

# STATES OF IDENTITY

A lecture given on  
8 September 1966

Thank you.

Thank you.

What's the date?

*Audience: Eighth of September 1966.*

Eighth of September AD 16. And what did you say it was? She forgets I have hypersonic OT perception now, you know.

Well, it just shows you, it just shows you, this has been quite a rush getting down here. I've put in two research sessions and administration and half a dozen other things. I even had a moment to eat. I'm still eating, unfortunately. I've more or less knocked off sleeping—that seems to be a waste of time. I put the body in bed but nothing happened. But—and here I am ready to give you a lecture without any slightest idea of what to talk to you about.

And it's been a very bad week on the Clearing Course, we only made one Clear—not been done in the history of the universe but we did one anyway. There's a clear-looking Clean Very good, very good, not that the other Clears don't look Clean

Well, I'd better talk to you today about states of—I hesitate to say being—ness because we go below that state—states of identity, I suppose. The presence or dim consciousness or wiggleness that passes for a life. I don't know that you've ever had a clarification—had a clarification of these because the truth of the matter is that the—there is a boundary, apparently, when you don't have thetans but have endowment. And there are living wiggles which have endowment without any thetan present, apparently. Now, I wasn't particularly talking about psychiatrists. You know, they aren't even endowed, but anyway...

Now, the amoeba and the monocell and the cellular form is apparently an endowed thing. OT comes along and says, „Let there be chicken,“ you know. That's about where all that fit. And he endows this and he leaves a sort of a puddle of theta to continue to animate it, you see. Does a few quick tricks with the—you can't say, „fingers“ and you get an endowment. And that apparently is the way which you get cells. That isn't factual, from a standpoint of experience or anything like that. I don't mean that there's data available here by which we've suddenly animated matter But it more or less is a conceptual basis on which bodies are built. And somebody mocks it up and somebody else can keep it running. But there is something to this old gag of they say, they go out and say hello to the flowers, you know, and they grow better. Well, at a very, very low state that would not be possible, of course, a person isn't able to reach that fan But they sort of have a dim idea that they could do it, you see. Because way, way back someplace they probably did. So they go out and say hello to the flowers.

Now, every once in a while you get some gardener who when he says hello to the flowers they really do go boom! You see? A green thetan, you know. But you'll find as one comes down scale that certain abilities tend to be retained and certain fantastic abilities are occasionally exhibited, like poltergeist and such things. And no less a person than Jung was so troubled with poltergeists that he couldn't explain that it got him into psychoanalysis. And then because psychoanalysis couldn't explain why bookcases and so forth went bust in his vicinity, you know, clocks would split down the

middle and bureaus would blow up and other weird things would happen in his immediate vicinity. And he knew something was doing it. And psychoanalysis couldn't solve this for him so he squirreled. And you have Jungian analysis and so on. He didn't solve it either.

But he did, by the way, if I remember rightly, go into past lives, but he only went into one strata of past life—druidism, here in England. And he was a great believer in this sort of thing.

But here is an isolated thetan ability, you see, is being able to affect matter in his immediate vicinity, no longer under his control but still manifesting. Now, you'll have somebody, I suppose, who is a gee—whizzer telepathically. He's all gone to pieces and he blubbers soup down his vest, but he's a telepathic gee—whizzer, you know. When he thinks 'X' why, boy, they get 'X,' you know. Then you get—you get various abilities, then, tend to remain intact or not particularly blunted and also you could say that any—thing that is wrong with a thetan is the lower harmonic of what he can do up at the upper scale. When that goes wrong his ability in it becomes sort of inverse, you know, and/or it goes out of his control and still happens in his vicinity like Jung, and puzzles the living daylights out of him. But it's just a little tiny facet of his ability which has been brought down scale with him. And this one hasn't been eaten up yet.

Every once in a while you see a little kid, he sits down at the piano and plays Brahms. Well, all right, that's very easy to invalidate because the kid doesn't know he's doing it. So you see these boy wonders and that sort of thing tend to fold up in their very, very early life. They are playing with the Chicago Philharmonic and the next thing you know, why, they couldn't play with the local kindergarten ping pan orchestra, see. Because it's not under their control. But it is an ability. He's had a musical ability, he's carried it along with him and it hasn't totally faded out, and he probably has been a very expert and excellent musician in the very near past. But this ability isn't gone. But you start chopping him up on it or asking this burning, suppressive question, „Now, how do you do that?” you know. And he starts maybe taking over his automaticity (that is, unconscious action) and he all of a sudden goes poof; and he doesn't know one end of the piano from the other.

I have personal experience with this when I had a cousin who did just that and was playing his own compositions with the Chicago Philharmonic when he was nine years old. He's gone over the jumps and he studied the hard way and he's now a very good jazz musician. But he managed to sort of take over the automaticity and come through it somehow. Very often, they just go up in smoke.

Now, a closer acquaintance, knowing this, and one of the things when you know data of this particular character you can handle situations like this when they turn up. Diana's always able to sit down to a piano and sound like a combination of Debussy and Mozart and Paderewski, all wound up in one, you know. Doesn't know what she's playing. Every once in a while she plays—composes one of her own compositions and you sit there and listen to Paderewski, you know. But they were at her to a point where they were forcing her to read music. Well, of course, the music that they were forcing her to learn how to read was not the music she knew how to read; music has changed over a period of the past. And she was very cross about all this. And she refused to learn how to read music, she refused to learn anything about music. And I finally kidded her along and eased her along and said it wasn't important to learn, you see, and took the tension off of the thing and she finally did learn how to read music and play some music. And she can still sound like Paderewski. You get the idea.

So if you know what's happening, if you've got some idea of what's happening—now, you've probably yourself had the experience of accomplishing something rough—rather, „My God, how did I do that?” You know, suddenly surprise yourself by doing something or other and you sort of caught your left hand out of your pocket, you know, and hastily put it back.

But these do not make—that phenomena does not make a state of case because it can occur at any point in the—in state of beingness down to where there is no life at all, there is merely—I mean it's endowed life, no thetan. See, that's liable to occur anyplace. So you can find that in an insane asylum and you can find it amongst normals, the states of beingness, you can find it amongst geniuses and it doesn't necessarily make a genius. You can find it on the upper scale. But when you start into the upper scale it's started to come under somebody's control. And for a little while you're liable not to get it as spectacular. You—if you were a gee—whizzer on—with a longbow, as you go up scale don't be at all surprised if one day you pick up the longbow and you say, „What's this thing?“ and point the arrow at your chest, you know, and get all grease—fingered with the whole thing. We had an expert archer do this over in the United States. He was actually, I think, a national or international champion, I've forgotten which. And they were running him on Spotting Spots in Space and all of a sudden—the next time he went out on the archery range all of a sudden he was standing there with six arrows watching six arrows go simultaneously and he couldn't do anything about it at all. But he came through this, they flattened the process and he got back his skill.

But this can happen. This can happen that a skill that you're very fond of but don't know how you've got it can suddenly go up in smoke. And all you have to do—all you have to do if it's in the process of getting Clear, something like that, well, be patient, you will get to a point where you can do it. But this time it is you that can do it.

Now, if we exempt—if we exempt then endowed states of wiggle, if we exempt that, then we get down how far down can a thetan go. Well, someplace in the insect or animal kingdom, someplace in there, below that you have wiggle and above that you have thetans. Now, I every once in a while run into a horse, for instance, who is a being. And you every now and then run into a horse who isn't. You get it? And once in a while I suppose you'd run into a bee who was and a bee who wasn't. You get the idea? There's a boundary there. Now, when nothing much is required of the animal or insect—he doesn't have to be very smart, do you see, but just kind of has to do what he sees other things doing or react in some way—you can get survival as just a piece of automatic machinery. It's unchanging in its habit pattern and so forth. And it actually is a piece of automatic machinery that is some kind, apparently, of a shadow of a thetan because a thetan made it. Do you see? He knows how it ought to work, so he made it. Now, where that boundary is, is again no great interest to us. But you occasionally find it in the human race. And this is a great baffler. You get some vegetables around and, by golly, people worry themselves silly.

Now, once in a while you get a very spectacular change in a vegetable because some thetan without a home picks it up, do you see? A body—a body can live, you see, in the absence of a thetan, that is the test of the thing. Doesn't do well, but it can live. But when it has been totally, totally, totally guided by a thetan and then the thetan is no longer there, it of course is not on any automatic pattern that it will go on and function. Do you see? So the unknown or involuntary or—I think it's voluntary—actions of the body, the muscular actions and organ functions and that sort of thing—a thetan, in actual fact, doesn't have anything to do with those. That's a built function that is going on and it develops; it's sort of like you build a fire and you make the fire bigger, you know. And it can grow and it goes a certain period of time and it does this and that.

Therefore, it is very remarkable to hear the human race adjudicating whether or not something works as to whether or not it does something for the body. It, frankly, has very little to do with the being, you see. The being can cave a body in and to the degree that a being has caved a body in, then the body will not do well. See, if the being, the thetan, who has got ahold of this body is also caving the body in, then the body won't do well. But it will only get as good as you take away his caving it in.

Now, it's a commentary on the human body that the mammal has a greater life span that is six times the rate of growth—six times the rate of growth is the usual mammal—is the span of its life. In other words, if it took it twenty years to grow up and it attained full growth, why then, it would be 120 years old the time it kicked the bucket. That is the factor which exists in the animal kingdom and it does not exist in man. Well, it takes man—man should go, I think to something like 110 or 120 or 130 years old and he doesn't, he quite commonly kicks the bucket at 50. Of course, we're living in a highly specialized period just now where I think they've got life expectancy on an overall average up to 59 or something of this sort. But, and a lot of it goes to 70 and so on. But that's short.

Now, the reason for that—you see there's good and bad sides to coins, and the reason for that is because the human body is pretty uniformly driven by a thetan, except for the vegetable bits that you see in some institutions and so on. Now, this is a—this is a remarkable thing that as a society becomes more and more aberrated it becomes more sick and then if the—if the thetans running the body become aberrated, why then the body becomes very sick.

Now, quite in addition to that, there is a thing that you could say, disease. There are various things that upset the automatic or endowed cell. There are various other automatic endowments that somebody has put around that will upset and influence the automatic endowments which have been set up. Do you follow? Just as one type of insect is designed to eat another type of insect, so that you can have an endowed cell that is designed to eat other endowed cells. Do you follow? So that it shouldn't worry anybody that you cure up a thetan and the body does not get well. You see, now, you've got a variety of choices here. You've got the illnesses that the body suffers from because it is being messed up by a thetan whose intention and aberration is influencing his physical body. See, but that's only part of the picture. Now, that body will get as well as you relieve the aberration of the thetan in those sectors and quarters where the thetan was causing the body to get sick. Do you understand that? All right. Now, therefore, you should not approach the subject of healing on the idea that all that's wrong with the body is the beingness or the mind, do you see? That isn't all that's wrong with a body. And you can get very, very, very optimistic about what you can do.

But after you see a few miracles, why then you can get optimistic and you begin to believe that you could heal everything from a psychosomatic basis. No, there's this entirely different segment. There is the—you might say, endowed life units which are designedly contrary to the body's life units and we could call that, oh, lots of things, call it disease, they call it germs, we could call it this or we could call it that. And then there is physical—physical injury. You hit a body with a battering ram and it doesn't much matter what state of existence the thetan is in, the body is going to go splash, do you see?

Now, if a body is badly guided you get it getting smashed often. So you can fix up somebody to a point where he doesn't have many accidents. But to say that he isn't going to have any, says he must be therefore living in a totally cleared environment and I haven't noticed that on this planet, do you see? Now, if he were good enough and if he were an OT, after the body went splat, he could mock up another body in its place or repair it. Now, you've got another factor involved, you've got the repairing ability of the being. Now, here's a new element which has entered in. See, this isn't quite the simple picture of all you have to do is run the engram and instantly, why, the guy will grow two heads, you see. That won't happen in all cases. You get—you get a state, then, where somebody is actively knocking apart a body, why, that body is going to be knocked apart. And when you relieve his aberration then the body will come back to battery, you see—it'll come back to the point that it could come back to by itself if somebody stopped knocking it apart. Do you see? That's how well he can get. Now, we'd have to go up scale from that and we'd get somebody who could put a body back together again. So that would be, then, an entirely different proposition than bodies being bodies.

So this divides, then, into three sections of attack upon a body, which is endowed life attacking the endowed life of the body. You know, cell versus cell, you know? And then the aberration of the thetan who is the driver or the runner of the body, influencing the body and, of course, you get then a thetan who would be in terrifically good shape, able to more or less patch the body back up or affect or directly influence the body. You'd get those three stages with regard to illness. And of course, accident—the more aberrated a person is, well, the more accidents he'll get into. But to expect a zero accident level would be quite impossible.

So there are certain things—again counter—development, you know, endowed life units—which can influence endowed life units. And selectively this can be worked out so that you can get something like penicillin which influences a disease germ. See, but you can also get some *cillins* that don't affect the disease germ but just knock the guy off. Every once in a while they find somebody who's allergic to penicillin. Well, what's happened there is the endowed life form of the body is being attacked, not the germ which is attacking it.

Now, here is in actual fact an endowed life form such as a mold from which penicillin is made, attacking an endowed life form which we call a germ, to prevent it from attacking an endowed life form, the cell of the body. Now, that's a sphere of healing. And then there is physical damage and physical injury and that is repaired by surgery. And surgery really isn't able to repair very much very permanently by cutting out endowed life forms that attack the endowed life. But we're getting into a—you know, I mean, they're like a tumor, something like that. They go just so far with these things. They can attack nonmalignant forms but once they start whittling on somebody, you know, they get too enthusiastic, you see. Your guy—your guy with the syringe, he's in there and he tells you that that syringe can cure anything, see. He's on an „all“ basis. And the fellow that's going around there sharpening up his knife and whittling, why, I don't know if they use hones in surgeries now, but probably do. Knives must get pretty dull, they're always trying to be sure. Let's take a little more to be sure.

And this—these birds—these birds they're going into neurosurgery and they think that if they cut up somebody's brains he'll cease to be aberrated. You see, they're adrift. They do have a sphere where they can demonstrate their ability, they do have this sphere. They can operate on somebody and take a bullet out; they can operate on somebody, they can reset a leg. They can even cut out a nonmalignant tumor, something like this and salvage somebody. This is no reason why they can cure human aberration or disease germs with a knife. See, but they'll tell you they can.

Now, don't you fall into the error, then, of believing all you've got to do is process out a being's aberration and you will instantly then have a total recovery that doesn't need any surgery and doesn't need any penicillin. Because you'd look just as silly as the neurosurgeon trying to operate on somebody's skull to cure his fear of spiders. When in actual fact—actual fact why he's scared of spiders because he's got an automatic spider mocker—upper and it mocks up spiders for him, that's all. You could run that out, don't you see? So here are in actual fact various zones of operation and as long as you're not able to endow matter with life, then you have to settle for what you've got—which is to say the body with which you are living—or do without one. Both of these, by the way, are not illogical and not difficult. And when I'm shrugging into a jacket and so forth, I generally have a long sigh over the idea of having to put a jacket on me. This seems to be rather peculiar and so on. It's much easier to put a jacket on an effigy, you know, something like that, and let the valet dust off the effigy and so forth and after a while you've got to go someplace and they come by and pick up the effigy, properly dressed for the occasion.

But you see, the fact that there are other states of beingness and other things that can occur, you get a variation of what can be wrong with beings or with bodies and you have to study it out—what are you looking at? And the way to separate it out—are you looking at two endowed life forms

countering each other or are you looking at pure mechanical injury, you know, guy broke his leg, or are you looking at something the thetan is doing to the body? And in the last sphere you're just a little bit kingpin, you're just a little bit better off than the other two. They're needed in quick emergencies but the truth of the matter is the thetan is, particularly with a service facsimile in place, is quite capable of preventing a body from recovering.

So you could operate as an adjunct to the befores and afters of these other two facts. In other words, the endowed life form curing it and sorting those out, and accident and injury. You could come in before the fact and fix the fellow up so he wasn't so caved in, he was in pretty healthy condition, so he really didn't get attacked by the counter—endowed form, see. Or you could C's him up so he didn't have accidents. You could better—you could better the percentages on this and you could come along after the fact and take away the traumatic or mental image picture result of having had an accident or an illness and speed up Ms healing to the degree that he, as a thetan, was preventing it from happening, do you see? So you can come before and after this fact and your only mistake is to come in it. You can make a mistake, you see. This guy is out there bleeding from the femoral artery and you start running the engram of the accident, he's going to run out of blood awful quick and you're not going to be able to get the engram out and get him up to OT before he bleeds to death. Do you see?

Now, the truth of the matter is, if there were no time involved in the thing, yes, injured you could probably process him all the way up; it would take him a year or two or three, and you get him processed all the way up to OT where he could mock up another body, but you're going to do that anyway. So why not put a tourniquet on him in the first place. You see?

These considerations—these considerations stem from the fact that beings do tend to an allness. They do tend to an allness. They believe that—you'll find somebody, he's sold on some kind of cough medicine, you know, and this medicine will cure anything. He's just the greatest cure anything, man is, that you ever heard of; you know. You give him a sponge and say this has magic properties because once it had holy water squeezed out of it and he goes running around and he says he'll cure anything with it. You think this is a—you think this is a joke but it isn't a joke. Actually, that was the state of healing on this planet for almost a thousand years. They had a saint's knucklebone and that would cure anything, from fallen arches to wifelessness to anything under the sun. And you'd hear them—you'd hear them in their places wondering how on Earth they could get a relic—how they could get a relic so that they could work enough miracles in the area to make Christians out of people. And it all depended on getting this relic. Well, the allness is associated with the relic. They fully expected that when they got that relic then they would be able to cure everything that happened anywhere in that community. And this would set them up on top. Well, of course, they could cure anything that could be cured by restimulating the curative abilities of a thetan, if they existed. So if you somehow or other, by showing them a knucklebone could make them suddenly realize that there was greater power available or something that could snap them back to battery, every once in a while you'd have a miracle. You can have the same miracles and you get them about at the same frequency, because it's a mental reaction that is causing the miracle. It's not the intervention of Zeus from Olympus or something.

Now, faith healing has a tendency to restore one, on one part—would have a tendency to restore temporarily or momentarily, the ability of the individual to do something with the body. In other words, you're playing with maybe an OT characteristic, do you see? And every once in a while you get a faith healer who comes walking down the road and he says, „Zingo—bango“ or something of the sort and he has not lost the ability to endow things with life or change the life endowment in a form, you see? But this is a two—edge sword, because every once in a while when a body was endowed by Thetan A, when Thetan B comes along and puts some anchor points in it or something

like that, it gets sicker. If you don't believe it, take your own body and start stuffing little stars around the eyes in place of the little stars you see there.

You see little tiny gold balls around the eyes if you look. Well, just throw those out and put your own in and you're going to have yourself a ball. And just to complete the thing, why, throw yours away and get the other ones back and it'll work all right.

I'm not now talking weirdly—I mean, that's actually happened. You can, a thetan can do that. But anyway, there are a lot of things that man didn't know about beingness and life. As a consequence, he makes fantastic mistakes and I'm just trying to ask you not to make the same mistakes. There isn't any particular reason why you should feel yourselves bound in any way by the zones and areas of man's healing abilities. You'll exceed those. But where you're thinking along this line, why, for heaven's sake recognize man's limitations with regard to it, recognize that they are not necessarily yours but that they are man's limitations with regard to this.

Now, this means that you have to have some understanding of states of beingness. And when you have a thetan who is very, very, very caved—in he's on a reverse, he's on a reverse. He is—anything which he can do, he's not doing but it is being done. Do you see that? And that is modified by the fact that he's lost some of the abilities to have even that happen. In other words, he is the effect of his own cause totally unknowing, totally gone, see. He wouldn't have a clue. He has a ball of fire hit him in the stomach and he goes out right away and prays to the local tribal god because he's been afflicted. Well, he has to go one awful long way up scale before he actually realizes that he hit himself in the stomach with that ball of fire. And actually he has to go so far up—just don't minimize this distance because it's the distance from wog to Clear, it's a long way.

So by estimating that, reestimate how far down he can go. Well, he can go an awful long way down. He can go down to being the effect of the effect of the effect of himself. To try to explain it to somebody that he is doing all this himself and expect anything to happen beyond a cave—in, you see—he is just completely beyond his ability to comprehend.

Now, when you get a body which is animated by a thetan as different than a body which is simply endowed and somebody says, „Co on and walk now,“ you know. „Hey, it walks. Look it. Pretty cute, Joe. Huh? Bet you can't make one that good.“ You go into a fringe which is way below being oneself or being conscious, one is sort of automatically awake, you know, and automatically existing, no responsibility for him either being alive, awake, alert or existing. And then just below that it goes into unconsciousness and if you can imagine a fellow going unconsciousness from a fact that he isn't even a clue that he is conscious and recognize there's a state below that where he can be unconscious, why, you're getting down into the very lower dregs and to the upper strata of the human race.

Anyway—it's the truth. Now, that is what you are working with. You are working with somebody who automatically goes unconscious from an automatic consciousness. He hasn't a clue of what he is. He is a removed something, see. He is an identity; he is a Joe Jones. Now, he is a body, *he* is a body. You read man's textbooks and it says „thinking is done by the brain,“ you know. It's crazy. *He thinks he's the body.* He thinks he is no better than endowed life. And he is. He can be picked up from that point quite remarkably. He could be picked up rather rapidly as a matter of fact to a state of Grade 0, and never sneer at that, man, that's quite a distance. Now, his ability to be alert—his ability to be alert at Grade 0 is still not up to causative alertness or causative unalertness. You see, he isn't up to where he's saying,

„Now, I'm going to be alert, pang!“ You know? „Now, I'm going to be unalert, bong.“ See? He doesn't do that. He finds himself *awake* today, you see, and he finds himself groggy today.

Now, what's the difference here? What common denominator is there to his increase of beingness? Well, he is less the effect of cause as he improves and if he were getting worse he would

be more the effect of cause. Now, that's not only his own cause, but that's other causes around him. Now, he's less—as he improves he is less the effect of causes. And as he deteriorates and goes downhill, why he becomes more and more and more the effect of causes. And you will see a person who is having an awful hard time who's getting down around the „I'm a brain,“ you know, worries himself silly. He hears a pin drop in Keokuk, you see, and that a pin has dropped in Keokuk, of course, means that he is going to have an immediate assault upon his life because, of course, he is the effect of anything so therefore, he is the effect of anything that occurs anyplace. You get a newspaper, it says there is a train wreck in Poughkeepsie, and the fellow's down in South Africa or something, you see. He isn't affected by this train wreck, they don't even have the same companies or use the same equipment or anything else. And he'll sit there and worry about train wrecks, you know. Because he might be the effect of train wrecks.

In other words, he's likely to conceive himself to be the effect of anything that happens. Well, now, to safeguard himself he can go down scale from that point so that he doesn't worry anymore about it. And sort of go into a philosophy that he doesn't exist and isn't worth anything and so therefore it doesn't matter what he is the effect of because he isn't anything anyhow and somehow or another it won't happen maybe.

Now, he can go below that into faith. See, he can get down to a point where, „I have an automatic regulator so I don't have to be alert in any way, shape or form. I have an automatic regulator of my destiny, see and I don't have to be alert in any way, shape or form about anything of any kind because something someplace is taking care of me. And if it weren't, I would be, of course, the effect of all these things, so that's a good thing that I have something someplace taking care of me.“

Now, individuals will mock this up for themselves. I wasn't talking about religions particularly, they'll mock up these things for themselves. They'll mock up the god „Throgmagog“ that'll give him all kinds of advice and tell them what to do and all that sort of thing. And they don't even know they're mocking up Throgmagog. At this point, however, you have a person who is totally irresponsible. Now, when this person goes down scale, when he goes down scale, why, he's got to release further responsibility for anything that happens to him and just sort of go numb. And this is a horrible place to go to because he now can become the subject of any number of automaticities. And when they turn on then he is what we normally call „insane“ see, irresponsible, but any kind of a triggered automaticity might trigger him into almost anything, see. And the average of the human race is about a quarter of an inch above that. And that's why you don't have people in sudden overwhelming comprehension of what you're doing when you try to talk to them. And you'll find out that there are some people that will listen to you and some people won't.

Well, it is the state of beingness of the person that determines whether or not he will listen to you. Now, this odd phenomenon occurs: An individual, asked to look at his mind as causative or even the—even as an effect, gets into a state of such terror or anxiety, rather than to look into himself or recognize himself in any way at all that he instantly goes frenziedly mad, just literally that, see. It's hard to explain by keeping it in that frame of reference.

But supposing we were sitting around in an arena and they let in a hungry man—eating tiger And you said to Joe, sitting alongside of you who was never noted for his courage—no long political background, you know!—and you said to Joe, „Now Joe, jump over the railing there and wrassle with him for a while.“ Or „Put him back in his cage or something like this. But jump over the railing there and have to do with this tiger“ And he would think you were joking at first. But when you start forcing him to jump over the railing and you're going to throw him over the railing, you would have a rather terrified, fighting, snarling, screaming individual who is liable to say most anything. You get that state of mind? All right, when you tell Joe Aloysius Suppressive to look at his mind you're

producing exactly the same effect as telling him to jump over the rail and wrassle with a man—eating tiger. It is so terrifying to him to look at breakfast this morning for fear of what he would find. Because he knows what's going to happen to him. He's going to get his block knocked off See, by accident one time he looked inside and he's never been sane since, something like that, you know.

And he just goes into a *yowwwwwww!* You have a reporter You're not—they're not arguing with you as to whether or not Scientology works or doesn't work or is valid or isn't valid. And they're not trying to disprove it, they're not trying to disprove it so that people will think badly of it. There's no doubt in their mind whatsoever but what you could make them do things and it terrifies them. And quite in addition to this—quite in addition to this, why you're liable to, he knows, trigger him off in some way so that he will go mad. That's what they talk to you all the time: „Isn't it dangerous—isn't it dangerous for people to look at their minds,“ you know, „isn't it dangerous? Isn't it—it is, isn't it? We have some psychiatrist that says it is. Tell me it doesn't work.“ And they think they're proving themselves as public benefactors by discrediting it so people won't look at it and thus have to look at their minds and look at their beingness and look at their track and look at their yesterdays, you follow?

But that, completely aside from somebody else becoming more powerful, is the thing which spurs that reaction. You talk to somebody sometime, you've had the experience. You say, „Oh well, this thing called Scientology and actually you can communicate better,“ and so forth, „all you have to do is confront your life a little bit and do something with the mind, improve the mind slightly.“ Fellow looks at you and he just suddenly goes, „*Arghh*, well, isn't that that terrible fellow, Hubbard, and isn't that awful. Awful, isn't it pretty awful, I don't see why you do such a thing. Why do you do such things? Isn't it true that you boil babies and eat them alive and so forth and *argh—arghargh—arghhh*.“ He's a terrible risk if you just said, „Look at your mind. Look at your mind.“ He'll go into a screaming fit.

Now you see, he is below being able to be the effect of anything, even an automaticity. So that when you bring him up scale the first thing he has to confront that he might possibly be the effect of; a thing called the mind. And right away he goes spin and he actually goes a bit insane. Those people are below the average level and are below the level of insanity. If they came up scale they'd go mad, you see. But they're walking around all right. As long as they're just in a total automaticity as they walk through their daily lives, they know they won't be insane. And they take some tranquilizers, and the doctors, and so forth, and they're depending on somebody else, and somehow or other they'll go through their lives. „No, I didn't go mad today, you know.“

Now, that is the being that tries to give you a beating by criticizing you for helping your fellows. You can't criticize anybody for trying to help his fellow man, trying to help himself. Anybody who tries it is insane. Yes, that's right, they're insane. But that's why they're insane. They're well below the level to be the effect of anything, the good effect or bad effect. Anything is a terrible effect, see. So they have to be an automatic thing which has an automatic effect. Actually, they're Qing—and—Aing with an endowed cell along about that point. But because they can come up scale, you in your presence can bring them up scale. And when you're Clear you will notice the phenomenon around you that every once in a while you'll be talking to somebody or just sitting and looking at somebody and a guy's body will start going all twitchy and *vrrrrrooom*, and he'll start looking like a corkscrew and you'll ask your friend after the fellow leaves, „Ifs too bad he has Saint Vitus' dance,“ well, he never did that before in all his life. Do you see? Now, you're up to the point where your ability to endow is on automatic. Now, you start going on up toward OT and, of course, that comes under „control.“

But what's interesting here is that there was a way up and a road out. But it normally would never have been pursued because philosophers are more or less thoughtful types. And they are noted,

some of them, for—messiahs and so on are noted for going and getting themselves killed and martyred for their beliefs and so forth. But very few philosophers actually stand up very strongly when the firing squad starts marching down the streets, you know. Not even Voltaire did. He sort of talked reasonably.

But when you have—when you have a breakthrough like this it's usually a do—or—be—damned sort of a breakthrough; it isn't made in a scholarly fashion, it is made more or less as a „Well, to hell with it,“ you know, „here goes nothing,“ you know. You have to have a guy that will drive a car 190 miles an hour if it'll go that fast, you know, on a rainy night.

The—a person to follow up the line of Scientology would have to be either tremendously reassured in a very quiet environment for a considerable period of time if he was terribly bad off; you see. I'm not now even talking about the insane, I'm talking about more or less what's accepted as normal. He'd have to be calmed down pretty much and be in pretty good shape and then you could probably get him to confront something. You see? That's why you have a failure going out here and selecting people for pcs, you know, but the percentage is not high. But the percentage does exist, and because it isn't high is no reason you shouldn't do it. See? Because it isn't high, why don't let that make you cease to try. You're in actual fact collecting on the planet the upper 10 percent of the upper 10 percent of the planet. You're not collecting anything more than that.

Now, when you've got that, when you've got the upper 10 percent of the upper 10 percent, why, then there's some possibility that you could insert enough influence on the environment; a possibility but an understatement, horrible understatement—whereby, you could calm the environment down so that people would disenturbulate to a point where they could more easily confront, do you see? And there is the secret.

You never want to treat the insane. The insane should have a nice, quiet courtyard to sit in with a still object in it someplace and be fed regularly with nobody worrying them at all, for quite a period of time. You'd find out that there is no cure for the insane. There is no cure for it you can, however, get the guy to—down to his level of confront. What can he confront? He can confront being still in a still environment. He can confront one solid, stable object or something like this in his environment. And you can then let him destimulate, disenturbulate and he will go sane on you, see. There's no—not even any reason to work at it, no reason to work at it at all. Now, to throw him through the engram that makes him insane, well, he hasn't got an engram that makes him insane. He can very often run engrams and that sort of thing. But he doesn't have engrams that make him insane, do you understand? He is insane because his ability to confront the environment in his immediate vicinity is so low that he could never possibly take his mind off of his environment long enough to let his mind—too dangerous.

Now, just as your superscreaming suppressive screams when you tell him to confront his mind, the psychotic screams when you tell him to confront the environment. Now, you've had, possibly, successes with cases that were erroneously pronounced insane. Some guy was just a little bit daffy or he was just a little bit tired or he was just screaming slightly more than the average human. And you snapped him back to battery and it was all very miraculous. No reason why processing is any answer to the insane at all. A very, very calm, quiet environment with nobody bothering them at all, particularly psychiatrists not bothering them, where the guy feels totally safe, would undoubtedly permit him to destimulate to a point where he would then be sane. How long he'd be sane, that's something else. How crazy is the environment you move him from there out to? How gradual do you move him? What gradient do you use in taking him from a total stillness to a little bit of motion? No, insanity is a study in environments, not a study in the mind.

Now, when you get the fellow up there so that he passes for sane, now he could confront some tiny little gradient of his mind, possibly, if your gradient was small enough. And then you would get into the field of the mind. Do you understand?

Now, if you look over these fields of beingness you won't get into so many arguments or get your expectancies up or become puzzled about lots of things, if you can just get these various factors more or less sorted out. There's not, then, a big mystery about it. There are certain things which you can do in certain frameworks and certain things which you are equipped to do and certain things which you're not equipped to do. For instance, you're not equipped to handle the insane right now, you don't have a still sanitarium, see, where they'd be totally safe.

But your main line—your main line is the improvement of the being who is willing to be improved. And by improving the being who is willing to be improved, why then, of course, you will eventually get enough improved beings that further improve, that your influence on the society around you is such that then you can handle those problems in the society which must be handled in order to snap the society out of being insane. You got it? This is the gradient. It's not—it's not in actual fact a problem in making one OT. That's interesting. It's not a problem of making one OT. He'd have to be an awfully interested OT. But all you've got to do is talk to some Clears about experience they've had with wogs to recognize how far out and beyond they are—would be as an OT. Now, if they're having trouble as a Clear and they are—therefore—therefore they would have just that greater amount of trouble as an OT. Do you follow?

All right, there'd be nothing wrong with you as an OT fixing up the crippled boy's leg as he hobbles down the street and he stands on the corner sort of stony-eyed and finds out that he doesn't need his crutches. There would be nothing whatsoever wrong with your doing that. If you could do it, you could do it. You see. You're into a problem endowing life. You could probably reendow or you could do something there, see? You'd only go wrong if you tried to explain to him what had happened. Now, possibly he would come up scale to faith. Right away I notice a magazine reporter over in Canada has got Clear mixed up with saint. Right, right, he thinks he's pulling a gag, but this is—be more and more and more and more and more, see. You won't be able to stop man from doing this. But you can, you can sort of put the brakes on it by not asking for it. You see, it would be possible to throw the whole society into just a total frenzy. They're much more apt to go into a frenzy of terror than they are to go into a frenzy of worship. Who wants them in such a frenzy anyway?

But if they could be lifted up by an idea of faith or belief, why great. But that isn't what you're lifting him up by. You're lifting him up by the bootstraps of hope. A hope that maybe someday they could do something about it, would be a hope that they would come up on. First, a hope that you could do something about it, and then a hope maybe they could do something about it. And then they gradually lead up the line, if they're not in too bad a shape to begin with, to a point where they—their hope, the small hopes materialize and so on.

You notice some people have very mad hopes. They want you to audit them for an hour to OT. That's so that they can go out and cut the throats of all their enemies. Fellow gets a solution to all of his enemies by wanting to become OT instantly. We all have a slight impulse in this direction. We read a story in a newspaper or something like that and we might get a longing to see the newspaper building in rubble. But that isn't the reason why we have to arrive at where we have to arrive at.

So that—states of beingness that man will recognize do however include gods, saints, miracle men, messiahs, all kinds of beings. And because man can conceive of such beings—why, you have it even in the comic strips, little kids can conceive of such beings. They have „Batman“ and stuff of that character. Yeah, they've always got „Superman.“ Because man can conceive of this, then he

tends to attribute to any forward progress the characteristics which he has formerly associated with it. Our present society they'd probably be the characteristics of „Superman“ and in the past society they would have been characteristics of a saint. In a Greek society would have been the characteristics of one of the gods. Do you see?

We don't much care what man's concept along this line is. I'm just saying man is very capable—very capable of conceiving of such beings as long as they're exterior and as long as they're not very real. He can conceive them through a holy book, the Koran, the Pali canons, something like this. That's great. But you actually, could shake somebody rigid, a Mohammedan, if you said, „What if as you were reading that book a disembodied hand reached out and turned the page and pointed to a paragraph you were reading?“ The fact of the matter is he would rather go into horror. Although he is professing great belief in such a being and in such beings and so on, his ability to confront them would be very bad indeed.

So what man can conceive and what man can confront are two different things. And similarly, what a being can conceive he can become and what he can confront being actually are a gap. There's a gap between those two things.

Now, on the upper end of the scale, as you roll up through the Gradation Chart and I've talked enough times about the Gradation Chart and the various grades of release, we are running into a strata now which requires further definition. And that is, what's the difference between a Clear and an OT. How come a Clear can still make an E-Meter read or how come he can still find out things about himself and so on. All this is very interesting. Well, a Clear is not an all—knowing being. A Clear is somebody who has lost the mass, energy, space and time connected with the thing called mind. MEST mind. That is—that is what a Clear is, see. That's terrific, see, there's nothing wrong with that. But there is another state.

Now, a Clear moves up through becoming cause over the matter, energy, space and time of his mind. The more he drills on this, why, the more interesting life looks to him, the bigger he feels and so forth. But an Operating Thetan, definition of; is a being who is knowing and willing cause over life, thought, matter, energy, space and time, and it doesn't say a mind. That's the definition of OT. Willing and knowing cause over life, thought, matter, energy, space and time. Now that, of course, when you say, life, that includes other beings. But that's why I've been talking to you about endowed cells. He can handle life. It isn't he can handle—doesn't matter whether he can or can't handle another theta. He could be heavy cause over another theta. But that isn't the point. He could handle this commodity known as life. There is a commodity known as life.

Willing and knowing cause over life, thought, matter, energy, space and time. And that would of course, be mind and of course, be universe. That's a pretty large order, isn't it? So you see there's a terrific gap between a Clear and an OT, there's a big gap between these two things. You want to give a Clear a lose, why go along and say, „Why aren't you doing all these OT tricks?“ This Clear must be in terrible shape because he's, he has an awful stomachache. Well, he has an awful stomachache, he tried to get out of his head and he put his left theta foot on his stomach and pushed and he's had a stomachache ever since. He's learning how to walk.

And a Clear, now, let's drop back down scale again. Now, a Clear makes a not—too aberrated human being just almost fly into small bits and pieces. The guy—the guy becomes terrifically the effect of the Clear. The Clear doesn't have to do a thing, you see, he isn't trying to become the effect of anything. He just has a sufficient zone of beingness that what falls into that zone of beingness is liable to be as—ised or something like this, is liable to go into action. This doesn't happen to everybody. It happens to a minority. But it can become pretty—pretty upsetting. You get—you get some interesting—you get some interesting phenomena.

A Clear, for instance, in a beatnik club would not be a social success at all. Not unless they thought it was a new dance they'd invented. An element of fear sometimes crosses people. They feel—they feel an influence around them which they don't understand. They're talking to Joe and Joe looks human and then they all of a sudden, there's something here which they do not quite understand. They're having to confront something beyond their ken which is somehow or another a little bit within their ken. But you normally will not find them tracing the source of it at all. Now, it isn't bad for them, quite the contrary. If they sat around long enough they'd probably run out all the twitches.

And now you come down scale, you come down scale to, let us say, a Grade IV Release. Now, a Grade IV Release can pour enough balm on the environment and be so measurably calmer than everybody else in the environment, and so measurably more effective than anybody else in the environment that he has a highly, you might say, therapeutic or enlivening effect upon his environment. You can—you can—they stand out rather—rather remarkably. Very remarkably, but they are still a little bit out of reach. They're still a little bit out of reach.

Now, as you go down the Release grades you get closer and closer to an ability to directly, immediately, understandably influence somebody else without causing a mess. Or without upsetting them or without restimulating them or something of that sort. So your Bridge tends to stay in as a gradient of dissemination. Now, a Grade 0 Release is an awful lot higher than a wog. There's an intermediate step that's arising these days, we're getting Dianetic Releases these days that aren't Grade Os, they're intermediate stages. Of course, I said there were other stages of Release below that, I merely neglected them. But this, these beings when I first saw them were sufficiently distinct and different from their fellow man, that their fellow man almost looked upon them as very, very startling beings indeed. They looked upon them with considerable awe. And that was the Book One Clear, Dianetic Release. How high are we above the Dianetic Release now, see? Hit it.

Do you see? So we have—we have actually been advancing above the most extravagant goal of psychotherapy, mental treatment, religious increase of beingness and so on. We've been—we've been way above this for a very long time. We could still make today, in a very short space of time, the original goal of betterment which was bodhi. And we could make a bodhi today and he probably is below a Dianetic Release, undoubtedly is below a Dianetic Release. Now, his duration of stability might run anything from two seconds to two minutes to two weeks to two months, it might even be a year or two, do you see? You name it. Now, this would be quite—quite startling and the ability to produce one of those after a great many years of work and contemplation and meditation and concentration and a whole bunch of other things was sufficient to civilize three—quarters of Asia, just the ability to do that. Occasionally, very occasionally, make a bodhi, or a thetan exterior as we call them. Unaberrated—nothing done to make them less aberrated, nothing done to this, nothing done to that, see. Now, that civilized three—quarters of Asia. Now, that's below Dianetic Release. And you're worried about a newspaper story in the *Daily Mail*. You see now, the Scientologist has in actual fact risen far out of his own understanding of the wog and rather tends to compare his state of beingness with other Scientologists and sort of doesn't pay much attention at all to the wog, until all of a sudden he's totally surrounded by wogs and I've noticed that makes him usually rather unhappy. But you get up to a point, you can get up to a point where it does not make you unhappy at all. As you begin to approach Clear you would find out that the phenomena of which I was speaking of human beings becoming twitchy and itchy and *rraaoundd* jumpy and wandering about—or going dopey or something like this would occur Friends I had in Rhodesia, all of them wogs, complained about it, they used to complain about it, you know. They had various ways to describing all this. They knew something happened to them in their—in my vicinity only they couldn't quite figure out what it was. Of course, Smith, the sweat ran off of his palms, literally dripping. He was so nervous

he couldn't sit. *Naah—ahhaah!* And he knew what he was doing when he didn't want me in Rhodesia. It was making him uncomfortable. I wasn't Clear at that time. Of course, I'm me. I'm just giving you an idea, see.

Now, you go out amongst the wogs—you go out amongst the wogs as a grade Release, you're going to produce certain phenomena. Now, they can still tolerate it, and consider it very beneficial and that sort of thing. You start moving up toward Clear and that vicinity you're above their level of reactive tolerance, only they tend really kind of not to spot you very closely as to what's causing this. They say, „I have to concentrate so, when you're talking. You have so many big thoughts to tell me.“ What they sound like, I would have been sitting there for half an hour listening to them. „You've got such a terrific command of the situation, I don't see why people don't do what you say.“ I haven't told anybody to do anything, see. You run into phenomena of this particular character

The use of it, one doesn't bother to use it. One just bothers to be himself. And life becomes easier mainly, the main thing that happens, life becomes easier. But you excite certain upsets and antagonisms which you don't quite understand and so forth. Well, perhaps from what I've told you today it might help you understand these to some degree. If your landlady or the bus driver starts going—why, maybe you realize you should not stare at their back, you know.

Now, the pity of all of these states of beingness, is there is a limit on the amount one being can do for another. One cannot live another's life for him without being the other. One can provide a safe environment. One can show a way. One can blaze a trail and demonstrate and hold in place a methodology. One can provide for the ethical application or administration of methodologies. One can give advice. One can sit around and pervade the environment with calmness. One might even be able to mock up a new leg for a crippled boy. These are all great. Man in the past considered these things absolutely miraculous, so that what I'm giving you right now is the understatement of the age, you see. Because this, this is—his religious textbooks are full of just this. This is in all of his tests. But that is the limit. The rest is up to the guy. And unless you've led the individual to increasing his own beingness he in actual fact will never arrive. He will never become any thetan.

You can show him the way, you can provide the environment, you can make it easy for him, you can be yourself expert, you can do various things. Even as I say, exude calm. You can audit, you can get your drills in, you can do this and that. But basically, basically, the final net result depends on the individual himself. And that is the point which has been missed in all past endeavors in self—betterment or the improvement of man or civilization. That is what it boils down to. They have always contained an element that if a state became socialistic enough, if the priests said enough prayers, if there were enough joss burned on the altar, some miraculous intervention would take place that would make this sow's ear into a silk purse. The miraculous intervention has to come from the person himself. That is the miraculous intervention that will get him out of the mud. And the miraculous intervention will actually hand into his hands today with Scientology technology, immortality, a goal which has been man's goal for a very long time. Not a slight gift.

Happiness, power, continuation, continuity, be impossible to say these things. In the final analysis a being has to be led up to a point by a fairly unenturbulated environment, by various approaches has to be led up to a point where he could destimulate enough to somehow or another reach that next rung and to overcome terrors of becoming the effect and therefore himself put his own feet on the road to his own destiny. And in the absence of that he won't make it.

The only thing you can do is to help him somehow or another make those first steps so that he can walk in that direction. But there are limits to the amount of help which he can be given.

And that gives you a very forecast—very great forecast on really how many Clears there will be or how successful clearing will be. How successful the whole thing comes off; how many OTs

will there be. A Clear of course is immortal and knowingly so, but how—how—how many—how all? Well, it'll actually be how all to the degree that all of us provide a secure environment in which people can destimulate to a point where they can find there is a way to walk. You couldn't—you ordinarily think that maybe trying to make a family or your house calmer or better or make somebody's life a little easier to live, maybe—maybe it's hardly even—was not worth doing hardly, it's such a tiny amount. But it actually, just to reverse the whole scale back again, that is the final effort that will let the bulk of humanity out. It's how calm and how decent you can make the environment in which they live.

Thank you.