ROUTINE 3GA, PART I

A lecture given on
24 July 1962

Thank you very much. This is the what of what?

Audience: 24th.

The what?

Audience: 24th of July.

It is? Imagine that. It's gotten to be the 24th and you didn't even know it.

First lecture, 24 July AD 12, Saint Hill Special Briefing Course.

All right. Now, I'm going to give you a lecture now on bits and pieces of Routine 3GA. And I do not intend this lecture to be a complete summary lecture on the subject, but it covers changes, up-to-dateness and improvements on 3GA which will make it easier for you to get along and find the pc's goal and get your job done.

Now, although you have seen over the past couple of months a new plateau in auditing formulating rather rapidly and it was quite apparent that I must be working exclusively on things like Prepchecking and that sort of thing, that isn't the case. Most of my attention is very squarely on Routine 3GA and lots of Clears. Now, that is very much to the point—very, very much to the point.

Why you aren't getting Clears goes something like this: The first Routine 3 cleared those who were lucky enough to have found on them a goal which contained their terminal name. It's as simple as that. They found a goal, offhandedly found a terminal and then it turned out that the pc could be run on the goal which included the terminal; that's—we have an example right here.

Now that was the first of the Routine 3 successes and, of course this wasn't a very high percentage because the "to be" goals are in the minority. And we had a "to be." If you had a "to be" goal and you were lucky enough to have found the "To be (blank)" that "blank" as the terminal for the goal that was found, why they went Clear and that was fine.

Now, the next thing that was necessary was a better method of handling this particular goal. And the first Clears made way back when, were found by isolation of a rock. I did the assessments. That doesn't count. I could probably clear people with fifty dozen different technologies, but the point is not whether I can clear people. That's not what we are trying to prove. We wouldn't get very far if that was all that ever happened in Scientology. It would be something on the order of two a year or—you know something like that—three a year between fishing trips and... You know how idle I am anyway.

But we use the same 5-way bracket with the addition of a—of a Prehav Scale. With 5-way bracket—was on the original twentieth—Clears and then we used this same thing, but we additionally added in the Prehav Scale to that and that isn't actually adequate to do more than key out the GPM.

Now, it is rather remarkable that you can key out the GPM, because if you found two, three, four, five wrong goals on a pc and tried to list each one in turn, you'll find this, this GPM is enough to get him down on the mat and break his flaming neck. You know, this is nothing to monkey with.

There's practically nothing disturbs the GPM; that I can guarantee. All experimental activities in an effort to take the Goals Problem Mass and dispel it by ordinary repetitive processing have failed. The best they have ever done was when the goal was very accurately found, was to key the goal out temporarily up to the time the person made his next heavy postulate.

Of course, you've improved him to a point where he can make better postulates. That's great. That's a self-defeating activity, isn't it? At any given moment he is liable to make a postulate of, "I don't have . . ." And all Clears go through this stage for the first few weeks, you see—"I really don't quite know whether—what I'm walking a tightrope and dare I breathe." And this sort of a state of mind exists and they have been known to say, "Well, I miss talking to my fellows and I feel all out of sorts with everyone and if I were just aberrated again why I would be happier," see. And they've had it, see. "I'll be aberrated," they say.

Now, the GPM was there to help them out and it would key back in again. In other words, you put an individual into a temporary state and improve his ability to do something and then he goes on and does this thing and if the temporary state you put him into is a temporary state and not a permanent state, why he, of course, hits the banana peel right at that point.

Now, I want to call to your attention that everything that has come along in states has been achieved, at least temporarily, many times. The data on this is good.

Now, early Clears were freed from engrams by an accustoment to masses. You accustomed him to confronting masses by gradient scales was the first method of clearing That's clear back 1948, something like that, see.

Now, any observation that I have done as it comes along is based on the actual observation of the critter. Now, you bang somebody out of his head, you take a—take a roaring psycho and you bang him out of his head and he goes out of his head clean, not dragging a mass with him and he's out there, twenty/thirty feet away, but still talking through his body—you've just got about the sanest, wisest man you ever had anything to do with. This is quite remarkable. He would stay that way for minutes. You talk about achieving a temporary state, if you wanted to be excessively cruel to somebody, just do this several times to demonstrate to people how you could change things and you'll louse him up but good.

But that temporary state of Theta Clear has been achieved many times, minutes, days—but in no case longer than five or six days, that I have any record of.

A guy is beautifully Theta Clear—this is why the principle of banging him out of his head, don't you see, you know and he's exteriorized. And he takes his car and he drives downtown and he gets interested in the skyscraper tops around him, you see and he forgets the car as it is sitting there and there is his body in the car at the stop light, you know. And the next thing you know everybody starts hooting horns and there is a lot of confusion. And then he suddenly realizes he's totally capable of abandoning both body and car and he goes back in his head and the next time you can't get him out with an hydraulic jack. The same action will not work this next time, because he has learned that he can't trust himself and all the mechanisms of aberration are still there ready to snoffle him up again. See, he's got all the ridges all ready to pounce, see. All he's got to do is hit the right associative restimuli and bang, there he goes.

Operating Thetan to a lesser degree, but observed, but observed. People have spoken in the middle of the room. People have lifted match sticks. People have mocked-up something that was a shimmering something sitting out there and everybody looking at it saying, "uugghhhh," you know. And of course everybody said, "uugghhhh," and the guy didn't do it anymore, you know.

Release—oh, there probably isn't a person in this room that isn't a Release. But the state is so downgraded in relationship to other states, that very few Scientologists ever realized they've

ever attained it, you know. They just know that they're on their way and they'll get better and everything will be fine, and so forth. They never think of this in terms of a Release.

And we've got a bunch of Release buttons. If you want to apply for a Release button do so. Beautiful little S and double triangle with a great big red R in the middle of it. Those pretty little stick pins is what they are and they'll be along shortly. They are coming from Ireland. I think they are probably held up in customs.

The future of the British nation is held up in customs! Anything— anything you haven't got, why if you want to know where to lay your hands on it, the best chance is just customs, you see.

We brought a little boat in the other day from Norway and customs is just down there worried sick. I mean the customs officers are pacing up and down the dock. They're afraid they won't get their few pounds duty for the stamps, you see; and they were on the phone to Peter. The engines had hardly cooled off, you see, before they were on the phone.

We had no complaints though. They held up—all they did was, it—I think it was only a month or two that they held up the children's toys from America recently. They were doing well. The beep meter I think was held up for a year.

So if you've lost anything or aren't receiving anything, phone customs. Probably get it there.

Well, customs on a national scale is a sort of a ridge. If you don't believe it go down to any customs in any country and you'll see the stuff trying to get out of the country banged up against the stuff trying to get into the country and it's just about the wildest ridge you ever laid your eyes on.

I remember the first time I ever mentioned this was during the Philadelphia lectures. And one of the boys there in that particular unit had to go down to customs to get some books that Mary Sue was busy mimeographing over in London. And he had just heard about this, you see, in a lecture and he had thought, "Well, it's one of Ron's exaggerations, hyperbole, you see and metaphor." Or something like that. And he came back and his eyes were as round as saucers, you see. He couldn't even get into the shed because of this ridge, you know. It was the wildest ridge he'd ever looked at.

Well, a thetan advancing to higher states, if he advances through the barbed wire, ridges, barriers, impasses, trigger mechanisms, booby traps that the mind is replete with, of course moves into these states bypassing these things. Why, he's taken too short a cut and the next thing you know he winds himself up in a ridge or something And that's what happens, that's how they—how they nose dive. You can shortcut any of these states, in other words, to some degree. And then because you haven't actually solved why he is in that—in the state he was in and then he gets pulled in like a demonstration vacuum cleaner, you see?

Now, the isolation of why and what pulls him back in marked a tremendous upsurge in clearing because we had our paws right on what happened to the bank, why the bank was that way and so forth. And we called this the Goals Problem Mass because the individual has had problems. And he has had problems as identities and these problems as identities of course, found him as an identity part of a larger problem. And, of course, he was the mass, the identity and the mass, which was countering another identity and mass and you got these two masses counter-opposed—and you made a problem which hung up in time, very exactly balanced. And then he got to be another identity and this hung another one up and then that was opposed to another mass. And then, then he gets along and his conglomerate aberration by this time is enough to pose him—as a problem to other masses and other masses as a problem to him, don't you see.

And you get this thing and it's just adding up. And if you want to know how many of these identities there actually are in the bank, irrespective of the person's goal, just go by doubles.

Do about five hundred doubles and you would have the first trillion years of his existence, you see. About five hundred doubles. Now, how many is five hundred doubles?

Well, is—if you—if you started the first day and saved a penny and you doubled your money every day thereafter at the end of thirty days I think you have some, oh, it's—I think it's better than a million dollars.

Doubling goes very fast. So this as an individual is opposing the world as an identity and the world is opposing him as identities and we eventually get this thing stacked up and it becomes pretty wild. And he packs this around and we call it a reactive mind.

Now, the anatomy of the reactive mind is what we are attacking when we are clearing somebody. And if we want this fellow to- assume a stable case gain then we have to get out of the road what is going to unstabilize the gain we give him.

So the problem of clearing is actually not making a Clear, but making a Clear who will stay Clear. That, that is the—that is the problem. This state has been achieved temporarily, you see, many times. Some of them quite with good longevity, as far as clearing is concerned. Not speaking now of theta clearing. But the GPM had been keyed out and there it was still waiting— and he looked at the wrong blond or something like that and—bow! There he went again. That was his favorite oppterm, don't you see, and snap and bang and we have the GPM all confounded and complicated once more.

In other words, we are dealing here with a conglomerate mass which goes in pairs, but the pairs oddly enough do not come apart easily unless you get the other pairs restraining the pairs. You are really basically dealing in pairs, but you have another identity opposite each one of the pairs. Don't you see? So it's a four, it's a four-item package by the time it gets up into its full, highest blown complexities.

You've got just the pair, which is the Goals Problem Mass and then just for good measure the thetan stacks in two more identities outside the pair, each one of which reinforce the collision of the pair.

These last two went undetected until some months ago, and then realized that we could smooth it out much faster by taking into account these others. You don't go above this four.

You, by the way could go to sixteen because frankly, fortunately for you, they blow. But outside, you see, these first two, well, you actually could pressure in and get rid of the collision of these two and disintegrate the mass. That's theoretically, see, but you do it much more easily by taking in the retarding pair on the outside of the identity. See, so you got four.

Now, in actuality there are two more outside those and two more outside those and two more outside those, up to the number of about sixteen. And then frankly, added into the GPM, but not particularly—you pay no attention to it in clearing. You have a whole new sixteen known as "the other" see. So now you've got sixteen versus sixteen. Do you see how that is? Well, there's thirty-two flows, you see. And of course you can get a terminal that represents any one of them. You'll find them in cluster.

Now, of course if you wanted to be idiotic about it, you could spring it on up the line, if you had to and you don't have to. You'd have thirty-two versus thirty-two and you could also have sixty-four versus sixty-four. And then, of course, you could have the hundred and twenty-eight versus the hundred and twenty-eight. You get the idea? And then you make up another few years of a thetan's travail on the track.

And by the time you've added this up by doubles on top of the—of any cycle that the fellow has lived on the track. Oh, well, let's say the last hundred million years, see. Let's call that a cycle. That's very, probably a very short cycle. Cycles ere as short as sixty thousand years, ten thousand years, and so forth. But for goals purposes, the way we are assessing now, you

will find out that the cycles you're handling usually exceed a hundred million. They are greater than that. We've reached that far back and we're probably cleaning up dozens actually of—of cycle GPM. You see we have reached that far back into the bank.

Well now, look at the multiplicity of items. Now, how many items do you finally list? How many items do you finally list when you are listing out a goal? Well, a very ordinary figure is four lists of ten thousand each. I would consider that an ordinary figure.

In actual fact it isn't quite that wild. I mean, I wouldn't—I wouldn't be upset, you see, if it took that many. see that's within an auditor's expectancy. Four lists of twenty-five hundred each is about, I think from first glance if I remember rightly, it would be considered more or less normal at the moment. We've got data on this now, you see. We've got quite a bit of data.

But we don't care how many. All we care about is how Clear? That's the thing. We want a free needle on each one of the four lists we are going to list from the goal found. Each one listed to free needle and then you're fairly— you're fairly well off then in a stability.

Now, why are you well off in a stability? I mean, why do you think this fellow will stay Clear—any clearer than a 5-way bracket by the Prehav Scale? Well, it's because we're taking what was alter-ised and unalter-ising it, if you follow me.

The fellow made a basic postulate of some sort or another. He had this basic postulate and then he couldn't follow out this basic postulate and every time he tried to follow it out or didn't follow it out, why, he'd run into alterises. And these alter-ises or alterations of his basic would form mass and this mass thus formed accumulated and accumulated and accumulated.

And it's something like there's one log can be pulled out of a log jam and cause the whole log jam to go swish down the river. See there might be millions of logs in the jam, but there's just one key log You pull that one out and nothing else can hold.

Well, the difference in the simile here is that when you pull out the key log, the goal and so on, when you pull that out the logs vanish, see. You— when you finally listed this thing out no logs go down the river. See, the trick is there were no logs there in the first place, that weren't alter-ised logs, see. The log existed because it was an alter-is of the prime postulate, see. So in the absence of the prime postulate you haven't got any logs. And that's why we know it doesn't key in, because we have reached the state of "ain't."

Now, it took me quite a while to find out, even after we started these later—these later Clearing Processes, it took me quite a while to find out what happens to the logs, see. Where'd they go, you know? I thought they might go backtrack. I had to be sure, you see. They might go backtrack or they sort of, you know, disappear somewhere on the track or they fit themselves on the track and there they sit, you see, so they are not bunched up now. And the fellow is safe for a long time because they won't bunch up like that again except by accident.

Well, that doesn't happen to be the case. The answer is there are no logs. See, because the logs are composed of an alter-isness of the basic purpose and that is the mass of which they are composed. That's the only way they can continue to exist and that's the only mass in them. And when you get the alter—the thing that is alter-ised out, you get no mass. So that it's a vanishment of mass. It's not an erasure of mass, it just—because all the mass is just an alter-is.

All this is quite fortuitous. You're just lucky, that's all. I didn't plan it that way. Needn't thank me when your bank as-ises. Only thank me for the fact that it does, not why it does, you see. Because the basics of the thing are, of course, have been hunted up.

Now, it's on the basis of the fact that what a thetan made he can unmake. And it is not based on this premise of the thetan that anything you make is better than making nothing, because this bank is wholly composed of things he wishes to Pete he had never made. And that's why it's so invisible to him. It's the things—it's the things that if he just sat down and thought about it for a little while he just wouldn't want to have anything to do with it at all. So he puts it into an invisible crush. He makes a superinvisibility out of this bank and only after you begin to audit the right goal does it start showing up to any degree. And then all of a sudden he becomes aware, "Where did this come from?" You got it? "Oh, no wonder I squinch my eyes all the time. You see there's a black ridge been sitting across from. . ." as the thing dissolves, you know. Where did it go? Well, it didn't go anywhere, see. It was composed of an alter-isness, which now not alter-ised, isn't.

It's like making taffy. It's like making taffy and then uninventing sugar and water. Of course, there would be no taffy. You've uninvented them. You picked them up prior to the time you made the taffy and then of course, there is no taffy. This is the—no matter how sticky the taffy was of course, if you took a time prior to the time you made it and made the sugar and the water and the flavoring cease to exist, then, of course, the taffy's gone too. No matter how many times you'd pulled it or anything else, it would still go.

That, by the way, is a happy thought to those who had been stirring their banks for a long time.

Now, it doesn't happen to matter—it doesn't happen to matter what happened to you in auditing or what got keyed in, if you get the basic postulate and that section of track from then till now goes. Because, of course, any bad auditing or upsetting situations in auditing or ARC breaks or not liking this, that—those all go. They're all pieces of log too that are made out of alter-is. Don't you see? And you don't have to go back and erase all the bad sessions you have ever had or something like that, after you have gotten Clear. You're also lucky there if you have ever had any.

Now, to a large degree clearing depends upon an automaticity of perfection, which isn't an automaticity, but a truth. You see, if you'd look at it, you say, "If you took off all of these other things, why, something would be left." Well, fortunately for you something is left, which is you. But you have a sort of an automaticity which isn't an automaticity. I mean it—it's just an isness. It's a total isness.

Your predilection for perfection is the only thing that causes you to find fault with the universe and this manifests itself on lower scale in nattering. And on upper scale just things straighten out.

Now, frankly, as a philosophy of existence this is much, much too simple to pay anybody who is writing at so much per word. The isness of the individual is perfection. It's only his alter-isness that is imperfect.

When you get an individual up to a point where the things he has alterised are not causing him now to think in an alter-is, he thinks in a perfection, which is an automatic sort of perfection, don't you see. I mean there it is. We use this word automatic in another way in Scientology. I just say it goes on without his paying any attention to it, which is also a very interesting point and once more you are lucky.

Let us say you had always—you always—well, it'd give you a very, very easily understood—let's say you had motes in front of your eyes. You always had these motes, little sparks and so forth and whenever you looked at things, why you normally saw these motes. Well, now you don't see those motes. See, when you've got the bank cleared up, you see right. That's what I mean. There's a—let's instead of calling it automaticity of perfection, let's call it a—the isness of perfection. It simply exists. You see right without any further effort or action. That's where you're lucky, you see.

Now, a body can go beyond the point of no return and it does not right itself to a totality—well, particularly if it's been tampered with surgically or something like that. But within meaningful limits and these are interesting enough to be very useful to us. That is the meaningful limits of this situation, the body, to the degree that it is possible, reverts to a perfection.

Now, the individual, let us say, had always suffered from ulcers. Well, you clear him up, he ceases to suffer from ulcers, you see, which is quite, quite interesting. In other words he doesn't do anything else to patch up his ulcers.

This is so much so that you could say that this universe is only an accumulation of imperfections. It's, as I say, it doesn't make a very wordy philosophy and that is why the thetan protests. But by his protest and his effort to attain perfection by a doingness, he of course alter-ises the existing imperfections further and fixes them right there—boom! There they are.

It's something like a fellow having dents in the fenders of his car and he goes out and with a big wrench and a hammer, you see, twists the fenders around. And he says, "Well, they look more crumpled than before. Maybe if I banged the car for a while against the fence the fenders would come straight." So he does that and he goes around and he looks at the fenders and he says that, "You know, that isn't so good. Those aren't so good," and so forth and "Maybe, maybe if we—maybe if we got out in thick traffic jams, maybe other cars butting up against the fenders might iron them out." And that doesn't work either. He tries that. He has a final solution—he had two final solutions—he finally rolls the car up in a ball, you know. He can do that in various ways. Take it down to a junk merchant. They have these pneumatic presses.

Actually it's very funny to see a car after it's been hit with one of these super-ton pneumatic presses. It's a—it's a flat sheet, but you can still see the impressions of head lamps and things. So he does that and rolls it up in some fashion or another. But look, if he couldn't actually sell it or get rid of it, you see, he'd have to have that around the yard. So he has a solution for that. He doesn't see it. Those are his last two solutions, you see. Squash it up in a ball. See, that's not so good, so he doesn't see it.

Now, when he's done all these odd actions he now has some—some bits and pieces that he can't account for. And in view of the fact that these bits and pieces are collided with other bits and pieces, with nicely balanced velocities and that sort of thing, you get a built-up GPM. And that's how it is, see.

He lives this life correcting imperfections, you see. You know, straightening out the fenders with sledge hammers and smashing the car up. Finally he rolls it up in a ball and then doesn't see it. It's a sort of a give up of the whole lot, you see. He's sorry he ever started it in the first place.

Well, nearly every thetan has free track and if you take too much free track away from him he often gets unhappy. You know, he's got a nice picture of a brunette and she's got a picture of a muscle man, bulging muscles, superperfection of some kind or another. I dare you to try to erase one of those one time. If you can find one on the pc, try to erase it. You're not going to get anyplace trying to erase it, see. That's the old secret in Book One of why you couldn't erase pleasure moments. You couldn't do anything with pleasure moments.

So you do have free track. Well, this free track is visible and you can run the pc on it. And you can actually erase less unhappy incidents on this free track and you can actually straighten out what we once called his whole track. But it is whole—something like the idea that you have a thousandmile-long fence composed of a stake every foot. Got that, a thousand-milelong fence, there's a stake every foot. All right. Let's omit all but one stake per mile. Just leave one stake per mile on this thousand-mile fence and that would be a fragment of his free track. One stake per mile.

What happened to the other stakes? Well, they're over in the field back of the fence, crunch, and we don't see them anymore. Those are the ones he wants nothing to do with.

Now, these things are compounded into identities. Actually every one of these balls is an identity and it contains in it a full track all by itself. And you will sometimes see one of these things start disintegrating and it will scare you half to death because it looks like you've suddenly accumul--- . oh, there's various phenomena, not necessarily this one, but it will look like you have a fantastic magazine of 35-millimeter-slide pictures or something. And, "Where are these from?" you know and you start pawing away at these things and all of a sudden everything goes black.

But for a little while—for a little while it's very interesting Everything is sort of down in size and there are all kinds of little mechanisms that thetans use, not necessarily the 35-millimeter mechanism. They have many more. Sometimes they are in motion-picture reels that just unreel. He suddenly pulls off part of it and he'll get something unreeling How interesting, you know. Clank! "I'd better not go through that." He forgets himself, you know.

Well, you've got various phenomena associated with this sort of thing, but you start running him up and down free track and one day you'll run him into an engram that has a black edge. You'll say, "I wonder what else is over there." And you just say, "Well, go up and down the free track."

"Oh I'm not so sure about that, mmmm-mmmm. What's that little black edge? What's in there?" you know. And he looks very hard in there and there is a shattering sound and a big chunk of the GPM closes in and he doesn't— "Where's the track? It's dark in here," see. That's the immediate response.

What happened? Well, the only thing that happened is all these pieces that he has carefully scrunched, all these lives he has lead that he doesn't want to lead anymore and he's carefully scrunched these things, you see and then has said he isn't going to see them anymore, they're not-ised totally. What's happened is, is one of these things has come back and he has seen it against his postulate of never seeing it again.

Fortunately, that's not much of a basic postulate and doesn't get in the road of clearing. But it certainly makes life rather incomprehensible. It makes it exciting to say the least. You start somebody up and down the free track and he has beautiful, clear, three-dimensional pictures, except the train of the wedding gown in the marriage is black and that whole corner of the church is black, actually. And he says, "What's over there?" And you run him into there and, well, actually probably what's beyond this is half a dozen lives as the Master Inquisitor, see, using churches for the sole and exclusive purpose of saving souls by burning bodies, you see. And he'll have all of these lives stacked up and when he went to this wedding—first time he'd been in a church for a long time, you see—and something that he had beautifully notised and said he isn't going to see anymore, you see, that has appeared to a point of where it is slightly noticeable.

This is a tremendous magnification of the ordinary manifestation of somebody being uncomfortable in a locale. This fellow isn't uncomfortable. He thinks it's getting married. You trace it down, it will be all these lives as a Master Inquisitor, don't you see. And it's the church that keyed it in. He didn't even know this.

He goes along after that thinking it's marriages upset him. That won't be the case at all. He goes near a church and goes kind of screen Every time he goes near one he sees a little plainer this mechanism of the blackness, don't you see. And he finally says he doesn't like noise so that's why church bells get on his nerves you, see.

And oddly enough he has some predilection for graveyards. He seems to find them very nice and soothing to walk in. As a matter of fact, there's sort of a sensation comes over him, a sort

of a—a beautiful sadness comes over him. So he stays away from churches and walks in graveyards, you see.

Well by staying away from the church he's keying it in. By walking in the graveyard he's keying it in. By going in the church he's walking it in and staying out of graveyards he's keying it in. He hasn't got a prayer, see. That is the life he lived. That is part of his experience. That is part of the recorded experience of that individual which he has packaged up and said, "This is an individual and I am now dead and this is all put away and I won't have anything more to do with this. And now, I am all reborn again and isn't it wonderful."

It's something like the fellow who has a number of murdered bodies in the closet. And he's put just a few too many in the closet to close the door and he never can really get the door shut. Now, he'll take anything rather than open the door. He will just suffer anything— arthritis, rhombosis, medicos, he 11 suffer the most fantastic things rather than let that door open another crack.

The funny part of it is he doesn't dare let it open. He hasn't dared in all this trillennia, because aside from Scientology there was nothing could have as-ised it.

I know whereof I speak because I've tried to do a number of things with the GPM and no ordinary repetitive process works on the GPM. Nothing works on the Goals Problem Mass, to date, except just exactly what we are doing with it.

We finally find the prime postulate. He said, "I am going to be good." That's what he said, trillennia ago. And then he ran into men who were bad. So of course, he'd better straighten these fellows out.

You find this fellow with this postulate sitting in Sing Sing, you see. And the odd part of it is he'll still tell you the computations from the basic postulate. "I'm just a good boy" and all that sort of thing Hell give you the lot.

But of course this thing has been going on. Now, it isn't one every life. You can actually find a postulate or a goal, if you please, in front of every engram, in front of every life, in front of anything and everything you can find a goal. You don't get anyplace much running these things.

There is a process if you're interested that would be handier than others to do something with and, "Tell me something you have decided." That's a sort of a reverse angle on a postulate. Not, "What goal have you made?" but, "What decision have you made after the facts?" And it's quite interesting in helping out psychosomatic ills and that sort of thing. But it doesn't do anything really to the GPM.

No wisdom which has come up before Scientology has even scratched the GPM. People could learn to live with it, see. People could suffer themselves, they could suffer themselves to be sufficiently able to act in spite of Don't you see? Or in an effort—in an effort actually to experience and condition themselves to it if they could do this, this is always the hope—if they can experience themselves sufficiently, why, they would no longer mind it and it would go.

These were philosophies of one kind and another. Seldom has man had the fortitude to get up to a point of experience where he no longer minded it. You see, this was not a very general track.

Now, if there was—you'll find this philosophy around. You will find some people in Scientology, I remember one of them in Brisbane. He thought after you ran an engram you had to experience for a while in order to right the engram. All right, okay, that's true. You have to be in the environment a while, see.

But let's go further than this. This philosophy has existed, in extremis— undoubtedly has worked. But is there any other way of attacking the situation whereby you suddenly find yourself missing this GPM. Now, that's what's interesting to us. Yes, well, there is and you have to examine the anatomy of this thing and you find out how it got there. And you got there from a man's lack of integrity to himself. And that is the basic evil.

You want to know what evil is—it's man's lack of integrity to himself. Hamlet, Act 5, Scene 3—Act 1, Scene 3, can't quite—"And this above all to thine own self be true." He knew whereof he spake, undoubtedly there's a lot of other advice in the exact speech—same speech that isn't true. But the point—the point here is one's lack of integrity troubles him, that is to himself, it is not to others, troubles him to such a degree that he has to forget what he is being faithful about, in order to live at all. So the hole that a thetan can put in his own isness of perfection is to be false to himself. He makes the postulate that launches him off on to a career and then he cannot be true to that postulate and he accumulates masses and he goes astray and he accumulates imperfections and all sorts of wild, bad

experiences exist and he has to bury that thing. He doesn't unmake it, he just buries it. And he goes on and on and on with that, dragging that buried corpse behind him of his own lack of integrity to himself.

Now, oddly enough man actually can betray families, sell West Point—do all sorts of mad things and find himself not greatly affected over any term of lives. Oh, it will make one go smash, you see—but he recovers from that sort of thing.

It's not even in the same order of magnitude to be faithless to oneself, one's own postulates. Not even of the same order of magnitude. Unfaithfulness on the first dynamic would rank as high, let us say, as the Washington Monument. And unfaithfulness on other dynamics would be about as high as a blade of grass in the park alongside of it.

That is not any invitation to sin, but if you are—if you think I am weighing heavily upon you to be awfully good these days because I want you to pick up your overts or that sort of thing—think of me looking over your shoulder and supervising your behavior because of the overt-motivator sequence. You can take that off during Prepchecking and that's just dandy. And it does a very—bunch of nice, little, interesting things and it will straighten out this and that and make a person feel happier. And you pick up his missed withholds and he will be nicer to his fellows and all that sort of thing.

Well, when you are handling Routine 3 you are up to the top of the Empire State Building in terms of magnitude, you see. This is tall. This is big as the other is small. And what you are doing is picking up the basic overt against self. And the basic overt against self that a thetan is capable of is to betray his own postulates.

You see some of this. A fellow feels real bad sometimes. He makes a

bunch of New Year's resolutions. He says, "I'm going to be nice to the little woman. I'm going to give her some of the paycheck," you know. And, "I'm going to be—I'm not going to shout at the kids anymore. I'm going to stop running over dogs for fun," you know, all these sort of things.

A few weeks later—a few weeks later, why, he comes home and he's got

the paycheck and the wife's had a hard day, you see and she's sort of nattering around one way or the other. And he said, "Well, why should I give her any of the paycheck?" you see, after all. And he sticks it in his pocket. He sort of feels a little bit degraded about it. And then the kids come roaring out of the—out of the street and shout and scream, something of the sort, just as he's sitting down to read his newspaper, you know. And he looks at them and he says, "Shut up," see. And somehow or another he feels just a little bit degraded, you see. And then he's going down the street and a dog starts barking at him. It's a particularly mangy,

ornery-looking dog, you see, so that lessens the overt and he all of a sudden steps on the brakes fast, swerves the car and runs over the dog, you see. He goes on.

And he's talking to a friend about a week later and he said, "Well, you know, I used to when I was young have a lot of pride and that sort of thing,

but these days, you know, I realize that as you go on in life that—that life is a degrading sort of thing, you see and being married is the most degrading." You see. He'll have some big rationale, don't you see. No, he just disobeyed all of his New Year's resolutions—that the overt against self is of greater magnitude than the overt on any other dynamic.

Now, of course, underlying and back of all postulates there is another overt, which is an unspoken overt. He didn't postulate anything ahead of this overt, see. I mean, he didn't postulate this one. This one is and he actually can have an overt on himself greater than an articulated postulate. He can simply be imperfect. That—it's quite interesting.

And if you have a heart-to-heart talk—if you want to—if you run into Socrates or something and you don't know what to talk about and—or if you run into somebody who is terrific in the field of philosophy and he's a great figure-figure merchant, why, you can tie up the whole evening or the whole debate just on the subject of man's recognition of his own imperfection. Honest, it's a subject that they just can't help but discuss with you. Not recognition of the imperfection with others. They all know about that, but this other is a more fundamental fundamental—man's desire and reach for perfection of self and so forth.

Now, most of them—most of them will go at it on an entirely reverse vector. They will say, "Man is evil, will be nothing but evil and is trying to attain nothing but evil." That's how far they have lost sight of it. And when somebody starts to preach that philosophy, you know how many overts he's got against the first dynamic. You know how many of his own postulates he has thrown aside and you know how big his GPM is. You can also estimate the number of times he's going to be sick. You can do all sorts of things, see. That's your—those are judgments that you can make along this line.

Now, people with high critical—people with other manifestations are actually—are actually not as bad off as people who are not critical at all anymore, but they get in our hair so we often detest them.

Well, remember there's a state below that, that's probably normal. It's, "Well, why should I interfere with the other fellow? Live and let live. That is none of my business. Who would want any responsibility for that? Well, I would have no business interfering with the lives of my fellows." Don't you see, all of this sort of thing.

That is all saying, "I've had it." It's also saying by this time, "I am—you want to know who I am . . ." you see the fellow was saying to you, "Well I am a GPM, that's who I am." And you can also hang a sign on his nose and say, "No thetan lives here."

But the significances of clearing are based upon the mechanics and fundamentals I have just talked to you about. It's out of these fundamentals and mechanics that you get an understanding of clearing. And I've given you—in spite of the rapidity and colloquialosity of it—given you the basic fundamentals from which you could extrapolate or predict what it would amount to or what you could do wrong in attaining the state.

Now, it points out, for instance, that if you clear somebody you don't wind up with a criminal. See, it gives the moral aspects of clearing. And if you fail to get a prime postulate, that all you were doing is adding more logs to the logjam by running it, because you've not pulled the key log. And you've pulled the wrong log and of course it just gets more jammed up. At least more water appears to be jamming up back of the logs. And it tells you that alter-isness of the bank itself will increase the mass of the bank and increase its activity or reactivity.

Well, that is what you are finding in a pc, but you are not actually looking. . . This is why I have always told you "Don't process what's wrong with the pc, see. Process against what's right with the pc and you'll win." you must process the thetan, you see, not the engram. And if you process directly and immediately at the target of a prime postulate, you will find that the GPM gets in your way to the degree that you are inexpert in reaching back toward the prime postulate, directly.

Now, the less expertness you have the more GPM you collide with in trying to audit the pc. So, if you were just sloppy, sloppy, sloppy in all departments and activities—terribly sloppy—you would collide with nothing but GPM and you would never clear the pc.

This is quite interesting. The more rapidly that you can locate a goal, the more chance you have of finding a goal. You see, it gives you all that kind of a maxim to go on, you see. The less directly you reach for the pc's goal and find it, the more GPM you are going to collide with. This is quite interesting. And, of course, then, the more alter-is you are going to introduce into the sessions and the bank and so forth.

You spend any time condemning a pc for being aberrated during an auditing session and after that you've had it. You've had it. Now, you've got lots of GPM to monkey with because you keyed it in like mad because that's what he's against, see. The pc, you will find, is almost uniformly, no matter what his manifestations are in session, will go in the direction of the decent thing, the good thing and that sort of thing. And the more you recognize that fact, the easier pcs are to audit.

So a missed concept of the nature of man can stand in the way of an auditor as it has stood in the way of all people who have tried to attack the problem of the human mind over the trillennia. A misconception of the nature of man. Therefore you should have a fairly good concept of the nature of man and his anatomy, in order to do anything about man.

Now, the states that we produce are producible on the route of Routine 3GA, all pcs, to the degree that we can find the basic postulate and audit that out.

Now, therefore, you see, my time has been spent as it has been spent for a long while, but is spent very successfully over the last two or three months getting together more rapid, faster, more positive clearing technology. That is the important sphere of auditing. Oddly enough, the contributive factors to this are—because if they are dropped, make it impossible—as important as the fact of clearing itself.

I wish it were simpler. I had one the other day, I thought, "Well, I've got it now. Everybody all has the same goal. I'm going to make a test, if everybody's got this same goal why—you know just taking the, taking the Axioms and Factors—if everybody's got this same goal, if we can reach it in all pcs you never have to assess goals anymore."

I worked like mad, did some tests on the thing—worked like mad to prove it up. I—I just worked on that like mad. All I had to do was tell you what the pc's goal is. Then you suggest it to him and then run out the suggestion, and you've got it, see and you're right on the road to listing it once and so forth. And this was a brave effort and a beautiful thought and, it doesn't work.

So I'm still chugging away at it even though you've got Routine 3GA. Meantime we have a workable technology and at the present moment I don't see much signs of it getting much simpler. I can simply tell you more ways to do it easier, but the same fundamentals are in our road and the way we are tackling them at this moment are successful.

Thank you.