear heads, is, of course, the fourth dynamic. And they get over this, so suffer them . . suffer along with them on it. It's . . it's an almost . . an occupational illness of a Clear. The fourth dynamic. And they go intensely onto the fourth dynamic, you see. Up to this time they'd been on third, they'd been on second, they'd been on first and all of a sudden, bang! They find themselves on the fourth.

Well, they're cleared on the first, second and third. And that fourth dynamic . . they suddenly wake up with a tremendous reality on the fourth dynamic and they say, "There is mankind! Wow!" See?

Well, now this isn't the lower harmonic of let's all go to Trafalgar Square and sit down. This is very overt. That is the lower harmonic of the same phenomenon, you see. All things have their lower scale mockeries. This'll make you feel funny more than once in your lifetimes. All things have their lower scale mockeries.

All great dancers are now and then imitated by lousy dancers in burley-cue shows, you know. I mean, it's lower scale mockeries . . always occur. Just like there's a lower scale mockery of Clear. A person sits on his Clear read, is absolutely dead and completely useless, you see. A person says, "Well, that's what a Clear is, I don't want to be one." Well, I don't blame him, I don't want to be dead either, because it's so inactive. That's the only thing wrong with being dead.

And so we look over the attributes of the Clear as he goes up the line and we find out, crash! He discovers the fourth dynamic. Only, now the aberration is not in his bank. The aberration is right out here right now. And you take a bunch of people who aren't Clear and try to persuade them up, that they ought to do something on the fourth dynamic and you lay ostrich eggs, robin's eggs, very frail eggs, very tough eggs, but they're all eggs. And you don't get . . even get an omelet out of it because nobody pays any attention to this at all.

But nevertheless a Clear has an ability to lead. You'll find most of them are, well . . are . . they will lead. And they can infect people with considerable enthusiasm along a . . certain lines like the fourth dynamic and that sort of thing. So you'll have here and there throughout Scientology, I can absolutely assure you whether it's South Africa, Australia, the United States and so on . . South Africa has right now got one of these things going . . very laudable to its degree, but it's impractical to this extent: is the Clear in this particular case is talking completely beyond the reality of other people and they're not going to know what the hell this person's talking about. That's all.

Now, the best way to do something for the fourth dynamic is, of course, get people into the PE Course and have an HGC that clears people. Now if you can get those two things, you're doing the most for the fourth dynamic that you could possibly do. To do much more than that at this particular stage of the game exceeds reality. You'll only cause a tremendous cross-commotion of some kind or another and it'll only wind up in the soup.

But this particular aspect of the Clear is that he has found mankind. And he has found them out here now. And he finds them a present time problem now. It's not a case of his bank. It's not a case of the bank condition whereby he has got to do something because it hurts him so on his little toe every time he sees a woman, see. That's his motivation before that. His motivation right now is this fourth dynamic as we look around this particular, rather small planet on a twelfth-rate sun seems to be in one God-awful mess and it seems to be causing it a number of problems. And these are very observable to the Clear.

And it's . . they enter into it in the same enthusiasm that you'll find in a pc when you eventually uncover the problem he's really worrying about. Have you ever had this happen with a pc? The pc's going on and on and on. He's talking about mattering problems this way, nattering problems. And all of a sudden he finds a problem he's really worrying about in life. He takes off with enthusiasm. Well, that's it, you know. Bang!

Well, a Clear, casewise, does this. And sooner or later, you can expect that phenomenon to occur. Well, of course they're on the road up and they will eventually blow that and go on to the fifth and the seventh

and the eighth and come back to the sixth. And by the time they've got these more or less whipped, you will find that they're upwards toward Theta Clear. And then if they thought there was something to be done about mankind, they would probably do something about mankind. For instance, I can tell you a very practical way of stopping a war.

You mock up a small herald and he walks up the steps of the White House and he's got a tabard on, you see. And of course, the G-men of course all shoot him and the bullets go through him and don't make any impression which upsets the G-men. And he goes on in and he pulls out . . he blows a blast on this trumpet and he pulls out this long scroll and he reads to the president, "People of Earth, we come in peace. We bring a plowshare not a sword," you see, that sort of thing "And unless a conference is held amongst all nations with . . whereby they are sincerely going to operate along peaceful lines," something like this, you see, "in a fortnight, why, we're going to have to put the president and the other heads of nations under close arrest." And then, of course, just disappears in a small cloud of smoke. Now, that's very effective.

Of course, they don't do anything but natter for a fortnight. And then you mock up some very tough space opera characters standing around the gates of the White House, standing around the Kremlin, standing around here and there, you see and so on. And they don't let anybody leave or enter.

This is upsetting because the G-men and the NKVD and other such nonsense peoples can't shoot them, you see and it's all very upsetting. And so they finally do hold a conference of some kind or another, you see and they come to some agreement to scrap bombs or turn them into the running of merchant ships or something else practical.

See, now there is a method of doing this, but you'll find somebody as he goes up scale will collide with this as a solution. Actually, this is not much of a solution. But it's a pretty good stopgap and it's much better than going to Trafalgar Square and sitting down in the rain. Because the pavement is so damp!

Ah, dear. These things, of course, are problems of politics, governments, civilizations and a person starts colliding with these things. Then eventually, as you go along, why, a lot of people are Clear, they'll eventually realize "Mores? What mores? People aren't operating with any mores. They're operating with a bunch of prejudices which they themselves do while enforcing them on others and we don't have a civilization. We have a games condition."

Well, they start straightening out this, you see and that keeps them busy for quite a while. That's about the way it goes. you don't necessarily have a quiet peace when you wind up, by the way. They eventually get up to the point where they recognize the imposition of inaction on everybody is a fine method of making everybody ill. All you've got to do is make everybody be quiet enough and they all get sick.

You notice, the medical doctor is always making himself enormous future fees. Always. He tells you . . you must be quiet and you must go to bed for a week or so and you must do this. He must . . you must . . you must be quiet . . that is the main thing. Whereas truthfully speaking, the best advice, as you could get a good reality on, is tell somebody who is coughing and wheezing and having a terrible time. you tell him, "Well, walk around the block for an hour and note everything you see carefully." In other words, get a little bit active. Get a little more active than they are. Now of course, there's a finite point where this becomes impossible. And that is when a person can't move his legs or his arms or his head, you tell him to get up and walk around the block, you've given him a lose.

But I don't think at that stage you should tell him to be quiet. And the medical doctor can never resist. You couldn't get him out of bed practically with a derrick, you see. And the medical doctor can always be counted on, in the patient's hearing, to tell somebody else particularly, "Well, you have to keep him in bed for a few days." you know?

Can't you . . don't you recognize this is a very familiar . . has a familiar ring to it? Well, they just never can resist telling everybody to be inactive, which is a marvelous piece of nonsense because it's going to make everybody sick, but of course that increases their fees. They're practical men, at least. Even if rather shortsighted on the dynamics. I don't think a medical doctor even gets to the first.

But your best system of doing anything for a society . . . the most practical system of doing something for a society is rehabilitate knowingness. If you rehabilitate knowingness and ability, people will work things out. If you pull the rug out from underneath everybody and tell them to be utter slaves and that sort of thing, you don't work things out. It becomes a no-solution of magnitude.

Common solutions on the track which many of you have a reality on. You . . . well, you do such things as set up a huge electronic computer that figures out everybody's lives for them and they all go by the ticker tape. And go in for their inoculations and truth serum or something like this. Or you have a thought tower prominent in the middle of town. Everybody anytime thinks a hostile thought, why, he immediately reports himself to the police because he realizes it's been picked up by the thought tower and so on.

We're skating awfully close to that, you know, with Security Checks. And the only thing that a Security Check has to excuse itself is that it makes people free. And the thought tower mechanism never did anything but make slaves because if somebody reported in that he's thought a hostile thought against the administration, of course, they immediately put him in the electric box and that was that.

Anyway, those are your various states. Well, I've overanswered the question but given you some various views on things which you've probably been thinking about. Whither are we drifting? I imagine a Scientologist every once in a while looks up and says, "Whither are we drifting?" Well, the only way I'd modify the statement is, should we ask, "Whither are we gegangen at such a helluva rate of speed?" Because we're on our way. We're not drifting anyplace.

Now, the basic *modus operandi* on which I operate politically or administratively is that the only solutions are technological solutions which restore comprehension and self-determinism. And those are valid solutions because at the same time comprehension is restored, people can understand what is going on. And when you reestablish self-determinism, then you have made a person capable of responsibility for his own actions. And you'll find out that when somebody is responsible for his actions across a number of the dynamics, that he does not commit crimes. He is not evil. And you don't necessarily put him into motionlessness, you see. And so on.

And you'll find out the more people that can know the difference between right and wrong, the more people who can understand, the more people who can reach decisions, the more people who can act to straighten out any given situation, the better things will be. That is all. It's a very simple solution. It's too simple that one could very often be accused of some subterfuginous, deviative, offbeat pitch of some kind or another. He could be accused of all kinds of odd things. Because there is an old mystical law though that a fellow has as much power as he can be trusted with. It's not quite right. That's theosophy. There's normally a little pitch connected with those things. The proper statement is "A person has as much power as he will trust himself to have." That is the proper statement. That is the real basic law of that. He will have as much power as he can trust himself to have.

And when he can no longer entrust himself to have any power, he then starts running on some kind of wild automaticity that has nothing to do with self-trust or self-distrust or anything else. It's just . . . it's just motion. And the more you have to do with criminals, the more this fact is impressed on you that a criminal is not any longer dealing in right and wrong; a criminal is simply dealing in forms of action and inaction insentient. A criminal does not make sense. After he steals something, he never does anything with it. He's quite amazing. But, of course, any confusion is amazing.

He's as . . . he's like MEST, in that MEST turned loose on MEST simply collides with MEST. You pour a bunch of liquids into the same bowl. There's no decision on whether they associate or don't associate; they simply do. And you separate them out in test tubes and there's no question on the subject of . . . the MEST doesn't think that it's being separated out or not being separated out. It simply separates out.

Any exterior force, any exterior stimuli brings about some type of response. But response in the individual only occurs by reason of exterior stimuli. And you have packaged the criminal in a very tight package right there. All things occur by exterior stimuli. Only exterior stimuli is responsible for anything.

You talk to him. He is the most amazing fellow. A confirmed criminal is the most amazing fellow to talk to you ever heard of. Cawooo! He just leaves you utterly baffled. The way to get unbaffled about it all is



disabuse yourself of the fact that you're talking to sentients. You're not talking to anyone or anything that is sentient. You are talking about a mechanism which activates on exterior stimuli. The bottle is on the counter and because the bottle is on the counter, it makes him put it in his pocket. Because the whisky is on the table, it makes him drink the whisky. You got the idea?

See, he has nothing to do with anything that is going on anywhere. And if you understand him at all, you had just better put it in the phraseology of MEST. You don't think of an ashtray deciding whether or not it is going to be moved. Well, don't think of a criminal as deciding whether or not he is going to do a criminal act. There is no understanding there, so of course it's incomprehensible. His actions are then incomprehensible. Well, incomprehensible is because he has no understanding. It's as simple as that.

Now, when you get a large section of the populace down to certain low levels of irresponsibility and all things start operating on a stimulus-response basis, there is no sentience left to furnish any direction and there is nothing going to happen but indirection and collision of some kind. There's nothing going to occur but confusion and randomness. That is about all that occurs and you see a society which is disintegrated. It has many interesting dramatizations and aspects and oddball activities and mores and all these things and eventually they're just merely a confusion. Because they're none of them sentient, none of them directional and all of them occurring because of exterior stimuli.

Why did he kill the girl? He killed the girl because the room was hot. You'll find out that's where it's gone and that's it. And of course, the poor police, they sit around and they grant this fellow beingness, you know. They're always granting the criminal beingness. And they're granting the . . he had some motive for killing the girl. They're . . if they're any . . sure of anything, you see, they're hung with that security, see.

They think well, he had a motive for killing the girl. why did he kill the girl? You see? Well, they put him under the hot lights. "Why did you kill this girl?" You see? And he says, "Well, the room was hot and that's why." And they say, "Well, he won't answer the question," and question him for another twenty-four hours, you see. And then decide that he's crazy and then put him in a mental home where he stays for five days and is then released. I mean, some weird things are going on in the society at this time.

It's basically on the basis that the society is rigged for people to be responsible in. And then you have vast numbers of people who are being irresponsible in it, you see, so it becomes incomprehensible how it is running. Somebody, Mr. Jubba-Jubba Pangawonga, is suddenly elected as president of the Algerian secret consuls of the upper hinterland or something, you see. Why, hell, he hasn't any responsibility for it. He has no administrative training. He has nothing of the sort. He has no tradition, no background of anything else but throwing spears at gazelles, maybe.

And there he is. But everybody says, "Well, he is president of the upper Abyssinian hinterland, so therefore he is a responsible authority. So therefore, the things which he is doing, make sense." See?

You see? That's what doesn't make sense, is the assumption that what he's doing makes sense. You see where it breaks down? The stupidity is interjected by the interjecting of a pretended knowingness. It's a false knowingness. They know he knows what he's doing.

But of course, this country might, two thousand, three thousand years ago, when it had an administrative, political tradition, when things were running in the country, when it was set up at one time . . for instance, Abyssinia was the conquering entity of Egypt and actually ran Egypt for God knows how long, you see. They weren't always stupid. And there they are and at that time, if you'd elected Mr. Jubba-Jubba Pongawonga as president of the upper Abyssinian hinterland and so forth, you would have had an administrator in the place and you wouldn't have had to ask all these odd questions, you see.

But now the society decays, goes to pieces, is conquered by this one, conquered by that one, overrun by somebody else, everybody carefully shoots anybody in that society who has any political leanings. Naturally, if they want to control the thing, they've got to kill everybody that has any political leanings. And they gradually weeded out . . .

The Japanese in Formosa were quite interesting. They made everybody who had any political aptitude or was demonstrating any, they made him into an opium addict. What's more simple? That was their basic government policy in Formosa. Well, all of a sudden, we tried to set up a government in Formosa. Well, for Lord knows how many, many, many, many, many decades, you see, they carefully made sure that there are no leaders and nobody to take responsibility for Formosa. And all of a sudden the Japanese pull out and we elect one of these people as in charge of Formosa. And their first action . . I think their first action . . was to shoot fifteen thousand students. That seemed to be a good political action. The proper action to take. Well, the students were around and they had some banners and they were in motion, so of course, you had to stop the motion and they did. Total responsibility . . the stimulus-response. You get the idea?

So you get any kind of a . . if you want a chaos, all you have to do is remove all responsibility from the chaos. And if you want to disestablish a chaos, all you have to do is return responsibility into the area. And that's it. Very simple. Except it's such a simplicity that it has apparently escaped man for a very long time.

I didn't mean to get off onto a harangue like this, but whither are we drifting, I think, probably should need a comment here and there.

You see, we might very well be part and parcel to the Fifth Invaders conquering Earth, you see. We might be a secret adjunct of the space command which is really interrupting everything. We might be this and we might be that. There's every reason why we might well have been part of the Marcab Confederacy, don't you see, as an extensional arm of invasion on Earth. There's every reason. Because this is a timetable on which Earth is operating right at the present moment.

But the truth of the matter is it's too simple to observe, you see. It rather escapes the eye. We are just us. you see, that's the most we could be . . could be said about us because we are definitely more and more us. And we are more us than any other us's.

On the simple rationale that the more effective we become individually, why, the greater effectiveness we will have as a group and the greater sentence and responsibility zones will occur and of course, we can't help but win, because it's not very complex. And the complex structures break down.

But every once in a while, somebody looks into Scientology for some vast, complicated complexity of some kind or another. There's every reason in the world why we might be one. But you just . . it evades people's thirst for complexity, you see, that we aren't. And what we're doing is very, very simple.

It's just the more the individual is self-determined, the greater his zone of influence, the greater capability there is there, the more potential that is built up in that particular area and this is . . I'm only talking now third dynamic on Scientology. Why, naturally, you build up a tremendous potential, there isn't anything that'd stand up to it. There's not much doubt about that.

Reversewise, there is another one that goes on simultaneously and that is the simple action of setting men free. And that's a perfectly simple, laudable, understandable action.

You're going to find sooner or later there's going to be some Scientologist stood up against the wall because he was overthrowing Earth. Let me tell you, man. We're getting up to a point where authority could here and there shake in its boots. But actually, more than shake in their boots, they succumb. Because remember that the world is basically running on the basis of exterior stimuli today. And the most stimulating stimuli there is around in the field of human relations is us. So we couldn't help but win.

I think we could try to go backwards at this particular time. I don't think we'd make it. I think our forward impetus is too great. I'm not even talking hopefully. Australia is unbearably cocky at this particular instant, see. Probably, you . . none of you would find it capable of living with any of them, you see.

They're making Clears. They're doing this and doing that. All you . . all they do is put something on the grapevine and the government does it. That's right. I mean, it's that positive.

I had a big discussion one night with a bunch of Scientologists in Australia. I said, "Well, the currency is inflating because you don't have enough goods in the country to absorb the money. And the country is doing something very stupid in that it has a very high tariff wall. Now, what we need to do is organize a resistance against the tariff wall and keep you from being cut off from the Commonwealth utterly." And we discussed it all over. And we even had demonstrations that we were going to organize. And we were going to have all the workmen in the country refuse to work with tools on which a tariff had been paid. All the housewives to refuse to serve food or use utensils on which anything had been paid. you know, make a bit of a demonstration and so forth.

We never had a chance. Went straight to Canberra. Ten days later they lifted all tariffs . . all tariffs to the United States. I think they left 10 percent of them on some goods being established, were left on, but the rest of them were all lifted.

That was quite interesting, wasn't it. It made me do a double take. I said, "What is going on here?" Well, what was going on is very simple. Our lines of influence were much stronger than we realized. And amongst the people I was talking to, of course, they had lots of friends and the friends had friends. And what we were talking about and what I was talking about was very acceptable and they thought this was a very fine idea. And it went straight to Canberra and it got done instantly.

There are other such instances of that down there. They're not having much trouble now. Doctors . . we made the doctors get rid of their secretary of their association because he was objectionable to us. Goofball things like this, but they're . . the Australian Scientologist now is pretty cocky.

The South African Scientologist is getting very cocky . . and should be. And the atmosphere is changing one way or the other. And you won't notice the degree of the influences. You will sometimes make a mistake. You'll say, "Well, they're copying us." They're not copying you; they're obeying you! There's a big difference. And they will change off to more practical aspects of it as fast you get Clear. That's all there is to it.

Well, I want two by tomorrow. So you better get to work. And right now, good night.