

BEINGNESS

A lecture given on
18 June 1963

Well, this is the what?

Audience: Eighteenth, June 18th.

June 18th. Good. You made it to June 18th, 1963. I want you to know this. You made it to this date. Isn't that good news?

Audience: Yes.

Yeah, yeah.

All right. Well, I haven't anything to talk to you about today. But, the main thing is that the subject is so vast, that I'm just defeated by trying to know where to start in to give you the bad news about it. It's too bad, the time track is long. Now I've—the exact date has momentarily slipped my mind, but apparently the overt—motivator sequence—what is it Suzie?

Female voice: A trillion trillion trillion.

Yeah. The overt—motivator sequence is a trillion trillion trillion years ago, less about a hundred thousand trillion.

Female voice: Less one hundred thousand.

Yeah, less one—hundred thousand trillion. You figure out the date. I sat in session last night trying to figure this date out and I couldn't get it anyway. It's a long track, isn't it? A lot of track. And we got just the process necessary to take it apart. I hate to have to tell you that, but you've been holding on to this track, you know, for a long time, nursing it, caressing it, hiding it, missing it, not—confronting it, and being unwilling to be it. For a very long time.

And, until we could get a basic kick—off for cases that couldn't confront a time track, until I got that unsnarled, I hadn't really been paying too much attention to the time track at large. And the main difficulty with the time track and its use in auditing is the fact that you have so many cases that can't confront a time track or any part of it. So this gives you auditor loses—if the only technique you had was engram running.

So it has taken many, many years, about eleven years, to get an orientation on what we were about. And like all very simple problems, it absolutely exceeds the complexity of one's own wits. By its simplicity. And what we've been doing has been accumulating processes, which brought somebody up scale to a point where they could view the time track.

Now, that's the only thing we've been doing. Now, it's quite amusing when you get down to it that this is a terribly simple statement, isn't it? Well actually, if all we'd done in eleven years was just be able to make that statement, why, they would have been eleven years well spent. But more than that has been done. A tremendous number of processes have been developed, and accumulated, and only recently were these processes codified. And our biggest breakthroughs, whatever these things appear to be as breakthroughs, have been on a more fundamental front. They—here's the fundamental of what are we trying to do with the case.

Now, here's your ultimate procedure—it's rote—engram running. It's an ultimate procedure, as far as Homo sapiens is concerned. But the problem with it was that not everybody could do

it. Therefore, the subject itself has had to be very rapidly, but by no means hastily, wrapped up, and we have today rote engram running. It's quite remarkable, and you must understand that this engram running is superior to anything we have ever done in this particular direction. And listen to me now, bears no relationship whatsoever to any engram running we have ever done. You understand that? Because you will have to make that point stick here, there and everywhere, because you're going to run into an old—timer sitting down in Phoenix, and he knows how to run engrams. You fill somebody up full of peyote and the guy daydreams for a half an hour while you snap your fingers at him, you know. He knows how to run engrams. He's never going to run engrams that way, you see?

Because we're not running engrams, we're running engrams by chain, just to open up and smooth out the time track. And—but the only reason we're doing anything about engrams at all, is because those are the parts of the time track which are least confrontable. And if you get rid of those stretches, then the pc's got a time track. See, that's all. You're just picking the worst parts of the time track to get rid of. But here's the horror of it, is the worst part of the time track denies anyone the best part of the time track. So you see, you have no choice but to do the worst part of the time track, that's the—which is of course, the engram—moments of pain and unconsciousness.

That's the only thing you can address on the time track, because as long as they exist, no time track exists. See, it's one of these things that you don't have any walnuts unless you have some walnuts, you know, I mean, it's one of those idiotic statements. See. If you don't get rid of the engrams, you haven't got any time track. See, because the confrontability of the time track is denied to the pc by the engrams. Unless you get those engrams out of the way, why, he can't confront his track. There you are.

Now, this sets up innumerable problems. Sets up innumerable problems. Because the more heavily charged the track is, the less the pc can confront it. And there is a point when the pc moves out from any confrontability of the engram, and of course, there's nothing now to confront at all. Nothing.

You, therefore have this scale of cases. The 1 to 8 case levels. And you've got your Operating Thetan, and then you've got number two, your—a person with a cleaned up time track, got a clean time track. Then you've got a person with sporadic visio, is number three, and you've got what we call a black five, is number four. See, we're getting further and further now from a—from confrontability of mental image pictures and events. And you've got number five, this guy can't confront it to the degree that if he tries to confront it he makes a picture of it so that he can confront the picture of it. He's got a picture of a picture. And you've got six, who's got a picture of a picture of a picture. And then you've got another harmonic of no time track at all at Level 7, which is of course evaluation of own opinions. The fellow never confronts really anything.

Now, you noticed that the visio of the physical universe is diminishing. See, all the time you go down that scale, and you get this oddity that people have noticed, is—automobile accident occurs, and you've got three witnesses, and they all give three slightly different stories. Well now, if these characters were all at Level 7, why, each one would have only a confrontation of what he thought should have happened, see, and you would get—you wouldn't even find out what color the cars were, man. You wouldn't find out what street corner it was on. You'd get a dissertation on laws that should be passed about careful driving, or don't you see? It's a Confrontation of own opinion only.

Now, everybody confronts his own opinion to some degree. These levels are up along the line, as you run engrams on some character, it—somewhere along the line he's going to dub - in. You know, for a moment or two he's going to see luaaaaah, and he's also going to, sometimes, on a very deep anaten proposition have a dub - in of dub. You know, he confronts this thing, he thinks, and after you've run it for a while, and you get some charge off, and he kind of boils off, in for a moment, and woag and so forth, and oh, now he knows. It was different than what he first thought. Now he knows what it is. And he runs that, and he goes

rruuuh, and he gets some charge off, and his ears sort of fry for a little while, and he—and then he suddenly wakes up, and it's an entirely different incident. It's got some of the plot characteristics he had before, but now it's a different incident entirely, don't you see. And now this is the time track. See, he's come through two layers of suppositions.

That'll happen quite ordinarily, and that does not make your pc a chronic level. That's one of the characteristics of the engram. But the engram can be so whole—heartedly high and mighty on this, that the whole case, you see, takes on this manifestation, see. Layers of unconsciousness, he's moving further and further off.

Now, if you had anything dividing these various levels, but of course you get your eighth level, which is simply unaware. But if each one of these levels of case states was to be divided from any other level, it would be divided by a layer of anaten. See? So that you get between Level 1 and Level 2, you're going to have a slab of anaten—unawareness, boil—off, unconsciousness—you know, anaten. And between Level 2, and Level 3, you're going to have a layer of anaten. And between Level 3 and Level 4 you're going to have another layer of anaten. You're actually compartmentations of anaten.

And if you saw this scale, not as a vertical scale, but as a horizontal scale, anybody who is sitting at Level 8, as a chronic fact, as a chronicness, you see, as a—this is—this is not particularities happening in the session. Let's supposing he wasn't going to get any auditing at all, but in life somehow or another he's going to recover by livingness, see. He would have to walk from unaware, to own evaluation, and in order to get from unaware to own evaluation he walks through layers of anaten. He'll go woag, and sluurrtrt, and he goes real creaky. And then he'd have to get from 7, walking straight ahead, you see, from 7 up to 6 he'd have to go through another curtain of anaten—totally undisclosed, anything beyond that. And then to get from 6 to 5 he would walk through another curtain of anaten. And 5 to 4 another curtain of anaten. When he got to 4 he'd go through another curtain of anaten before he got to 3, and from 3 to get to 2, he'd go through a curtain of anaten, and then to get to 1 he'd go through yet another curtain of anaten.

Now, these layers are thinner and thinner. Now the reason why they're thinner and thinner is dual. They actually are thinner and they also seem thinner. Because the greater awareness the individual has, why, the greater tolerance he has for unawareness. So therefore, there are two reasons why these seem thinner as you go higher on the scale. Two reasons. One, that they are thinner, and the other, that the person doesn't mind a layer of anaten that much.

Now you're going to see some case in catalepsy. This is a—this is a chronic state. Catalepsy—using a dirty word out of an old and forgotten piece of antiquity. And the guy is just a rigid blank. Or he is just a blank. Or let's take amnesia. Amnesia. He knows nothing. He can remember nothing. Now understand, absolutes are unobtainable. But not only are they unobtainable, but there are lesser and lesser levels of absolute. So that we get down to this sort of a state. What do you think a Homo sapiens is doing when he's walking around, thinking he only lived but once? Look at the amount of automatic unawareness there is of time track. So you consider him a pretty unaware character. See, just like that.

Now, what is he going to do when he first goes into this? If you took somebody averagely, that didn't have any perception of anything particularly, and you just wanted to walk him through this first level of anaten, you'll be rather amused to find out that the second you throw into his lap the idea of having lived before, that you'll get a confrontation of his own opinions about it. And this will make him pretty groggy. You got a reality on that? And if you push him up the line, then his suppositional actions will also occur, you know, he'll have a—he'll have a suppositional... And as he goes through from 7 to 6, he'll have some of the wildest ideas of what it is all about, that you ever cared to listen to. See, you haven't run him on anything, you see. You just sold him on the idea he's lived before, see. And he—then he's had lots of opinions of the consequences this would have on the world.

One of the things they do—it's quite interesting. You say, well, supposing everybody really lived forever, and they'd just forgotten that they'd lived before—his first thing is, "Well now, I don't know what this would do to old age pensions." A confrontation of his own evaluation, you see. That's the only thing that he can confront about it. He can't collide with the reality of it at all.

So as you walk through it, however, you got him to earnestly discuss the fact that he had lived before, and he'll go through a level of being knocked out cold, almost, and then he'll manage to grapple with this thing—he's going to get dub - in of dub. He'll suppose, you see—this or that, and that is the result of this or that, and you're going to get some very wild ideas.

That's how everybody was Tutankhamen. See, that's how everybody we—these characters mesh up, and you get everybody having been Julius Caesar or something like this, you see. Because they're just taking a suppositional look at it, and they think "wouldn't it be nice..." and so forth. And they might have been there, don't you see. They probably were somebody that used to serve him wine or something like that, you know, and one day spills some on him or something like that, and they never quite got over the engram since, you know. There's probably been some kind of a contact with the thing, but their identity will be off, the locale might have some germ of truth in it, don't you see. But the—they're reaching there through a dub - in of dub.

Now, you—if you could force him to look over this thing a little more intimately, you might get him—you might get him, possibly this is all on a discussional basis, not on the basis of running him on the time track, don't you see. You'd get him with some pictures of pictures. He—his next thing he'd collide with—"I think maybe I was an executioner because I've got a picture here of—no, that's out of a movie, I think." "No, I just have read that in a book," you see, and a—there he is, wallowing through this next level, see. And then, horror of horrors—having had some fairly bright pictures, everything goes black. He hasn't got any pictures.

Well now, of course, blackness can be an harmonic lower down, but just pure blackness, he doesn't know what it's all about or anything like that, is about as good as an invisibility. But this is an invisibility of a—of a blackness which is, and that's how you denote a Level 4. That blackness or invisibility is, you see, is part of the time track.

He's looking at blackness, and he were to turn around slightly, he'd see a planet over on his left. Get the idea? Or, if you got him to go through the incident rapidly, skitter—scat one more time, all of a sudden it would cease to be invisible. And it would take—he would realize that he was simply looking through air or something like this. See, the—it's an actual invisibleness contained in. He's parked himself, because the details are too terrible to confront, he's parked himself at those comfortable parts of the engram, which are nice and blank, see. Here he is, and there's nothing but black. Tsk. Nothing but black, you see, nothing but black. That's all.

And you run him through it one more time, you see, or run him earlier, aaarrrrh, it's good and black—in the direction he's looking. But that's toward the tail of the aircraft. The aircraft is going into the sun. And he can't confront that, so he confronts the tail end. And see what I mean, so he gets very zzzzyuuh in the incident, you know, he goes guuuhhh. Well that he thought was a good solution. He's in this ship, space ship, something like that, and he's falling into the sun. So it's a fine idea at that moment to go good and anaten, because it's going to take him—it's going to take him the better part of the next year or so to finally reach the sun anyway, and the most confrontable part of the incident when he recontacts it is the point where he went anaten, you see, and went blank, and looked at nothing.

In other words, you're getting now—what are you getting? You're getting a gradient scale of confront, aren't you, as we go up the line here. So he's—the 4 is simply selecting the blankest parts of actual incidents. When he gets to 3, he's getting sporadic visio and he's looking at the more confrontable parts of actual scenery. And when you get to 2, which is more or less

theoretical case state, the fellow could look at any or all of his time track. It'd just be where he happened to be in time, mentally, that told him whether or not he could see or he was looking at. This sort of thing.

In actual fact, the Level 2, as we go up to Level 1, the time track disappears. Now why does it disappear? Now there's many reasons why it could disappear, and there are several theories that could still be thought up as to why it should. But amongst these is that the time track itself—this is a theory. you understand, don't write this down with exclamation points as a great truth, because it's merely something that I suspect. The time track itself is a method of not confronting. Do you see what I mean? Now it sounds—it sounds weird when you first collide with this thing. But it itself is a method of not confronting.

Now, yeah. The guy's got it in his head, and he's just mocking it up, it's good and safe. Because you observe these other harmonics, and you see which way they are tending to go, then you could extrapolate the probability that the time track itself was just a method of not confronting something. Why does he have to have a picture of it? Well, you get then an inversion of confronting it. See, he doesn't want to confront it, and this overwhelms him to the point where, without power of choice, he makes a picture of it. And you have the involuntary picture—making apparatus which is the time track, and how the time track appears and behaves. It's an involuntary create, is what it is.

Now, so the individual, if it's an involuntary create, must have been overwhelmed on the subject of creation, and so therefore to be overwhelmed it must have been by something he wasn't confronting. And although the time track is a very accurate record, it itself is probably the product of a nonconfront.

Now as we look this over, then, we see we are doing a confronting scale, from top to bottom, on this state of ease, and as we see ourselves involved with a confronting thing, it is then very, very simple for us to bring a wrong conclusion to bear: That confronting will resolve the time track. And although we've tried this, and although confronting has considerable success, and confronting itself is a very interesting idea, as a process, and does produce lots of results and that sort of thing, it is not the common denominator. It is not the common denominator of processes. It is simply the common denominator of reaction.

The common denominator of processes is duplicate. The time track is a duplication of an actual event. And each one of those levels on the case levels is a willingness or unwillingness to duplicate. And Level 2 is probably an unwillingness to duplicate. Which brings about an overwhelming automaticity of making a time track. So your breakdown from OT toward Clear is simply an individual's lack of desire to duplicate what he has to duplicate in order to be an OT. Lack of a desire to do so. And duplication is married hand in glove to the idea of beingness. And as we study beingness, we will see this with great clarity.

"To be or not to be," said the immortal, Stratford - on - Avon's tourist attraction. The old boy—I always thought that was good Scientology. But I began to examine it recently, and I found something very interesting about it. That is not the question. It is not the question. Why isn't it the question? Well, it might be the question for life at large, outside and inside this universe, but once you are in this universe, it is no longer the question. You're damn well going to be something, whether you like it or not. Beingness is no longer part of one's power of choice. You cannot be or not be. You can be or not be something, but only to become something else. Any time you not be A, you will be B. You see that?

All right. Therefore, as the individual enters this universe, he has a specialized problem from there on. And there is a point on the time track—the age of the universe may be infinite. This may be an infinite universe. We don't care about that, because there was a time you entered it. See, we don't care that—whether or not the universe is timeless, that is not the question. In the first place, as you examine people's time tracks, you find out some very interesting things about these time tracks. You find their tolerance of time is improving as you go back. And time is the single source of aberration. And if tolerance of time improves as you go back, then

you must be getting into periods, not only where they're less and less aberrated, but you must be drawing toward the beginning of the time track. And it's easier and easier to run, oddly enough, the further back you go, which is contrary to what we used to think. Easier and easier to run. So—and there's less and less event per unit of time.

So, you're looking directly at—by extrapolation, the fact that the time track—has a beginning, and is not infinite. The time track is not infinite; (1) because at one time or another you entered this universe, and (2) because all indications indicate that the time track, the earlier you get on it, is less and less a constant, continual and infinite thing.

The universe, on the other hand, continues at its own rate of vibration. I mean, it's just been here, it's been vibrating for a long time, it's going on and it's going to be vibrating for a long time, and it was, and it is, and it will be, and God help you. Who dreamed it up? But this is the little handy jim—dandy perpetual motion machine from way back.

But the point we're making here is that it doesn't matter if the universe is infinite. (1) you've got a finite period, back on the track, where the pc did enter the place, and (2) you have every indication that there was a point where his time track began. You've got these two things. So therefore, cases are resolvable. You recognize, don't you, that a case would be unresolvable, if the time track were of infinite duration. So that's an important point to us. I've been examining it rather closely.

Now let's get back to this beingness proposition. Once the bloke is in the universe, there is not any such thing as not being. You cannot absolutely “not be” in this universe. You can un—be something, but only to become something else. You always will become something else. The question is what to be. That's the question! And that's the only question there is in this universe that really bothers somebody. You want to drive a little kid mad? Say, “Whatcha gonna be when you grow up, Johnny?. Are you gonna be a fireman? Nearly all kids your age wanna be a fireman. Are you gonna be a fireman?” He says, “No, I'm not gonna be a fireman.”

“What are you gonna be, Johnny? You gonna go to school and study something in order to be something” Kid will start going bluuuh.

You sometimes see some girl who has been very adored by her parents, who had great ambitions for her. And you will try to read into her as a case, the fact that she went into a decline because she disappointed her parents. You'll try to read into her as a case that she ran into a decline because she couldn't keep up with their ambitions. Or because it crossed with her goals and all this sort of thing, and you can examine it from all different sides, and you still will not resolve her case completely. No, it's just that somebody was after her to be something. And if they were after her to be—blank—whatever it was, it wouldn't be at all aberrative to her unless she knew that being “blank” was very dangerous indeed. And you're looking now at the hook—up of a postulate—counter—postulate, which makes a continuing problem, in terms of beingness.

Now postulate—counter—postulate is the anatomy of a problem, it's what hangs things up in time, and moves things forward in time, and so forth, and there are many things which can become a problem, as well as this one. But we're looking at something which is fairly basic, and very germane to this state of case scale. And germane state of case scale is what? Well it's just less and less things to be, that are safe things to be. There's a dwindling spiral of beingness. A dwindling spiral of beingness has been entered onto—the moment the individual steps into this universe. And it will eventually be proven to him that everything he can be is too dangerous to be. That would be the eventual lesson taught by the universe. Everything you can be is too dangerous to be.

Well, look at us. The characters that laughingly conduct what anybody who knew the subject would hilariously treat as a big joke—government. These characters—newspaper proprietors and such lice as this—these characters—these characters, you see, start in a campaign on us

that you mustn't be Scientologists. That it's very dangerous to be a Scientologist. Actually, they just dramatize the game. The Food and Drug Nonsense over there is trying to teach American Scientologists this lesson, that if they succeed in saying that the meter has been mislabeled; it says, "For use in Scientology processing," I don't know how this is a mislabel—if this meter has been mislabeled, then they can go around and arrest every individual Scientologist in the whole of the United States. This is the propaganda line. Pardon my yawn!

These characters have about as much authority as Kennedy. I meant Robert, of course! Look—it's going to take them upwards to two years just to get their lousy case in court. This—these wheels are going to turn, are they? And this is going to be the eventual lot of it all? No, no, they'd never make the grade. They're the only ones asserting the meter's ever healed anything. See? They're the only ones that are lying about the case. They're confronting their own evaluation. These are characters, man. There's nothing going to emerge out of this thing. Except, they can put out a propaganda line that said it's very dangerous to be, see. It's a lie.

Let me tell you, it's very dangerous not to be a Scientologist in this universe. It's very dangerous, in numerous ways to be a member of the US government. The United States attorney that's handling the Scientology case has just been stricken with aneurysm and is not expected to get well until late autumn, which puts our case off many months. As I was saying, it's very dangerous not to be a Scientologist.

Now let's look at this. Let's look at this. Did that shock you a little bit? But man will inevitably try to teach, and beings will try to teach, the danger of beingness. But in actual fact there is nothing to do but be, in this universe. You see, because you are located in a universe which has finite space, which appears infinite, even if you're just a spirit without a body, you still have the beingness of a disembodied spirit.

This gives you the terrific workability of listing in 2—12s. All you are doing is writing out endless beingnesses. And you are giving the individual catalogs of beingnesses, and so forth. So therefore, you had terrific—terrific resurgences, you see. An RI is a potential beingness, a real RI. You can do lots of things with beingnesses. But the basic lesson is that it's too dangerous. Anything you want to be, the ultimate lesson—pardon me—is that anything you would ever want to be, will eventually be realized by you as being too dangerous to be or as being too discreditable to be—one or the other—discreditable beingnesses, and so forth. There are characters around who actually just work day and night to make certain beingnesses discreditable. You don't for a moment think that Profumo or somebody like that didn't have something in mind? See, I mean this—they get to be something so they can become discreditable while being it.

Now there's all kinds of wild ramifications you could sit and philosophize by the hour. You could philosophize by the hour as to the ramifications of beingnesses, upgrading, downgrading beingnesses, making problems about beingnesses, and so forth. The state's effort to dominate the individual, of course, is simply a jealousy of beingness, of some kind or another.

But the question is not, "To be or not—to be or not to be." That is not the question. The question is what to be. That is the question. So if you want a guy to start sorting out his time track at almost any level—well of course, those levels would probably have to be above 7—you can—you can start in on this question almost at once, and you'll run him into some very interesting categories. Now the time track itself is to duplicate or not to duplicate. But any duplication winds up in a beingness. They're united to a marked degree or they're at least gradients of each other.

So what do—what do we see here? Do you realize that you will have cases which will not become OT until the beingness of OT is demonstrated to them to be not quite as dangerous as it has been. Been very dangerous to be an OT. Very, very dangerous indeed. It's been very

dangerous to be a man. It's also very dangerous to be an ant. These—we're getting into various problems and beingnesses. And how about a bloke, how about a fellow who has assigned to all upper states; dangerous or discreditable beingness, and all lower states; dangerous and discreditable beingness, and to his own state impossibility to be. What case state would he be in? Well, that happens to be the state of any case.

Now for instance, I can promise you very faithfully that if no program exists for the security of this planet, on which we could work with mutual cheerfulness, you'd find people very loath to advance their states of case or do anything or anything else. They'd just start—stay parked in an inertia. Because there's no desirable future, don't you see. This is why hope also works as the most rudimentary therapy. Now you're at the level of hope. You say, "All right, if we do steps one, two, three, four and five, and wind up with this state of society, on this planet, why, this would probably be a good thing." All right. And people look at this, and they say, "Well, yes, and that's feasible," and "Yes, this could be done," and "Mm—hmm, that would work." Actually it would take quite an idea. I'm boxing around now, such an idea exists, it's sitting on my desk, it's all written up, I just haven't released it for some weeks.

No, you'd have to promise to some degree that an advanced state of case would not then bring about further problems complicated by the political or sociological situation on this planet. You follow that? In other words, the person's case wouldn't advance, you see, if he didn't think that he could fit in to some framework of case advance. Right now you once in a while find somebody with an advanced state of case and then he gets lonely, there's nobody to talk to, so he downgrades himself somehow or another so he has somebody to talk to. That's the way he explains it. That isn't the exact mechanism, it's the way he thinks of it. He's just advanced to a state of beingness that he considers precarious and dangerous. Unappreciated, he thinks.

Now if there's nothing to do with an advanced state of beingness, it's doubtful if people will try to attain it. So you've got on the one side, you've got the mechanics and technology of processing, and a case, and what's wrong with it, and what forms the ideas and so forth, and you have on the other side, "What's this future going to be like? Look at all the trouble I got into—in yesteryear as a free thetan." Now, is there anything can resolve that problem? Such planning and organization alone would bring about a case advance. In the absence of such planning or promise in the future or coordination in the future, you're not going to get as fast a case advance, you see? This is on the basis of beingness.

All right. Let us suppose I advanced to a state of being able to do this, that and the other thing, let us suppose I advanced to that state. That's all very well. But how will I fit into this thing, and how dangerous will it be? Well, you say, "Well, it won't be dangerous. All I have to do is crack a few heads together and make things snap and pop, and it'll all be well," and so forth. And a little alarm bell goes in the back of your head, and you turn on a little bit of a headache, and you wonder what—what was that?

Well that was the fact that the last time you did this, some other ingenious bloke dreamed up a new kind of theta trap. And somebody else dreamed up a new kind of an implant. And somebody else tried to reassert a mean. In other words, there are people who are on prevented beingness. You can test these people rather easily, just throw them any kind of a beingness, and they will not be it. You know, they'll not—is it. You say, "Well, it'd be a pretty good thing if we had a wise prime minister."

"Oh, I don't know, that would make the government more powerful," you see, just—almost a Helatrobus 1—2, 1—2, 1—2. You furnish the plus, he'll furnish the nix. Now, there's certain ideas you could advance that you'd always find people negating them. You just take any of the common Helatrobus goals, and advance this as a good thing to do, and you'll have a lot of people go onto an automatic nix. Quite—quite amusing.

Similarly, you've got people who just negate beingness. Anything you wanted them to be or any beingness which was advanced, they would degrade. Because they know it's dangerous.

And they might even think they were doing people a favor by doing this. No matter how it was rationalized.

What have we got here then? Well, we have the idea that if we cannot process and have success with a certain number of cases, we haven't got enough people to form any strata of a civilization. Well, it's perfectly all right to say, "Well, all right, you're making an officer cadre for an army, all right, and you only have to have that many, and the rest of them can be as they are and so forth," that's all very well. But the minute you say that, then you're presupposing that there's a future plan to take care of all this. In the absence of a future plan, of course, then people would not know how they fit in to any part of this, and sometimes Scientologists are very puzzled as to how he fits into Scientology, and how he fits in with all this organization and so forth. And I could give you quite a talk on that.

But, we've been, to a marked degree, organizationally marking time. Well, there exists right now a plan for what you would do with this planet in order to produce this kind of a condition on this planet, and so forth, and you'd see that was highly workable. You say, "That's fine, we take care of this planet, that's an afternoon's work, and we get that all straightened out, and we get that game running, and that's all fine, but that doesn't prevent the boys from the next planet coming over here, and suddenly going into a resurgence, and so forth. So all right, the second you advance out on this line at all, you advance into the organizational future. You inevitably advance into the organizational future. Because you've got to continue to solve the problem of beingness because we are in this universe.

So it's not just enough to solve the problem of beingness with regard to a case, and case level. If you don't want a derogation of case, then you've got to continue to solve the problem of beingness. And you've got to make it possible, one way or the other, for certain beingnesses to be safe out into the future. I don't—somebody will say, "Well, perhaps Ron's just making a pitch for—going to have a big organization and so forth, and..." I'm not, actually, because they're usually very hard to run. Right now we're just keeping things burning very, very well, Central Organization wise, and field auditor wise, and so forth, and we're not doing too badly, and we're keeping the sparks lit, and so on. And that form is all very excellent, but of course, that isn't the forward progress. That isn't the point of forward pressure. That is simply the nucleus points for the forward pressure. And we're just carefully preserving those units, and keeping them whizzing, and getting our own house in order, and then when it comes down to presenting any kind of a plan by which this planet is suddenly—be safe from atomic fission, and that sort of thing, we take off from our captured territory. Don't you see? We have occupied a spot. We do exist, in certain areas, then we can take off from these spots and straighten things out.

Now, when you think of the power of an OT, you'll see that there is nothing very much to straightening out these things. But unless you plan to straighten them out, you're not going to have any OTs. It'll be very rare indeed that you would get anybody who would break through to that strata of beingness again. Because he's already been punished down to the ground, man—for hitting that level, don't you see. Well, how could he maintain that level? Well, in the past, he's had a very blind spot, the OT has had a very blind spot. He's been not too bright. Because his own—concept of his own power was so great that he thought he could stand alone. And any time he went up against an organized body, he lost. Because it could furnish more viewpoints than he could. And that's the whole reason.

The individual can furnish only a limited number of viewpoints, to which he can pay attention and coordinate. As long as he's an individual. The individual usually loses to the organization, so you see communism advancing across the world today. It's the plurality of viewpoints. And that plurality of viewpoints makes it possible to confuse the singleness of viewpoint. It's a simple problem of confusion. You can always confuse the individual because there's an organized number of viewpoints which can voice different opinions and he can't quite isolate where these things are, and he's pulled down eventually. And I could say much more on the subject, but all I wish to give you is some kind of a—of a relationship to these cases.

Now the individual, therefore, the individual OT, does have his problems. And that's because he is an individual. And that's because he has never worked on up the line. He's always—has this conviction that he could do it all himself. That's what's wrong with him. That's one of his biggest Achilles' heels. He could do it all himself, all by himself, and the funny part of it is, he could. He could actually stand off, and take this planet, and go pow! And that would be the end of the planet, man. He'd solved it. But let me tell you, the little boys with the airplanes always show up sometime in the future.

May not realize it, but about three hundred and, oh, maybe four hundred—I guess close to five hundred trillion years ago, there wasn't a sun burning in this universe. Do you want to know where these Magellanic clouds come from? You'll strike the period in your processing. Where do the Magellanic clouds come from? Huh? How—what's all this radioactive material that's floating around in space? How has that never been rounded up? Actually it's only been partially assembled—only partially. Universe was ended, absolutely ended—less than five hundred trillion years ago. Finished. What these scientists are doing these days with their carbon—atom deterioration, and I don't know what the devil they're computing. They're pretty wild, man. Matter doesn't go to pieces like that. There wasn't any universe. There was nothing but rubble. But the space was left. Didn't do anything to collapse the space. And that's where you get your planet builders. A lot of you have been planet builders. And a lot of thetans had to flex their muscles and get up there and put some suns together, and so forth. This is actual fact. The whole—everything had to be put back together again.

One of the reasons it all had to be put back together again is in spite of the destruction of this universe, the little men with the airplanes showed up. Where'd they come from? Who made them? Who was out there putting out theta traps, while everybody was trying to put the universe back together again? Where would the space ships come from? Where—what happened? Well, there's no telling what happened. But this has happened repeatedly in this universe. Repeatedly. Make it absolutely impossible for humanoids or doll bodies to exist, wipe out any base or platform of any kind whatsoever—this is making life safe for the OT, you see, put this whole thing into some kind of a Condition where an OT could be safe, and then one day there are a couple of airplanes with loudspeakers, tying him up in knots. Then one day he steps over toward this funny looking mountain that's floating in the sky, and there's a pole on it. And it goes tssup!—and he says, “Damn, here we go again!”

Well the blind spot is that this universe, having space, and being formed in this particular way, surrenders to cooperative action, and doesn't surrender to individual action. And that's the terrible lesson that's taught by the MEST universe. And the OT of yesteryear has never learned it.

Now, you're turning out a different breed of cat today, when he gets back up the line, you're turning out an experienced being. He hasn't learned from his experience that it's all too dangerous to be—which is what his experience has taught him previously—but he has learned now that no matter how powerful you are, you still have some blind spots. No matter how big and tough you think you are, you can still get on a pole trap. And you've got technology that can straighten somebody out.

Now somebody that's gone around, clanking around in space, in the last few hundred trillion, with pieces and scraps of pole traps hanging to him, and that sort of thing, and no other thetan will have anything to do with him whatsoever, nobody would pull it off of him—see, tolerance of being an Operating Thetan has just deteriorated to nothing. So, what would you do today'? Well, you'd say to the guy, “All right, do you remember the first moment that you saw that trap?” And after you run him through it a couple of times there'd be a dull clank and the piece of the trap that's there would go, you see. There's no trick pulling a thetan off a trap. But patching him up after he's been mixed up to this degree is difficult.

Well, that technology exists, but there's greater technology than this to exist. And that is, unless a fairly powerful, beefy being doesn't learn his own inadequacy, but learns that this is

a universe of organization and coordination—unless he learns this lesson—he’s just going to be back on the pole trap again. And any body of beings, that is operating with a coordinated program, can beat him. The Department of Justice, in the United States, could probably beat him. You know, I mean, it’s that corny. You’ve got a situation then where the individual is trying to operate in a universe of Cooperation. And of course, that degrades the beingness of the individual, to that degree. And his beingness goes downhill. And the more he fights to be an individual, the less he cooperates, the less he’s willing to cooperate, the more enforced is his Cooperation, the more he fights against this sort of thing, and the less freedom he has. And the dwindling—that is a description of the dwindling spiral that an individual goes through.

So anybody who has drifted down this scale, has drifted down it on the basis of no confront. That’s for sure, that’s the mechanical fact. But the healingness of this is going down scale on the basis of discreditable or dangerous beingnesses discarded. He has a facsimile of having been an acrobat. And he knows it’s damn dangerous to be an acrobat. His facsimile tells him so. People don’t like acrobats. It’s not a cooperative action. Nothing to it. He doesn’t want to have anything to do with an acrobat. And it winds up that he didn’t want to have anything to do with a facsimile of an acrobat. He didn’t want anything to do with the beingness of an acrobat to such a degree, that with great surprise he’s sitting in the auditing chair—with great surprise he suddenly looks at you, having answered an auditing question, and says, “You know, there’s an awful lot of track here that has to do with stages. I never thought of myself as having anything to do with the theater. I think I must have been an acrobat,” he’ll eventually say. But that’s the last thing he’ll realize.

Usually in a facsimile, the hardest problem the pc has is trying to isolate is who’s him, and what’s he. What is he, now that he has located him, what is he? And it’s usually the biggest lie in the facsimile. One thing that hangs it up. He’s been running this thing through, you see, industriously, as the executioner. You know, he’s happy, you know, to run off this overt. He doesn’t plainly come out as the victim, he’s the victim’s wife. And he—they’ll say—they finally get this straight, now, “Oh, that’s what this is all about.” The one thing that rattles around and gets him very upset, is what beingness is he, when? In what? You see, this is what gets him all tangled up. And that’s because beingness is a deteriorated subject.

We have something in Scientology—it’s dangerous not to be a Scientologist. That’s the only honest statement that I could have been able to make for a very long time in this universe on the subject of beingness. You know, I mean, not honest, but factual, you know? That I know, it’s very dangerous not to be a Scientologist. But the rest of the beingnesses are mostly a matter of opinion. And the coordination of beingness, and the coordination of beingnesses, and so forth, is one of the better solutions.

Oh, I can see the nearby planet with a Central Organization. The nearby planet, rehabilitation center functioning, but also politically and sociologically under control. You don’t put it politically and sociologically under control and if those solutions are not good solutions, once more you’ve rendered an unsafe—beingness situation. The problem has to continue to be solved. It isn’t enough just to audit somebody up and say, “Okay, you’re flying.” And you wonder why three days later he’s back not flying. Well, he found out it was unsafe to be a Clear, he—a thetan exterior—this is one of the lessons they learn consistently. It’s not safe to be a Theta Clear. This is not safe.

You go and you park your car and you’re wandering off someplace looking at the tops of buildings. And there you are driving your car down there, you see, in a body, and you park your car at the stoplight, and you happen to get interested in this building that you’re next to. You know, you’re looking at the roof and a girl’s sunbathing on it or something, and you get very interested at this point, and you forget to move the car on. You not only forget to move the car on—this is an actual incident, but go follow the girls off. Get dreaming about something, you know, and wander off, and get very interested, and say isn’t it nice to be free, and that sort of thing. And then three days later have the embarrassment of coming back and picking up the body in a hospital where it’s been dragged because it’s in a coma. And of

course it's got traffic tickets plastered all over it. And doctor's bills. Well that'll teach you. And actually the case came downscale again, you see, to being humanoid, so forth. You couldn't have gotten him out of his head with a crowbar.

You understand why?

Well, there wasn't any conditions arranged by which he could be a Theta Clear. See, he was just going at it in a very haphazard fashion. Well, it's very doubtful if you'll ever be skyscraper tall again, unless there was some guarantee to you that that beingness will not immediately turn around and wind you up in the soup. See what I mean?

This, by the way, is all allowed for in processing, and I've been working on it for some time. You say, "I'm processing people in order to do this," actually you've got it backwards. If you process people you have to do this, see. So anybody who wants to be the Association Secretary of the nearest planet to Arcturus, apply here. How about—how about somebody who's plowing around, and he gets on a trap, something like that, with a bingo—bango. Who's ever going to pull him out? What's he going to do, stay there for the next hundred billennia—hundred billion years? Hundred thousand years, something like that? Or is somebody going to look him up, and say, "Hey! Where's Joe? Haven't had any reports. Where's Joe? Hmm! Bill, you better go find out where the hell's Joe." You see what I mean?

Then of course, there'd be no point in having this unless they had purpose to function, and of course, your purpose is quite fundamental. You've probably had lost crews and wondered where this and that went, and that sort of thing, you had undoubted interest in locating that, you've got an expanding game. Unless the game itself is not an expanding game, then processing cannot produce a stability.

Now, the individual who has gone down the Reality Scale all the way through the bottom, he's gone down through the Scale of Beingness, and to get him to be anything at the bottom is impossible—except an unaware being. He goes into a coma. See, he takes no responsibility for any beingness of any kind whatsoever. You've got a dropping beingness all the way down. Now, to move him up the line, he'd have to have some security in being able to be something at an upper level. So your future livingness, always, to some degree, ties in to the rise up the scale. Always to some degree. And the problems that you run into in processing will very often hinge on this interesting thing. That there is no future beingness.

Now, this all resolves itself in processing, and people can think more flexibly along in this line. But the actual fact is that the problem stays unique and isolated outside the field of the time track. Because it has existed. This is the way this universe is. So that's the way the problem has existed, so therefore, you have to do something about the problem. But as eases go down the scale, further and further from reality, they're going further and further from responsibility. Why the further and further from responsibility? Well, you don't dare be responsible for anything because you get in the soup. And it's this continuous repetition of this lesson, and this lesson only, that puts the individual gradually down that scale in livingness. He doesn't want to remember what he's been, he doesn't want to have anything to do with any part of his own past, and so forth. And yet the hideous part of it is that this scale just keeps on going south. Because there are deeper and deeper channels of unawareness. But a thetan cannot become totally, always, unaware. If he could achieve that, he probably would have some time since.

What to be? To be an A or to be a B? That is the question. Can't be an A, can't be a B. There aren't any other things to be. Answer? Anaten.

This is the anatomy of life, and its coordination with case levels, and livingness, and you'll see this sort of thing show up in nearly every case you have anything to do with. Well, in any case you have anything to do with, I said nearly because some cases are insufficiently aware to answer any question to inform you of anything. It's very fascinating what you can do in

simply using the technology of secure beingnesses. Using that alone, as a weapon, you can sometimes bring about sanity.

Marital counseling, which we don't do particularly, but we—you always run into some section of this, is simply a husband who cannot be a husband; a wife who cannot be a wife. A wife who will not let a husband be a husband and a husband who will not let a wife be a wife. The average marriage. You say therefore marriage is very unhappy. No, marriage is not unhappy, marriage is a difficult beingness. That's all that you could say about it. But you could use beingness processing, oddly enough, to handle it all, providing you introduced bypassed charge. All you'd have to do, is the bypassed charge of the marital partner that causes jealousy, is the bypassed charge in the other person. Not knowing about the other person's past—not knowing about the other person's past adequately brings about bypassed charge on the part of the individual who doesn't know. It's a very funny manifestation. It's bypassed charge in the other person, don't you see. He gets upset about the fact that that charge is—threatens him to some degree, but he doesn't know what it is. And so you get a criss—cross of bypassed charge. And by that analysis, because we are not bypassing the other fellow's charge, not only the probability, but the certainty exists, that Scientologists will be the first people who can ever be friends with each other in this universe. Because time alone will add up bypassed charge to people who know nothing about the time track or anything else.

So the whole problem of beingness, and the whole problem of ease state, all ties up with the problem of hope; all ties up with the problem of expectations; ties up with the problems of confront and all of these various things. And you're looking here on this scale of cases at a crossroads of everything we know as far as processing is concerned. If we want to add up all of these things that we know, and address these various levels, why, we raise the person's scale up the line, increase his confrontability up the line, and raise his level, and we eventually get up to a point where we can run engrams on him. And when we can run engrams on him we can take him all the way. What we lacked were positive techniques applied very directly which graduated the person up to the ability to run engrams.

We had the technology, but hadn't applied it in the exact order, because we didn't know quite what we were applying it to the exact end of since none of these lower technologies will clear. Only engram running will do that. You take the tremendous barrier of the Helatrobis Implants—bars out the whole track. Wildest Confusion anybody has ever walked into. It's all backwards, upside—down, has no beginning and end, and ties up time and rides forward to present time as a result. All right. Why do you have to do anything about it? Not because of the person's conduct, but because it louses up his time track and debar the easy route to running engrams.

Final thing that you're trying to do is run engrams. Why are you trying to run engrams? Reaccustom the individual to various levels of beingness. And after you've got all the engrams run out, you got an OT. And then you've got to have an organization to handle the problems between the OT and this universe. Otherwise he will just slop again.

Okay? Thank you.