Research and Discovery Series

A Running Record of Research into the Mind and Life

Volume 8

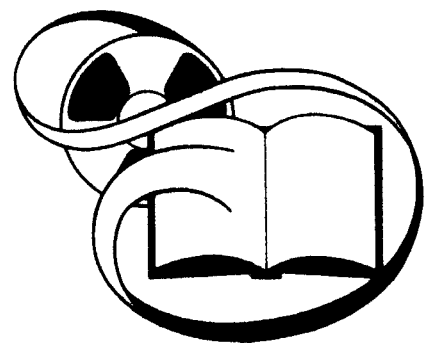**October 1951**

TABLE OF CONTENTS

PROFESSIONAL COURSE LECTURE
29 OCTOBER 1951

INTRODUCTION

By October 1951, Ron's research trail had reached a major turning point. This exciting period forms the bridge between Dianetics processing and the higher levels of Scientology technology.

Ron had discovered the lowest common denominator of aberration. He had worked out methods by which a being could be cut loose from his past experiences, and had thus revealed the basis of true Scientology processing— handling the individual's own self-determined control over himself and the environment.

Ron tells us how, in a few short moments, he rehabilitated completely his own purpose as a writer, and how on that same evening he sat down and wrote a four-thousand-word article and then began dictating the Axioms of Dianetics.

The discovery he had thus employed was so important that he asked for a conference to be called, and auditors traveled from all over the country to the Wichita Foundation to be briefed by Ron on his new discoveries and the Axioms of Dianetics. The conference began in the second week of October. Ron lectured for two hours each evening beginning at eight o'clock. His recounting of the new discoveries makes some of the most fascinating reading in Scientology materials.

The Axioms by this time had been published, and a mimeographed booklet of them was handed out to all the auditors attending the conference. Ron started in with Logic 1 and took the assembled auditors through the Axioms one by one, explaining and applying the data as he went.

This organization of the principles of logic on which Dianetics technology is built led to new and more fundamental discoveries. Even during the conference itself, Ron continued to discover new aspects of human thought, and these findings turned up further new technology—procedures for freeing a being from what it is that ties him to his reactive mind. These materials form the basis of both Dianetics and Scientology processing— man's first technology for reversing the dwindling spiral of aberration and degradation.

The discoveries made over the next few months led to even more fascinating research into the history of man, both as an organism and as a being independent of his body.

With this volume, you will learn, as you read through the first series of lectures, how to free a being from his past conclusions, thereby cleaning up his abilities and goals in present time and laying the future open, free for unlimited expansion and self-determined choice.

Here also, you can achieve complete understanding of the Logic's and Axioms of Dianetics— which embody not only an organization of the technology but also the anatomy of human thought. Ron explains the relationship of the Axioms to processing and tells how they apply in the business of living. And very important, he gives us an evaluation of the relative importance's of the Axioms, leading us through his own trail of thought to arrive at this vital codification of the technology.

Following the October conference, Ron returned to his research into the interaction of life and the material universe. He had discovered the motionlessness from which all motion is controlled—the static of life.

Ron had by this time recognized the inherent power of the being and his ability to create his own environment and to be cause in his own life, and these lectures contain the fundamentals of New Era Dianetics spiritual healing technology.

In late October, Ron gave an intensive briefing over four days to the professional auditors working in the Foundation. He brought them up to date on the new developments and on what

was expected of Foundation auditors in the way of results. He showed how all of the earlier procedures work together and how the new processes cut the ties between the being and his old pictures of the past.

During one of these talks to the Foundation auditors, Ron released his newest and most advanced discovery—the service facsimile. He explained exactly what the service facsimile is, how an individual uses it and how the auditor handles it. More than three full hours of lecture were devoted to this basic technology, and these principles are used today on every preclear on his way up the Grade Chart to Clear.

With these materials, in which Ron defines fully the concepts and handling of service facsimiles for the first time, you can become cause over your life and your handling of the people around you.

Ron's research at this time was directed toward finding ways of helping an individual to realize his responsibility in the creation of his own environment, and thus become cause rather than effect of his own postulates.

He undertook to map man's past time track and revealed how our bodies were designed, from the original organism billions of years ago in primordial swamps to the human organism of today—and revealed as well the cause of all the illnesses which a person brings in upon himself.

This is clearing technology, and this volume contains the principles and basics of all the advanced Scientology technical procedures of today, from the levels of Book 1 auditing and ARC Straightwire to the highest levels on the Grade Chart.

Whether you are an auditor or a Scientologist dealing with the everyday workaday world of business, life and livingness, these materials will give you better control over your own life and put you at cause in your environment.

<div align="right">The Editors</div>

PROFESSIONAL COURSE LECTURE

Hubbard Dianetic Foundation

Wichita, Kansas

1 October 1951

Ron's research continued, and as his results came in, each Monday evening he briefed the Professional Course students at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas, on the newest developments.

On 1 October, he had a major research development to tell about. Over the preceding weeks, his research had revealed a technique so powerful that in a few minutes he had completely rejuvenated his own writing goals and abilities, and he had rehabilitated his eyesight almost instantaneously.

This technique, Self-determined Effort Processing, had been under research and testing for several weeks by some fifty auditors on about one hundred preclears. The results were astounding.

Let Ron tell you how, late in the evening of 28 September, he revitalized his writing ability and, as a result, sat down and wrote not only a long planned manuscript but the Axioms of Dianetics.

SELF-DETERMINED EFFORT PROCESSING

A lecture given on
1 October 1951

A New Evaluation of Importance's

One of the most interesting things that we have run into at times is the fact that probably all of us, with the knowledge which has been accumulated and the push buttons' which were suddenly summed up not very long ago and which we now have to hand, could put on black cowls, look grim and mysterious about the whole thing, button up all communication lines about Dianetics—that is to say, not let on about any axioms or anything like that—and just start practicing what apparently would be black magic.

We could bring people in off the streets and have them walk down the hall and stop in Office 1 where a little sign says, "Glasses removed here." We wouldn't have any couches or anything cluttering the place up like that, and we could just walk them around the hall and at each station there would be another auditor and he would just ask standard questions. The people coming in would walk all the way around and then out on the street again. Of course, they would stop at the desk before they went out and write out a check for the equivalent amount of medical treatment, which would come to $8,687,962.05!

There is some slight possibility that we may be at that stage. I don't want to over evaluate anything, however.

I sort of feel like a man who has been pretty sure all the way along the line that there was a button someplace and that if one pushed the button something horrendous would happen. The trouble was, there were enormous numbers of buttons that one could push.

We finally got rather tired of just pushing single buttons some time ago because we didn't hit the right button, and we started playing chords. This tune we have now is played with one finger. We extrapolated our way out to what must be the button and punched it, without very much ceremony, and what happened made Hiroshima, Nagasaki, the first atom bomb explosion down in New Mexico and the one at Bikini seem like cap pistols.

It is interesting to me that the button was there so ready to hand. It is also interesting to me that the button was in use once but was neglected.

It is very fortuitous that we had to make the circuit that we made in Dianetics—very, very fortuitous. It has been nip and tuck, now, for eighteen or twenty months, trying to codify what I was doing for myself so that it could be communicated with the proper symbols to others in order that they could do it.

At first, I didn't know that I didn't know what I was doing, which made for an interesting situation: There stands the fellow with tar all over him and he doesn't know that he is dirty. My whole perimeter was completely snarled up with a lot of odds and ends. It was like the way a witch doctor makes up a prescription. He takes a half an ounce of powdered bat wings, a quarter of a gill of frog's breath, some sharply powdered XX-fine tiger claws, four sunbeams from the sunrise, two leaves of digitalis and an incantation to the great god Woof and then feeds this concoction to the patient and finds out that invariably the patient gets well from heart trouble.

Then everybody says, "Was it the incantation?"

"Well, obviously," says the fellow who is religiously inclined.

"Was it the sunbeams taken from a sunrise?"

"Obviously," say the very aesthetic.

Of course, the tiger's claws are obviously not therapeutic so people more or less discard that, except those who are fond of tiger's claws and they hold on that it was that one. As far as the frog's breath and so forth is concerned, people can say, "Well, it's probably needed as filler." And they say, "Now, this dirty old leaf stuff—that's to give it a nice green color so the patient will take it."

They could go on arguing for a long time unless they set out on a program of separation and identification of exactly what they were doing.

If they could do this, they would find out that it was not even the whole leaf, it was just the drug digitalis, and that you can get digitalis by the pound. It saves an awful lot of lung and throat power—you don't have to make the incantations anymore—and furthermore it saves getting up so early in the morning to collect those sunbeams.

The aesthetic, however, are liable to say at this moment, "Ah, well, those sunbeams that made the world so beautiful . . ."

We are about in that situation.

As had been remarked for some time, there were obviously personal factors involved in my processing of preclears. It was not only personal factors though; it had to do with a deep-seated personal belief. That the belief happens to be right is fortuitous; it just happens to be coincidental. Nothing much else is germane to the problem. Probably I would have arrived at it anyway by extrapolation.

But it wasn't until I suddenly realized how I used to talk to naval crews that I realized that I talked to preclears the same way when I was auditing them. It was sort of the way a football coach starts talking to the team during the half-time break: "Get in there and pitch for dear old Down-and-Out U.!" and so forth. It was about that tone, and it was mostly on this subject: "Well, it's up to you whether you pay any attention to these engrams or not. I'm not telling you they're aberrative or unaberrative or otherwise. Come on, you can either find the nerve to kick that thing out and desensitize it or you can't; I'll just sit here and wait for it. That's up to you. You can make up your mind concerning the thing. You can stay aberrated if you want to; it's all right with me. It's your life—go ahead and live it. And if you want to live it with a broken leg and arthritis, that's all right with me." I used to talk to preclears this way.

I would get somebody who was slopping around on the track, l who was an occluded case and all of this sort of thing. He would say, "Well, I just don't see anything."

And I would say, "Well, do you want to?"

He would think this over for a minute. "Well, I don't see anything wrong with seeing something."

"All right. Now, let's take a look at something on the track," and there would be his vision

I never considered this peculiar until I saw a medical doctor, one of the first "auditors," processing somebody. He would have his preclear on the couch and he would say, "All right, now go back to birth."

The preclear would go back to birth and start to say something or other, and this doctor would say, "All right. Now, where's your tonsillectomy? Is this connected to birth? You know it's connected to birth."

And the fellow would say, "Ugh, glub, glub, glub—glub."

"All right, let's get the other throat infections that you've had now." And then he would say, "Come on up to present time. All right, now we're prepared to locate an engram."

I would tell this doctor, "Don't do this! This is not right. There are two things that are not right: The first one is that you keep running him in various places on the track where he shouldn't be, and the other one is that you keep telling him what to think about it, you keep beating at him and so forth, and it makes preclears nervous or something when you do this." (That is not the correct explanation. "It undermines self-determinism" is the right one.) "It makes them nervous, and they don't get well fast when you do this."

And the doctor would say, "Well, all right, I'll reform," and so forth.

But if I went into his auditing room the next day he would be saying, "All right, go back to birth . . ." and so on.

I would say, "Come here. Don't do that to preclears, because . . ." "How else are you going to get them restimulated enough to find an engram in them?"

That was in 1949. In September of 1951 I had a report on this man's auditing and he was auditing the same way! He has vast complaints about Dianetics not having progressed any, and he lists all the improvements it should make. But these improvements were listed in "Notes on a Series of Ten Lectures," November 1950, as being standard processing—not even a new development.

A lot of people have gotten stuck on the time track about Dianetics. That is almost fatal. I know people who are stuck on the time track in 1949, stuck on the time track in June of 1950 and so on, as far as the technique is concerned. They follow this through vigorously and go through all the proper motions.

You get situations like this: The preclear is lying on the couch and the auditor is sitting there with a pencil and paper. The preclear says, "Well, that's something my mother always used to say: 'You won't never be nothin' nohow.'"

The auditor sits there furiously writing.

The preclear says, "And my father used to beat me and tell me that I was no good."

And the auditor sits there writing it down, hour after hour, while the preclear is lying on the couch self-auditing.

I would say, "That's not the way to do it! You put a little beef into it. You get in there and pitch. You show the guy you're interested."

What I should have said is "You had better give this guy back all the self-determinism he's got, and if you give it back to him, then he'll have it." That would have been about dead center on the truth of the matter.

The next time I would look in on this particular auditor I would find out he had made an improvement. His technique had become more aggressive: he would say yes between the preclear's sentences!

Then people started to find odds and ends, scraps of this and that —more phenomena than they knew what to do with. And it was very interesting that they followed it along. You would find one fellow doing nothing but running phrases out of preclears and letting them boil off, and you would find this and that and a lot of terrifically interesting things—all of them mostly odd and peculiar.

But I heap all the coals of fire on my head. I didn't know which was the push button.

Now, it is terrifically fortuitous that it happened this way. The first book is a book about how L. Ron Hubbard thinks he audits. All the phenomena it mentions are there and they are all locatable. Communication, which is the most important, is not there, however; it wasn't known. But it was still present in the auditing!

That makes a very dizzy sort of a picture. You sit down and start throwing your weight around with a preclear—zing, zing, zing—and all of a sudden the preclear says, "Yes, I think this is basic-basic (That is what you are trying to find out.)

You say, "All right, what's your feeling about it? What do you think about it?"

He says, "Mother says so-and-so, and . . ."

"Yeah. Well, what do you think about this?"

"Well, there's this pain coming down here."

"What do you think about it now? All right. Now, how do you feel about that area? Can you still find some of it?"

"No. Something has happened to it."

"All right. Let's get all the similar experiences of this character now. What do you think about those? Where are they?"

You get down to the bottom of the chain, get a line charge started, and all of a sudden the preclear starts knocking things out and he comes up to present time. The case is running like wildfire!

Evidently it takes two things to make a case run like wildfire in that fashion when you don't completely know what you are doing: Put lots of belief in the preclear. with the result that he can then put a lot of belief in himself—in other words, validate the devil out of the preclear—and be a powerhouse of ARC yourself. And the preclear will practically explode on a fission principle. The next thing you know, you can't find any engrams in the fellow and you say, "All right, next!"

Then auditor number one comes along and you say, "Now look, it's awfully easy. There is a time track and there is this phenomenon, there's that phenomenon, and all you do is say so-and-so and such-and-such, the preclear does this and that, and then he is through with the engram. You keep this up for fifty hours or something like that and this guy feels like a million bucks."

But the auditor goes off and does something else, and he audits his preclears for some incredible number of hours. They lose psychosomatics and various other things happen to them, but nothing very spectacular— and they don't go Clear.

Let me ask you a pertinent question: Did you ever see a person who was authoritarianly inclined who was anxious to have another human being have self-determinism? The answer to that has to do with the tone scale levels. A person who is too low on the tone scale doing auditing doesn't want the other person to have any self-determinism. He wants to own the other person—the preclear is MEST—and that auditor's process is toward ownership rather than toward cutting the preclear loose. So naturally he can run him and run him and run him. He will find all the phenomena and he will do wonderful things as far as handling an occasional psychosomatic illness is concerned; every few hundred hours of auditing the preclear is minus one more cough. This is very slow. Why? He isn't rehabilitating the one thing which is absolutely vital in a well human being.

So, time marched on, and the first really significant jump in Dianetic processing was Validation Processing. Following it came MEST Processing and then Validation MEST Processing—vital steps. Those are educational steps rather than auditing steps; it is necessary to know them. And now we have Self-determined Effort Processing. There was one filler in between there—Effort Processing—and from that we now have Self-determined Effort Processing.

We have our finger on the button now, and for God's sake don't push when you aren't looking because the whole place is liable to explode.

It is wonderful that present technique compares, philosophically, line for line, with the 1938 text on the physiological aspects and the philosophical postulates of problems connected with life and human behavior. Those postulates were not tied down to the physical universe. They existed as good guesses, extrapolated out from certain basic observations. They were unproven, but there they were as guesses.

Now Dianetic processing has gone through the whole cycle. From 1938 it has come on forward with all the phenomena, and what we have now, suddenly, is a bridge built to the philosophical postulates of 1938. Those postulates were not very useful unless one could see that they were invariably true and unless we had the proof and the comparison to the real universe. So we have come back in a circle.

There is one little germ of possibility in the 1938 principles and postulates which we have not fulfilled, but there is only one. This merely postulates a spontaneous remission of all aberration on the single basis of suddenly assuming control through thought. That is just put in there as a postulate. It says this might happen—that one could suddenly assume control, by thought, of matter, energy, space and time. If one could straighten out all of the various force vectors which exist in a human being and channel these all in one direction, one might even be able, by will alone, to influence time. We have not fulfilled that. But it doesn't have to be fulfilled.

As a matter of fact, "Excalibur," written back in 1938, has been much more neglected than it should have been. But with what reward to us? There is a tremendous quantity of data that has been accumulated which would otherwise never have been looked at. We know now that certain phenomena exist, and when we run into them they will not alarm us. We know their proper alignment and importance. We know how a preclear can be expected to behave in response to these phenomena.

For instance, we know the literalness of language in engrams, we know the randomness of engrams, we know the various things which are contained in engrams and we know how we could lay them in. We have at least twenty-five ways to extrapolate a tone scale, and they all come out with the same tone scale. We know the basic interrelationships of these phenomena. We have this experience.

All the time we were doing this we were about a hundred times better than any psychotherapy that existed, but we weren't up to the par that we should have been up to, to have a science of mind which contains push buttons A, B and C.

So, all this work, if it had not been done, would be lying up on the track of the future someplace, waiting to drop on the heads of poor unsuspecting investigators who would not then be able to orient it or line it up.

It is a very simple statement to say "It's only your self-determinism, boys and girls. That's all," and smile politely.

People are likely to say, "Yeah. Well, we always knew that anyhow. Why don't we get on to some scientific data?"

The point is that the datum "Self-determinism is important" has been a blue piece with orange polka dots; it hasn't belonged to the big white puzzle. It has been way up someplace away from

all the other data, and it was necessary for that datum to be evaluated, to have a bridge built between it and reality.

I can tell you eight hundred reasons why self-determinism is the button; I can tell you several techniques by which it can be rehabilitated—several techniques. And we can extrapolate this now through observed phenomena; we can figure it out, deduce it, induce it—anything we want. We can prove it from the right to the left, the left to the right, from top to bottom and crosswise and diagonally. (We could probably even prove it by the Congressional Record—somebody has to find a use for that some time or other!)

In short, back in 1938 this datum hung there rather unevaluated. Now, in 1951, it is there with an enormous amount of technology, with an enormous amount of observed phenomena, and in addition to that, with the approximately 180 Axioms of Dianetics—which are now complete. There is real beef in those axioms. For instance, there is one axiom which is a rather brief line, but it is provable, demonstrable and demonstrably invariable, which you could take out into biochemistry or something of the sort and start to do tricks with. In other words, we have side-panel application for these things and we have a science.

This can be written up in its final book form; it is going to look something like a geometry. (Of course, if you have something that looks like a geometry you obviously have a science!)

But if we hadn't been through the throes and agonies of the last couple of years, we would never have had these axioms and extrapolations or the enormous amount of data we now have. So I am glad it happened.

In addition to that, we would still have hanging on to Dianetics a lot of undesirables. Of course, we can probably cure them.

Now, the second book, Science of Survival, oddly enough, is still valid. So is the first book still valid. Self Analysis is still quite valid, too; it does what it is supposed to do. Here is all this enormous amount of technology that has passed through the hands of the Foundation: we have it here in books. The funny part of it is that, although I can give you everything you need to know on the subject of auditing, to be a Dianeticist any man—if he really wanted to know this subject and be able to do all that he could with it—would have to go through this same track again. In other words, he would have to study Book 1. He would have to study Science of Survival. He would have to go over these various techniques and he would have to demonstrate to himself all these phenomena, and in addition to that, when he got all through, he would have to tie into the Axioms and study all of those. He would come out at the other end of all this and he would be able to tell you exactly what I am telling you here. This is weird, but it is evidently a sort of a natural cycle built into the science.

Here is all this phenomena; it is all equally true—but not equally evaluated. Some of it is tremendously important and some of it is not important at all, and an auditor had better find this out. He also had better know what he could run into. In order to understand human behavior you would have to understand all of the phenomena which could be connected with human behavior. That is simple.

You could make what you might call a quickie auditor—a very quick auditor—by just giving him a little list which he sits and reads to preclears He would be quite successful; he would do just fine.

Of course, about his fifth or sixth preclear to come in would have a circuit. The auditor would sit there talking to the preclear and he would think, "You know, that's interesting—this guy doesn't seem to be communicating with me somehow or other. I keep asking him this rote question here." And this poor auditor wouldn't know what a circuit was or what he could do to knock it out of a case.

But an auditor who knows all existing phenomena and techniques would say, "Well, give this circuit a little bit of Straightwire and it will probably collapse. If it doesn't, just do a little bit of Validation MEST Processing or something of the sort. We'll snap this one out without much trouble." He would know that it could be there.

He would know, additionally, what you were talking about if you said "a computing psychotic." He would know what a person was talking about when he came walking in and said, "My parents think I'm-peculiar and there's nothing I'm doing that's particularly wrong." This other fellow would probably sit down immediately and write a long and exhaustive paper and send it to the Foundation and say, "I have just discovered something new." An auditor who knows his business would know it was probably an engram phrase (the fact that we discovered this other button doesn't invalidate the phenomena) that said something to the effect that there are no flies on Annie or they are all on Josephine, or something of this character. And all this fellow would really have to do would be to snap it out of the guy with maybe even a little repeater techniques—something even that crude. He would even know that after you had used repeater technique you could probably scan out the bad results. In other words, he has a big box full of tools.

It happens that the field of medicine is strangely like this. There are literally thousands of things you can do wrong which a doctor knows; that is his chief value. He walks in and he sees somebody has scarlet fever and not measles. What is the difference? It is something or other and he will give you why it is something or other. This doesn't promote any cure but it at least tells you what to treat the person for (even though you can't treat him).

Right now, the doctor's whole profession merely breaks down, as far as the ramifications of it are concerned, to doing these things: delivering babies, setting bones, doing plastic surgery— these are the useful things he can do—and applying whatever the biochemist gives him, exactly according to the directions of the biochemist. That is what he is doing. Any practitioner who is worth his salt in the field of medicine is doing just those things. If he is doing anything else he is wasting his patients' money and time and maybe wrecking their health for them, because those are all the valid techniques there are—obstetrics, orthopedics, plastic surgery and skin grafting techniques. Of course, when I say orthopedics I include in that emergency surgery— how to tie up an artery, elementary first aid and other odds and ends.

But when it gets down to the final line, if he is going to really be effective in the treatment of disease, it is going to depend on whether or not the biochemist has first furnished him with a specific for that disease.

A doctor's ability comes in when he says to himself, "Does this person have that disease?" and he satisfies himself that the patient has some vague approximation of the disease and it won't hurt to give him the medicine anyhow. So the doctor shoots him with the medicine, the patient gets well and people say, "Isn't medical science wonderful."

Where was the medical science connected in it? It was connected mainly in diagnosis. If there were any medical science it would be somewhere in the field of diagnosis and knowing all the things you could do wrong.

An auditor, then, who does not know all the phenomena we worked so hard to dig up would not be able to do a good job, because I am afraid that the concern of the auditor is for the neurotic and the psychotic; his concern is for those brackets. His activity and so forth as far as the first dynamic is concerned would probably be devoted to that level—the person who can't help himself—because we can button up even a normal case fairly fast.

This at once closes a certain portion of Dianetics to some degree and opens a very vast panorama to view. We can now say, "Well, we have number one buttoned up to some degree" (if it keeps on holding forth as it has lately). "Something more can be done in it, undoubtedly. But Dianetics is applicable to every field of human behavior. Now, as a Dianeticist I have to be able to show people how this is applicable and train them in its use. I've got to be able to train

the staff of the Wumphgullah Hospital so that they will stop bashing in the sanity of every patient who is pushed into the emergency entrance. I've got to be able to tell them why, and so forth."

We have an assignment from the U.S. Army to speed up the reaction time of all jet pilots by one half. What auditor is going to take it over? This only needs two or three, but who is going to do it?

This is the kind of work that an auditor should be doing, not sitting alongside of a couch saying, "Next phrase, next phrase." To the devil with the next phrases!

I don't know where this "next phrase" came from, except from this spot: You will find that a person who is pretty badly aberrated starts taking language very literally. The more aberrated he is and the further down the tone scale he is, the greater will be his literal regard for language. You can spot a person like this when you make a mistake in your speech before him. You substitute a word or split an infinitive or do something of the sort and this person will correct you quickly. He will forget all the sense and continuity of your idea and be led immediately astray over into the pastures of "Was it the right word?" He will practically shiver at the thought of "Maybe it wasn't the right word that was used." Maybe you were trying to tell him that you were about to give him a thousand dollars; he wasn't listening to any of this. He wants to know whether or not you said "It is my intention" or "I intended to give you." Which was it that was said? What were the words? Then, when he is sure he has got the words, he is all right.

This is a psychosis. Brutally, to that degree, it is a psychosis in one little sphere. It is generally laid in by school teachers, parents and so on. They establish a tremendous anxiety on the subject of the language. Now, what happens to Dianetics when it drops into the hands of a person who has this horrible malady? He says, "It's obvious there's only one thing that's important—it's just words. All right, let's get all the words out of this preclear and then he'll be well, obviously, because if I got all the words out of me I know I'd be well. We won't worry about little things like kinesthesia or whether or not he has any perceptics, or whether or not there's any reality on his case or any of these little minor factors. We won't bother with those. But let's get out those words—they're what's dangerous."

You will find that auditors who are way down the tone scale will always process out of the preclear what should be processed out of them. Only they don't process what really should be processed out of them, they process out the manifestation of what should be processed out of them. And I think you could go on processing manifestations and delusions for a thousand years without getting even a good release.

So, we now have all the texts and phenomena necessary to make a Dianeticist's acquaintance with the subject. And we have the push button for dynamic one, evidently, if it keeps on holding, as it should. If we are not exactly on it, we are so close to it that it would be hard to measure the distance with a micrometer caliper.

I say that because before this lecture I was quite tired; I hadn't had any sleep since Saturday night and I was feeling the wear and tear a little bit because I wrote about ten thousand words over the weekend. Then this afternoon I went home and lay down and got a good solid hour and a half of sleep, and I had just gotten to the point where you should never wake up any human being (it is much kinder to shoot them) when I was called to dinner so I could come down and lecture.

I finally staggered up and I got some clothes on, had my dinner and went out and sat down in the car. I said, "My God! I don't dare drive, feeling like this."

Then I said to myself, "Let me see, wait a minute now. Abracadabra," and I asked myself the proper question in Self-determined Effort Processing. I had a slight sensation—probably a sensation not even as strong as just barely touching the edge of a table—and that was the effort which it took to hold the tiredness there.

So I straightened up, bright and wide awake, and drove out in the street. Just as I got over into the more heavily lighted part of town I said to myself, "I wonder if there is any effort connected with keeping lights dull so that they aren't as bright red and so forth as they might be." And as I was driving, all of a sudden I felt this proper sensation in the proper place, and boom!

Did you know that traffic lights have purple in them and the green is a bit on the emerald side? And some of these neon signs they have would really put your eyes out. I would have sworn that this street had on it not more than fifty or sixty lights and signs, but immediately that this effort went by the boards it was nothing but solid, jam-packed lights like Christmas trees from one end to the other. I have never had such a blaze of light turn on since I was caught in a set of magnesium flares during the war. It scared me!

You can evidently work that fast with preclears.

Now, isn't it strange that this push button could be there, at least in a lot of cases? I can recall times when I have stood on a lecture platform and given it these exact ramifications, its whole plot and another aspect of it. I said, "Now, that's important," and went on to something else. I never said "Just jettison the rest of this stuff—this is all that is important." I didn't know it myself. I was blind to it because to some degree it was sort of a built-in part of my philosophy of existence that people ought to make up their own minds what they ought to be doing.

Now, when it comes to evaluation of a technique, the only evaluation which is any good at all is how many relieved, pleased, happy, sane people it gives you how fast. Right now, the question with Effort Processing is how fast.

I can give you fifty explanations, at least, of why Effort Processing works. They all come on and they cross at the center. It is interesting that when the Axioms were written and the extrapolation made, it was very carefully reviewed that here would be the push button and that the push button would be Effort Processing. And a re extrapolation of it said the push button is Self-determined Effort Processing.

It was all by deduction and induction that we arrived at this point. The plot said it was there. It said it was there several weeks ago and I didn't believe it, really. I said, "That's too neat, that's too pat." And I had to deal with phenomena which had never been available before. In other words, we could bring in more cross bearings on the same point. A lot of phenomena and a lot of proofs had shown up. The theta-MEST theory and all these other things had come along and shown it up beautifully and brightly.

At first it didn't work very well, but that was because I thought it ought to be a little bit harder than it was. I had gotten so tired of looking for the push button that I worked too hard on the preclear.

Yet just a few weeks ago I was saying that the trouble with the preclear is that the environment backs up into his motor switchboards and that when it gets into the motor switchboard too strongly, "I" gets kicked out. Then when "I" gets relocated, it tries to pick up the motor control points and can't pick them up. "I" can't pick up these old motor control points but has to sort of build new ones, and a tremendous amount of data goes out of existence.

That is the basis of it, with this slight change of emphasis: Any and all restimulation is done by "I."

You ought to be pretty mad at yourself. Look what you have been doing to yourself!

First there is pain, and "I" gets knocked out of alignment. Then "I" comes back into alignment again and says, "Let's see, where is the organism? The right hand is over there. No it's not, it's here. Must be over there." It wasn't until I lay down upon my couch and knocked out a molar that I discovered this.

I ought to go find the dentist and have him fish that molar out of the waste basket or his collection of elephant tusks or wherever he put it, and have it framed over a plaque saying, "This was sacrificed for the good of the cause."

The point is that as I lay on the couch two things happened: (1) I found out how you could turn a somatic on full—100 percent restimulation—and (2) I found out that the original force is not in the cells but outside the cells.

We have been doing the interesting thing of backing up into zero— something that has no wavelength, no space, no weight or anything, so it must be nothing. We have been getting an awful lot of data from this nothing. Actually, what the nothing is, probably, is one over infinity. And we have been backing up into infinity, and a lot of these little odds and ends sort of got laid by the boards.

But there is a theta-MEST converter unit in the head, evidently, just like we said there was.

So I went to the dentist and he went through the usual routine: He got the forceps and pushed down and put his foot against the side of my jaw and pulled. And I saw something very fascinating and interesting. As out of it as I was at that moment, I saw "I" go out of position. Now, I have noticed people being occluded. I came off the dentist chair and there was this much disarrangement, and I said, "Isn't that curious and interesting?"

I got the operation run out afterwards, but I sat right there and I knocked the shock off the operation fast. It is amusing: They have a radio that plays in the dentist's office all the time people are there, and all the basins in the place are enamel and all the tools and things steel, so there is a lot of crash, clatter, bang—and, boy, do they have fun with the radio going full blast and all of this!

There is nothing like comparing something with the real universe. I knocked the shock off the thing and it was so curious—I realized that preclears had mentioned this to me before; I realized that in moments of accident I had seen it before: I got a transposition of the motor control unit.

In other words, there were a lot of leads coming from the motors up to this theta-MEST converter, and then all of a sudden the theta went out of contact with the MEST and the leads got misaligned, then something else happened and it all got scrambled.

I spoke once before about driving a dog psychotic. All you have to do to drive a dog psychotic is fill him full of sedatives and so on (treat him like doctors treat psychotics) and then take him, from where he has been lying very calmly on the table, downstairs and into a back room. You dump him on his head and let him wake up that way. His transfer in space and time is fantastic; he won't be able to figure it out.

After you have done this to him a few times, you would have a dog, I am sure, who would be very psychotic. They have been trying to drive dogs crazy for a long time in the field of psychology; I think this would drive a dog crazy with great ease.

Now, I had gone through this operation and I had seen it. So I went home and I said to some preclears I work with, "Do you want to give your all for dear old Dianetics?" I started processing counter-effort out of them, nothing but the counter-effort—the effort exerted against the individual. It didn't do much. It was a good advanced technique, about a thousand times advanced over ordinary psychotherapy, but pale—not a push button.

I got to looking it over and the boys here at the Foundation were doing some work on it with a few more people, and then all of a sudden I sat down and carefully worked out all the Axioms of Dianetics, one right after the other—assembled them, aligned them and put them in order, really, for the first time.

I looked at them and when I got all through, the conclusion was "Self-determinism is it."

A person cannot become aberrated unless he consents to it. An individual cannot be aberrated without his own consent. No locks can be formed unless the self-determinism of the person himself forms them.

It is not mechanistic from the motor side of the ledger; that is medicine and psychiatry. By treating the structure you cannot alter the function to improve it, but by treating the theta side of the converter you can alter the structure. This we have proven lots of times.

It is very interesting that this business about a man cannot become aberrated without his consent appears in the first book. You will find it in there. A person cannot be aberrated without his own consent. How do you evaluate it? It is floating in just thousands and thousands of words on both sides of it and I think it is even printed in caps or something of the sort; maybe it was in the manuscript that way.

This is how it was figured out the first time it was written: The person likes the ally so he does what the ally says, but this makes it the ally's consent. That is immediately a violation of the law.

You just think for a moment, when did you consent to be ill?

You didn't get one right away? What about school? Did you ever fake one up so you could stay home from school? stay home from work?

One night I was sitting twiddling my thumbs and being idle and feeling sorry for myself because over the past couple of years it has been very, very difficult for me to whip myself up to a point where I will step up to production, where I will sit down to a typewriter and start knocking out copy. As a matter of fact, I am ashamed of the small amount of copy which I have knocked out in the last few years.

But in the early days during my university years and through the depression and so forth, the only way a fellow could support himself was by making his own way. There was no money available for research or anything. So I used to sit down at night and pound my typewriter. I would write about five thousand words a day and I did everything else too. That is a lot of hard work to put out. I think I published about eight million words of fiction.

I had this factor, however: I had it figured out during the last year that the reason I had slowed down in production—it was very obvious why I had—was that it was enforced communication. I was being forced to communicate by the editors. I was being inhibited by occasional rejection slips, by never really getting any applause on this sort of thing, by not being permitted to contribute the way I thought I should, by thinking that maybe my stuff wasn't as good as it might have been and that some of its markets were poorer than I cared for. I thought it might have stemmed from the fact that I would occasionally knock off writing a play that I knew I would love to write so that I could write some commercial fiction.

I figured out all these various things, and I was sitting there in the chair and I said to myself, "I'd certainly like to be able—with the enthusiasm that I had when I was about sixteen—to go in and sit down to that typewriter and make that keyboard jump and the paper fly and have blood and sand and nostalgia and everything all over the place here in just no time. Boy, that would really be terrific. I sure got a bang out of it once."

And then I thought of this terrific and awful task of going back and processing out all of these enforced communication lines. There were hundreds and hundreds of times when I had to write—didn't want to and didn't care to, but had to. And I thought, "Gee, that's really tough. It's certainly going to take me just hundreds of hours of processing to get all that stuff."

Then I thought to myself, "Wait a minute! There's something here that doesn't meet the eye. Did you ever consent to this?

"No, I'd never consent to anything like this.

"Did you ever consent to be hagridden on the subject of writing?"

I suddenly remembered living on a farm. My first wife was a dear girl from Warrenton, Virginia. She was a socialite and she- loved horses. And we maintained a very nice farm with white horse-fences (and a debit in my bank account continually).

I would be working till about three o'clock in the morning just like a dog and I would come down about noon after working all night. (If I got up in the morning everybody would be yammering and quarreling.) And the farmer and hired hands, sitting down around the kitchen, would say, "Well, good afternoon. "

And I would sort of growl back.

Another one would say, "You know, I've been up since five o'clock."

One morning I was up at five o'clock and I looked out to see what these men did. The farmer was up at five o'clock all right but at five-thirty, after having had a cup of coffee, he was sitting out on the back fence chewing a straw—and he was still sitting there at nine. But he had sure been up early.

Nobody would believe that I was working. Nobody believed I worked hard. Another thing that they started to do to me was say, "Well, you don't do much work. Why can't you take a little run down to Poolsville, Bellsville, Warrenton, Richmond? There's a nice cocktail party going over at the Hunt Club tonight. Don't see why we can't go over," and that sort of thing.

And I would say, "I have to work." I didn't want to do this.

Ten minutes later I ran this concatenation of the times I had consented to believe, by telling somebody else, how hard-worked I was on the subject of writing. I didn't really, until afterwards, connect these two acts—I was too engrossed, ten minutes afterwards, in the fact that I had to get out "Black Dianetics".

I got up out of the chair and I went in the other room and threw the typewriter cover off and put some paper in, and I sat down and wrote four thousand words on the subject of Black Dianetics, tracing the use oft phenomena for the enslavement of mankind forward from early Chaldea. I read this stuff and it was real drama. I haven't written anything like it for years!

What did I do? All I did was recover maybe one hundredth of the residual effort that I exerted to make myself believe that I worked hard at the subject of writing so that other people would believe it.

I didn't even get a specific incident. I just got this concept and all of a sudden the typewriter keys were pounding away. I stopped myself about four o'clock in the morning and said, "Whoa! You had better get some sleep.

"Why?"

So I reached over and started dictating the Axioms; I did half a platter of axioms and went to bed.

I used to work like this when I was twenty-two or twenty-three; I hadn't worked like this since. What a dirty trick to play on yourself! Why? Self-determinism, naturally! We have it in postulates all the-way through Dianetics; we couldn't miss on any part of this. All we had to do was look it squarely in the face. Any time that it was looked at squarely there it was. Week by week, month by month, we have been using this principle.

What is "I"? "I" is a concentration of theta. What is theta? Theta is affinity, reality and communication. So "I" has affinity, reality and communication. Therefore, self-determinism is divisible into affinity, reality and communication. Very interesting, isn't it?

What is reality? Reality is agreement—we know this. So every time that self-determinism goes on a contra survival level it has postulated a new non survival reality. Every time it agrees with non survivalness, it has postulated a non survival reality. That is how tough and strong "I" is.

Throughout your life you have been playing with this terrific dynamite, because the affinity, communication and reality is centered in awareness of awareness, or self-determinism, and every time somebody forced you to agree with a non survival course or you agreed with the course, to that degree you postulated a new reality for yourself. So those who had sympathy computations, when the first book came out all they had to do was read the book and they would find a brand-new reason why they should postulate a new reality for themselves: This means they have engrams, so they would get ten times as many engrams as anybody else. All they had to do was agree with the first book and they had immediately postulated a new reality, and in this reality they had engrams.

How simple can we get? A person postulates a bad reality for himself. How about the times you postulated good realities for yourself? Those are probably why you are still alive—you occasionally postulated a good reality for yourself.

Self-determinism is of a magnitude whereby you could probably say "Well, I postulate a beautiful future reality" and it would just happen. "I postulate that I am strong, handsome, beautiful and look like I'm twenty-one." There is the latent power in self-determinism. How much power is in it? I can't over exaggerate it.

I have been struggling to get my eyes up from a bomb blast that knocked them flat in early 1942, which shot my eyesight down to a level where the doctor says, "Take a look at the chart," and you say, "What chart?" He says, "On the wall," and you say, "What wall?"

I finally got rid of colored glasses and just had a prescription. Then I got rid of prescription glasses—all this with earlier methods of processing. These methods were effective.

So I have been struggling up along the line. But tonight, with Self determinism Effort Processing, I suddenly clicked the trigger. I located the exact trigger somehow, in a strange way (what is the eyesight trigger?), and then everything went bang—on bright! It is still on; I could probably see a gnat at a thousand yards.

I used to be a distinguished marksman and it made me feel bad for a while because I couldn't shoot anymore. I couldn't see an eight-inch bull at a thousand yards. But now I think I could see one at two thousand; it is fantastic. It is a cinch that it is more fun than Christmas.

But what about the phrases and what about all these other things? How does restimulation take place?

I will give you the mechanism of restimulation. It is a very simple and very interesting mechanism. We will go into this much more broadly later on, but the mechanics of this are fascinating because they are so simple. But you have to know them in Dianetics if you are really going to keep up with the rest of it, because we will probably have something out of this whereby we could say, "I think everything west of the Ural Mountains should suddenly declare for the Republic of Alaska," and it would all declare and the Russian empire would dissolve. (God help some of the politicians in Washington!)

Anyway, "I" makes an effort; the person is making an effort into his environment of one sort or another, and a counter-effort comes along and hits him—engram. Everybody stands around going yak, yak, yak, and when the guy comes to he is in bad shape. Somebody said, "I am a little hoarse," so he develops the habit of saying "neigh" instead of "no" all the time. This is

observed phenomena; it happens. So now he has an engram, but it isn't an engram until it keys in.

What is key-in? I am afraid that we borrowed out of the physical sciences too broadly when we said it was entirely and wholly mechanistic, that it keys in for the single and only reason that "it just mechanically keys in."

In the theta-MEST theory we found out that it didn't mechanically do anything of the sort; it couldn't. It couldn't be that mechanical in the field of structure because of the composition of theta; it just wouldn't work that way. So there was something lost there. All that was lost was simply that when a person has a latent, unrestimulated engram and he walks into a new environment and sees an approximation of the perceptics of this old engram, he takes a look at his bank and sees if he has one that matches, and he brings it up into present time and holds it there. That is what he does. And that is the only way, evidently, an engram can get restimulated: by being held in present time by the person himself.

Now, what the devil do you want to eraser engrams for? They are nothing. If you fixed an engram so that it would never restimulate, you would have done just as well as if you had erased it. So all you have to get is the fellow's effort to bring it into present time and hold it there.

That is one axiom. The other one is that in self-determinism an individual has a full election around his environment, other people in his environment, all of these things—he has an enormous control area which continues to be invalidated for him. It is invalidated this way: He postulates that time is going to stop, and time doesn't.

His self-determinism, because of individuation and other- reasons,- is already evidently carved down to the spot where time won't stop—if it ever will.

What is the visio on your last accident?

All right. Come up to present time. Put the accident back now.

Was it the visio of a moment just before the crash? There you postulated that time had better stop, but you didn't make it. That is an invalidation of self-determinism .

What is a sonic shut-off? It is a person trying to stop the energy wave of sound. He postulates that he stops it, so it stops. Then he has a sonic shut-off. In order to turn on sonic all you have to do is pick up the times he wanted to stop sound—you don't even have to pick very many of them up—and all you have to get out of them, really, is what was the effort to stop sound? You get it out of the switchboards and it goes click and then sonic goes on.

It is a good thing we don't have to worry about how much we get per hour from preclears, because the effort of theta to contract or expand, shorten or lengthen time, to contract or expand space, to increase or decrease matter and energy, is a postulate—a self-determinism postulate. You postulate that time has been this way or that way and you are stuck with those postulates. That is all!

You don't have to run any one of these things out of the body. You evidently just run them out of the switchboard and then the engrams drop back down the track to where they belong and you never bother with them again.

It is horrible how hard we have worked! You can just take a look at your finger and thumb and realize how closely to the bone they are worn from all the finger snapping! l We have really had to sweat on this whole thing, but I am very glad that we did, because we really know the anatomy of all these phenomena.

I have great confidence in any auditor who has been through the last many months of Dianetics, for two reasons: (1) he has all that tremendous amount of experience and (2) he will probably be cleared in a short time.

The mechanism that we are working on, then, is the ARC join-up at the motor switchboard. Evidently it is just the reconnection of old control circuits, and it is evidently not even very much of that—because of the latent horsepower which is contained in the self-determinism of the individual.

In view of the fact that there is self-determinism along all the dynamics, in view of the fact that theta is that embracive, I think that theta gets snarled up so that it can't postulate great, grand and wonderful things more or less because it gets snarled up right in its own switchboard in the individual. You probably have to free it there before you get the rest of them. The general aberration will be a concentration on a rising scale. If you free the first dynamic you can get a lot more of the second dynamic; if you free two you can get a lot more three; if you free three you can get four and five, and so on. Naturally most people will hang up fairly low; they are not even good for groups. This is just a progressive proposition.

What you would clean up is the motor switchboard, and the rest of it would probably follow.

So, the missing link on the whole thing is the fact that I believe natively that people ought to have good self-determinism. And I pour the ARC to them and say, "Get in there and pitch. And of course that isn't what you thought about it, or is it what you thought about it? I don't care whether you're alive or dead, as far as that's concerned. If you want to get well I'll help you and so on, even though you don't need any help," and give them this kind of a line of patter continually and then use these other technical points.

We went on this long line from May of 1950, when I was talking to a flock of doctors and I said, "Somewhere or other in the mind there is a push button; some day we're going to find it. I don't know where it is right now. But we sure have a lot of phenomena and we can produce some remarkable, wonderful and apparently very lasting results with what we have right this minute." And so we could.

This is not a question of bringing Dianetics up to the par of something that has existed in the past. It is something like trying to get the speed of light up to infinity—it is that kind of a proposition. We have something that, anywhere along the line, has been workable.

You can take a preclear and you can process him and make him feel good; you can do various things for him and it is very interesting. In all of this material there was one central button. I really didn't have any idea there was a central button except a continual nagging suspicion there was one. Just like it takes a man sitting on the T-bar to give it a shove to explode one of those atom bombs out at Bikini, there is a plunger around someplace, and all you have to do is find the plunger and push it and it will blow up the whole engram bank.

A PROGRESS OF DIANETICS RESEARCH

A lecture given on
1 October 1951

Building a Better Bridge

Enormous numbers of postulates have been made down through the ages concerning the mind and the behavior of the soul which are suddenly found to be valid. This is what you are going to run into out in the society the second you start to do something about these subjects. Somebody is going to say, "Well, so-and-so knew that, and the ancient Gogwogs and psychotherapy knew that, and . . ." yak, yak, yak.

Let me give you an instance: In Dianetics, at the beginning of last year, we possessed more phenomena, more horsepower and more effectiveness than had ever been aligned before on the subject of human behavior and mental phenomena. This was demonstrable in the fact that auditors, working in the Foundation, could turn people who had been extremely sick back out into the society.

We went on accumulating data—datum after datum after datum—until a year and a half later we had an array of mental phenomena which would have made somebody at the beginning of 1950 stagger at the magnitude of what had occurred in between in terms of collection of phenomena, although he knew a lot in 1950. We had, then, right in the field of Dianetics, an ocean of data.

A whole ocean of data had been collected. The continual effort to codify it and communicate it, the continual effort to find out what people were doing right or wrong, the continual advance research to get new coordination's —all these kept aligning data and evaluating data, till we started the sudden upward climb, a very few months ago, of knocking out relatively unimportant data. Here began evaluation. But let me point out that a few weeks ago, although we had all of the data, we did not have Self-determined Effort Processing. We didn't have the button. We had all the data, but we didn't have the button. We had an ocean and we were looking for a drop of water in that ocean, and until all the phenomena which we had discovered had been completely aligned and evaluated with regard to itself, there was no slightest chance of picking that darn drop of water up, because it looked like every other drop of water in the ocean.

Then all of a sudden, by alignment and evaluation, careful extrapolation, going back over all of the Axioms, going back over everything that was known, a collection of all the Axioms and a reorganization of the whole field, Effort Processing dropped into our laps. This came about by extrapolation, not by experience or accident (which science believes is the real investigating role; they think if you just pick up a lot of data and sort of throw it in the air like a juggler does apples, and if you just get enough data, you have the answer). Then, by re extrapolation again, we got Self determined Effort Processing.

One of the research auditors and I tried this out on some preclears, working separately. The next time I saw him I had a little bit more data. But then I did another extrapolation and he turned up again and I said, "It's self-determinism." From that moment he was getting more results than I had been getting, till I turned around and used it on the preclears I was working with. But he was working in advance of me, and I didn't dare tell him because it would have scared him to death.

For the first time in the history of Dianetics I wanted to see what somebody else could do, cold, with an axiom that was just extrapolated in that fashion.

So more than a year and a half, and actually the sum total of some twenty years of evaluation and reevaluation, have suddenly culminated in a push button.

How did it do it other than by fortuitous accident? Fifteen years ago I knew perfectly well the basic mystical tenets of India concerning "that which you validate will come true." Here is a datum. What is the evaluation tag on it? We didn't have any proof there was any value there at all until we got Validation Processing. We tried Validation Processing and it had workability. So it was true—what you validated would come true. There was a reason for that, and it had to be reevaluated and reassigned, but it was put in its proper place.

You could go out now and get yourself a handful of textbooks on mysticism, spiritualism, magic, druidism, Jungism, psychotherapy—any wild, madcap field that you wanted to get into—and every few pages of any book you picked up on these subjects you would find that somebody had hit upon and more or less stated an axiom of Dianetics. But these data didn't have any bridges built to them; they were not compared with the real universe. So they didn't have an alignment as data, because between two things in these subjects that you will find inherent in Dianetics and find true in Dianetics, you will find 865,000 things that are untrue and unevaluated but which are given just as much importance as those data which are now found to be inherent in Dianetics.

People don't realize this because it is almost a new axiom in the field of thinking that a datum is as important as it has been evaluated. It is very obvious when you think about it but it is actually a new step in logic. So you have to teach people that step in logic before you can get any agreement on the other side of it, and that has been about 90 percent of what has been wrong with science—or 110 percent.

In the physical sciences, a man is up against a highly uncompromising thing: the physical universe. The engineer who builds a bridge across a river has got to have a bridge that is going to hold the tonnage which he says it should hold. Otherwise a train is going to go across the thing and if there is no bridge there somebody is going to be mad.

An engineer can't, as they were doing in the field of psychoanalysis, say, "Why, there's no hole in that mountain there, there's no shaft or anything of the sort, and nobody could possibly have fallen in there—we've proved it." But they never went and looked! The physical engineer couldn't possibly get away with this. The physical engineer could not say "Now, gentlemen, on the expert authority of Dr. Hogwart, writing in Vienna in 1887 in a paper called 'An Examination of the Mysticism and Its Impact on the Regeda,' a tunnel was driven at Milepost 82 that went through Bald Eagle Mountain." (Nobody was catching up on these boys in the field of spiritualism; there was nobody running a train.) The engineer would get in the train, open up the throttle, go down the tracks, get to Bald Eagle Mountain, get to the milepost and— whatever Dr. Hogwart said—crash! No hole in the mountain, no tunnel.

Somebody had to come along and let the real universe catch up with this data before we knew what was true data and what was false data. What was true and what was false—that is what is important. What do you validate? What is valid? What is workable? What is invariable in its workability? We have to have the precision of the physical sciences and the only way we can get it is to put these things to the test of actuality. Somebody has got to drive the train. If we say there is a bridge across the river, by golly, somebody has to put a train across that bridge to find out why.

This is something like working with a white jigsaw puzzle; we would pick up a piece and put it in, pick up another piece and it would turn white, pick up another one and more would turn white. Every time we did so there were a lot of pieces that had been pink and yellow with purple polka dots that turned white on us, and a lot more strange-looking pieces showed up on the perimeter.

We are really at an explorer's dream point. You take some of my pals at the Explorers Club and just tell them, "You know, the maps and charts of the area are such that they don't even fill in the seacoast. They just sort of merge from the color of land into the color of sea," and they say, "Well, let's see, how can I get there?"

We are looking at an unknown because we have just done the horrible action of turning all the pieces white. Practically all the pieces that are known have turned white—mysticism, spiritualism and so forth.

We are into the second echelon with a clean slate, and that second echelon is simply "What is theta, and how do you conduit it nicely, handle it and isolate it very nicely so that you can do tricks with it? What is its exact composition?" In other words, we have to know theta well enough so we can say "There's an island universe that's going to appear out in that direction," and one does, or something like that. That is the kind of thing we are working with now. We are that much on the fringe, because we have cleaned up the available pieces.

It may seem to you as though I am sort of over stressing what has happened; it may be that I am. But if the amount of advance that we have seen can be made on the few cases which have been processed, I can assure you that, if we haven't got the push button, the push buttons are available and we will have the push button. We have suddenly narrowed everything down to such an enormous concentration point.

The reason for the few remarks I have been making here is somebody is going to try to argue with you about this, you are going to try to tell somebody about this, you are going to try to teach a class about it or something of the sort, and the first thing you know, somebody will say, "Well, Professor Hogwart said that back in 1887 in his papers, and that's so-and-so and so-and-so."

Your answer is "And what else did he say?" sweetly and innocently.

"Well, I've forgotten just at the moment."

"Let's get the paper"—if you really want to be mean about the whole thing—"Let's get the paper."

Now you find out that "it is obvious that if you leave babies in stumps in the white of the moon, they will always and invariably set fire to a house if they become kleptomaniacs." You say, "Well, that datum isn't true, is it?" And then you go down the rest of the thousand data that comprise this paper, and you will find that that datum that was remarked earlier was true. The reason this fellow remembered it is that it had a sympathy correspondence with his mind, and it sort of stood out. He had an instinct for its truth and this instinctiveness of its truth sort of let him carry the data along.

That is the way to handle it. You are going to try to tell somebody about these things and you are going to find people telling you immediately that all these things are known and all these things have been done. There is only one slight difference: If these cases continue to hold as they have held, you are going to have people walking in off the street with glasses, walking around the corridor and walking back on to the street without glasses; you are going to have people coming in with arthritis and all kinds of other chronic somatics and walking back on the street without them. There is a slight difference there.

What is the essence of that difference? It is the fact that this material is applicable to the real universe with an invariability. That is its chief difference. So we have a tremendous scope opening before us and we have buttoned up a lot of data.

STANDARD PROCEDURE

A lecture given on
1 October 1951

A Step-by-Step Procedure

I want to make a statement on what standard processing is. This is Standard Procedure, Self-determined MEST Processing.

An axiom we are working on is, The mind makes observations in the present, compares it to the experience of the past and postulates action for the future. That is in the first book—again, not stressed with enough importance. Here is its evaluation.

A psychotic is a person who is concerned solely with the past. A neurotic is a person who is struggling to combat the present. A healthy person is one who is thrusting efforts into the future.

What is the definition of sanity? It is ability to postulate futures. What is the definition of neurosis? It is simply a concern with the problems of the present—so you could have a temporary or a continual neurosis. And the psychotic is concerned only with the problems of the past.

The tone scale is a graduated scale of futures. If you look at the first drawing of the tone scale in Dianetics: The Modern Science of Mental Health, 1 you will see that it shows survival plotted against future, and it shows as you rise up the tone scale that there is more and more future postulated. The statement didn't quite have the right emphasis on it, but it is there. The right emphasis simply says that a person's ability to postulate the future points up his position on the tone scale, and his position on the tone scale demonstrates to you where he is going to occupy the time track. If he is below 2.0 he is in the past, if he is around 2.0 he is in the present and if he is above 2.0 he is postulating futures. It is that simple.

Now, we take a psychotic and we want to get him up into a neurotic state; we don't have to get him into a neurotic state but most of them go into one. The first step of Standard Procedure, 1 October 1951, is the estimation of where the main effort of this individual is—past, present or future. This immediately gives you a diagnosis: psychotic, neurotic or sane. These are not absolute terms; there is a gradient scale here.

The remaining steps concern themselves with how you process at what level on the tone scale—the lower levels of inaccessibility and so forth. These are steps that are used from the bottom of the tone scale on up.

So if you get a person occupying the psychotic band, all you do is try to generate enough ARC around him to snap him into a recognition of the present. That is all you can do for him.

One of the ways of establishing communication is through physical communication—patting him on the arm, rubbing his shoulders or something of this sort—although this is just one method of communication and is very far from uniformly workable with psychotics. I am simply pointing up that communication is just plain perception. If you can get the fellow to see you, you are in communication with him, so you use ARC to get him up into present time.

One of the staff auditors told me that he was processing psychotics all right by running engrams out of them. He was sort of growling at me because I had said that you shouldn't run engrams on psychotics, and then right in the middle of trying to tell me this he interrupted himself and he said, "I use lots of ARC." Of course, he is then processing a neurotic. The preclear might have been psychotic the moment the auditor left, but while he was there the fellow had an ARC-level communication. So the auditor was just boosting the case up.

That is the best example I can think of, of Step One, low-level cases. This applies in Effort Processing or anything else. It is about all you can do with the low-level preclear as far as we know at the present moment. You bring him up to that.

There is no sense in trying to go in exclusively on the structural side with a psychotic. That is the trouble with him—the environment has been monitoring his switchboard instead of "I." If you give him authoritarian or structural processing exclusively, you are just monitoring the same board. What you are trying to rehabilitate is "I," not the structure.

Now, with a person who has a present-time concern—a neurotic or something like that—all you do is give him Validation MEST Processing. This clears up what he observes. It evaluates the physical universe around him; it puts language in its proper place; it gives him on the validation side of the ledger some concept of motion or something of the sort. In other words, you can put him in contact with his present. You don't have to do very much of this when you get him up to that point, because all you are trying to do—and all you are trying to do when you go into any case—is groove him up for some Self-determined Effort Processing. The next step is Validation Effort Processing. This consists of discovering moments when the preclear is successfully approaching goals, when he is successfully exerting an effort, when his self-determined effort is winning. These are the moments you want to find—when his self-determined effort is winning.

The next level is to just start knocking out the entheta efforts on a switchboard level, not a somatic level, wherever you can. That is the last step on this procedure, and you just continue that through till you have a theta-MEST Clear. It might take you hours and hours and hours—twenty-five hours or something like that.

Your biggest problem is in trying to get somebody up to where he will at least worry about present time—in other words, to break a psychosis into the middle of the band with ARC. You want to break him into 2.0 and get him into a position where you can use Validation MEST Processing, then use a little MEST Processing, then go on up the line with some Validation Effort Processing and then Entheta Effort Processing—hitting at moments when he was unsuccessful and knocking these things out and getting the efforts for them. It is rather simple and not very hard on the auditor.

This is Standard Procedure as of this moment, and a very simple Standard Procedure it is.

GROUP PROCESSING DEMONSTRATION

A lecture given on
1 October 1951

Self-determined Effort Processing

Now, you have all got pencils and paper. I want you to make a list—this is just very personal unto you—of the five things you think ought to be corrected about yourself; number the list, one, two, three, four, five.

I don't care what they are—five things you think ought to be corrected about yourself.

Nobody else is going to see this list; it's not going to be handed in to anybody and if you hide it very carefully with your hand your next-door neighbor is not going to read it. So be very frank about what you put down there as the five things you find wrong with yourself that you would like to correct.

Now, this is very pertinent to what we are doing, though it might not seem so for the moment: Do you remember what I have said about depth of unconsciousness in engrams? You can graph the level of unconsciousness in engrams against time. You start with a complete awareness level and, for instance, in an engram caused by a single blow, you get the pattern of a sudden impulse into the motor structure, a moment of swamping of "I." Then there is the pattern of a drug or bacteria unconsciousness—a gradual lessening of consciousness which then goes evenly back up. Those are the only two patterns, but there is also the operation engram, which would be a combination of the two.

You can see that these two patterns are approximately the same. It is where the deepest point of unconsciousness occurs with regard to time that is important. Otherwise, they have the same pattern. But there is a reduction from optimum present-time awareness, then a drop-off and then a return to consciousness.

What is the emotional reaction at the various points of unconsciousness? How does a person feel about time at these points?

This is the whole tone scale in operation. First the person is cheerful, then he is aware of the fact that it has to be done, and then he sets up a concern or an anxiety because of some past experience. Then he starts into it and he is being very brave and he is determining that he is going to take it on as an operation—his own self-determinism. First he is self-determined that he needs it, then he is self-determined that he is going to take it. Then it is happening and all of a sudden his self-determinism starts to fold up and he wants to get out of there! He has come down to fear and definitely into the fleeing category. Then he starts down toward a little bit deeper level and he reaches apathy, and from that point he goes on up the tone scale again. So the tone scale and the depth of unconsciousness form the same pattern.

Now, pain is loss. Pain is always loss; it is a signal of loss. Loss causes it. Let's say a person burns his finger. What is he trying to do with his hand at the moment he burns the finger? It is not that pain has a purpose in the scheme of things—this is highly mechanistic. What does he try to do with his hand? He pulls it away from the hot object—a very simple reaction. Why does he pull it away from the hot object? To keep from losing more cells.

What does a person do in an appendectomy? He tries to keep from losing the cells. That is what one does in any pain; he tries to keep from losing these things.

Every engram, mechanistically, then, has a holders in it, doesn't it? Self-determinism itself, in the blurred moments of randomity of effort, is saying, "Hold on!" But there is no clear picture of what the person is holding on to. He holds on to the cells, but also to the engram. Why do

people get stuck in engrams? They are holding on to them. They don't want to have that loss. So they hold on to this moment, and their reaction at the moment—on a blow or something like that—is a resistance to the force. Why is there a resistance to the force? This resistance to the force still contains the person's trying to hold on to a force, trying to do something about a force. So when something similar shows up in the environment the person regenerates his holding on to what he would lose because of pain, and the engram comes into restimulation. There it is in present time.

A person has to make an effort to hold on to what he is losing. We don't care if that effort is in his fingertips. He has a conversion center, and we can snip this effort off at the conversion center, not at his fingertips.

The pain is not important but the self-determined effort with regard to this engram is important. Self-determinism with regard to the engram is important.

Somewhere along the line in this engram the person goes into grief of loss, then he goes into apathy and then he just hopes they won't kill all of him. What about all this pain? The devil with whether the pain is run out, because it is not stored in the cells; it is on a conversion level and he is making a self-determined effort to do something. You don't care whether he is making a determined effort to push somebody away or pull somebody closer; whatever his self-determinism is, what is the effort? That is what is important.

Now, his self-determinism, no matter his level of awareness, is still flowing through this whole thing. But it evidently doesn't have to be undone at the level of physical pain. The physical pain is after all a signal system. And sure, there is a theta facsimile of all that physical pain, but the question is solely whether or not the individual self-determines himself into wanting it—holding it. And the area of action and effort is in this conversion unit, not in the structure.

You can do Effort Processing the long, hard way by getting up all of the fingertip effort. But what is the converter-unit effort? That is the only effort you want. That is the area which you as an auditor establish for the preclear through his own experience.

The way you establish that it is there is by getting a moment when he is proceeding toward his goals on a validation level. What is his effort to enjoy himself?

LRH: Now, I ask all of you, can you pick up a moment when you are enjoying yourself and going toward a goal?

And can you locate this effort up in the converter unit? (brief pause)

The effort of going toward a goal.

All right. Let's be very specific. Any of you that like to eat (eating, at this stage of Dianetics, is still necessary)—how about the effort of sitting down to the table to pull up the steak?

How about the effort of sitting down at the table?

You can undoubtedly get some semblance of the effort of sitting down in a chair—physically sitting down in a chair to a table. You can get some semblance of this. Well, that's the hard way.

Let's get the effort in the converter unit to sit down in the chair. (brief pause)

You see, all we want is the moment that you self-determined yourself into sitting down in a chair. That is the signal we want. And all we want is the instant that you decided to sit down in a chair. (pause)

All right. Now, what is the effort to stand up? (brief pause)

Just that, just the effort to stand up.

And you can check it over right here in present time; it is just simply a matter of flexing forward and getting up, that's all. Now, you can locate where it would be located in these muscles; you are trying to locate it out the other end of the telegraph line. Let's get it at the home venter of the telegraph line.

Now, what is the effort in the converter unit at the moment you decide that you're going to stand up? What's the effort? (pause)

The way you can get this is by getting the muscular action of standing up, and then see if you can get a moment when maybe you would decide to stand up.

How would it feel to decide to stand up?

How would it feel to decide to stand up? (pause)

All right. What is the muscular effort of taking a breath, a deep breath?

What's the muscular effort of taking a deep breath? (audience reactions)
Go ahead and take one. (brief pause)

What is the muscular effort of taking a deep breath?

Now, what is the self-determinism effort that converts this muscular effort to take a deep breath? (pause; audience reactions)

It's very easy to find, you see. You just have to locate a moment when you decided to take a deep breath, regardless of who suggested taking a deep breath. The devil with whether people suggest anything or not—evidently they can't do anything to you. I mean, nobody can do anything to you; you are built out of cast iron. We thought all the time you were built out of putty. (LRH and audience chuckle)

Now, what is the effort of sitting down in a car—the physical effort of sitting down in the car? Which door do you get into and how do you get behind the wheel of a car? (pause)

Now, can we find a moment of the effort of opening the door of a car, when you determined that you were going to get into a car? (brief pause)

Can you locate a moment when you made up your mind you were going to get into a car?

What is the effort of dictating that action to yourself?

Now, you started to write down a trait or something of the sort, as number one: How did it feel the moment you decided to write that down? (pause)

Well, how did it feel writing it down?

How does it just generally feel to hold a pencil? (brief pause)

Now, that's how it feels down in the fingers and the muscles. What is the converter sensation? (brief pause) You are suddenly determined to hold a pencil. What is the converter sensation?

See what I'm doing for you—I'm just giving you the area of awareness of conversion. With some of you it might take quite a little while with an auditor working. I see from looks on your faces quite a few of you have got it right now.

Now, what would be the effort of opening a door? (brief pause)

What is the physical effort of opening a door? (pause)

Now, what's the effort of self-determinism to open a door? (pause)

Now, what is the effort of holding something? (pause; audience reactions)

The effort of something in your hand. What is the effort of something in your hand—holding something? (brief pause)

No fair any boil-offs back there. (audience reactions) That is, oddly enough, something we don't have to worry about with this type of processing—boil-off, track-running, any of that. But thank God we know all those things are there now, otherwise with Effort Processing we would just never have learned them.

All right. What is the effort of holding something in your hand?

Now, what is the effort here, in the converter unit, of lifting something? (brief pause)

The effort here of deciding to lift something. (brief pause)

Now, what is the effort of trying to push somebody away from you?

What is the physical-body effort of trying to push somebody away from you? (pause)

What's the physical-body effort of somebody pushing against you? (pause)

Boil-off—that's not fair.

What is this effort of somebody pushing against you?

Now, can you locate the feeling of effort of your pushing them away—just physical effort of your pushing somebody away? (pause)

If you're not getting this it's because I am giving it to you very, very lightly. I see most of you are. The tough way to go about it is to teach a preclear effort by having him see his limbs in the positions of holders and so forth, and you just teach him how that effort feels and what somatics it turns on. You shift his attention around from hand to feet and all of a sudden the person will become concerned with that, and then all you do is pick it up and say, "How does it feel here?"—in the converter unit. It's a very fast way of doing it but it's just a little bit dangerous, unless an auditor is sitting there.

All right. The effort of pushing somebody away.

Now, how does the effort of pushing somebody away feel here, in the converter unit? (pause)

A lot of you are getting drowsy.

Now, again, what is the physical effort of holding something? (brief pause)

If you want to know, just reach along on the inside of your chair and give a little lift. You can tell what the physical effort is—holding something.

Now, what is the switchboard impulse of that? (pause)

We are tracing impulses. I am more giving you how it is done than trying to do it to you, but I see that it is sure happening to a lot of you. You may have to go on with a preclear like this for a couple of hours—I mean, before you get him Clear. (audience laughs)

All right. Now, we see these gradient levels of effort in an engram. Each one of these has that.

Let me ask you this, broadly: What is the effort here, in the switchboard, of being happy? (pause)

What kind of an effort do you make in this area to be happy? (pause)

Some of you may occasionally get little flicks of facsimiles of your own face being in different attitudes or being in different expressions, or something like that. This is the effort we want.

All right. How does it feel to be bored?

What effort do you have to make here, in the switchboard, to be bored? (audience reactions; pause)

If you were a little child and had to sit still for an awfully long time, what effort would you have to make here to be bored? (pause)

Now, I didn't mean to restimulate anything! (LRH and audience chuckle)

All right. Now, what effort do you have to make here to be antagonistic? (pause)

You can even feel, physically, how you have to be to be antagonistic. You can get that, and you can get this other. (audience reactions)

What's the effort you have to make to be antagonistic toward somebody?

Now, you can get this. Now, what's the effort you have to make to be angry?

What physical effort—physical effort—do you have to make to be angry, and how does it feel here, in the converter unit? (pause)

Physical effort of being angry.

And the next one is, what is the physical effort of being afraid?

What's the physical effort of being afraid? (audience reactions)

How does it feel in the switchboard to be afraid? (pause)

How does it feel to self-determine yourself into being scared? (pause)

It may even be a strange thought to you that you self-determine yourself into being scared, but you do. (pause)

What kind of an effort do you have to make to feel sad and cry?

What is the effort in the converter?

You know what the physical effort is: eyes damp, all of this sort of thing, and boohoo, enMEST discharge, all that.

What's the effort here that you have to make to cry?

How do you decide to cry and keep the decision going? (pause)

What is the effort in the switchboard? (audience reactions; pause)

Now, what's the physical effort of apathy?

What is the physical effort of apathy? (audience reactions; pause)

You ought to be able to get that one. (audience laughter)

Physical effort of apathy. All apathy is, is a person trying to move and trying to do this or that and he can't, so he says, "Kill me. I'm dead." (audience reactions)

What's the physical effort of apathy?

How does it feel in the converter to make that effort? (pause)

What's the effort sensation here in the converter to be apathetic? (pause)

All right. What's the effort you have to make in the switchboard to die, to be dead?

What effort do you have to make up here? (pause)

If anybody explodes and splatters on the ceiling, it's all right—we have a janitor now! (audience chuckles) What is the switchboard effort entailed—the actual effort impulse—in being dead? (pause)

audience: How can you do that without being dead?

LRH: How do you know you haven't been? (audience chuckles)

All right. Now, the next one is, what kind of an effort do you make to keep from losing something? (brief pause)

What kind of effort do you make to keep from losing something?

What kind of a physical feeling do you have to get to keep from losing something?

More importantly, how does it feel here, in the converter, to keep from losing something? (brief pause)

Something is trying to go away from you, and so on—how do you feel?

How does it feel to pull somebody back to you—pull anything back to you—to keep from losing it?

How does it feel? (audience reactions; pause)

What would you do physically to keep something from running away from you? (audience reactions; pause)

All right. Now, what is the self-determinism effort to reach out and grab something that's about to leave you? (pause)

Well, how did you feel the last time somebody walked away from you that you didn't want to go? (pause)

Somebody you didn't want to go away—what effort did you make here to restrain them from leaving? (pause)

Something rolling away from you—it's now out beyond your reach— what effort do you make in your mind to get it to come back to you? (pause)

Something starts going out beyond your reach—what effort do you make to make it come back to you?

All right. What kind of a physical effort do you have to make to stop time? (pause)

Stop something happening by stopping time—what kind of a physical effort do you have to make?

What's the switchboard effort that you make in stopping time?

What is your coordination effort to stop time? (pause)

Now, what is your feeling when the book is very good and you don't want it to end? That's the feeling of keeping time going. You've got to have that; it's a sort of a "stop time" too, but it's a pleasure stop. How does it feel?

The book is too good; you don't want it to end. How does it feel up here, in the converter? (pause)

Now, let me ask you bluntly: What is the sensation of trying to hold an engram in present time—your effort? (audience chuckles)

What's the sensation of holding an engram in present time?

What is your self-determinism, your effort, to hold an engram in present time? (pause)

What's your effort with regard to an engram that is in present time?

You might not be trying to hold it, you might be trying to push it off and its effort might be snarled. Which is your effort?

What's the sensation of trying to hold an engram in present time?

What's the sensation up here in the switchboard? (pause)

What's the sensation of trying to hold on to your headache? (brief pause)

When you have a headache, what's the sensation of trying to hold on to it or push it away?

What is your sensation with regard to this headache? (pause)

Only, more importantly, minus the somatic, what do you do about it in the converter to hold it there? (pause)

I see some of you need a lot of Straightwire on times when you tried to start and stop and expand and contract time, space, energy and so forth. Straightwire will build up this effort until you can get the preclear up to where he is getting it well. A lot of you are sure getting it.

Now, what effort are you making in the converter about number one on your list?

What physical effort, and then what effort in the switchboard, are you making about number one on the list?

What is the motor-switchboard manifestation of the physical effort of number one on your list? You know what number one is.

What's the physical effort with regard to number one—your effort and your self-determinism? (pause)

What's your effort and your self-determinism with regard to number one? (brief pause)

Now, some of you got it right on that one; let me give you a little Straightwire on it: When did you consent to number one?

When did you consent to number one? (brief pause)

When did you consent to have it? (pause)

When did you make up your mind that it was necessary?

When did you agree to have it? (brief pause)

When did you agree on it? (pause)

You can undoubtedly later on remember a whole bunch of times when you agreed on it, but just clip one right at the present moment.

Now, what's the physical effort up here?

Some of you can clip that off now that you've taken the lock off of it.

What is this switchboard effort to have number one?

And whether you get that one or not, you can undoubtedly get it on the basis of "when did you agree to have it?"

All right. Number two. Let's take it from the point of "when did you agree to have number two?"

When did you agree that number two was reality?

When you yourself agreed to it—when did you agree that that was reality? (pause)

When did you yourself decide that was the stuff? (brief paused

When did you decide it was a survival course (which it isn't, or it wouldn't be on your list)? (pause)

All right. You see, now, we can get number two there. You may or may not be able to contact the physical effort of holding on to it. Let's try to get the actual physical effort of holding on to it. Number two on the list.

It's a sort of a little spark device. You can contact it. You may have to get a lot of times when you consented to it before you contact exactly what the other one is, but you can contact both of them.

As a matter of fact, it really isn't necessary to contact the spark at all if you can just get some Straight wire on the other; this just takes it all off. But you can release 25 percent of it or something like that just by remembering when you agreed to it.

All right. Number three—what is the physical effort?

What is the physical effort, whatever it is—what is your effort? You know the physical effort contained in number three. No matter how esoteric or abstract it sounds to you as you look at it there, you know that there is physical effort connected in some way with number three on your list.

Just postulate to yourself—imagine what kind of physical effort it would be that is connected with number three.

What kind of physical effort would be connected with number three? (pause)

Some sort of effort connected with number three.

All right. Physical or not—it doesn't matter—what's the effort here that keeps number three in action?

What's your effort to keep number three in action, keep it in existence?

What is this effort?

What is your postulation on it? (pause)

What's your effort to keep number three in existence?

How does it feel here in the converter to hold on to it?

How does it feel here to have it?

What is the radiant sensation from that area to have it?

Now, you can remember a time, undoubtedly, when you agreed to it, when you agreed to have it.

You can remember a time when you agreed on it; a time exists.

All right. Number four—when did you agree to have number four happen to you?

When did you agree that number four was the course you should take?

Number four—when did you agree to this?

It's there; it's in existence. When did you decide that number four was reality?

I don't care if you agreed upon it under duress, I don't care who had talked you into it; all that is important is, when did you agree on it?

I don't care about all the words that preceded it or the engrams connected with it; the only thing important is whether you decided on it or not.

See if you can get a time when you decided on it. Well, I'll tell you a time when you decided on it: You put it down on the list. You decided it was something wrong with you. Can you get that time? (audience reactions)

Tricked, weren't you? (audience laughs)

All right, number five, number five. What do you have to do physically, and particularly, what do you have to do to keep number five? (pause)

What do you have to do to keep number five?

What is this effort here in the converter to keep number five? (pause)

I can tell you one effort of keeping number five: pushing a pencil. How does it feel in the converter to push a pencil about number five? (pause)

Now, you can recall this one: When is the first time you agreed on number five?

When is the first time you, yourself, self-determined number five into existence? (pause)

Have you got the time you determined number five into existence? (brief pause)

When did you postulate its reality, regardless? (brief pause)

All right. Here's a trick: You agreed upon it; what was the effort of communicating it to yourself?

What is the effort flow of communicating it to yourself after you have agreed upon it? (pause)

You don't have to know when it was, you understand, or anything about it, when you try to get this effort flow. All you want to get is "What do I have to do to hold this?" Pow! (pause)

"What's my effort to hold this one?"—number five.

I don't care if you know when it happened or anything else. Just ask yourself that question, just as I asked you there.

When did you agree not to get rid of it? (pause)

When did you tell yourself not to get rid of it? (pause)

Now, when did you tell yourself tonight you weren't going to get rid of any of these things if I processed you from up here? (audience laughs; pause)

How does it feel here in your mind to maintain your self-determinism at all costs? (pause)

How does it feel here to maintain self-determinism at all costs? (brief pause) All right. How does it feel here in the converter to keep people away from you?

What is the impulse up here that keeps people away from you?

What do you have to do mentally to keep people at their distance?

What physical/mental reaction do you have to have to keep people off of you?

You look at them—how do you do it?

What's the sensation here?

All right. Maybe one or two of you have this: What is the sensation of trying to keep me from looking straight into your mind at this moment? (audience reactions and chuckles)

What effort do you have to put up here in this direction to keep me from looking right straight into your mind?

All right. Now, what effort do you have to put out up here to keep from loving everybody? (audience reactions; pause)

How does it feel to keep yourself from liking everybody?

What is this sensation that you have to do? (brief pause)

Now, you may or may not be able to recall a time when you agreed not to like everybody. (audience reaction) All you have to do is recall a time when you disagreed to like one person.

That's an invalidation on the second dynamic—when you agreed to dislike one person. Just recall a time when you agreed on that—your self-determinism. (pause)

All right. What sensation would you have to have to be completely cleared? (audience laughter)

What electrical sensation, what impulse—anything you want to call it—would you have to have to be completely cleared? (pause; audience reactions)

Sounds like a zoo—don't bother with the yawns, enMEST—phony. We'll have you all looking like princesses out of the fairy book very shortly anyhow.

Now, tell me this: What effort do you have to make to keep from laughing? (brief pause)

What effort do you have to make, up here in the converter, to keep from laughing? (pause; audience reactions; someone coughs)

Now, what effort do you have to make to cough, up here in the switchboard? Do you recall a time when you agreed to cough?

All you have to do if you've got a chronic cough is just find a time when you yourself determined you were going to cough. It would blow up. (LRH and audience chuckle)

All right. Now, I want you all to go forward on the time track to two weeks from now and experience up here in your minds how it will feel to be in wonderful health and Clear.

Go up the time track two weeks from now and feel how it will feel to be in wonderful health, feel happy. And I don't care whether you come back to present time or not!

THE OCTOBER CONFERENCE

Hubbard Dianetic Foundation

Wichita, Kansas

8-12 October 1951

Ron's latest discovery about the nature of man and the new codification of Dianetics technology embodied in the Axioms of Dianetics were so important that he ordered a conference called, and in the second week of October more than fifty auditors from all regional areas gathered at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas.

The conference began on 8 October, and the schedule included discussions conducted by the Foundation staff on recent developments, classes in Effort Processing, co-auditing sessions in the afternoons, and at eight o'clock each evening a two-hour lecture by Ron.

Ron's lectures covered the Axioms of Dianetics and their application in auditing, life and livingness. He spoke for an hour each evening on the Axioms themselves, and much of the rest of the time in the lectures was devoted to recent research developments.

At this time Ron's research was devoted in part to mapping the time track of man's development on earth, and to finding ways of applying the knowledge thus gained in bettering man's lot in present time. Ron also invested time and energy in an exploration of the capabilities of the life static. This research has continued for more than thirty years to yield new and better technology for freeing the spirit of man.

AXIOMS AND EFFORT PROCESSING

A lecture given on
8 October 1951

Handling One's Own Efforts

There really is no great trick to Effort Processing; it is fairly easy. The main trouble is going too far with it: the preclear goes up in a puff of smoke, and this is embarrassing! We haven't seen this happen yet, but we expect to at any moment.

Completely aside from Effort Processing, we now have something which is a mathematical science. The test of a science is in whether it needs phenomena which do not exist in fact in order to prove itself, whether it explains existing phenomena and whether it predicts phenomena which, when looked for, will be found to exist in fact.

The Axioms do that with an insidiousness which has two or three of our people sighing because "there is no randomity left, there isn't any variability; it's going to be dull from here on."

But those who have been in Dianetics these last eighteen months or less are fortunate to this degree: You will never see anything like this again. But you will have knowledge and you will have examined phenomena which it is very, very doubtful will ever be examined again to amount to anything.

Anywhere along the line we have had something in Dianetics which was better than anything that existed, but we have not had a complete codification of it. It took quite a little while to find out what codification was needful and necessary in order to deliver it into the hands of individuals who could use it effectively and invariably.

There were some wild variables in the way I processed. I used to use a technique of trying to give the preclear back to himself, which I don't think is codified anywhere. Those who have seen me audit with the earlier techniques probably will have recognized it, though: "You know what you're doing; what are you asking me for?"—that type of validation of self determinism, and a continual hammer and pound on that subject.

It was not recognized by me that this was a considerable variable, and yet it was, since auditors who perhaps did not have this wish to deliver self-determinism into the hands of the preclear himself, or who did not really realize how to do so—because it was something one sort of learned, like wiggling one's ears—might not have had as swift results.

As a consequence, the last year and a half has been mainly a study of what auditors had to know in order to produce results. Every time a new codification of technique was made in order to communicate it, lo and behold, some more data fell out of the hat. It kept doing this; it was very embarrassing. The more one studied, the more one knew; the more one codified, the more one had to work with, and the more one worked with . . . It got people pretty dizzy sometimes.

But we were following along a strangely single-line path. It has been a very straight path, actually; there hasn't been very much variance to it. But there has been change in emphasis.

The first really new data that came in appeared when an examination was made of language. And then when an examination was made of theta with new MEST, theta and MEST, getting theta back out of entheta and so forth, that theory developed a little data. But the great, big, huge, enormous datum that fell into our laps was the fact—which is extrapolated from these other axioms—that every thought is preceded by a physical action.

This meant that language was simply a symbolization of physical universe actions. And if this were true, then all you had that was valid anywhere along the line was effort. All the mind did was calculate efforts. When it miscalculated them it got in a bad way: it became invalidated. And how did it become invalidated? By miscalculating an effort.

Therefore the mind's effort to postulate and calculate efforts was obviously the center button. I have said many times to classes in Dianetics, "I am looking for the center button—the button which, when pushed, will blow up something on the order of the atom bombs in New Mexico."

Now, the boys in research may have mentioned something of new developments. It is always unfortunate for anyone to talk to anyone in research.

I remember going to Kansas City and finding a research preclear spinning slowly, quietly, sadly—but spinning! I audited him for a little while and found out they had been auditing him on three levels: they were giving him Straightwire, he was doing freewheeling and he was running incidents on the track, all at the same time. The research people had set this up as a means of finding out if it could be done. They found out that it could be done and then they said, "Well, guess we'll go on to another preclear."

That preclear went back to Kansas City and last fall I got into his case and found out that he had been left parked in birth for a long time. This was unfortunate; he had gained about twenty-five or thirty pounds. I triggered the groupers out of this and he evidently straightened up. I think he is still in good shape now.

The point is, let's wipe out now all of the rumors and the statements you may have heard from the research boys. There is always a radio set back in the research laboratory which is in advance of the radio set on the assembly line and being sold. You know this very well. Probably this will always be the case in Dianetics.

But right now, I can tell you bluntly that we have entered into what is known as the second echelon of processing. The first echelon was buttoning up the first dynamic. It took us as far as "why," but it didn't tell us why. At "why" you turn around quietly and look out, and you can now see "how," and you can see it with great clarity. And we now have nearly two hundred axioms that tell you how it comes about.

Not all these axioms are necessary by a long ways, but they are axioms. They are mathematical axioms; they will extrapolate into some interesting material.

So, we can tell you "how," and in addition to that we can give you a process—a codified process—that you can use on preclears which will produce, if not always an absence of the preclear. at least an absence of certain chronic somatics.

Those who have been working mainly with words and with boil-off will be interested in this axiom: Every thought is preceded by a physical action.

Every word is merely a definition of a physical action. Words are symbols of action; words are symbols of motion or lack of motion in the physical universe.

Now, any time that you process delusion or illusion in a preclear. he goes down the tone scale. Any time you start validating dub-in, he starts going down. You know this by experience. The same thing happens with processing words. You process words and your preclear will go down the tone scale. What you want to process is the action defining the word, and you will process the words.

The actions defining the words are very easily found, but there is something much easier behind all this. You can just start processing "gunshot" on the effort to postulate or effect

action. That is all you have to do, and you will shoot the whole bottom out of the vocabulary so that the vocabulary is no longer very effective.

I wish to call this to your mind, too: Every time you see somebody who is very anxious about words, you see somebody low on the tone scale. Have you ever been around somebody who continually corrected you in your speech? You say so-and-so and they correct you; you say so-and-so and they correct you; they just neglect the idea entirely but correct the words. When you start to sing a song they say, "No, that isn't the in the second line of that song, it's an of. " You finally admit "Yes, it's of " and they sigh with relief.

That comes from an axiom which we will cover: One handles words and regards words and all thoughts and all symbolism's of thoughts just as he does the physical universe. So if a person has to hold on to material objects very hard, he will also hold on to words. If he has been beaten down to a point where he will give great, painstaking care to physical objects, he will also take care of words. Therefore he mustn't violate these words. This is a very low level on the tone scale.

Processing of words came from sources of that sort; they started validating words too heavily—words, words, words—rather than the acts. In the first book it talks about kinesthesia, it talks about visio, it talks about sonic movement on the track and these other things. But out of those things many individuals selected only words to be processed.

This was very bad for processing. You start processing words in a preclear and you are validating them. Every time you start that, you are telling him "This is what's wrong with you." You can't process all the words out of the bank. The whole English language is in any reactive bank two or three times over. Try and process all that out and you have really got a job on your hands. So don't try it—the devil with it.

Process out the effort, and don't even process out the highly specialized efforts like "What is the effort behind the word don't?" That is too slow!

Very probably the technique which you will be using in Effort Processing will be just the technique on an event level: you will find an event and you will process the effort out of that event. I can tell you how to do that very rapidly; there is nothing much to it.

You get the preclear in contact with an event and you want to know his effort to understand this situation as he runs through it—his physical effort to understand. Get him to reexperience his physical effort as he runs through this incident. The first thing you know, you will have him in a complete apathy. Great. Now when you have him there, roll him through it again and get his effort, when it is due to come up, to not understand his surroundings. You will find that his reality turns up like turning a rheostat on a radio turns up volume.

Understanding is basically ARC. Out of affinity, reality and communication you can make every mathematical computation or mathematics known to man. Understanding subdivides into affinity, reality and communication. You know this from the earlier books.

The point is that a person is forced by counter-efforts to agree. Now he is agreeing with a counter-effort, so he more or less becomes the counter-effort and goes out of valence .1 There is the valence mechanism. You have to get his effort to agree in order to get him back in valence. The second you have him in valence you can get his effort to disagree, and the incident will blow. It is fairly rapid.

Furthermore, although we were producing considerable results by taking the perceptions of engrams, that is nothing. There are five thousand gallons of theta releasable by processing effort for every one releasable by processing perceptions. We have been doing it the hard way; we have been picking this stuff up with a pair of small tweezers—trying to clean a desert of grains of sand with a very small pair of tweezers. It has been tough work. And even that made

preclears feel better; it did things for them. But now there is so much more that can be done for them.

Now, I also want to touch on something that you are going to run into with Effort Processing whether you like it or not.

I am reminded that Aldous Huxley told me that a woman by the name of Margaret Fuller said she had practically made up her mind to accept the universe. Somebody told this to Thomas Carlyle, and Carlyle said, "By God! She'd better."

We have had a lot of yak about past deaths. I am awfully sorry to have to tell you that you are going to be up to your ears in them the second you start any Effort Processing, unless you are very careful. If you want to do it the hard way, you can work and just use all your attention units and be very careful all the way along the line and make sure that your preclear doesn't go out of this life. It is tough to do, but you will be able to do it if you are very, very careful.

Now, I can give you a Straightwire which will make it fairly easy to keep the preclear in this life—unless you use it too long, and then you go back straightwiring into the other life, which is unfortunate. So you want to be careful about this.

We are talking about phenomena, not opinion. There is a big difference. It may seem horrible to some of us that there seems to be a life cycle going on whereby you kick the bucket so you can learn something and then get born again only for the process of kicking the bucket so that you can get born again. This is horrible. People have been talking about this in that terrible and detestable field called reincarnation. It is very unfortunate that a bunch of crackpots used this one way back when, because now we look at it and we say, "Oh, no! "

This is like the way I felt when I looked at prenatals for the first time; I said, "Oh, no! What a dirty trick for the physical universe to play on me! It was bad enough when I was running them into birth, but prenatals!" And then it was "Sperm and ovum sequences? Oh, no!" And now it is "Past deaths? Oh, no."

But when you use Effort Processing you will snap your preclears right into them. You ask them five, six, eight, ten questions, start processing them, get the effort within the efforts and all of a sudden—boom! He is lying there and the dinosaurs are marching over him and all sorts of things. And you have taken this preclear off the street; this preclear doesn't know anything about reincarnation or past lives or anything, and you are just trying to fix up his lumbago. It is very embarrassing to an auditor to find out it was given to him by a dinosaur. It is also hard for the preclear to swallow. The point is, that lumbago will go away. But if you say to him, "No, no, no, no. Now, we have agreed with the American Medical Association not to run any past deaths, and you'll just have to keep your lumbago. I'm sorry," you will have to refund his money and let him walk out the door. That is the only alternative.

On none of these people do you have to enforce any understanding of what is happening to them. You don't have to say "Well, what you're running is a past death." They won't need any of that information. They will gasp and sigh and choke. But you do have to know when they are in one and you have to go ahead and process it out.

It is a very nice thing, by the way, that when a preclear skids into one of these things, theta is released by the gallon. A preclear will jump way up the tone scale if you get all the effort out of a past death. It takes you some little time to run a past death; it takes you a couple of hours sometimes to get a past death run out completely clean. Sometimes it takes you longer than that if it is very late. But all you want out of it is the effort; that effort has theta wrapped up in it.

So if your preclear is stopped somewhere on the track and it happens to be in a past death, you haven't got much choice about the matter. You just start asking him for the effort to like this chronic somatic.

He will say, "Huh?"

And you say, "Yeah, the effort to like it. Well, now, can you get any inkling of any kind of an effort? You know how it is when you pick up a table, or you know how it is when you get up out of a chair—that is physical effort. Now, can you get any kind of a physical effort of a feeling of affinity for your mother, there, as she beats you?"—something like this. (It is sort of like teaching him to wiggle his ears sometimes.)

All of a sudden he will turn this on. "Oh yes, yes," and his tone will dive down to the bottom of the scale. "Yeah, I can get that."

"Now, let's get the effort to agree with her as she beats you," and again he goes sliding down tone. And you say, "Now, let's get the effort to communicate with her, the desire to communicate with her."

The fellow will say, "I haven't got any." He is down in apathy.

You say, "All right. Now can you get any effort to disagree with her?" He is starting to get this in terms of physical motion, and it is actually the physical motion of wriggling around and trying to avoid the switch and so forth, or just sitting still. You get this effort to like and to agree with the engram, and there is just no motion connected with it. But when you get the effort to dislike, you start to get the action and the somatics.

So you start in with almost no effort and then you graduate up into actual effort. And when you start to get his effort to disagree with Mama, his reality on Mama will come way up, until you say, "All right, now, let's get the effort to make this effort," or something like that. He will very happily say, "Oh, sure."

"Now can you get the effort to like this effort you're making?" You have backed him up one step.

"Sure, I . . . Injuns!"

Don't show any surprise. Just go ahead and say, "All right. Let's like this effort to look at these Indians."

"But I don't like it! "

"Well, all right. Get your effort to dislike it, then." Reality turns up, he hears arrows going over his head and he thinks he is in a cavalry picture. But it isn't; he is actually in the Stone Age or something. But who cares?

The point is that you just want to get all the effort off this case. Wherever you can get the effort off this case, get it off. This is a very hard-boiled, uncompromising attitude, I am afraid, but it is just the attitude of accepting what the preclear thinks is real as far as his efforts are concerned. Whether they are real or not is none of your business; that is his self-determinism talking. So you just let it run and you exhaust the effort completely and you will find him going on up the tone scale.

There are various reasons why this happens; I will go into them later in explaining the Axioms and so on. I just wanted to give you a brief resume and tell you what to expect.

Actually, the quiet theme of these axioms on logic and so forth has nothing to do with whether or not past deaths exist. Any bright boy in a university who looks these things over and looks over the phenomena and finds that those phenomena exist can go ahead and examine the subject.

Nothing is being said about past deaths or anything like that in these axioms as they are to be released. But it is obvious there have to be if the thing holds at all, and there are, in fact. We will just let somebody else make the discovery.

But you as auditors will find yourselves confronted now with this phenomenon, and the process which you are using you will find to be very efficacious. You will find that you can turn off chronic somatics with it fairly easily. And so you are going to, whether you like it or not, occasionally turn up one of these past deaths. If you can avoid it, fine; if you can't, that is tough. Run it. And you are not even interested in how many words are spoken or in anything like that; you just want the effort, that is all. It runs fast.

Now, Dianetics is in a form of organization which is a logical step-by-step process as far as its logic, its axioms, its explanations of human behavior and so on are concerned. The Axioms are embracive of the whole subject of Dianetics, not just Dianetic processing. These are the axioms of the first echelon of Dianetics. We want to organize them in a book. The first axiom will be across the top of the page in italics; then there will be a little graph of some sort and an explanation of the graph. Next will be the phenomena which prove up this axiom, the logic behind it and how it joins up with other axioms. That will be on one page. The next axiom will be on the next page in italics with a graph and an explanation of the graph. The whole thing will be laid out, in other words, just like a geometry book.

The material is being organized in this wise and it is going to be put on the shelves of university libraries. The boys in psychology can have a good time with it and they can be very disgusted with it until they look and see that there are phenomena outlined and delineated there which they can look for. They like an empirical science, so they can go and see if this phenomena exists. Of course, that sinks them!

Nothing is said in these axioms about past deaths as such and nothing is said about various odds and ends of processing. Just phenomena are pointed out in order to point up the axioms.

So there are two levels of instruction that I am trying to give you. One of them is just the Axioms per se so that you will know the subject of Dianetics. Once you have the Axioms you will know the subject; you will be able to say "Yes, that means so-and-so," and act very learned. You will be able to show your student the whole circuit of the first echelon of Dianetics. You can show him where everything fits and he can argue with you and try to get isolated phenomena that disprove this or that. He will come in dragging a dead horses— something out of psychology that says, "Every time a kleptomaniac cannot steal something he burns down the house" (one of the phenomena mentioned in psychology)—and say, "Now, that's not covered by the Axioms."

Of course it is up to you to prove to him that a kleptomaniac does not always burn down the house but maybe one did one time or another, and this was just an engram in operation.

What you know about the behavior of engrams is very valid in terms of human behavior. It is just that processing has advanced on a mechanical level to a point where it can be ignored. But you know behavior, you know why people do these things, and nobody can take that away from you.

The point in all this instruction is just to invite your level of understanding on this subject and to place in your hands, in as automatically codified a process as possible, a way to knock out chronic somatics or to free all the theta which is "enthetafied" in the individual, if you want to take off two or three weeks and work somebody, or a couple of weeks anyway—or maybe just a week: I don't want to exaggerate and give you an idea that you can collect fees for three or four weeks just working on one preclear; I don't know whether you would find that much stuff.

Now, you can discount anything wild that you have heard about this new process; it is actually quite simple—not very difficult to follow. But it is very startling. You don't pay any attention

to line charge, boil-offs (you occasionally get a yawn off somebody) or any of these enMEST manifestations to amount to anything, because they are not necessary. They are not contained in the body. Those things are just theta facsimiles, so why worry about them? What has been discovered is this: It is the preclear himself who keeps the engram in present time. He himself determines the engram into present time. When you knock out his determination to keep the engram in present time or to hold on to the engram, it goes by the boards.

Maybe after we have worked this for a while we may get a complaint from part of the celestial heavens and somebody will say, "Hey, what's the idea of kicking all these theta facsimiles loose so they can never be picked up again? You're getting this whole place cluttered up with theta facsimiles." We will wait till we receive such a complaint.

The point is that these things don't have to be run! That is what has been discovered. All that has to be run is a fellow's effort to agree and disagree, to have affinity with and not to have affinity with, to communicate and not to have communication with—in short, to understand or not to understand—the engram. And that is a physical effort that comes from some earlier engram. All you do is knock out his effort with regard to the engram, and then all of the efforts and everything everybody said and did and the enMEST manifestations and so forth go by the boards.

This stuff disappears. I don't care where it goes. Maybe it can be found again—I don't know. We haven't even bothered much to look for it. But as far as the preclear is concerned, you start peeling this stuff off him and he evidently contacts a pure theta source somehow or other and he starts rolling.

You can take a preclear and you will find that he is resisting efforts. We call these counter-efforts. You have the preclear and there is a counter-effort coming in against him, but there is resistance to that counter-effort. That is a physical-action resistance. That is called self-determinism.

He has to keep some self-determinism on this counter-effort in order to keep it in place. If you could just keep him from putting his self-determinism on that counter-effort he wouldn't restimulate.

Now, here is the mechanism: A truck runs into him one Tuesday, dents his back somewhat, and he goes into apathy immediately. He says, "All right, truck, I agree with you; go ahead and kill me. I agree with you, I agree perfectly and I'll communicate," and it hits him. He tries to stop time at this point because he is trying to stop the truck's motion, trying to stop the motion of pain inside of him, and so forth. He just holds on to time or he wishes himself out of the time he is holding on to or does both so that he apparently goes off someplace else, but he is still in the engram. And he forgets all about this.

Then one day, five years later, he sees a red truck; he happens to be very tired that day and it is the same kind of truck that hit him. He evidently has scanners in his mind in operation consistently and continually, and they scan, scan, scan: "Is there anything dangerous about this environment? Is there anything dangerous about this?" All of a sudden they say, "Wait, wait, wait—red truck!" Bong! "Oh, it's a dangerous truck. Good. I don't feel well." That is really the whole mechanism.

The auditor's mechanism is to take the preclear's scanner and knock out his effort with regard to that engram, and the red-truck engram disappears. The engram still has the preclear's determinism to agree with the truck in it. As long as that first engram has an effort to agree, the preclear's scanner in present time can switch down across the bank and it can find "Hey, I agreed with this one," and put it right up in present time. "I'm in affinity now with being hit by a truck." The preclear wants to be hurt.

There was an observation in the first book that said a person couldn't be aberrated unless he agreed to it. This self-determinism is his agreement with it. That is all there is to it.

Now, the auditor will find in a preclear these counter-efforts. The preclear is madly holding a counter-effort out there and he has been holding it out there for years. He is agreeing with it, and agreeing with it puts him a little bit out of valence. If he agrees with it he goes a little bit out of valence because he can't be himself and agree with it; it will kill him if he is himself. He has to disagree with it to be himself; but it has put him into apathy, so he can't be himself.

Here he sits, just a little bit out of valence. He sneaks into valence a little bit, then he gets hit and he goes out of valence. He has been doing this for years. He never gets over where he can be hit by the truck, so he stays out of valence.

That truck is the counter-effort; the counter-effort is always there. This is very easy for you to find in a preclear. Take a look at your preclear and find a physical deformity or a psychosomatic illness and you have a counter effort, right there. Either the preclear is bulged out at the spot to resist this counter-effort, or he is caved in at the point of the counter-effort.

Take glasses, for instance: There is something coming toward a person who has glasses; there is a counter-effort there with which he has agreed. He has a self-determined effort that that counter-effort be there. In other words, he has the counter-effort coming in and he has an effort to agree with it because it put him in apathy.

Now, the way you get a child to mind is to beat the devil out of him—"everybody knows" that. As a matter of fact, I could throw you into apathy by just asking you to repeat "Okay, I'll mind." You would go right down the tone scale, because you would be going toward a moment when you agreed against your own survival. And you agreed because of a counter effort, basically. You didn't agree out of data—that is something else, another brand of ARC entirely. This is apathy ARC; we can distinguish it that way. It is enforced agreement and so on.

So what you do is look at a fellow who has glasses and say, "What is the physical effort to understand any pressure you might have on your eyes?" That is all you have to do. "What is your physical effort to understand that?" (Don't do it, by the way; you would go half blind right this minute.) Get him to working on it and get him to sweep it back and forth. Of course there is no reality on it: he is out of valence.

You will find that as you ask him to resist it, it might flick on for him. But of course agreement is practically no effort in his own position, so he can get out of valence a little bit or something. If you can coax him to be almost motionless you will find this counter-effort—where he is almost motionless.

Now start asking him, "How does your right foot try to agree with this pressure on your eyes? How does your left foot try to agree with this pressure on your eyes? How does your left shoulder try to agree? How does your right shoulder try to agree? What does your right hand think about it? What is the physical effort of your right hand with regard to any pressure on your eyes? What is its effort to agree?"

The preclear's attention will go to all of these various areas, and all of a sudden you will have taken his self-determined attention and pulled it off that somatic. So it hits him and he goes promptly out of valence.

You say, "All right now, what does your right foot feel about it?" and so on. But every time you get that thing to come in you exhaust it a little bit. So you just shift his attention around to various parts of his body and get his effort to agree, his effort to understand, his effort to like, his effort to communicate with—all of these things—and you keep running them any time you want.

All of a sudden he says, "I don't want to communicate with this thing."

"All right. Let's get your effort to disagree with it now." His tone will come right on up on that pressure, and then you take his glasses off and throw them in the wastebasket and take his three, four, five thousand dollars—whatever you charged him—and let him walk out. That would be fixing up a chronic somatic.

Now, take somebody who has a blemish of some sort, something that looks like a tumor, maybe. That is just a counter-effort You get his effort to understand it, his effort to like it and the effort of his right foot to like it, or anything you want. There are many variations; I am giving you the very simplest one. Get his efforts to like it and he will turn on a physical effort someplace.

If a fellow can't get any physical efforts, by the way, you say, "What is your effort to think?"

"Why, just like everybody else, my effort to think is . . ."

"Well, go on. Get your physical effort to think, now."

"Well, it's just like everybody else. I mean, I grit my teeth."

"Well, go on and grit your teeth," and all of a sudden—bong! Sky rockets! You have gotten his physical effort to think.

You will find people have physical efforts to remember, physical efforts to do almost anything, if they are very badly aberrated.

Anyway, here is this counter-effort on any kind of a tumor or something like that. All you do is take the fellow's self-determined effort off it. First get his effort to agree, because he is in apathy about it (otherwise it wouldn't make a blemish on him), and then knock out his agreement and make him disagree with it. Reality will turn on in the sequence, you get him to present time and that is all there is to it. If he went down past it on the track afterwards, he wouldn't hit it.

The trouble with locating counter-efforts and efforts is that you start locating efforts within efforts within efforts and you march him right straight back down the time track; you will wind him up in birth or anything else, but it doesn't matter. Don't worry about where you wind your preclear up. Just don't worry about it anymore. Don't worry about winding him up in birth or in operations and so forth, because running effort won't stick him on the track the way other kinds of processing will; it was only effort that could hold him there.

Of course, you want to try to run early engrams; it is much better than running later engrams. But don't worry about it. Just ask for the effort and you will get it. You won't hurt the preclear; you may have to work with him for a while.

Now, working this on an event level, you work all the efforts out of a single event. If this fellow got hit by a truck—this fits best into your frame of experience—you get the effort that connected with the truck hitting him and you work out the whole engram on an effort basis. It is fairly rapid; you don't have to ask him about the words or anything like that. All you are asking him is what does he think about it? What is his self-determinism with regard to this? That is all you are interested in.

This brings up the point that all there is, practically, is self-determinism. Of course, self-determinism is caused by some other counter-effort someplace in the past, but nevertheless, it is self-determinism. It is only self determinism.

This can go off into a Straightwire of this character: "When did you agree to be ill?" In short, "When did you want to understand a contra survival condition or action?" is the full idea. "When did you want to understand it?"

That means when you went into apathy about it. Only those things which were dangerous have to be understood, actually.

So you can give a fellow Straightwire: "When in your life did you decide to be ill?"

"Oh, I never decided to be ill—I wouldn't think of such a thing! "

"Well, how about school?"

"Oh, yeah, yeah, it was—yeah! I remember a time I said I was ill so I didn't have to go to school."

It is just fascinating how much effect this decision had on the fellow's life. He made this decision then; you will find him making decisions elsewhere, and you will find him making decisions to be ill so that he can propitiate somebody. Some other child is ill, so he decides he will be ill. Some other child is stammering; he feels sorry for the other child, so he starts to stammer to show the other child he is in sympathy. He has decided to do that, however, of his own free will.

What we have been looking at are the causes of these postulates, the physical forces that cause a person to make these decisions. But as far as Straightwire is concerned, they only become effective—these past actions and decisions—when the preclear himself makes up his mind that they will be effective. That is the only way they can become effective upon him.

So you only have to go back over his track and find when he decided to be this, when he decided to like somebody, when he decided to talk to somebody—the first time he decided to talk to somebody, the first time he decided this, that and the other thing.

"Now, when did you decide that what you were doing in life was hard work? When did you decide this?"

And the fellow will say, "Oh, I never—well, wait a minute. When I was a kid they used to tease me about never working hard enough. Oh yeah, I started to tell them how hard I worked. Oh, yeah! Yeah!"

This fellow hasn't done any work for days, but the next morning he goes down to work and really starts turning it out. You call this to his attention— you say, "Well, I noticed our little session did you some good."

He says, "I didn't notice." It is too easy.

But this is the kind of Straightwire you use: "When did you decide to like the kind of a woman who is giving you trouble?" "When did you decide to like the kind of man who is making your life miserable for you?" "When did you decide . . . ?" They will give you the moment when they decided, first, to feel affection for, next, to agree with and next, to communicate with this person with whom they are currently going. You have it right there. But let's find now if they decided to go into ARC with anybody earlier on this same subject; you will find a bucketful of them.

The first thing you know, the stuff which, in the past, we would have had to get cried off the case in gallon buckets is coming off this preclear quickly and easily.

"When did you decide you liked your grandfather?"

"Oh, I can't get any visio on my grandfather at all."

"What is the physical effort of agreeing with your grandfather?"

"Well, I don't get any visio on him at all; how can I give . . ."

"Well, just this: Will you get a physical effort now? What is your physical effort to agree with your grandfather?"

And the fellow all of a sudden says, "I don't know. I sort of feel my head going like this."

Now you say, "Can you feel how you agree with your grandfather now? Can you feel how you communicate with your grandfather? Can you feel how you like your grandfather?" and so forth. You get this all turned up, and the fellow says, "But I don't!"

"Well, can you get your effort to disagree with your grandfather?"

"Yeah, that's this way."

The second you get that disagreement you have come up from an apathy-level ARC, which you could call enturbulated ARC or commanded ARC. You can get that rising up into actual ARC and the reality on Grandpa will turn on.

This is what you have been fighting for, for a long time.

Now, I will give you how the sessions are run, described briefly.

The first session you more or less work with the preclear to get efforts of various kinds and you finally get real efforts. You want to be careful that the preclear isn't just sitting there expanding and contracting his blood vessels for days, because this is not effort on his part. He just thinks it is effort, and it is actual physical effort you are looking for.

By the way, one of the tricks you can use with a fellow who has glasses on is to say, "If somebody were pushing you in the face, which way would you be pushed?"

"Oh, that way."

"Well, can you get that motion?"

The fellow foolishly will say, "Sure, sure."

"And now can you get an effort to resist that motion?"

"Yeah—o-o-o-w-w! "

You just keep that effort up with him until all of a sudden you have his effort to resist this other motion. Just that simply, you can do it. Now he knows what an effort is.

You ask him "If something were pushing you at this moment, which direction would you have to move?"

He will say, "Well, I'd have to move this way."

"All right. Now let's practice moving this way"—with the counter effort. That puts him out of valence—it makes him the counter-effort.

"Now, which way would you have to move to go against this?"

He says, "Oh, I wouldn't dare," or something like this. He is in apathy about it.

You just coax him to stand there and be pushed and like it. So he likes it, he gets the effort to like it—which is no effort. He is getting it good, and then all of a sudden he says, "I don't like it."

"All right, what motion would you have to make to resist it?"

"Well, I'd sort of have to go like this." So you let him go like that.

You train him into doing it, more or less; you get him running nicely in the first session.

You turn on all his perceptics in the second session; that makes him feel better.

You run him out of whatever place on the track he is very badly stuck, or release his major theta in the case, in the third session. Maybe the fourth session you get his conceptual levels on self determinism, but you had better be careful about the fourth session. I would knock off after the third session myself unless I were going to carry him through for four or five more days, because people get so they want to come back on this stuff and they want to get some more processing, and you don't want to have to spend all of your time monkeying with one preclear! So give him a yo-heave after a certain space of time. It is a good thing to knock off after you have turned on his perceptics or done something like this; it is a good thing to knock off as soon as you turn off his chronic somatic. If he has a chronic somatic that has been worrying him, turn it off and let him go off for a while.

Then when he comes back to you again you can always say, "Well, you don't have your 'spinal curvature of the left orifice' anymore."

But actually you will probably want to go on beyond this point, so you just keep stripping out efforts, efforts within efforts within efforts within efforts, and exhausting them probably on an event level each time, cleaning them up very nicely, leaving the track in good shape and releasing this sort of thing. But don't expect to stay in concourse with the human race very long.

It is very interesting, but you get a different set of values doing this. This is what you have been working for, for a long time. On the first echelon, if a fellow got swamped up all the way, we would call him Homo novis, because he has jumped a sort of an evolutionary gap. We are not quite sure what happens to him but it is interesting. Then as soon as we penetrate the second echelon a little bit more, we will have another level of Homo novis. There would have to be a date on this: right now I am talking about Homo novis of October 8 at nine o'clock. I might get another idea before the lecture is over and change all this stuff.

Fortunately the direction is toward simplicity and it is carrying along on its own extrapolated line. You have to know all this if you really want a good command of the subject. It looks to me, however, as though we have done the complete circle and we are in the second echelon. You needn't be worried about what theta really is anyhow; we can go sailing off and sit down and worry about that one for months or weeks or something before we solve it.

As far as the theta-MEST relationship is concerned, it appears to be buttoned up. I have asked the research auditors and they seem to understand about it, so I guess you can.

It is a bit of a compliment that, in view of how long it took to process somebody with the earlier techniques, anybody hung on at all—except that you could get results. You got results and that is fine, but what you mainly got was experience.

You are never going to see phenomena like this again. Probably nobody else will ever have to look at it again.

Another thing that is going to happen is that, for those auditors who pan out on these new techniques—know their subject well, pass an examination in the mathematics of Dianetics and

so forth—we are trying now to see if we can achieve some means of securing a doctorate. That is not a promise, but just something that may be shortly in the offing on it.

I am very happy to be able to give you this material. I want you to get a good solid grip on it. The best way to do that is to get it working for you.

If any of your preclears think they are going into high manics or something like that, it doesn't work that way. Actually, Effort Processing winds a preclear up in what he thinks is a permanent low apathy for a few minutes, then it hits him into what he thinks is going to be a terrifically high manic. He will go all over the tone scale.

But the tone scale is 40.0 down to at least—3.0, and we are using the whole tone scale now—all of it. We knew by extrapolation that there was this much tone scale. So I don't want to see any more of these low-toned tone 4.0's hanging around anymore!

THE LOGIC'S

A lecture given on
8 October 1951

A New Way of Thinking

You may occasionally find, as we go through these axioms, material that isn't completely clear to you. If you go over it and start observing preclears and Effort Processing, if you are the kind of a fellow that does any thinking, you will run into the rest of it. I am not even going to essay to take you on a full grand tour, because it starts at zero and it ends at zero.

There is a mathematical proposition known as "backing up into zero." We have a zero. Obviously it is nothing, but we keep taking things out of the nothing. So we find out that that zero is actually an infinity. This is a fairly well established principle. That is what we are doing with theta.

It is interesting that a fellow by the name of Dirac postulated once upon a time that there were holes in space. An atomic scientist came along not too long ago and started knocking a few alpha particles around, and he found that he was getting two electrons where he should only have been getting one—that is to say, he was manufacturing an extra electron every time he went through this process that he had embarked upon. So he studied it and studied it and studied it, and finally he had to conclude that there was a hole in space. This happened fairly recently. The law of conservation of energy seems thus to have been violated for the first time.

Theta might be likened to a hole in space. Theta is merely a mathematical symbol. We have backed up to this hole in space. We know what lies just on the other side of the hole; just a millionth of a millimeter on the other side of the hole we know what is there, looking back into this universe. But that is where we are.

As a matter of fact, I can take a preclear to that hole without much trouble; pushing him through is something else. I suppose one day some poor luckless devil will get pushed through and he will probably vanish. But it is all for the cause of science!

Oddly enough, theta has (1) no weight, (2) no wavelength, (3) no size. So it is zero, obviously! Only it is not zero, because as long as we have been playing with theta it has consistently produced answers. So obviously it isn't zero.

Yet if you will go back on the time track to your boyhood or girlhood and break a toy—do that in theta: go back and break a toy—and then come up to present time and go find wherever that toy was hidden away as a keepsake and show me that it is now broken, I will abandon the postulate that theta has no wavelength.

Now, here was an experiment we conducted one night: You take a piece of chalk and look at it very carefully. Then break it. Now close your eyes and look at it very carefully and put the chalk back together again. When you open your eyes, there it is—still broken.

Theta is not traveling in physical-universe time as such. Memories are not stored as electrical charges with wavelength. They are not stored that way; they couldn't be.

Here is a very funny thing: Take a fellow who has been going along fine—his body is not deformed at all—and all of a sudden one day he has a sad occasion. His mother-in-law is cross to him or something, and this keys in an engram. After that he goes around all twisted up. He goes to an auditor and the auditor audits out that charger and audits out that engram, and the fellow is then all right again. That is peculiar, isn't it? He carried, you might say, the potential of that charge all those years without it being keyed in.

The amount of energy contained in one of those charges is tremendous. It is not stored in any cells. There isn't a condenser or other electrical apparatus known for the storage of this much energy, nor could there be a catalyst which would take a facsimile which was lying on the time track and turn it into that much energy.

You can watch a fellow running through an incident where he is stuck in the arm with a needle, and you will see the flesh sink. He hasn't got any muscles to make it sink, but it sinks.

I found out how to turn a theta facsimile—that is to say, a memory recording—on fully, a short time ago. I broke out a tooth. Somebody was asking if I would mind if I showed them the tooth. I am sorry I can't do that, because the tooth was broken so badly I had to have it pulled. There wasn't anything left of it. It was the second molar. It was very strange that it was cracked on the side—very peculiar. There were no cells around to make that tooth crack. It couldn't crack internally, by a convulsion inside itself, in some peculiar fashion. It was done by a theta facsimile.

These and various other data bring us to understand that when we travel back in theta, we are not traveling back in MEST. You could figure it out that the body has a set of cells and these cells start out at conception and somehow or other carry these memories as a lasting trace, and all of this sort of rubbish. The funny part of it is that about every seven years there isn't a single native cell left in the body; they are all changed by that time. Most cells are changed in the body in a matter of months.

So these memory recordings aren't passed along from cell to cell. They could be, but they are not stored as electrical energy. You start examining this any way you want to and you will find that there isn't an energy in the physical universe—at least which we know about—which has a small enough wavelength to store memory recordings.

Oddly enough, this was a discovery I made in 1932 when I was in atomic and molecular physics at George Washington University. I made an exhaustive study of the matter. There aren't wavelengths small enough; physical scientists would know that. The boys fooling around in medicine would not know it because they don't know the laws of energy, and as a consequence they have postulated, as the best postulates which they can offer, that memories are stored in punched protein molecules. That is cute! The theory says there are ten holes in a molecule—it doesn't state what punches them—and something like a hundred memories to a hole. You figure that there are ten to the twenty-first power binary digits of neurons in the body, figure out how many molecules there are and how many memories this is, and you find out that the human body, on this incredible theory, will not store three months' worth of perceptions, even if you look at only the main observations. Wonderful!

The punched-protein-molecule theory is wonderful from this standpoint: You can't see a molecule by any existing energy known today. An electron microscope will give you a vague impression of the whereabouts of a molecule, but that is about all. You can't look at molecules. They draw beautiful pictures of them in chemistry, but they don't look at them. They are small—tiny. Wavelengths of light, wavelengths of electricity, wavelengths of radio or any other energies on the spectrum—supersonics, the black band are much, much too gross to form a recording mechanism such as we know in the physical universe for memory.

This is all astonishing data. It is all known to a physicist.

You start to examine theta and you will find out immediately that theta is having a tough time sweeping along in present time continually. It is sweeping along in present time continually, and it is only in present time continually and can only be returned back to through present time. Your preclear doesn't go anyplace; he lies right on the couch in front of you.

In addition to that, the number of people turning up with post-mortem experiences demonstrates utterly that you are not dealing with a genetic line. We don't need that proof. All

we need to look at is this phenomenon of return—the fact that a person is returning back through his memories.

Watching a preclear on the couch returning back through his memories, you can watch such manifestations as his back suddenly sinking in. You can watch him being twisted all out of shape in various ways, in manners for which he has no muscles. He hasn't any muscles which can accomplish many of these actions which you can see.

You can take a preclear and by restimulation in full of some engram you can make him sit with his hands and his feet off the floor in an unbalanced position which he could not otherwise maintain, no matter how much you coaxed him to maintain it. It is wonderful.

There is a lot of this experimental data. You can research it all you want to, but it all boils down to this one fact: Theta has no physical-universe wavelength. It doesn't have any time in it, therefore it can't have any wavelength. Wavelength is a measure of motion through space against time. So something that has no wavelength doesn't exist; this says it doesn't exist. It doesn't have any mass; it doesn't have any of these things. And it is very funny that the more we play with this stuff called theta, the more answers we get.

So we can postulate that we are looking up to a certain point in the physical universe; below that point all is motion and above that point all is question mark. And it is certainly not motion in the physical universe, but it may be motion in its own universe. This we don't know about.

But this is a good, solid, practical, physicist's method of looking at something. We cannot identify this; therefore, let's see what we can rescue out of what we can't identify, and then classify it against what we know, and with that work problems. One of the most practical approaches that physics has evolved is that principle—back up into the unknown, use what you have.

So here we have a lot of phenomena sitting around in the physical universe, evidently. However, it is not in the physical universe—but it is in the physical universe because there are living organisms here in the physical universe.

With what you are in contact, I can't tell you; but that you are in contact with something, I can assure you. Your theta facsimiles are fascinating. They are facsimiles of the entire environ where everything occurred. They are recorded in the most bounteous fashion imaginable. Everything gets recorded with them. About eighty perceptics get recorded with these facsimiles. And when these facsimiles restimulate and reimpose themselves upon a human being, they evidently do so on an atomic and molecular level. They produce a misalignment of the molecules and atoms which go to make up the structure, or they produce an alignment in that.

They aren't as gross, you might say, as joints, or as the whole body; they are particularized to every portion of the body, but are evidently residual neither within nor without the body. They just exist. Where and how, we are not questioning at this moment; that is the second echelon.

So I give you a definition of the departure we are taking when we examine Dianetics. We are examining physical organisms in the physical universe which are obeying a manifestation about which we know a very great deal, and we are watching that manifestation as it works with and influences motion. In doing this we have cracked the riddle of human behavior. We have the full circle now—the full circle. We can take anything out of this.

I am giving you that as a preface which really should be a preface on the Logic section of the Axioms. Dianetics, as anything new, started out with a way of thinking about things. It presents its way of thinking about things as postulates.

One doesn't argue with a science's postulates about logic. The fellow working in a science says, "We are thinking about it in this fashion. This seems to produce validity. By this method

of thinking about it, we can isolate phenomena. And in this fashion we are able to examine the physical universe better."

Thus these axioms. We are not worrying about whether these axioms are true or false.

The first thing we want to know in these axioms is about definitions. Perhaps before this there hasn't been a definition of 'definition'. What did one mean by definition?

As a consequence, somebody like Kraepelin in psychiatry could come along and catalogue all of an enormous array of what he called insanity's and insane manifestations, and define each one. When he got all through he had a beautiful system of classification which was meaningless. The reason it was meaningless was that it did not spot cause or effect; it didn't designate a cure. All it did was describe.

Therefore, how does one describe things? Certainly if we are examining phenomena we should know how to describe things, so there has to be a definition for definitions. What are definitions? "What are we going to accept as a valid definition?" is what this asks bluntly.

These are the principal ways of defining things, and this is logic postulate one.

The first is by descriptive definition: one which clarifies by describing existing state of being by characteristics. We say, "Table: It has a flat top; it sits on the floor; it has four legs."

Next we have a differentiative definition: one which compares unlikeness to other entities. "Table: It has four legs and a high top, unlike a chair which has a low top and four legs. It is made out of wood, which means it is different from a microphone." That is a differentiative definition.

Then we have an associative definition: one which declares similarities to the state or object being defined. "Table: a piece of furniture." That is the associative definition for a table.

And then there is a dynamic definition: one which delineates cause and potential change of state of being by cause of existence, action or purpose. "Table: You use this thing to put things on. It sits on the floor and it's a piece of furniture. Sometimes people sit on it, but not always. And you build them by putting four legs together and putting a top on, and you take them apart with an ax if you have to." That tells you what tables are for; it tells you what you do with tables.

Now, of those definitions, the last is the valuable one. No definition which does not give cause, use or solution, inherent in itself, is worth a darn.

Any science which pretends to be a science and uses these other three is a hoax. It doesn't know. It says, "Measles: face gets covered with blotches, temperature goes up. Measles." "Schizophrenia: runs around halls and screams." From the full knowledge that these definitions are inadequate, there can be a highly authoritarian attempt to make these definitions designate a wisdom in the field which does not exist. You take Latin and Greek phrases, you put them together into inarticulacies and apply them to all sorts of things, and when you get all through you have something that sounds like a Latin chant—but it still will be nothing but a descriptive definition, a differentiative definition or an associative definition. No matter how much language or complexity goes into a definition, it cannot thereby become a dynamic definition.

A true science has within its embrace, then, dynamic definitions, if it is trying to define something which has use for people.

This is a system of logic not unlike other systems of logic which have been put forth into the world a few times. It is all by itself. It is relatively unimportant; it depends upon many other systems of logic which have gone before, but it is a clarification of them. It is distinct to itself in that it is a codification of how we are going to think about this subject.

So if you are going to describe something, know that your description will be inadequate unless you delineate, with that description, cause, purpose and solution. Then you can communicate and only then can you communicate. To try to communicate by perception alone is inadequate.

You know you have a dynamic definition, then, if it will answer this last one—cause, purpose, solution. If it has these things then you are saying something; otherwise, it is just words.

So Dianetics can be defined as a system of coordinated axioms which resolve problems concerning human behavior and psychosomatic illnesses. That says what it does; it says what it is. It is a system of axioms—a whole—which do a certain thing, which solve a certain thing. Therefore that is the definition of Dianetics.

Very often you may have tried to define Dianetics to somebody and given them a descriptive definition of it. Always give them an action definition. They say, "What is this thing Dianetics?"

You say, "Well, it's a funny thing. Down at the Foundation they have a chart. And you can look on this chart—Dianetics includes such things as this—and find four or five things that a human being does, and from that you can always tell what he will do in the future."

And he will say, "Yeah?" "You know whether he'll leave his wife, beat the baby, or any of these things. You know all that in the future. And they have it all on a chart, and anybody can use it, and you just look at it."

He will say, "Yeah? Gee, I wonder where I am on that chart."

You get that kind of a reaction. You have invited a communication. By doing what? By saying what Dianetics is for and what it does, not by saying "It is a system like psychology." Then they would have to understand what psychology is in order to understand what Dianetics is—and nobody understands what psychology is, so you would be sunk.

Now, all systems of thought would have a system of logic in them. Even if a system of thought doesn't state what its system of logic is, it inherently has one.

Up to this time, an engineering textbook on physics should have included "This book is built on three-valued logic." It should have said that in the beginning of the book in order to have been exactly precise. Yes, maybe and no—that is three-valued logic; that is more or less what engineering logic consists of. I say that, not because it is less or more workable, but because if you had asked engineers a relatively short time ago "What kind of logic do you use?" they would have said, "Three-valued logic." You could have asked, "What kind is that?" and they would have said, "Well, you know, just like Boolean algebra. That's the way the brain works—Boolean algebra." They had it all figured out.

In Dianetics we introduce infinity-valued logic, and this is our second logical postulate. You have probably seen this before. It is in earlier notes and lectures. I will go over it very briefly in order to give you just a little review.

On one side we have right, on the other we have wrong. On each side we have infinity. On the side of wrong we have succumb, on the side of right we have surmise and in the center we have maybe.

It is not whether something is right or wrong, in Dianetics; it is whether it is righter or wronger than something else. All values of logic are relative to something. Every datum has to be evaluated by another datum. So the mind more or less thinks on this basis: It gets a question and then it compares it to the material universe and it says, "Well, that answer is two units wrong." Then it gets another datum which is five units right and another datum which makes

this solution six units wrong. The mind then adds it up and says, "That's pretty wrong; we won't do that." All data is being evaluated as it comes up to the computer in this fashion.

This is thought. These evaluations are done by the introduction of theta facsimiles of data in the physical universe. Theta facsimiles of data in the physical universe compare, recombine and so forth, and give solutions which are righter or wronger.

Something was really pushed off on us with Hegelian grammars that had absolutes in it. The word correct, the word accurate, the word right, the word wrong—these are all back there and impinged upon our good old Aristotelian logic, to which our old friend Korzybski (God rest his bones) objected so violently but supplanted with so little.

Korzybski introduced the data behind axioms of logic of this type. Where general semantics applies to Dianetics is as a shadow background to these existing axioms on logic, not on thought; it doesn't go further on thought. It is very valuable, though.

Don't let anybody tell you that general semantics and Dianetics are similar; they are just vaguely similar. General semantics has to do with a word and a thing, and a lot of other things that we are not worried about in Dianetics. We even define words differently. We have a definition of words: Words are theta facsimiles of physical-universe actions or states of being.

There is a system of logic. Logic depends on viewpoint—on who is making this up. The United States says, "Communism? Well, let's see, there aren't enough bars on this graph here, but it's wrong!"

Over in Russia they say, "Capitalism? Well, there aren't enough bars here, but that's wrong!"

You can't then say rather thoughtlessly, "Well, they both think it's wrong, somebody must be right." Nobody is right and nobody is wrong; there isn't any such absolute. But there are rightnesses and wrongnesses according to viewpoint.

Now, you take some preclear who has the viewpoint of succumb, who is outward bound to succumb: if you try to give him a process which will pick him up and make him survive, believe me, you are wrong. With somebody who is outward bound to survive—on that side of the ledger—if you give him a process which is going to make him succumb, you are wrong. It all depends on viewpoint.

This is a highly flexible system of logic; it is quite useful. It has a mathematics or two—or six or twelve—wrapped up in it. It is simple, though. You find out that if anybody were absolutely wrong—if you ever reached absolute wrongness—the whole universe would disappear, because everything in the physical universe is so interdependent on everything else in the physical universe that you can't have an absolute which affects everything in the universe as wrong. If everything in the universe were wrong you wouldn't have anything.

Over on the right side, if anybody were absolutely right—like Papa and Mama used to pretend they were—the whole universe would become immediately static and fixed forever in that shape.

Now, these axioms are ultimates along a certain compartmented area, and that is all. They are right within that area, and I will show you what that area is in a moment.

These axioms don't have exceptions known to us at this time. When somebody—whenever it happens, in the near or far future—finds a new simplicity, a higher echelon from which to branch out, many of these axioms will go by the boards. But until a higher simplicity is reached, these axioms are rigidly fixed without exception.

It is an unfortunate thing that I am introducing to you a lack of randomity in the subject just now.

Next is the third logical postulate: A datum can be evaluated only by a datum of comparable magnitude.

It should be interesting to you that there is no sense in trying to compare the behavior of a nation with the behavior of an ant. There is no sense in trying to tell somebody how big a mountain is by showing him a grain of sand.

This single-datum postulate is something on which logic and the humanities have been splitting their keels ever since people tried to launch vessels in that direction—the single datum. Originally, every time they came up against a higher echelon which they couldn't resolve they would say, "Well, above that is God."

You march the evolutionist back to his amoebae and to his ammonia seas and so forth and then ask, "Now, what came before that?" and he will answer, "Well, God!"—just as, if you asked the ancients what caused everything, they had a good pat answer; they said "God." They didn't say the mechanism by which he caused it.

This is no invalidation or validation of God. It merely says that they had a single entity sitting up there. How could you evaluate something that only had one datum? With what do you evaluate God? God wasn't very understandable till the Christians came along and gave us the devil. Then we had a datum of comparable magnitude and people could be happy. We knew what God was: God was an absence of evil. We knew what the devil was: the devil was an absence of good. The devil was positive evil, God was positive good.

Now we can interplay these two and we can extrapolate from there and we can get an entire system. It is a highly workable system. True, false or indifferent—that has nothing to do with it; I am just showing you how high you can get up along the level, and everybody happens to know this datum about God. Don't ever make the mistake of suddenly postulating, on any echelon, one datum, because it won't resolve. The basic unit of the universe is two.

There is a comparable mathematics to Dianetic logic in Dymaxion geometry which is a very amusing geometry of how you fill up space.

Logic 4: A datum is as Valuable as it has been evaluated. And God rest our weary bones—everybody seems to have missed this one.

A datum is no confounded, cockeyed good in the world unless it has been compared! Now, do you know where that comes from and why there should be any violence behind that statement? People keep coming around and saying, "You know that phenomenon you mentioned there? They knew about that in mysticism about three thousand years ago. Everybody has known that straight along."

You just say quietly and gently, "Yes, but it wasn't evaluated. Its relationship to other data had not been adequately established." They don't quite savvy this.

The point is that a datum which sits out all by itself in a resounding, heaving sea of data and which doesn't have an evaluation tag on it is no good to anybody, unless that person gets himself some sort of a systematized effort that sorts out this data automatically and builds bridges to it—in other words, evaluates it. Then the data becomes very valuable.

So somebody says, "Well, Freud already said that there was prebirth memory—nothing new about that."

You say, "What did he hang it to?"

"Well, he said so. It was right there in the book."

Of course, he also said above and below that a thousand disrelated things which didn't have any truth in them. He hadn't evaluated this thing, so he hadn't said to a student "What is true about this? Or what is false about it?" And a student, wading through all this material, could only then commit it to memory, and he could not use it in the physical universe. If you are going to teach anybody anything, you had better teach them how valuable their data is.

There is a book on navigation called "Dutton." I imagine many a young officer has felt like blowing his brains out at the naval academy the moment he ran into "Dutton."

The reason why is that "Dutton" is a complete monotone of data. It starts in with paragraph one, chapter one, and announces important or unimportant facts in the same tone of voice throughout about a 450-page volume. You commit it all to memory and then you get aboard ship and discover that all you had to find out was that you don't wipe the lens of a sextant, or something. That was the important datum. That is a fact. And ensigns almost go crazy with "Dutton." But an old-line navigator comes along and he picks up "Dutton" and looks it over, and he says, "My boy, this is one of the finest books on navigation you ever want to read." Of course it makes sense to the old-line navigator—of course it does; he has all the evaluations. He knows enough not to wipe the lenses of a sextant eyepiece with a dirty handkerchief, and other important stuff. He knows that it is twice as important to take the sight right as it is to figure it right.

Yet you will find ensigns who go out and they worry and they work, and they get their tongue between their teeth and they figure out the position of the ship down to the last breadth of an inch—only their sextant sight is twenty miles wrong. You show them this—"Hey, look, why don't you take an accurate sextant sight and knock off those decimal places on that computation?"

"But that computation is accurate!" There is no evaluation of importance. This guy will run you aground if you don't watch him. He will be out there taking a good, solid shot of a truck light, and then come in and report that he has now shot Arcturus and that your position is ten miles south of Cincinnati. Those are some of the liabilities of not evaluating data in a field.

Now, a lot of these axioms are necessary to a flow of thought; they flow through. But out of all of these axioms, there are only eight of them of excruciating importance. I will point those up when I get to them.

But if you are composing a system of logic or if you are trying to study a field of logic, you will mainly be trying to evaluate somebody else's data. And if you are having trouble with that field, the only reason you are having any trouble with it is because the data in it has not been evaluated. Therefore, if the data hasn't been evaluated, you know it hasn't been compared to anything and the field isn't oriented. So skip it.

Logic 5: The value of a datum is established by the amount of alignment (relationship) it imparts to other data.

The whole of life in the physical universe can be represented by a cone. The point of the cone is the high point from which we are viewing other data. So we have here, the value of a datum is established by the amount of alignment it imparts to other data.

Consider that this cone is filled with random data, all sorts of data. Nobody knows what sits at the top. The data becomes more complex as you go down the cone, becomes less complex as you go up the cone. So if somebody can find the datum that sits at the top, at the highest level of simplicity about the rest of this data—the datum that says "The reason ants build houses is . . ." "You build ships by . . ." and so on—then all of a sudden you have got this datum up here and it aligns two facts. That is a very important datum.

Mathematical and logical search is concentrated upon the search for high-echelon simplicities, not low-echelon complexities. When a mathematician makes a mistake and fails to contribute to

the body of knowledge, it is because he cuts in at the level of complexity. You say, "How about getting a solution to this datum and this datum and this datum? That line that you're figuring from there doesn't align enough data."

"All right," he says, "I'll figure it out. Let's see, I'll add twenty-five more equations on to this situation."

"But look, that doesn't explain all of this data down here. Now, what are we going to do about that?"

"Well, we'll add about fifteen or twenty more equations."

And this creates such a complexity that it itself has to be aligned. His direction of approach and your direction in the solution of a problem should be upward toward simplicities, not downward into complexities.

There is also a law of an economy of factors—"law of parsimony" they call it: If you have two theories which seem equally valid, take the one which requires less data to support it. Just automatically take the one which has fewer factors in it.

If you want to resolve a case, for instance, you have to figure like this: A person always has to try not to survive; it is no effort to survive. What it is an effort to do is not to survive. That is what is rough, because that is an effort to overcome efforts which were not-to-survive efforts, and it gets very complicated under that basis.

So, you could ask the preclear for the effort of each word in the English language. You could actually ask him for the effort and he would resolve it for you, but it would take quite a while.

But if we know this law that says "It is the effort not to survive which is aberrative," then we simply ask, "What is the effort not to survive? Let's get the effort on that." He will play you all sorts of efforts off on that one and he will shoot out the whole bank with it.

This is applicable in therapy. Always take the question which gives you the maximum amount of data, not the question which gives you the minimum amount. Get the broadest, widest explanation in the least words. Go toward simplicities of explanation, not toward complexities, in thinking, and you will find yourself solving a lot of problems that you perhaps wouldn't otherwise crack. It is a good postulate.

Logic 6: Problems are resolved by compartmenting them in areas of similar magnitude and data, comparing them to data already known or partially known, and resolving each area. (For resolving what cannot be known immediately one can address what can be known and use its solution to resolve the remainder.)

That is awfully simple.

I was just telling you a short time ago about theta. We don't know all there is to know about theta, but we can take what we feel is known about it. We know a lot about the physical universe right now because we have the whole science of physics. So let's take it from where theta impinges on the physical universe and study it from that quarter, and resolve that. And then with what we learn there we can resolve the next step, and so forth.

In other words, you don't have to know anything about the unknown item; just find out what it relates to and then solve what it relates to and that will solve the unknown. This is very simple—it is a method of thought. You can use it with considerable profit in thinking.

Now, Logic 7 is self-explanatory—the introduction of an arbitrary. Any time you have to throw an arbitrary into a situation to make it work, you are going to have to have other arbitraries introduced in order to keep it resolved, and it will just get more and more complex.

If there is something you don't understand about a case and you decide to use force on that point, you are just going to have to introduce new force factors. You don't know how to resolve a psychotic case, let's say, and you have a psychotic who is screaming around and so forth, so you say, "Well, we can't solve this right now, we can't solve this right now—we'll have to do something, do something, do something desperate, do something desperate," so you introduce an arbitrary: you give him a sedative.

You have introduced an arbitrary and it will introduce further arbitraries of what is said in the preclear's vicinity. Now you will have to give the preclear two sedatives in order to quiet him down next time, and then you will probably have to give him electric shock and some more sedatives and then a prefrontal lobotomy.... You get the idea of the arbitraries? It is a fan.

You introduce one arbitrary into a case and you will have to keep introducing arbitraries. So the devil with these "quick, simple methods." They aren't quick and they aren't simple because they lead to the introduction of further arbitraries.

This is also applicable in any system of logic. Any system of mathematics works in this fashion.

For instance, a government passes a law saying all criminals must cease to exist, without understanding what criminals are or what criminology is. Then they have to pass a hundred thousand laws, year in and year out, in order to enforce the law that criminals mustn't exist. They go into further and further complexities.

Now, this system of logic I went over—the cone going into simplicities— is driving toward natural laws. As soon as you start to introduce arbitraries into a problem you just keep going into further and further complexities and it gets tougher and tougher and tougher; there is less and less alignment of data. The first thing you know, you have a completely out-of-vector problem that doesn't align anyplace and nobody understands it—and you are a psychiatrist!

Don't ever let Dianetics start going in that direction.

Logic 8: An abstract postulate must be compared to the real universe and brought into the category of things which can be sensed, measured or experienced before it can be classified as workable.

That is actually just a definition of what we mean by workable. We mean workable in the physical universe, workable visibly, workable in terms that we can sense, measure or experience.

There is a lot of data behind that one, some interesting data. There is such a thing as three bins of data. Down in the third bin we have what man thinks he knows right now. He thinks he knows how to make good ice cream and shoes, he can make pretty good cars, he can make power dams and he can get women to whistle at him by driving a fancy car. These are things known—data. That is what he calls data. This data seems to work empirically or by derivation in the physical universe, so he says, "Fine. Fine, this data works. I'm all set."

Only he isn't, because there is always a randomity of data—some of these are going to cross. One datum will argue with another one. He will decide to go to the movies but his wife doesn't want to go and he doesn't want to go without his wife. But he wants to go to the movies. How do you solve that? So he takes up yoga!

Whether it is the science of physics or any other field, I don't care— metaphysics, mysticism, algebra, democracy, anything—the second bin is composed solely of routes toward new data. It is by these routes that we discover new data from the great unknown.

This top bin may be unknown, but it is not unknowable. Every datum in it is true. Just because we don't know it is no reason it isn't true. There isn't such a thing in these as a datum we will

never know that will never have any effect upon us, because if it is never going to have any effect upon us then we will never be able to sense, measure and experience it. So as far as we are concerned it doesn't exist—Kant to the contrary.

He was a "great" philosopher. Those boys—Hegel, Kant—I wonder that they didn't get terrible headaches. Kant's transcendentalism stated, "The only real data transcends the bounds of all human experience. Now that we have announced this, the rest of you dogs have to take our word for it." What a wonderful way to get on top and stay on top.

Nobody ever thought to ask them, "Now, how is it that you know, if it transcends the bounds of all human experience? If you are never going to sense, measure or experience this, how do you know about it?" No, he twirled his monocle too well or something. Nobody ever asked him. I would love to know what his answer would have been.

The point is, in this first bin are all sorts of data. Here are better ways to make ice cream, better ways to make airplanes, rocket ships, women, everything. It is full of data and every datum is true. But by the time you get a datum from here and pull it down by one of these routes in the second bin and compare it to the real universe, it is liable to slightly change on you.

You ask, "How true are these axioms? They have been dragged out in that fashion; how true are they?" They are as true as they are workable—no truer. They work. If they work, then they are workable.

However, you should understand that the Hindu theory of how the universe was created was also considered very workable once upon a time. Somebody came up to the priests and said, "What is this universe all about? You boys are supposed to know."

They said, "Well, it's a hemisphere. There you are; go along now."

People went along on this for a few generations and everybody was happy with this. Then one day some curious, rebellious, sour individual came up and said to the priests, "What is the hemisphere standing on?" The priests went into a big powwow and got together and figured, and they figured and they figured and they figured, and then they proudly released the answer: "It is standing on seven pillars."

A few generations went by and the country changed. Somebody came in and said, "What are the pillars standing on?"

They said, "The backs of elephants."

Then after a few generations someone asked another question: "What are the elephants standing on?"

By this time the priests were sick of the whole thing so they said, "The elephants are standing on a mud turtle and the mud turtle is sitting in mud, and it's mud from there on down!"

That passed for true data once. These axioms, I am very sure, will some day be in that category. Right now they aren't. Right now they are out so far in front that nobody is going to catch up with these things for a while. You will be arguing about these things in your old age, I am sure.

So, true data comes down by these routes, no matter whether they are mysticism, metaphysics, spiritualism, physics, chemistry, induction, woman's intuition, anything. Any way you can get data, that is the way it comes down. But it always has to be compared to the real universe before you can say "This is a datum. This is a datum which we have found some workability for." You can say "This is a guess," so long as it remains in an abstract state.

One of the main things wrong with mathematics and mathematicians today is that they make this error of putting their other foot up here in bin one. They very happily had a foot down in bin three once upon a time and a foot in bin one; then they put the other foot up in bin one, via the route of mathematics, and they forget to keep a foot in each bin. They pick the foot up that is in the third bin and they put them both up in the first one, and you never hear of them again.

They actually do that. They get into the abstract, they forget to compare data to the real universe, and the second they do this they are done for, as far as their system is concerned. They just get more and more esoteric and so on, they don't tie anything down and their theories start shooting out in all directions. Somebody comes along and says, "I wonder why that fellow isn't getting anyplace with the problem?" He just took his foot out of the bin of known data.

This is a useful thing to know—that you can get slogging around in the abstract to such a degree that you don't bother to nail down anything. And when you don't nail something down every once in a while and compare it to the real universe, you can really go adrift.

Therefore, when I give you these axioms, you are going to go out and look at phenomena; you will see a lot of phenomena. If you don't find phenomena to compare with them, the devil with these axioms: they are too abstract.

If you can find phenomena that proves them up, you say, "That's fine." But axioms, rules, data—these things are no good until you can find a comparison in the real universe! When you can find a comparison in the real universe you can say, "That's workable," and let it pass for the moment. Until you have done that, no abstract postulate under the sun is worth a tinker's doggone.

Somebody out here can tell you, "But it's a well-known fact that the human soul is purple with orange dots."

And you say, "That's fine. Where did you get that?"

"I got that in a dream. I have these dreams very often; they always work alit

You say, "Show me one."

"Don't have to. Dreams always work out."

You are just in a complete closed circle as far as this fellow is concerned. He isn't keeping a foot back in the real universe.

If he could say, "Yes, I can show you one. Step over to this voltmeter. I get this phenomena and I explain it on the basis that souls are purple with orange dots, because—look—the dial turns a bright purple."

You say, "So it does! I'll be a son of a gun." But it still has to be compared to another datum like it and it still has to be evaluated in terms of the rest of the physical universe before. it is any good to you.

Have you ever met these people who go around with little items that "nobody could do without," data that we "must have," like "Pike's Peak is 14,110 feet high; Mount Rainier is 14,410 feet high"? You will be having a nice conversation with such a person and all of a sudden he will say, "Well, the new Chevrolet goes ninety-six miles an hour."

You say, "I wasn't talking about Chevrolets."

"But it will."

Or you are having a nice discussion at dinner about things like that and he says, "Did you know that Persian cats originally came from Samarkand?"

You say, "Yes"—you expect him to go on and tell you some sort of a witty anecdote about Persian cats—and you sit there and you wait and you wait, and he says, "And silver costs $9.02 a pound in the Transvaal." This is wonderful. It is just as silly to get up there into the abstract and then not nail anything down. There is a famous book that only a few people have ever read. I wouldn't break it out and give it to people, and the reason I wouldn't break it out and give it to people was that it was all up in the top bin—every single bit of it. It has taken thirteen years of hard work and experience to get that book down to where you can put one foot in the bottom bin and put a foot in the top bin.

Now we can do that, and that is why we have these axioms. But thirteen years ago, in that book, these axioms almost existed in full—with no route built to them. There was nothing in the second bin—no route. We had no map and we had no phenomena observed in the physical universe to prove it up.

It is utterly fantastic to me that it happens to work out as it worked out thirteen years ago. This is just an accident—a complete accident. But that was a philosophic induction which all of a sudden turned out to have enough data in the known universe to fulfill it. It was an accident; it shouldn't have existed. That philosophic echelon all by itself was good reading, but there was no bridge built to it.

Now you can go out and you can look in the field of mysticism, and by golly, you can find more data! And it is workable data that will point up more phenomena for you. Why? Because a bridge is built to it. You can study Dianetics and then go study psychology, and a lot of it will make sense. That is a fact—it will! In other words, almost anything can happen.

I have also covered Logic 9: A postulate is as valuable as it is workable. I mentioned this earlier in the talk this evening. We have not had to predict any phenomena which don't exist in order to give you these axioms, nor at any time here have we had to neglect existing phenomena.

And we haven't found anything in this physical universe at the moment which happens to fall outside these axioms. I hope somebody does sooner or later because this is almost a deadly picture, with no randomity in it, no mistakes. There must be some such phenomena, but what it is I am sure I don't know.

In addition to that, these theories really test up like a true science in that they extrapolate. You can take these axioms and you can figure, "Well, he says these axioms are right; then such-and-such should exist as phenomena." Go look and you will find it.

Logic 10: A large body of aligned data which has similarity in application, deducible or inducible from basic postulates, may be considered to be a science.

As much as the world uses the word science, it has hardly ever been defined. It could be defined as many things, but this is, to some degree, a dynamic definition of a science. How do you make a science? You get some basic postulates and you induce and induce, and compare it to the real universe, and if it is all lined up you have a science.

If that is a dynamic definition of a science, some sciences had better look to themselves. Even chemistry, the old grand pappy of everything, that started back in the field of alchemy, is so far out of alignment right now that the physicist, with his postulates about atoms and so forth, can go into the field of chemistry and say, "You know, I've figured out that in your field so-and-so…."

The chemists say, "That can't be true. That doesn't work according to our postulates."

"Well, it works according to my postulates."

"Well, that's fine. We're getting all sorts of beautiful results according to the postulates of chemistry in the field of atomic and molecular phenomena. And they are entirely different than the field of physics."

The chemist believes an atom is built in a certain way and the physicist believes it is built in a different way; they are both getting results and they are both merging closer and closer toward some kind of a goal. But they are still in violent disagreement. That is because they have not aligned their fields according to new known data; they haven't realized the field had to be realigned. As a matter of fact, even basic physics ought to now be realigned. The law of conservation of energy seems to have been kicked overboard.

Now, Logic 11 is one which should interest you a great deal: The problem of human behavior, psychosomatic illness, mental aberration and the phenomena of life is susceptible to solution.

A fellow in the old Foundation wrote a letter to a scientist who was very interested—whose name I have guaranteed never to mention in the field of Dianetics. He had protested that somebody had mentioned his name in some publication and I promised him that we would never use his name in connection with it, so we won't. But he said, "Any time I hear the word cure, universal, used, I always file whatever I hear about it in the circular file." It is very interesting that people would work in a field which they consider unsolvable. And yet that has been true of all of these fields of the humanities. They didn't have Logic 11. They didn't believe the solution was there, and as a consequence they never made a steady, solid drive toward it. They just keep monkeying around the edges. If they had believed the solution was there, they would have laid down a logical pattern. I am not the only one in the world who can lay down a logical pattern. Nobody even tried, so they were in a field of complete defeat. It took the verve of physical science to push into that field in order to bring alignment to it.

Logic 12: It is possible to resolve the problem of how life is surviving, without resolving the problem of why life is surviving. That is what we mean by the first and second echelon of Dianetics.

Here we have—who knows?—a hole in space. But it is certainly a static line of some sort which contains a zero, which is an infinity—an interesting gimmick. It is theta, whatever it is.

Now, this top bin—I don't know at what level—probably contains a "why." It says, "Life is surviving, and this is why."

You say, "Gee, why didn't I think of that earlier?" But right now it looks terribly imponderable. Why is life surviving? Why all this effort? Why all these ramifications and so forth? This is a rough one.

Earlier we had an axiom, a postulate, about the compartmentation of problems. This is where the problem of Dianetics compartments. It is "how." People in the past kept saying, "But why is there this and that, and why is it doing that, and why is it doing something else, and so forth, and why, why, why?" Occasionally they would ask a "how," but they never differentiated how from why. As a consequence they never got an alignment of data, because the why is an imponderable. At the moment why is imponderable but we can answer how.

So let's separate the sheep from the goats, the alphas from the betas, and get the field squared up and just look at how life is surviving. And that is what we are doing this very moment.

It is very interesting that only low-tone-scale people will ask you why.

STATICS AND MOTIONS

A lecture given on
9 October 1951

Cause and Effect

There are a certain number of things which you may have been given as your technique of Effort Processing; most of them are right, but one of them is wrong and I am going to cover that right away.

Some of the data have been squirreled up a little bit on ARC. The definition that has recently been handed out on ARC is, just between ourselves, bunk.

ARC is still ARC, and don't doubt that for a minute. What happens is that ARC sags into belief. As soon as the apparent absolute of a belief starts entering into ARC, there is unfluid understanding and it doesn't become understanding at all; it becomes belief. Belief, on the lower ranges, to an organism which has to be in motion to support itself, is of course apathy, because belief is no motion and ARC is motion. I will make that much clearer to you. But don't start abandoning ARC just because it can sag into belief.

I am going to give you a very brief resume of the Axioms themselves, and I will give you a little bit higher level of initiation of the Axioms than is given in the Axioms themselves. It is contained actually in a definition of Dianetics: Dianetics is a science of statics and motions pertaining to human thought and behavior. Statics and motions: Don't get so static that you ignore motions in Dianetics, and don't get into such furious motion that you ignore statics.

The whole of the postulate of statics and motions has to do with the fact that the highest echelon which is now contactable has been an echelon which has been contactable in a nebulous sort of a way for a great many centuries. They have called it a number of things, but all it is, is a static. It is a thing of no motion, and that is theta. The difference is that we have built a bridge to it. It doesn't make Dianetics a religion any more than it makes physics a religion, because physics starts with a static too.

So we start with a static, and it is a very strange static: it is causative. It is a causative static.

One has the choice in this of being cause or effect, dead or in motion. In other words, you have a point from which motion is entered, handled and controlled, and this point itself is not in motion. It is an anchor point. That point is belief, faith—it has been called a thousand different things. We are calling it theta just now, which is a mathematical symbol, not a new name for the human soul.

So here you have a static point. When a person dies, he loses physical universe motion; he is therefore static. In order to go into motion again, he would have to become alive.

It is beside the point whether people die and come to life again. The point is that there is an optimum motion as established by the range of tolerance of the human body. Your heart beats at anywhere from sixty to ninety times a minute and your temperature hangs between 95 and 100— maybe lot, 102—degrees Fahrenheit. If it gets much above that it gets to be pretty rough.

When you have a body which is alive, then, you have a body which should be moving somewhere in this rather narrow tolerance band. Man is on a terrifically small tolerance band. Actually, he goes up three or four miles and he is done for—he can't breathe. He goes down in the sea two feet and he can't breathe. He is in a tolerance band as far as space on earth is concerned and he has to get artificial thingamabobs and whatnots in order to exceed this tolerance band.

Right on the surface of the earth, it can't be too cold or too hot or he perishes. Man is a delicate little microbe. His body temperature should stay at 98.6 degrees Fahrenheit. His body—not the causative force, but his body—is a carbon-oxygen engine. It doesn't fit to say that because a person is a carbon-oxygen engine, there is nothing else there. That is something like saying "A railroad locomotive runs on steam" and then forgetting the engineer—pointing to it and saying, "You see, that runs all by itself! Now, that's the way the human body is, and if you just cut out the engineer occasionally, why, that steam engine runs better," and a lot of other odds and ends of strange conclusions.

To say a person is an engine is true only in the sense of his physical self. He is an engine in motion. He is a motor, engine, propulsion mechanism—he is a lot of things, but sitting along with that is what causes him to be an engine.

In the physical universe we have a science of physics, and physics tells you very adequately how this carbon-oxygen motor can work but it can't build one. It is a very interesting motor. It is so fascinating that people haven't been able to get their attention off the drive wheels and things in order to take a look at what makes it run. It is fascinating to see a motor which repairs itself, which is self-determined, which has a lot of very interesting variations in it and which produces biochemical products that are not duplicatable in the field of chemistry today by any other form or means than by employing life forms themselves. This is a very interesting thing.

We can take a look at this carbon-oxygen motor and find out that it is in motion and that it has to sustain a certain optimum motion. You try to make the thing go too fast or you try to make it go too slow and it ceases to go into motion, it ceases to be in motion; at the moment it becomes static, it dies.

So there is a cycle going on there of causation: This causative force, theta, starts in and something goes into motion; it follows this more or less optimum speed and it goes along with an optimum speed for a while, and then it stops and they bury it, and that is no-motion. So it goes from no-motion to no-motion through a rather narrow tolerance band of a certain type of motion.

It is interesting that there are little gradient scales, and here is where we get gradient scales coming in. The body objects strenuously to either side of an optimum motion: it objects to motions which are too swift and motions which are too slow—both sides.

Whenever the body is slowed down to a point where it is momentarily static (by which I mean the heart skips a couple of beats, the bloodstream doesn't pulse quite right, the nerve energies don't channel and align and the alignment of the cells themselves is destroyed, the alignment of axons and molecules inside the body is thrown out of kilter—in other words, a moment of stopped motion which is not followed by death), the person has come up against a static and he will behave thereafter to avoid that static, either to attack it or to get away from it or to do something about it. He will do something about that static. He doesn't like that static!

The worst thing that can happen to a person is to stop altogether, so he fights any intermediate static. Any injury is a static. And he will also fight something which forces his heart rate up to 250 a minute or something like that. That also is starting to approach a static because it will go up to just so fast and then stop. So he fights away from the upper and lower motion band and tries to stay in the middle of it, and tries to stay in a tolerance level of operation. As long as he does this he is alive. As long as the organism can continue to do this, it happens to be healthy. When it can't do this anymore it ceases to be healthy.

Now, the way that you "train" one of these organisms is you beat it and you put it in jail and you lock it up in closets and you slow its motion down any way you can, and after a while it gets obedient. Obedience is faith, it is belief; that is obedience—motion slowed way down or speeded way up. And when the organism falls over into either of these two statics—too fast or too slow as far as it is concerned—it goes into apathy and hands its own identity over to the

counter-effort which forced it to do so. Hence, you get valences. (That will be much more clearly explained as we go along here.)

As long as this organism is moving within the tolerance band, it has understanding. But a stop or a threatened stop by "too fast" or "too slow" sets up a wave. At the very least it sets up a wave which is a noise type of wave rather than a smooth wave. You could graph sudden halts or sudden propulsions of the organism, and you would regard that as a jagged noise wave. But in the middle, between these two extremes, you have a harmonic wave with a certain amount of randomity to it, a certain amount of variation to it. This certain amount of variation varies, but in that band we have. affinity, communication and reality—only in that band. It is when affinity, communication and reality fall off into the zero motion of a static that it becomes a belief, and at that moment the body ceases to operate properly; it becomes sick.

Invalidation and domination are only efforts to slow down or speed up the body. They all come into that category. Some people are running faster than others, so they try to speed up the people who are running slower. People who are running slower try to slow down faster ones, and so forth. Within the species there is an effort, then, to control and keep going an optimum motion. So people who are moving too fast get into conflict with people who are moving too slow and you get a noise-level effect on ARC, and they go out of communication and so forth with each other to some degree. They can't hook in on each other's wavelength.

But when ARC is deprived of motion it can become belief. And what you are processing with Effort Processing is belief—not understanding, but belief.

There is a cycle in progress whereby you get belief, understanding; belief, understanding; belief, understanding. That is a cycle. It goes like this: Way up the tone scale is cause without effect. Greeks used to call this the Prime Mover Unmoved—cause without an effect. This is rather a weird sort of an idea, but actually, if you could just put down as a philosophy of existence "I am going to live as a cause and not as an effect of my own causes," you would be a happy person. As a matter of fact, you can try to keep from being affected by your own causes.

When you self-determine non survival activities, you are, at that moment, becoming an effect of your own causes. You postulate; you say, "I am now going to . . ." or "From this moment on I decide that . . ." like people are supposed to do every New Year's. Here you are as cause; you are postulating a cause. Now you step forward in time and become the effect of your own cause.

If you could just get up all the decisions a person ever made about himself you would have a well man.

Cause and effect: If we diagram it, we start with cause without an effect and then we have, below this, motion. That is the initial motion, and then we have another static and a secondary motion.

You can plot the tone scale just on the basis of statics.

The church is quite correct in saying "Above all is faith." That is one of the thousand various ways of saying that cause is cause and shouldn't be an effect of its own cause. But then they come down the scale and they say, "And you've got to have faith!" That is just great! That puts them into the position of being a causative agent and gives you to them as MEST, because they say "You've got to have faith!" The joke is on them: you have faith. Nobody can take that away from you. But they start telling you you have to have it, and that says you haven't got it. And the second they say you haven't got it, you don't have it. This is one of the neatest little invalidation mechanisms known. It runs over into all fields of invalidation. You could extrapolate all invalidation's from this.

Here goes a fellow—everybody likes him, he is cheerful, he is happy— and somebody comes along and says, "You know, you should be careful the way you treat people because I've heard lately . . . You've just got to be good to people. You've got to be kind to people."

This fellow starts worrying. He says, "Gee, I thought people liked me." He is made self-conscious at that moment.

There is almost no limit to what a human being can do as long as he doesn't have this variety of stuff thrown at him in the guise of affinity, communication and reality. People are postulating new realities for him and every time he accepts one of these new realities, he is sort of sunk. He can have any quantity of engrams or anything else and he will be perfectly all right until he accepts one of these postulates that is handed to him, adopts it to himself and by his own self-determinism says, "From here on that's the way it is." That is a little boy suddenly saying to Mama, "All right, I give up, I'll mind. I'll mind." He goes out of valence, he ceases to be alive; he has hit a static. He goes out of valence (you can watch this either in yourselves or in preclears) and his reality crashes. His perceptics shut off.

If you want to start turning perceptics on in the preclear. you want to find the effort to believe—"What is your effort to believe?"—and he will turn on somatics, face slaps and every other darn thing. You want the effort to believe, not the effort to agree, because he is not agreeing, he is just believing; he is in a static state and here he goes, out of valence, and off go the perceptics.

Ask him for his effort to believe Mama at this point: "What is your effort to believe Mama at this point?" He will just go into apathy, but then all of a sudden, "To heck with her!" You have gotten the effort.

Now you want the effort not to believe Mama. Visio, brightness of the scene, a whole lot of recollections and everything come swarming in on him again. His childhood was blank. Everybody says this—"My childhood is blank." It is just as blank as he has had to believe without understanding. It is a sort of a slave-state philosophy to tell people that they don't have understanding and that they must believe—because they have belief; what they have to acquire is understanding. The component parts of understanding are affinity, communication and reality. The modus operandi of theta moving into the physical universe is understanding, but unfortunately it is accompanied by an enormous amount of force, and it hits a great many statics. Every time an organism dies, it is in a new static. As a consequence, it keeps coming down the tone scale—statics, statics, statics. So all you have to do to a human being is convince him that he has to believe, and if you just work on him hard and tell him he has got to believe, he has got to believe, he has got to believe, and don't invite any understanding—if he says "Well, I don't see it," you say "Well, I tell you, God is good and we're going to kick your teeth in unless you believe it!"—the fellow gets into a bad state right away because he starts to sink down toward the static of a past injury. That has statics in it.

So when you force him into the static of belief, you are forcing him into this low level of theta and promptly you restimulate an old static. You can demand a person into a severe illness by making him obey.

You want to know why childhood illnesses are so frequent? There is a direct index between the illnesses in childhood which are long, arduous and severe, and the amount of blind obedience which a child has to go through.

Understanding is something else. Here we try to postulate something into the individual's sphere of experience which he himself has observed. And from this sphere of experience we now get new data. We ask him to compare data and so forth.

There are two levels of training. One is every time a little child goes into the room and knocks over a vase, you knock his head off so that after a while he doesn't knock over vases—you think. The funny part of it is, he will keep on knocking over vases. The other level is to let him

go on knocking over vases until he knocks his silly head off on one, and then he will take a look at it and say, "Look, it's the physical universe doing this to me. I evidently have to be a little slippier in the physical universe."

On the matter of possessions, he keeps destroying his possessions and destroying them, and messing them up and misusing them (they are his possessions), and then all of a sudden one day he picks up something that he wanted and liked and he finds out that he broke that too. He says, "That isn't so good. I guess I'll have to stop breaking my possessions!" He has come to a conclusion now. He has postulated something that he should do and he promptly becomes the effect of his own cause. Later on you will find him trying to take care of the weirdest things.

But at the same time, that is the operation of training—he hits a little static himself. As long as he has a self-determined operation going, his health stays up pretty well, but as soon as you give him a lot of statics instead of training, instead of ARC, his health gets very bad. ARC is a very mysterious commodity in some respects. It has been derived from several places. It is based on the fact that the material universe is as it is because we agree it is. That is a fact—we do; we agree it is. We actually find that that is quite workable. Where you have agreement you have reality, and where you don't have any agreement you don't have a reality. Nothing gets constructed or comes into existence that is not agreed upon.

You and I agree that there is a chair sitting on the floor, and then somebody comes in and says it is a horse. We promptly look at him and have him locked up or something of the sort. (Actually, we probably wouldn't; we would probably process him, but that is what would normally happen in the society.) That would be a level of disagreement; disagreement is unreality.

You can't have a communication without an affinity, and you can't have any affinity without an agreement on something, and so it goes.

Now, you can get a shadow of ARC by the creation of statics—belief: "You have to love Mama," and so on.

"Why?"

"Because I say so."

That operation immediately starts the child down on the dwindling spiral. But this is what you are processing out of people; you are processing beliefs out of them.

I don't want you to believe a single one of these axioms until you have looked it over and seen what you have seen in the physical universe. Otherwise, the same thing will happen here that happened in organized religion, and we don't want anything to do with that. They say, "Now, you've got to have faith, and we're going to explain to you so you will understand." You might as well say "The reason why we have a can of lampblack here is because it's all full of white paint—but it's lampblack."

"Have faith, and now you understand why you have faith."

People say, "But I don't understand why it is that Mohammedanism and Buddhism and Christianity are so much alike and yet they had all these fights." They might as well save their breath. They are talking about faith and there is no understanding on the subject required!

Now, authoritarianism is a static. That is why it is not liked. Somebody says "Now, you've got to believe so-and-so and so-and-so about this," and people say, "Why?"

A poor little child in kindergarten says, "But why do I have to believe this is the United States of America?"

Nobody takes him over to the window and says "Now, you see those trees and so forth out there? Well, that's land and there is lots of land in the world. Here's a globe and you can look it all up if you want to, but only one section of all this sphere is the United States." No, what they tell him is "Well, you had better believe it and be quiet or go home," or something like that—or give him a whack with a ruler. Right away he is off; his understanding is undermined to the degree that authoritarianism is employed upon him. They can generally get as badly off, even, as a modern university student. It could get that bad; you wouldn't believe it, but it could.

I don't want you to be under any misapprehension with regard to ARC and start thinking you have to process ARC out of people. Don't do that. What you want to do is process out statics.

You can get statics just as quickly, by the way, by running somebody going too fast—flying through the air at such a terrific speed that a static is introduced.

Actually, statics are introduced by monotonous conduct; it becomes the same thing—the same wave, the same wave, the same wave—until all of a sudden it doesn't appear that time is going by anymore. That is just the same action in the same space, and the same action in the same space, so it all looks like the same time and you get a static. That is why people get bored in life—because that repeated static of the same motion looks like they are dead to that degree. No time is passing. They have to keep convincing themselves time is passing, so they do it this way this time and then another way the next time, and then this way and then that way. As long as it is a smooth wave, let's get some variation in it.

Take the pilot who flies from Albuquerque to Los Angeles to Albuquerque to Los Angeles to Albuquerque to Los Angeles for about ten years: he finally crashes. Why? He is dead. He was dead before he crashed because he had been doing a repetitive motion without enough variation for so long that he actually lost his skill.

AXIOMS 1-14

A lecture given on
9 October 1951

Survival in the Physical Universe

Let's start with the definition of Dianetics as a science of statics and motion. The two aspects of this science are static and motion, and the two component parts are theta and MEST.

By theta we mean a cause, energy, or whatever it is, which is impinged upon the physical universe. And from that we get our first axiom:

Life is an "energy" of peculiar and particular properties.

And, believe me, they are peculiar. It took a long time to drag them out. The oddity is that right here at the beginning we have a static. This static is a true static. They don't have any true statics in physics, but in Dianetics we have an actual true static. It doesn't have wavelength, so it is not in motion. It doesn't have weight, it doesn't have mass, it doesn't have length, breadth or any of these things. All it has is a symbol. It is motionlessness.

It is very difficult sometimes for a human being to conceive motionlessness, merely because he doesn't want to look death in the eye. Death is motionlessness .

But here is, nevertheless, an emanation point, a motionlessness from which motion itself is attacked.

This is different from saying—and this was an old theory—that it is an emanation point of motion. That point we are not making. It is not an emanation point of motion. We don't have this tiny point of whatever it is and then have all motion of the physical universe emanating from it. That is an old, old theory and it is cracked and weather-beaten. It dates from before the days of Sir James Jeans; l he had some interesting ideas on this. It is a very old theory. I know of its being about forty-five hundred years of age, anyway. You will find it in, I think, the second Medic hymn. They postulate a static and then have motion proceeding from the static.

Our thinking is different to this degree: We have a physical universe in chaotic motion which is, as far as we are concerned, interdependent with theta for its life organisms but independent utterly of theta as far as its motion is concerned. Perhaps theta and the physical universe both come from another dual source. Perhaps they are the same order of magnitude. Whatever they are doesn't matter; it merely matters that the physical universe is in chaotic motion. But theta is a causative theta which impinges upon that physical universe. All the motion there is comes from the physical universe. But all the cause there is—so far as life is concerned—comes from theta.

Axiom 2: At least a portion of the "energy" of life is impinged upon the physical universe.

You can envision theta as a small entity which is impinged or is trying to impinge itself on a larger one. If we have the physical universe—MEST—on one side and theta on the other, we can see a mergence of some sort. Theta seems to be making an encroachment upon the physical universe. The physical universe seems to be sort of non causative, random and chaotic, and theta oddly enough has the property of animating and mobilizing it and bringing order into it. And you can see the incursion of theta, a sort of mergence, at which time all theta becomes as thoroughly static and chaotic and so forth as the physical universe. But it is heading, via motion, into the static of complete order.

What else theta is doing, in what other direction, we know not what of, but we should not neglect to mention that it probably is doing something. There are probably infinities of universes. Theta is probably going in many directions.

As far as we are concerned, here on earth, theta has certain aspects. It is doing certain things and it is doing them in a certain way. It might be doing other things in other ways in other universes.

There is no point of impingement between theta and the physical universe for the excellent reason that they do not have their space and time in common. But this does not say that theta does not have matter, energy, space and time of its own, since it does in some peculiar fashion.

For instance, the matter of theta is a codified idea. We have theta matter lying out across this land in the form of a culture. It is quite solidified; it is definitely matter. Furthermore, an idea—which is really collected and aligned theta—has velocity and theta mass. An idea will spread in ratio to the amount of truth contained in it. It is very interesting stuff, theta. There are a lot of rules and laws that can be worked out concerning it.

Theta, as far as we are concerned then, is merely a causative static which depends for its motion upon the chaos in the physical universe.

Axiom 3: That portion of life energy which is impinged upon the physical universe has, for its dynamic goal, survival.

Theta is moving in on the physical universe. I haven't any idea at all why theta is trying to survive through MEST time; that is an imponderable. It is a strange thing that it should be trying to survive through MEST time. But theta evidently depends to some degree upon MEST itself for its survival. We look over all of the aspects of life organisms, we look over the phenomena, and we find those phenomena divided into the dichotomy of survive or succumb. Phenomena do not lie outside these fields, so far as we can tell at this time. And the inspection of all life behavior extrapolates up into higher orders of survive or down into lower orders of succumb.

Now, a fellow really has to be pretty blind to say "I think there are higher things in life than just survival—take ethics, for instance."

You could say, "Well, do you realize that the existence of a thing depends to a large degree upon its ability to approximate truth?"

"Oh, yes."

"Wouldn't you say something would survive a lot better if it was closer to truth?"

"Well, sure, but this doesn't have anything . . ."

He is hung right there, because the truth of the matter is that truth is somewhat approaching some optimum motion or optimum alignment or optimum codification. Bodies of men which operate on good, sensible codes survive longer and their individual members survive longer than those that don't. This is interesting. It doesn't at once postulate that for this reason all men on earth are good. They could only be potentially good.

The point is that theta does have this factor, this modus operandi, and survival as a postulate is embracive. Of course, it has to have its second datum of the same order of magnitude, which is succumb.

Axiom 4: The physical universe is reducible to motion of energy operating in space through time.

Not even the physicists would argue a little bit about that one, because they don't know. Poor old physics, it got to be such a beautiful static. It got to be such a wonderful static that all the physics professor had to do was say, "Now, you work out this problem according to page thirty-four, and it always works according to page thirty-four, and you never do anything else but page thirty-four, and it covers everything, and we're all so content and happy about the whole thing." And then the Buck Rogers boys blew the whole thing up in his face, so that the basic mathematics now of physics is quantum mechanics.

This is wonderful stuff. You work out a formula in quantum mechanics and it runs clear across the blackboard several times over, and you keep throwing in figures like .0032, 15 billion squared, 85, and so on. You finally ask the physicist, "What are these figures here in the midst of these xs, ys and alphas and things?"

"Oh," he says cheerfully, "those are bugger factors." And you say, "What are those?"

"Well, the equations don't work unless you throw those in."

"But what are they?"

"Well, we just found out that when the equations worked they had these figures in them, and so we just keep putting them in."

That is the way they figure the critical mass, by the way, of plutonium. You couldn't hire me to go near Oak Ridge. They don't know what its critical mass is except empirically, and one of these days they are going to build a pile that is much bigger than any other pile; they are going to figure it all out by quantum mechanics and somebody will forget to throw in a couple of "15 billions" in the right place, and the whole thing will blow up and New Mexico will disappear off the face of the map. Then somebody will say, "Darn those quantum mechanics anyway!"

The day of being able to be invariable in the field of physics has been over for some time. The general public, though, still has the idea that physics is invariable. They should just take a survey of the number of bottles of aspirin bought by atomic scientists. They would find out this is no longer true.

Sir James Jeans and some of the other boys, such as Dirac, postulate that the physical universe consists of motion. I don't know how you reduce time into motion exactly. I tried it once and about five pages later I mopped the perspiration off my brow and said, "Whew," and threw the thing quickly away, because the further I went, the more I found that I wasn't figuring time into motion, I was figuring the physical universe out of existence, and this isn't done.

As far as I am concerned, according to the various theories that I can get hold of, there is no physical universe. But there is motion of nothing in the physical universe. And a motion of nothing is a wonderful thing to have.

You all have a motion of nothing. A chair, a table—these things are motions of nothing. There is no basic unit of motion. The Greeks carved it all down and they said there was such a thing probably as atoms. We came along and found out there were atoms, and everybody said, "Hurrah! We're down to the big basic. Now, the basic building block of the universe is an atom." And then they started taking atoms apart, and now they can take the particles apart that go to make up the particles which go to make up atoms, and it has gotten very complicated. But all that is there is motion. That is wonderful.

As far as life is concerned, life takes advantage of this motion without static and injects a static into it to produce the motion known as a living organism. I hope you understand that. That is more of a postulate than it is an axiom; however, it is working out very beautifully and it merges in toward being an axiom, so let it stay that way for the moment.

Axiom 5: That portion of life energy concerned with the life organisms of the physical universe is concerned wholly with motion.

That is all there is; it is the concern of the static called theta with the motion of the physical universe.

Axiom 6: Life energy has as one of its properties the ability to mobilize and animate matter into living organisms.

This is very wonderful, because you don't find anything else in the physical universe which can animate matter into anything. You will find chemicals trying to reach some sort of a balance amongst themselves. For instance, sodium doesn't like itself; you get too much sodium together and it looks like a communist rally. And you get too much of this or that—the upper-weight metals like uranium and plutonium—and bad things happen like Hiroshima and so forth.

On the lower bands, however, you get things trying to form compounds. Iron is always trying to team up with oxygen.

The other day I became rather interested to see that somebody had gotten a good look at Mars through Mount Palomar's big 200-inch telescope and that he had been observing the changes of seasons. The color of the surface of Mars changes according to the season: spring, summer, white in winter and so forth. It is just as though there were climate and living organisms and so forth. But the whole surface of the planet is red; evidently the soil is red and so on. What has happened there is that probably the bulk of the oxygen has been taken out of the air by all the iron, and so all this iron oxide is lying all over the place.

This action of course can occur in the physical universe. And it appears to have a plan, until you look it over and find out it doesn't have a plan. Everything sort of merges with everything else and it all looks so orderly, but it is not very orderly; it is highly chaotic. Atoms are going in all directions; they are banging into each other in the most random fashion. The planets seem to go spinning around so regularly, but you look them over and you find out that they are out of orbit one way or the other way. For instance, earth has about eight motions instead of two. It is quite chaotic, all told. The pattern that is laid down is a very scattery one.

The closest thing to order I have seen brought into the physical universe, I think, is Mendeleev's Periodic Table of the Elements—the old periodic chart. That is a wonderful thing. I don't know how the old boy figured it out; it is just gorgeous. Nobody ever gives him any credit—you don't hear his name; you know the name of Paul de Kruif but not that of Mendeleev. You have heard of all sorts of important and terrific people, but somehow or other this old boy's name got lost.

But his work is the only piece of order I ever saw detected in the physical universe. The rest of it is pretty random motion going in all directions; it forms up in various ways and it blasts itself apart. It is very crude and there isn't any element in it which actually mobilizes any other element to amount to anything. And certainly after it mobilizes it doesn't animate.

In these patterns, as far as we have looked, you just don't find anything animating anything else. That is why we have the postulate of theta. It is something that is not peculiar to the physical universe, which yet uses the motion of the physical universe. Also, because of the chaos of the physical universe and because of the action of theta, it is quite obvious that the physical universe is not planned by theta, because theta does another kind of planning—unless theta just took the physical universe and sort of threw it up in the air like confetti on the president's head when he rides down Broadway and said, "Now, we'll go gather it all up again and sweep it up to give the street cleaners work." It doesn't look like that would be a good plan either.

Axiom 7: Life energy is engaged in a conquest of the physical universe.

Now, I wish you would put in your books one star after Axiom 1, one star after Axiom 4, four stars after Axiom 5, and four stars after Axiom 7. This gives you an evaluation of importance. Those four-star axioms are very important; they hang together a complete pattern, just the few of them. The rest of these axioms more or less delineate the four-star axioms.

You can say whatever you please about "life should be kind and life should be good and life should be this and life should be that," but the point is that life is apparently doing this thing of animating and mobilizing matter. And watching the way it is encroaching upon it and watching the voracity of theta as it organizes motion, one is impressed with the fact that nothing short of a conquest is in action here.

Of course, it is a very impolite thing to talk about conquest these days. Fellows like Hitler are unpopular. The Russians with their conquest, running at 1.1, tell us that it is nasty to have any conquests. You may run into a little argument about conquest, because what you are supposed to do is sit down and let everybody walk on you, especially those people who tell you that is what you should do.

When we say conquest, however, we mean just that. It is a dynamic conquest. You observe life in action, living organisms in action, and you will find, for instance, trees sweeping up over the mountain ranges taking over enormous areas. You give a man a square mile and he will try to expand it into a continent right away. Life on a higher band of the tone scale, stripped of most of its statics, artificial statics—that is to say, artificially imposed statics like operations and things like that—goes out unquestioningly on a line of grabbing more MEST: matter, energy, space and time. It cooperates beautifully with those life forms which will help it conquer MEST, and it is absolutely murder for those life organisms which won't assist it. It does awful things to them.

This is just empirical observation; you can see it yourself. Life is engaged on a conquest of MEST. This is extremely important.

You extrapolate from that what life is trying to do to MEST. It is trying to do every action verb there is to MEST. You work that out and use that as a Straightwire, and preclears will start popping up and getting well and getting oriented like they never have before. That is a very interesting therapy. And that is the formula of derivation for it. It explains to a large degree what you can expect out of life.

Axiom 8: Life energy conquers the material universe by learning and applying the physical laws of the physical universe.

It might seem rather odd to you that that is so close—right next door— to pain. Life goes into MEST. A static gets introduced into the motion of the physical universe; there is a collision, an enturbulence; then there is a separation, and what that static brings out to use is a law of the physical universe. Theta—the static—can make a facsimile of this collision and so learn a law of the physical universe, and then use that law and the force it accumulated from that impingement to go out and conquer more physical universe.

The static of theta itself has no force, so far as MEST is concerned, but it keeps borrowing MEST force and turning it back against MEST. It gets a few ergs of energy here and it shoots them out there, and it keeps doing that.

The engineer who dams a river uses other dammed rivers to dam this river. It took life quite a while to get a leg up to the point where it could utilize physical energy force through an organism like man. Man can now go out and convert and change things way beyond his own body, and he certainly does. He can change the physical face of earth at a great rate right now and he is doing so.

The way he has done it is not because theta has any force, but because theta has borrowed the force of the physical universe and converted it to a conquest of the physical universe. So there

is a continual transmission of physical-universe force into the conquest of the physical universe.

Naturally the first thing theta would learn would be physics. It would work and work until it got physics and chemistry; that is all it would be interested in. Only after it got physics and chemistry well started would it say to itself, "What am I?"

Because theta's attention is toward the physical universe, you will find that right now our orientation in Dianetics, from this region of the first static, is toward the physical universe. There is no reason, however, when that is licked, that theta can't turn around and look the other way, because there are two directions of operation as far as a life force is concerned. That static proceeds from itself into the motion of the physical universe, and it possibly proceeds from itself into the motion of another universe on the other side, although why you have to postulate space and position and direction for a static, I don't know.

Axiom 9: A fundamental operation of theta in surviving is bringing order into the chaos of the physical universe.

Apparently an organism does not bring order—apparently. We are building atom bombs in order to bomb Russia and so on. But life has a very special way of bringing order: Life destroys those things which do not assist it to bring order and it enhances those things which assist it to bring order. It does both only within the limit of its own experience. So if it does this only within the limit of its own experience, some other viewpoint might find life doing some interestingly erroneous things. Life only does this according to its own viewpoint, but life will destroy what it itself considers contra survival to the goal it has in mind, and it will preserve what is prosurvival.'

Out of that you get a very, very important formula in processing preclears. If you would just start picking up the times when people that he didn't like have walked away from the preclear. and times when people that he did like have walked toward him, you could probably blow a case higher than a kite without ever running a grief charge on it. That is the physical side of the thing: The fellow is acquiring people he wants and he is losing people he doesn't want.

You reverse that and you get entheta processing: He is acquiring people he doesn't want and he is watching people he wants to stay with him go away. That is how you blow grief charges and so forth. But they have a tendency to resolve automatically if you run the validation side of processing.

The amount of order that theta brings in gives us evolution in MEST, evolution in theta, and an evolution in organisms—three evolution's. These are covered in Science of Survival; there is no reason to go over them again.

Axiom 11: A life organism is composed of matter and energy in space and time, animated by theta.

In short, there isn't much reason for you at this stage of the game to go processing theta. What you are processing is motion—effort. Effort has motion in it.

The theta will take care of itself; we just sort of notice that. It inherently will go back to a causative static when it is relieved of the static motions which have been imposed upon it. Whether it lives or dies isn't for us to ask; it at least goes back into a happier state. We extrapolate this from the fact that preclears get more and more well before they disappear! We assume that they are very well after they disappear. That is a reasonable assumption.

Axiom 12: The MEST part of the organism follows the laws of the physical sciences. All life is concerned with motion.

That is again the same thing.

You should mark Axiom 11 with about three stars. This is merely, more or less, a restatement of it. But it stresses the fact that we have two things in operation. We have a carbon-oxygen motor which animates itself with carbon-oxygen-produced energy, which handles its arms and legs and goes along, and which is in motion. Its motion is caused by these things, but that doesn't say that that motion motivates it. That has been an error and has produced a lot of erroneous things, such as the prefrontal lobotomy, such as psychiatrists; it has produced a heck of a lot of errors.

Now, the MEST side of the organism, the MEST portion of that organism, is directly related with the physical universe and the physical sciences. Newton's three laws of motion are very observable in the physical organism, but not in the theta side of the organism. And there must be a hundred people who have beaten their brains in since the days of Newton trying to figure out all life in terms of the three laws of motion; after they get all through, nothing happens. They figure that thought follows the laws of acceleration, interaction and inertia; they get it all figured out and when they get it all figured out, nothing happens. For all their efforts they haven't gotten anything.

That is like trying to solve a problem about a store, where you have a store building without any stock in it. You keep looking at the store building and wondering why you never have any customers, but you never bother to look and see whether or not there is any stock. You just neglect the stock and of course you get no customers. That is just about what happened in these various efforts in that direction.

Some of these efforts are really magnificent. The reason these efforts are interesting at all is that an individual's mind makes a theta facsimile of the physical universe, and then he has a tendency—but only a tendency—to handle his thoughts as he handles objects in the physical universe. If you can't get a person to throw something away, that person is doing the same thing with his theta facsimiles. He won't throw them away. You get a psychotic who busily holds on to everything, you observe this fact that he is holding on to things, and you know immediately that this psychotic cannot be straightwired into any kind of a relief because he is going to hold on to every thought. They handle their thoughts like MEST.

But that doesn't say immediately that thought behaves on the three laws of motion. It behaves on facsimiles of the MEST universe which follows the three laws of motion, and thoughts don't follow the three laws of motion. They definitely do not. They contain physical universe, but that does not mean that they are physical universe. They do not have velocity, space, speed—any of these things. They don't even have wavelength.

That is the best reason in the world why you should never put an electric shock machine on a patient's head.

Axiom 13: Theta, operating through lambda (living organisms) converts the forces of the physical universe into forces to conquer the physical universe.

This has been covered earlier, when I went over Axioms 7 and 8.

Axiom 14: Theta, working upon physical-universe motion, must maintain a harmonious rate of motion. The limits of lambda are narrow, both as to thermal and mechanical motion.

I described that a little bit earlier. What you are trying to do is get your preclear to an optimum motion. You will find, oddly enough, that this optimum motion is a lot higher and faster in terms of physical behavior than you supposed—even though it is fairly fixed in terms of heartbeat—and that people actually are built to move faster and think faster than "normals." They are built to move and think quite a bit faster.

But here you get the speed of use of the machine. This society has gotten down till it is almost static in the use of the body, with its use of automobiles and so on—static! And it is reflected in

the degree of aberration in the society, because as the body begins to approach a static state it begins to think that it is in a static position.

Now, as long as an organism, a human being, can pick up motions and actions, turn them around and fire them right back, utilize them and bend them to his own wishes and will, he is healthy. A more severe motion has a second effect: The organism takes the motion, damps its action and kicks it out. He takes the motion, slows it down a little bit, and kicks it out. Or he holds it and dampens it. Or he receives it and then tries to equalize the body with it, somehow, but still stay in action with it. Or he blocks this motion off; he lets it in and then blocks it off interiorly. Or he just lies back and lets the motion raise the devil with him, which is succumbing.

I will go over that scale again. At the top of it we have the top of the tone scale: A person receives motions and throws them back. You try to hurt this person and he doesn't even know he has been hurt. He doesn't residually receive this stuff and throw it back again.

He is hurt a little bit at a level where action is damped. He just receives it and damps its action and throws it back. He is hurt a little bit. But when he holds it and dampens it, how does he stop it? What is the dampening factor? He is dampening motion and motion contains time, and the second he dampens down motion he has gotten a holder on the track because he is stopping time to that degree. You take this person over the track again and you will find an area where he caught some motion and held on to it and tried to dampen it, and you will find that he is sitting right there on the track. There was a holder, because he tried to stop something that contained time, and the second he tried to stop something that had time in it, he stopped.

Now, when he tries to equalize with it, that is just endurance. It is traveling at a certain rate of vibration, so he goes into the certain rate of vibration and tries to ride it out. That is what is known as endurance.

The next step down is that he gives the motion a portion of his body; this is physical medicine. When he gives it a portion of his body, that is a sacrifice to it. He really is whipped at about this point. He is really way down below 2.0 when he says "It keeps hurting my hand; therefore we'd better amputate my arm," or "It keeps hurting my appendix; therefore we'd better take out my appendix."

And when this motion comes along and forces the motion of the physical body to accord with the foreign incursive motion, the physical body succumbs on its self-determinism. It comes under the determinism of the foreign motion; the body itself becomes static as far as its own self determinism is concerned and it then obeys. That is a static. There is death. There are holders, groupers and all the rest of them.

A person can apparently get suddenly and wonderfully well overnight, peculiarly, without any processing. What happens to him? His concept of his own ability to move, his concept of his own motion, rises up high enough on optimum to make him believe (a static) that he can simply throw back incoming motions, and then all counter-efforts impinged against his person disappear. And there go psychosomatic illnesses. His static postulate with regard to them is "I don't have to endure."

Now, all you have to do to a human being is just convince him he has got to slow down and take it easy—take one of these dynamic fellows with ulcers and say, "Now, you'd better slow down and take it awful easy and get some rest. Don't work so hard at your job; I know you're interested in your job, but don't work so hard at it"—and you will bring him down the scale to where he will pick up incoming motions and hold them to damp them. You will finally get him down the scale to where he will just succumb to them. All you have to do is tell this fellow to slow down and he will get sick. Also, if you tell him to speed up beyond a point where he can speed up, he will get sick. But it is much harder to speed somebody up into getting sick than it is to slow him down into getting sick.

It is an odd thing, for instance, that a whole army can go out, fight a battle, endure enormous fatigue, have wounded all around and so forth, and they will think they are all right, until they all of a sudden find out they lost. The general made a report to Washington and Washington went and told somebody else, then the word finally came back to the troops, "You know, you lost the battle." The oddity is that recovery rate of casualties goes right out through the bottom. You bring news of a defeat into a field hospital and the incidence of mortality goes up.

In addition to that, if you take a soldier back from the front lines into the rear echelons and send him to a base hospital a thousand miles away from the front, he will probably die. He might have had a chance of living up within the sound of the guns, but you take him to a base hospital and he will kick the bucket. He was a part of an army; it was traveling at a certain speed. When he is wounded and stays in close association with action, he keeps going at a high enough rate to get well. But then you say, "Now, what this fellow needs is rest, "and ship him to a base hospital way back, tell him to be calm and quiet, give him nothing to do, nothing to occupy his mind, nothing but rest, and you have got a sick soldier on your hands. If he is going to die from this thing he will die.

We were doing that in this last war. We would kindheartedly pick up wounded soldiers and send them to Yosemite. We would send them almost anyplace—the fellows who had ulcers and skin diseases and bullet holes in them and so forth—and they just got so they weren't worth a darn after a while. That is a fact. They would just lie around the hospital for about four months, and that was just as good as getting killed in action. I have watched them do that; I finally was ready to blow my top on this stuff, until I got four or five men very, very interested in moving very fast, you might say, along certain lines. And these fellows got impatient and they got well and they left the hospital.

That is where people make the mistake of saying "We should get him interested in something; let's let him follow some hobbies. Nothing serious, let's not let him get interested in anything serious, but if we can just give him a few hobbies or something so that he'll walk down the corridor every day and walk back to his bed, he will undoubtedly get well because we'll have picked up his interest in life."

Now, this is what motion goes into. Pain is merely a contradictory incoming motion to the motion of the body. It produces a randomity and the phenomenon is pain. What will happen, then, if you keep telling preclears to lie very still, to be quiet, to approximate these various forces, is that the forces will move right in on them, because the forces are not in them. The forces are in the theta facsimiles which they are still holding to them to compare with their own velocities.

So, you have this fellow and you want to exhaust this force and counter effort and so forth; if you exhaust his own self-determined effort, this force will disappear. You don't have to build this force up to full magnitude.

EFFORT PROCESSING SUMMARY

A lecture given on
9 October 1951

Gradients of Processing

I want to call to your attention that what is good and workable in man is in man, and anybody coming along and trying to put in some more to make man good and workable is only going to "jim" the machinery.

We have been working on this for a long time, haven't we?

Therefore, anything about religion (don't let me step on your toes about religion; I'm talking about organized religion—"Put a penny on the drum and you will be saved") has a rather nullifying effect upon its own purpose. It was a new concept a long time ago when someone came around and told people they had to be taught to be good, they had to be taught to like people, they had to be taught to love everybody and so forth. This is adding aberration on top of aberration. It is trying to create a static in a person. There would be some boy who seemed a little bit wild to the society or something like that and they had no method of stripping out his aberration, so they just figured out some method to slow him down. It was a very simple method; they just said, "Now, you've got to believe!" and he stopped.

So there are two ways, definitely, of approaching this, as far as religion or anything like that is concerned. There would be the approach of an invariable sort of a response and there would be the method of trying to put something in on top of something which is already there.

I understand there is some character or other who says that I should have started out with "why" instead of "how," and the reason I should have started out with "why" is that he says so or something. The fact that everybody had been asking why for many thousands of years and getting no answers didn't seem to this party to be a good enough reason to abandon that particular line of approach and get some answers. That we now have answers does not seem to change this fellow's mind, which is interesting. I don't think he wants the problem solved. One might find out something about him, I guess.

Anyhow, I want to give you a very brief resume of Effort Processing. You are using this, but you have had a twist-up on ARC and belief.

What you are processing out of people is belief; you are processing out statics, and a static can be too much or too little motion. As a consequence, you want to find your preclear's efforts to be convinced that the physical universe exists, other people's efforts to convince him that the physical universe exists or that they are God Almighty or something of the sort, or the physical universe's effort to convince this fellow that it is there.

Now, if you have ever had a preclear undergoing processing who was very skeptical about processing, you may have noticed that when this fellow suddenly ran into something that had a real live somatic on it, he told you after that, "Yes, I believe in Dianetic processing." He hit a static. That he didn't believe anything and couldn't believe as well in Dianetic processing was also a static.

Belief is like attention: it must be able to sweep at will and fix at will or it must be able to unfix where it has been fixed. So belief can be too sweeping or too fixed. You might say there is a span of attention on it.

If you were just to unburden a case of everything the case believed—just that—if you took off every effort to believe, everywhere in the bank, you would come pretty close to taking out

every static that existed, because this impingement of theta on MEST or the impingement of the organism upon the physical universe convinces the organism that the physical universe exists.

I believe that in the absence of. any randomity whatsoever, in the absence of any variation, people would just go out of communication with the physical universe. And they do! Things get very unreal to somebody who is doing the same task over and over and over again. That is a method of dropping down into a static.

But if you think you can process preclears without the use of ARC, you have another think coming.

There is an unfortunateness in association with Homo Sapiens today. I will give you the trouble with it, very simply: There is you, and you have ARC. That is determined motion—interplay of understandings—based on your experiences and data. That is you—ARC—traveling at a certain velocity. And then there are other people.

When you go into affinity with anybody, you are agreeing with them and you have to communicate with them. If you go into agreement with anybody, you have to feel some affinity, willy-nilly, one way or the other, and some reality. You have to agree. You also have to have communication.

If you go into communication with anybody, even though it is way down the tone scale so that it is "en-affinity," enturbulated affinity, you are still going to have to establish an affinity with this individual. And in addition to that you are going to agree with him. You answer an entheta communication line and you have established a level of agreement.

Now, sometimes randomity can be established by a missing datum. Somebody can withhold a datum and cause randomity to appear in a field of information. So one has to decide whether he will continue to withhold a datum or go into communication and put the datum into existence to knock out a randomity. The second he does so, of course, he is running head-on into this equation—if you want to call this an equation. It can be figured out into a very beautiful setup.

So you take your techniques, just as delineated in Science of Survival (Lock Scanning, Chain Scanning of engrams for high-toned cases, any of these), using and concentrating upon the effort involved—running engrams, running secondaries, concentrating upon the effort on an event level—and you are going to get results the like of which you have never seen before. But you just take the effort out.

If you feel unsure of any case that you are working, just revert back to plain Standard Procedure with a concentration on effort. So, if you find yourself balled up or something like that, Effort Processing has not invalidated the body of data of which Dianetics consists. Those techniques are still valid, only there is just a lower common denominator in this processing which produces much greater results. There was a hidden gimmick there: effort.

If you didn't contact the effort, you could drain all the perceptics out of an engram without getting the effort out of it. You can take any preclear you have and run him back to one solid engram that you have run him through, and exhaust his effort from it, keeping him in the incident—not letting him go back earlier than the incident, but keeping him in the incident—and you will see a greater rise in tone, I will wager, than you saw in all of your processing of that preclear before.

This also applies to you. Possibly one of the things you really ought to do is just get down and pick up all the engrams you have ever run and run the effort out of them, because effort and counter-effort have created a static condition.

So we have a new set of statics in the case. It is no worse than it was before, but it is still there. There are eight and a half gallons of theta available out of that entheta area that were never tapped. You don't have to knock yourself out or get very upset about changing too markedly;

you can just take Standard Procedure and concentrate on effort. The devil with what the phrase was! What was the wiggle? Get the idea? You don't care what this person said, because the second you get the static out of it the words have no force. The reason a person does not have perceptics is that he is not moving. Sound and sight and so on are wave motions and they are recorded as consecutive pictures of wave motion in theta facsimiles. A fellow has to be able to move on the time track in order to have sonic. Also, he has to be in valence. The quickest way I know of to get a fellow in valence is not by telling him to get into valence; that is a new arbitrary. What you want to do is run the effort. You want to run his belief out of the engram.

Belief is actually identity thinking. It is a static, and every static is every other static.

Differentiation is optimum motion.

That is the way the reactive mind hooks up. So you could say the reactive mind contains all the statics save one, which is the causation static. But the existence of a causation static makes it possible for other statics to exist. You might even find a technique someday of going back and processing out the first static, though I don't know what would happen to the preclear.

Effort Processing in its greatest simplicity would simply be Standard Procedure with a concentration on effort. You would be able to turn up a fellow's reality with it. Any engram you ever got him into before, you could get him into again merely by running the session on the track where you processed it; he would drop into that engram. Run it again and run the effort out of it.

The effort, fortunately, will exhaust almost anyplace on the track, unlike perceptics; perceptics have to be exhausted out of engrams later and later and later. The later you go, the harder it is to exhaust one. That is not true of effort. You can pick it up almost anyplace and exhaust it, evidently, from my experience to date.

So there is Effort Processing in its essence. Keep ARC and run with the same Auditor's Code that you have been running with. There is nothing wrong with using an Auditor's Code, believe me, because all you do is give the preclear new counter-efforts when you start breaking it. You just give him counter-efforts in his environ which he must fight, as well as the engram, and sometimes he doesn't have enough attention to do that and he is liable to go right straight into apathy.

But if you as auditors would simply go back over every time you have agreed to run somebody into an engram, when you agreed that this was aberrative, when you agreed that contagion of aberration was there—in other words, all these statics—when you agreed to sit still and listen to a preclear. you would jump way up the tone scale. This is the fastest way I know of getting you up there: Just remember the first time you consented to process somebody.

Now remember the first time that you consented to be processed.

Remember the first time you consented to be processed?

Remember the first time you assumed a static position and traveled in time? That was at your consent. That wasn't ARC; you had picked up a static: you were ready to believe in an auditor.

Do you remember every time you decided to believe in an auditor?

The odd part of it is, every time you decided not to believe in an auditor your reality went down, too. You can pick up sessions so they stand out like all the bright lights on Broadway. You could just pick up all the times you disagreed with auditors and auditors disagreed with you, and all the times you agreed with auditors and so forth.

Now let's take a look at what would be the lightest and simplest technique in Effort Processing: you just disconnect the preclear from the human race. This disconnects him from the beliefs

and you don't have to recover the beliefs. All you do is recognize that he has been surrounded by aberrees' whose ARC was low, and therefore the ARC which he has managed to contact during his lifetime has been pretty low and the level of ARC he has really postulated for himself is bound to be low.

You want, then, to lock-scan, from the earliest moment, every moment when an individual decided that he felt any affinity for anybody. You just scan that all the way through to present time. You just work it over—every time he ever decided that he felt any affinity.

You are not running lineal time lengths during all this period. You are running self-determinism by Lock Scanning. You are running the moments when he decided or he felt that he had affinity for somebody. You are running those instants of decision, because those are statics.

You knock all this out and then you turn around and you get every time he ever agreed with anybody about anything—particularly those times when he agreed a little bit against his will. You want to pick that up on a Lock Scanning basis, right on up to present time. And then you turn around and find every time he decided to go into communication with anybody—on the phone, by writing, by word of mouth. It is fairly easy. You don't pick up all the times he was in communication with anybody, you just pick up the times when he decided to go into communication with anybody.

By the time you have scanned communication out of your preclear. you have to go back and scan affinity. You will find that 180,000 affinities have suddenly shown up, whereas there were only 12 the first time you scanned it.

You scan all the available affinities until he extroverts, and then you come down and scan all the realities—every time he ever agreed with anybody about anything. Then you turn around and you scan all the communications again.

If you were to do just that and no more, with about twenty hours of processing you would be sending preclears back out on the street without their chronic somatics. They got these chronic somatics because other people had them and they consented to have them, and they consented to slow down and they consented to be like other people and so forth. In other words, they believed. So you are hitting statics all the way along the line. The first error of belief which any individual makes is when he says "I believe I am a human being." When a baby comes along and says "Who or what are all these things?" he finds out that they are more or less indispensable to him. And then one day he recognizes and realizes with horror that he is a human being. This keys him in! You can find that moment in practically every preclear. That is a fact. It is quite a jolt.

Some fellows stay healthy all their lives—they never realize it.

That is the simplest echelon I know of Effort Processing. The reason we would call it Effort Processing at all is that you are hitting the moments of absence of efforts, because every affinity is rather a dependence to some degree upon the rest of life—only it is an admitted dependence and an admitted non-self-determinism. That is understood.

That is for the first dynamic. You clean up the dynamics in order—one, two, three, four, five, six, seven and eight—and you clean them up the same way.

Here is a formula for processing. You can't miss with this formula unless you try to use it against the plan and codification of the tone scale. You try to use Lock Scanning on an individual who is too low on the tone scale to lock-scan, and this individual will hang up in an engram. You know this. So on that person you use Straightwire ARC Effort Processing, because what you are doing is getting the statics. You are getting his postulation of causes for which he will become the effect. You don't even have to explain it to him. You can really almost snore through this one with a preclear. but don't let him boil off!

You have been embarked, or I have been embarked, upon the rather hideous task of exhausting all the entheta facsimiles in the universe. This was a big job—like the mice that run into the granary and carry away one grain of wheat per day: It takes them a long time to empty the granary. This took too long. It was taking much too long, so we had to shorten it up a little bit, and in looking around for shortcuts we found, all of a sudden, that we didn't have to free all the enturbulated entheta in the whole universe. All we had to do was free the preclear of being in contact with it.

This is the happiest and quickest way I know to do this; you just make a genus "nonsapiens" out of the preclear. That would be the first echelon of Effort Processing.

The reason you call this an effort is that normally most of these ARCs are enforced ARCs which have been planted in him by effort, and these are key-ins of engrams. They are self-determinism's. Really, the only real key-in that an engram gets is by self-determinism.

We have located a new button: The individual decides to have it. Of course, it seems sort of obvious that, after a fellow has been standing around for years and being slugged and beaten and cajoled and kicked and so forth, he eventually comes to a conclusion something on the order of "I'm no good" or "Yes, I'll belong to the Republican party" or something. So he will come to these conclusions and, yes, there is a cause for those conclusions, but it is a funny thing that the intermediate step of the conclusion is the key-in. The conclusion occurs at the moment when he decides he needs this engram and he brings it right up into present time. And if by that time he is going slow enough to make such a conclusion, he is also going slow enough to get kicked by this theta facsimile so that he has to bring it in and damp it. That is a chronic somatic. That is right about the middle of the tone scale. He has to damp it out. "Yes, I'll use my body. I will be the whipping boy for the universe; I will accept this engram which is drifting around and let it torture me."

I don't know where it goes after we get rid of it. Maybe it goes over and hits the Russians, but we will let somebody else worry about that.

Here is ARC Lock Scanning, then, which simply speeds the fellow up by getting him out of the vicinity of the people who have introduced statics into him. And you get him out of that vicinity, but not by hitting any engrams at all. You don't hit any locks, you don't hit any moments of sadness, you don't hit any grief, you don't hit anything except "When did you decide to like somebody?"

"Well," he says, "does it matter who?"

"No, no, it doesn't matter. Anybody."

He thinks it over and he says, "Well, I remember when I decided to like my wife.... Ha-ha-ha-ha-ha-ha!"

And you say to yourself, "What's the matter with this preclear?" You don't realize, and he doesn't realize—he doesn't have to have this explained to him—the thing is a static! It has him held on the track.

Now, afterwards he may go on liking his wife; that is her lookout!

That is the simplest echelon. The next one above this would be Effort Processing directed toward engrams—running them by Standard Procedure, using the file clerk, using everything, all the tools that you know. "What's the engram necessary to resolve the case? What's the beginning of the engram? All right, now, let's contact your effort in this engram."

He strains and fusses and fumes and wrestles his way through this engram, and you go through it until you have knocked all the effort out of it. He comes up the tone scale about five

points; you run another engram. He comes up to 19.0 on the tone scale, and you run another engram till you finally get him well up the tone scale!

So that is just by itself, straight Standard Procedure with nothing but the effort. You don't want his perceptics or anything of the sort. But there is a hooker in this, and that is that this fellow, in the middle of an engram, postulates. He says, "I wish I was someplace else," and bounces

Now, we have never unburdened engrams down to the point of where we would find sitting right down the middle of all of this stuff a postulate, because it is underneath the effort. You have to get the effort well turned on, usually, before you hit the postulate. It is quite ordinary for the individual to say "It's not real," "I am not here," "I am somebody else," "It is later," "This place is elsewhere," "I'm not me, I'm the doctor." He can postulate anything, and will. He tries to expand and contract time, he tries to expand and contract space, he tries to halt energy and matter—in short, he tries to stop or start motion. And you will find that the holders that you will be running into have to do with trying to stop motion which he thinks is going to be harmful to him.

Now, just a little test: Remember the last time you were in an accident? Let's get a visio on it. Remember the last time?

It is all perfectly safe—you are there anyhow.

Remember the last accident you were in. Can you get a visio on it?

Now, in most cases I can tell you what that visio was: It was the moment before the impact, or it was the moment before you got hurt, and it was a visio on this.

If you get a visio of when you were a little child, being hit by a baseball or being hit by a club, what is the visio?

What visio do you get? It is probably of the object coming toward you. Probably the object is there, beautifully halted forevermore.

All you have to do is get the preclear to let it go and hit him, because it has never hit him. The reason that ball is halted there and the reason that accident is halted there is not from any fluke that was suddenly passed by a law of Congress. It is because the individual himself said "Stop!" and it stopped. In other words, maybe at 20.0 or 30.0 or 40.0 on the tone scale or something like that, a fellow can say "Time will now stop," and all the people not lucky enough to have had Dianetics will promptly freeze, or something of the sort, and he will go on moving. Maybe he can handle and expand or contract space and time—I won't argue about that. The point is that Homo Sapiens could not, but he continued in a persistent and dogged belief that he could.

Your Effort Processing, then, is addressed toward getting the preclear to let go of his time spans. He tries to stop motion because pain is motion. He will try to stop that pain someplace and it will hang him up, because the second he tries to stop motion he is trying to run into time, and for Homo Sapiens time is an arbitrary that he can't handle. It is an arbitrary. If he tries to stop motion he will promptly stop time, and there he will fix, right there on the time track. So you get him down into the deepest depths of the engram when you are running effort.

Now, when you ran all the perceptics out of it—he ran beautifully, the somatics went away and so forth—just taking the residual before-and-after and-during shock of emotion out of the engram, all by itself, produced a wonderful and marked response on the part of the preclear. But if you didn't get any emotion out of it, you maybe didn't get as much out of that engram, and maybe if you ran too many engrams without getting any emotion out of them or anything else, maybe your preclear went down the tone scale. Fortunately he will go up the tone scale like a skyrocket if you start taking effort out of these darn things. So just reprocess them.

But when you are working him, you will find that his response level, his emotional level and position on the tone scale for the darn thing, when you really get into it, is apathy—invariably and inevitably apathy—because he has obeyed. So what you want to get out of it is his effort to obey, in this engram, these forces. (His effort to believe in this and his effort to obey are the same thing.)

When you get that, you will find he will fly out of valence. That is okay. The way you get him back in valence again is by exhausting his effort to obey. The perceptics will get worse and worse and he will go lower and lower on the tone scale; then all of a sudden he will say, "There wasn't any reason why I should be doing what this darned dentist says."

"Well, run it again. Now, get your effort to obey." You don't have to say "not obey" particularly, because he will convert that fast enough.

He will say, "But I'm not obeying him!" and he will start back up the tone scale again. But more importantly, he will get the various efforts, and believe me, there is really an effort in a dental operation.

I don't know how the dentists manage to do it. I think most of them must be trained on the athletic field rather than otherwise. There is a lot of effort involved, and the funny part of it is that it is very strange effort that you will find in these things occasionally. You get efforts up or down on lower teeth and efforts down or up on upper teeth—and all of a sudden the preclear has a motion and a feeling like he has been pulled up the time track and that all of his engrams below are up the time track into this one, or that he has been pulled down the time track. And that is an effort grouper—just one sample of it.

Or take a fellow who falls off a building and lands flat on his back: you very often, when processing the effort out of him, have visios rolling off. His time track is collapsed at that moment. He followed the impact with his thoughts; he said, "If I fall, then the thoughts should jam up too," so he gets a grouper.

But don't worry the preclear for his perceptics when you are processing with Effort Processing. Don't worry anybody and ask him for his perceptics, because of course he has no reality on an engram until you have run out his obedience to the engram. That is apathy. You will only get reality on the engram when you start rolling out his self-determinism, because where is his reality on the tone scale? Way down. It is down toward a static.

Apathy is a static. What is apathy? It is pretended death, it is a motionlessness, it is lying quiet and so forth, and of course there are no perceptics in it, because perceptics can only be seen by a preclear who is moving on the track. You have to move on the track to get a sound wave and you have to be in valence.

So, you run out the apathy of his effort to obey—his physical effort to obey. You start tuning him up, and what happens with his reality on the incident? It comes right on up the tone scale. You may have to work a preclear quite a while, but if you can't get a preclear who will do this you had certainly better be using this ARC trick and getting him sort of separated from the human race a little bit so his case will be unburdened to a point where you can run an engram. You may be running the engrams on him too early.

Now, another fine gimmick in this is orientation in space. Run Validation MEST Processing with emphasis on his affection and his agreement or disagreement. Just get what his levels of agreement are with Validation MEST Processing as represented in Self Analysis.

This is excellent for a neurotic, completely aside from the fact that while doing Effort Processing you should intersperse it with something like Validation MEST Processing as represented in Self Analysis—particularly where you are doing it blind on a bunch of gunshot efforts and where you are taking the preclear back down the track and so on—because it fixes up the reality level of the track after it has been balled up a bit by an auditor. (That was really

why it was whipped up.) You can run efforts without any reality or without the preclear knowing where they come from, with benefit to the preclear. You can do this, but I would suggest that you keep his reality patched up with something like Validation MEST Processing.

You should understand that the level of Effort Processing I just went over is single-event processing; you don't let the preclear go back earlier than the one event. You just run the single event and run his efforts in that event and get the efforts as intimately his as you possibly can get, and you neglect the counter-efforts because the counter-efforts will blow.

The next level is backtracking Effort Processing. Here you start a fellow and you ask him for his self-determinism: "What is your effort in this engram to resist this somatic?" He gives it to you and you say, "Now, what is the effort to have this effort?" and of course he shoots right back down the track. There is an old song, "There's a hill behind the hill behind the hill behind the hill behind the hill," from The Beggar's Opera, l that very beautifully describes what happens, because there is a self-determinism behind the self-determinism behind the self-determinism, in terms of time, until you shoot a fellow right straight back to the photon converter. And you probably can get him there. The point is that you don't want him there! You can leave an enormous number of engrams in restimulation with this type of processing and it is not always good. But certainly it is a good way to get back to a nice, juicy, early one that reduces fairly well, such as his death when he was a sloth or something.

It doesn't matter what you shoot him back to. All you have to do is ask for the effort—his self-determinism against the counter-effort in the engram where you find him—then ask for his effort to produce that effort, and then ask for his effort to produce that effort, and all of a sudden he shoots back out of this life and he is someplace else.

So all you have to do is just do this little routine with a preclear and he will wind up God knows where.

Of course, theoretically, it is much better to get him into early, early, early, early efforts and to mop these up—theoretically. But I warn you right now that that technique, for my money, is not well enough digested. You could go astray with it. You don't have to have it at this time. You can still run a preclear on the track and so forth. You can run it just like standard processing; you can still get all these results and benefits and so on, and it doesn't give you a big burden to carry. You don't have to reorient yourself overnight.

You will soon find out that running these counter-efforts—whatever is hitting the preclear—is nonsense. All you want to run is his efforts to contact what is hitting him. You will find that when you have exhausted these, the engram will have lost its punch and you will have freed an enormous amount of preclear.

You will find also that he will get hung up on contradictory efforts occasionally; something will be pulling him both ways. Something will be pulling him each way, and this is the counter-effort. You ask for his self determined effort and he can't find his self-determined effort because of the counter-effort. It is all right to try to start resolving one or the other of these counter-efforts so that you can find his self-determined effort. You just want to resolve the exterior impingement on the individual to the point where his own self-determined effort, so-called, can fly back against it, because when you get two efforts which are directly counter-opposed, they will evidently lock up two theta facsimiles. And these two theta facsimiles, locking up and impinging on each other, evidently (as far as we know at this moment) cause boil-off.

Boil-off is a symptom of doing it wrong. When you are letting a preclear boil off particularly, all you are doing is trying to exhaust all the theta facsimiles in the universe, and this is difficult to do. I wouldn't like the job. As a matter of fact, looking back over my years of processing, I feel like I was doing just that and I must almost have succeeded. I can look back over just thousands of hours.

As far as grief is concerned, you can try this out: When you get somebody into a grief charge, run first his effort not to cry and then his effort to cry—not his tears. Run his effort to cry and then his effort not to cry, or vice versa. Run the physical effort to cry and the physical effort not to cry. You can even run the physical effort of the tear glands to produce tears, and you will shoot the whole bank out on grief charges.

Now, there is a technique of gunshot efforts that you can play with if you want to: You just start down the dictionary. Ask a preclear for his effort to be a good boy, and of course he will go into apathy. Then ask him for his effort to be a bad boy and reality will turn on someplace for him. In other words, run any time you can find a point where the society must have forced him to agree—that is a static. So his effort to be a good boy is a static and is probably an apathy. You run his effort to be a good boy; he is out of valence but he will get into valence. Then run his effort to be a bad boy and he will go on up the tone scale.

Or you can try "Let's run your effort to wear glasses." You will be running a static. The preclear's reality will be bad. You just keep running efforts to wear glasses, with no reality on the thing particularly, and then you can all of a sudden turn around and—working a bit with the file clerk and keeping check on your preclear—say, "Let's get your effort, now, not to wear glasses," and his reality will start to turn up.

This is the mechanism on that: Any time an individual goes down to the acceptance of, obedience to or belief in—all the same thing—the absolute MEST-enforced command of another, he has gone into apathy as far as his own personality is concerned at that moment. That is a static.

Furthermore, he is held on the track at that point. Each one of those statics is an automatic holder. You will find each one of these statics to be an agreement of the individual on what he really ought to be, but it has been forced on him in some fashion or other, and each one is really non survival for him.

All effort is involved with non survival activity or overcoming non survival activity. Of course, his effort to be a good boy hasn't anything to do with survival activity. It is non survival activity because it had to do, probably, with sitting at the table scared stiff and being told he wasn't going to have any supper and he wasn't going to go to bed and he wasn't going to go to the movies and he wasn't going to go to this or that unless he proceeded to be a good boy. So he finally said, "All right, I'll be a good boy," and at that moment he was done for. He postulated a cause of which he would be the effect. He hadn't any definition for "a good boy," but he was going to be one. Being a good boy is doing what somebody else says. Society is full of good boys; so are the insane asylums.

Now, the biggest static that you can give an individual is an enforced, pain-inflicted belief in anything—but particularly God. Any time you start handing out stuff on "Believe in God or we'll play the devil with you," you really get a high magnitude of static, because you are asking somebody to believe in something that has been represented as being a magnificent policeman. He is everywhere; you can't communicate with him but you must communicate with him. He can't communicate with you, obviously, but he is communicating with you because he is watching you all the time—but you can't see him. You must love him or he will kill you, but does he love you? You know you love him, though you really hate to tell anybody, but you have to love him because you are in continual agreement with what he says. But nobody has agreed upon what he is supposed to be agreed upon, so naturally you are in agreement on him. This is an odd comment upon organized religion in the United States. Most organized religions don't conduct themselves this way, so I shouldn't say "organized religion"; I should say "zealots." And zealots give churches more trouble than they give anybody else.

To get highly authoritative on this subject, the Minnesota Multiphasic is a test of sanity or insanity which was gathered empirically. Questions by the thousands were taken from various insane asylums and they were all assembled and empirically put together. You find that about 50 percent of the Minnesota Multiphasic applies to religion. There isn't any accident about it.

You get a pain-enforced command on the subject of something as indefinite and as misunderstood as God and you have really got yourself something.

I point this out to you, not because I am trying to unseat the Holy Rollers—they are entitled to their nickel on the drum, too—but as a beautiful target for Effort Processing, because God is a static, so when somebody comes along and forces an individual to believe in God, the individual is already approaching a static and he doesn't have to be shoved hard until he is in a static state about it.

You might have an awful time with some little child making him be a good boy, but you won't have much trouble making him believe in God. You don't have to push him very far, because you are pushing him straight at a natural static. This is the static of all statics. You shove him toward this static and he will hang up there. And you can go back in any preclear with profit and unfix those statics, if you haven't got anything better to do. You will get a marked improvement in tone because the individual will now have self-determinism on a static, which is interesting. He has self-determined belief in a static; he will believe in a static because he did believe it in the first place, before somebody came along and gave him an aberration on the subject.

Religion is very easy to use as a control whip and it has been used that way. It aberrates people pretty badly when it is used in that fashion. There are people who are aberrated in the field of religion just as there are in any other field.

The whole point I am making is that in Effort Processing you don't have to depart wildly. You can start asking a preclear for his effort to wear glasses and then not to wear glasses. The formula is that you ask them for what they have obviously agreed to do, first (as a little general rule). They have obviously agreed to do this, they have obviously agreed to have this somatic, they have obviously agreed to have this aberration. In other words, they got a static.

"Agreed to" is used in a highly qualified sense: It is "agreed to in apathy," and I don't think much ARC exists in the apathy level; it is just belief. In other words, it is a frozen point.

This person agreed to wear glasses somewhere in a low level and is holding on to a somatic. By the way, his agreement to wear glasses and his wearing of glasses will hold in restimulation any engram he has about wearing glasses. So if he starts to wear glasses the engram will go into worse restimulation and then he has to get stronger glasses, so the engram goes into worse restimulation, and he is off to the races. They have worried for years about that.

There are eight muscles in the eyes. They will readjust in a quarter of a second if you clip the somatic.

I hope, now, that you have a clarified understanding of Effort Processing. You can do a lot with this. You can simply ask a fellow for his desire to be wrong, the effort to be wrong, and shoot it out. Of course, you are going to shoot at about five or six hundred thousand years of being wrong, but that is all right.

Your best bet in Effort Processing is to run on an incident level and to exhaust every engram you contact. And you can use your Straightwire on Effort Processing against his ARC. And ARC sums up into understanding, so you want any time he thought he understood another human being and so forth. You are not doing this because ARC is wrong; it is because he has been in ARC with an awful lot of aberrated people. All you do is disconnect him from the rest of the human race just to that extent so that he is not static with regard to them, and this permits his real statics on the track to start to clip out. That is run on a lock level.

You can do it by Straightwire, by Repetitive Straightwire, by Lock Scanning or by running them as locks, much as you would run an engram. Or you can do Straightwire on an engram level, paying attention only to the effort and being very alert for those postulates that the

individual made himself. The second you start to unburden the effort on the engram these postulates will show up.

If you get postulates which are too late on the track to reduce—if the postulate won't reduce—that is because there is too much effort before the postulate. Do the best you can for the engram and then pick up his effort to make the postulate. The second you pick up his effort to make the postulate, he will shoot back down the track. You will wind him up in a past death, God knows where—into another postulate.

After you have gone all the way back down the track on engrams and exhausted the earliest engram you have hit—if you have had to do it this way—treat it just like you do a chain of engrams. Engrams haven't changed any, except the viewpoint has changed. What you want is the effort to resist the counter-effort. You get the individual's self-determined effort and the engram blows up, and that is what you want.

AXIOMS 14 - 32

A lecture given on
10 October 1951

Motion and Theta Facsimiles

I would like to start out by saying something more about Axiom 14: Theta, working upon physical-universe motion, must maintain a harmonious rate of motion.

There is much more to this than appears on the surface. There is a cause without motion, influencing and interplaying in motion. Therefore it works out that theta has only this type of function: to start or stop these influences on motion. It starts or stops motion. And this is the primary, most basic tenet that you can get at the moment in processing.

When a person comes into a field of belief without understanding, for instance, he is in a static. A static has been stopped; one has to be stopped to be in a static state. There is only one way to stop somebody, actually, and that is to kill them. As a net result, then, you will get all the moments when the organism supposed itself to be approaching death or was in death or something of the sort.

Belief is just being stopped. Being wrong is the same thing. When the calculation of effort is in error, you get a tendency toward a stop. You walk up to a door and try to open the door; you have calculated that you are going to have to use 150 units of energy in order to open this door. You put out your hand on the doorknob and it sticks—stops. Or you calculate that you are going to have to put out 10 units and actually you only needed 1 unit, so you throw this door open and fall flat on your face, and you have stopped. It is the same thing. Did you ever reach the bottom of a flight of steps and try to take another step? You sort of feel stopped. And did you ever reach the next to the last step . . . ? Once more you feel stopped.

Now, all life entities are involved in initiating survival actions and in inhibiting non survival motions. Therefore they are also involved in inhibiting an expanding periphery of non survival motions. When an organism really feels in good shape—doing everything it should do and so on—it goes out on an expanding periphery of stopping non survival motions and at the same time it goes out on an expanding periphery of starting survival motions. It does those two things: it stops counter-efforts which it can't use and it uses and starts counter-efforts which it can use. In other words, it handles these on an expanding periphery that goes out along the line of the dynamics.

The individual starts operating, evidently, on the theory that he has the whole universe to start or stop. Then something comes along—a kindergarten teacher, maybe—and says, "You won't be able to stop the moon," or something of the sort, and this is borne home to the individual. The next thing you know, he is down to a point where he is having a hard time starting and stopping his parents, his more intimate environment, his own playmates.

He is a causative point operating out of himself toward the environment, so every time he miscalculates—he is wrong in his calculation, in other words—he will start a non survival motion of some sort or invite a non survival counter-effort, and he will fail to start a survival motion. He will fail on those two points, and it keeps marching back to himself. He has had trouble holding, handling and changing his environment—starting and stopping in the environment around him—and eventually he has tried so hard to start and stop the environment that he begins stopping and starting himself in his own body. His own body, for your purposes, is merely his environment; it is part of the environment of his own self-determinism. And he will try so hard to stop something at a distance that he will stop himself.

If you investigate the phenomena of death as it is approached in the middle of an operation, or death as it is approached in past deaths (whether you buy those or not, if you haven't run one

yet), you will find that the individual quits; he stops time right there and he hands out a new postulate. He thinks, "Well, I'm not here!" and he stops the organism. You can see a person doing that in the middle of an operation. You will find points in the middle of operations where he is trying to start a motion to get the organism out of there and where he is trying to stop the motion of the counter-effort.

Engram restimulation in the form of psychosomatic illness and aberration is simply the organism holding on to efforts which it is still trying to stop, which it failed to stop.

So you have starts and stops.

Now, if you want to get all the times a person believed something or was forced to believe something, just get times when he was stopped and you will get the same thing.

You can clean up a man's whole environment with great ease simply by picking up those people who have had a tendency to stop him in the environment. You will find those people are at 1.5 or 1.1 on the tone scale. A gunshot method of getting these people out is to knock out all the ARC he has in the whole bank. This makes his new understanding fluid. It picks up all this anchored data, because part of his data in the understanding is simply ARC with other living organisms.

So as a result we have, as our central operational mechanism, moments when the preclear was stopped, when he was balked from starting something, when he failed to change a motion and so on—just these combinations. You say, "Now, let's get your effort in this engram to stop it"—bang! You will walk him right straight through into the next moment of pain, because he has been sitting right there, holding and refusing to record that next incident of pain. You pull up the stop at that point and the engram will slide right on through.

That is what nervousness is. If you collected together the books on the subject of nervousness, worry, "Do you have B.O.?" and all this sort of thing, you would probably have a nice stack of books; just the leading ones would probably be a good-sized stack. But you can take all these books and throw them away, because there is only one thing that is happening: the fellow is in present time under the delusion that he is stopping a contra survival motion or that he is unable to start a prosurvival motion.

So when you start processing a preclear. you will find that his failure to keep the organism running will result in his postulating being elsewhere. If you really want to turn on reality with an individual and turn it on high, just start knocking out some of these stops with Straightwire.

It is an interesting thing that ARC requires motion to be in existence, and a causative point—a static—requires motionlessness to be in existence. So the individual is fluctuating between motion and no-motion, and what you are doing in processing is trying to get him rehabilitated into being able to carry forward an optimum motion.

That optimum motion has a much higher velocity, actually, than we conceive it to have today. Just watch some of your preclears when you start to swamp up all these stops out of them. They start to move faster in many, many ways.

Now, the effort to stop things starts on the very furthest outside perimeter. I found in one preclear a little bit of grief charge from when he was just a little child standing and looking at the stars, and he all of a sudden realized he couldn't do anything about them. They were completely beyond his effort and control. He felt tinier and tinier and more and more insignificant. We picked up this moment and he had sort of gone into apathy right there. He couldn't stop or start the stars.

It goes right on down the line. If you have somebody who has been living in the vicinity of people—like sergeants—who cannot be started or stopped, you have an individual going into a bit of apathy. That is why military service is aberrative: one is unable to start and stop so many

organisms in his vicinity. The whole thing gets up to this insane velocity of "It's all got to be this way because it's always been this way, and we're not asking you anything about it. You're just MEST, bud, and you're going to be eaten."

Therefore, any miscalculation of effort brings about a halt in some degree—any miscalculation of effort. And being wrong is being stopped. Therefore people cannot be wrong! It isn't that people have an innate wish to be right; it is simply the fact that they can't be stopped. If they stop completely they are dead! And here you have the gradient scale of wrongness which ends in death. You look at this gradient scale and it goes over to wrong, and the wrong side of the ledger means stopped. You actually have an infinity going in a circle on this, because you are trying to meet up with a moment when an optimum velocity is reached. You can get a faster velocity than that, which again brings about a stop.

You should keep that very definitely in mind. As a matter of fact, in processing there is no more important point than this theorem. You want to mark it with about five stars, because this is right where you are operating. As long as you do this with a preclear. you are really going to produce some results with him.

Now, there has been some talk about ARC. The only thing wrong with ARC, as far as ARC with Homo Sapiens is concerned, is that it is too low, having too many statics in it. Homo Sapiens has been too wrong for too long. Therefore, it isn't that you want to cut off relations with the human race; you would just like a person to be able to get into his own self-determined relationship with these people, let him make up his mind. So what, if your preclear starts walking down the street with his lip hung up over his left ear, as far as people are concerned! That is all right. Is he healthy, effective, efficient? Is he living the kind of a life which he ought to be living? You will find out he is of more benefit to mankind.

To free an individual from ARC with individuals who are-too low on the scale permits him to attain a higher level of ARC. You are giving him more motion simply by freeing him from individuals who are too full of statics.

I think Homo Sapiens has been pretty full of static!

Actually, it is a necessary step to clean up statics, just as it is a necessary step to clean up a person's education. If you want an individual to get into really good shape, don't just worry about the physiological aspects of starting and stopping; get these as they applied to his education too, because people are educated in a static state from an authoritarian point of view. That has a tendency to bring them down in terms of motion.

An engineer who has had to be motionless for about eighteen years while he got his education then goes out and tries to handle motion, and what he does is sit at a desk and fiddle with his pencil, and we get an atomic engineering project. We get all sorts of odd things in the society which are practically stopped when they really ought to be going at a high velocity.

Any factor in the society which tends to slow an individual down slows down his ARC and it keys in as well the real physical statics on the case. It does both.

An effort to believe is an effort to be motionless. In addition to that, a discovery that one is wrong also adds up into an effort to be motionless. A person who is wrong too often will stop; he will not initiate action.

This is the curse of the examination in educational systems. One of the handiest and most terrible mechanisms of control ever invented was the examination, which at once invalidates the student and says, "We are going to have to find out if you know this. In other words, you're still our MEST. And if you don't put it down right on the paper, then you're wrong." Go around a university and start checking over students and you will find most of them are highly nervous. It is nothing for students to pick up an enormous number of psychosomatic illnesses around examination time. It is very interesting.

So, any interplay which tends to result in "stoppedness" or in too high a velocity—either one—aberrates the individual. You start analyzing the aberration of individuals from this point of view as an auditor and you will know more in less time about your preclear than you have ever known before. What part of his body is moving too fast in relationship to the rest of his body, and what part of his body is stopped in relationship to the rest of his body? The one moving too fast has a counter-effort against it which is trying to speed it up too fast, and he is trying to stop that counter-effort. The other one has a counter-effort which is so heavily against him that he can't move it, so he is stopped by trying to move this counter-effort. In one he is trying to stop a counter-effort and in the other he is trying to move a counter-effort.

You can just observe a preclear or you can talk to some individual and you will find he is stopped on certain subjects. Take someone from almost any field of learning which is authoritarianly taught and you will be talking to an individual who is stopped. A completely stopped individual is either dead or insane, since the facsimile of being stopped can be restimulated in him while, at the same time, his heart continues to beat and his blood continues to flow through his veins. But he is stopped, he is dead, though there are various random efforts at thinking going on. This person is insane. Your task is to start him again.

There are two methods of starting him, of course. One is to do it on a command basis—but a command basis will stop him. And the other is to do it with ARC, which has in it motion, and you impart the motion and interplay of ARC to this individual who is stopped. He will start to shake out some of his psychosis and all of a sudden start to come to life again.

If you don't believe that the insane are dead, sniff one sometime. They carry the odor of death about them.

Axiom 15: Lambda is the intermediate step in the conquest of the physical universe.

That is quite an obvious axiom. You have a causative point and it is traveling through something that is in motion—a living organism—in order to effect this conquest.

Axiom 16: The basic food of any organism consists of light and chemicals.

It is very interesting that a person can be all upset on the subject of what hours he should sleep. The reason one has to sleep is that the basic units are monocells which feed on sunlight and minerals. When the sun is up they are alive and in good shape, and when it is dark they don't eat. Therefore, dark is terrible to most organisms; it is unknown and so on. However there are organisms which use this factor in order to survive, such as owls and so on; they have reversed themselves so they can survive. They prey upon other organisms' inability to keep going or do the right thing at night.

It is also interesting that human beings die most frequently at two o'clock in the morning. This is when the chronometer in the body says, "We're all out of fuel, boys." All you have to give a person is a little vitamin D and some protein and he will snap out of that. People don't have to die at that time in the morning; they just aren't fed. That is a fact. There is a monitor system running on the thing. Of course, people have lots of facsimiles of being dead at two o'clock in the morning, too. Their first facsimile says that if the amoebae or whatever is going to die, it will die when it is dark, or when it is too light—same thing.

You can extrapolate the food of an organism from the highest, most complex levels straight on down to the bottom level. We have an evolution, which has been overlooked, which is progressing right along with us in present time: higher organisms are feeding on lower organisms. The only reason that we as human beings can survive is that we are being supported by lower forms which are converting energy into a refined level from lower forms, which are converting energy from even lower forms. Our food is being manufactured for us—it is being processed through a lot of organisms—from sunlight and minerals, right this minute.

Axiom 17: Theta, via lambda, effects an evolution in MEST.

This is mostly just a comment of some interest, but not entirely. You will find out that the cities on the face of the earth, ruined cities, ancient forests long since buried under lava beds—these things are all changed MEST. If you want to go out in any graveyard and dig it up you will find that there is a lot of MEST there that has been changed.

Actually, the physical universe is undergoing an evolution. Someday, perchance, the physical universe will be almost entirely converted. Who knows? But not if the boys in governments keep playing around with atomics.

Axiom 18: Lambda, even within a species, varies in its endowment of theta.

You will find this in examination of preclears, one way or the other; you will find that there seems to be a different energy potential inherent in different individuals. You will find an individual, for instance, who hasn't enough horsepower to stop himself even in a severe operation. He won't even postulate stopping himself. He just keeps on going. These people are pretty limp, and they are not much use to anybody either.

An organism with a high level of endowment will try to stop itself, even at fancied efforts to act against it, and the fellow will eventually just start shutting down and everything will start shutting off and he becomes very occluded.

There is a third condition which happens: Someone with a high endowment of theta gets stuck in some operation or some moment of high stress, stops it and postulates that he has a time track and that he is running on it. You give this individual something to read and then recall and he will recall some fragment of it; he won't be able to read the whole thing. He is running on a not necessarily illusory track, but certainly it is a dub-in track. And a lot of auditors have fun running "wide-open" cases which are actually skidding along a merely postulated time track.

Now, there is much more to this subject; there is a lot more data inside it. But if you will take that as working data, you will find that you can understand some of these so-called wide-open cases that appear to be nuttier than fruitcakes. This person "obviously" is not stopped anyplace. But let's go back and get the postulate of "I'm not here, and I'm going to keep on going regardless," and the person will have a time track and have an awful lot of theta wrapped up. And he will be the most surprised person in the world when he suddenly sees his time track filling out, changing, expanding and altering rather markedly and considerably, because obviously it was a time track.

You get an occluded case and start it going, however, and it doesn't run on a postulated time track; it runs on an actual one.

Of course, the postulated time track is just running parallel to an actual time track. The time track is actual, it doesn't collapse or anything like that, but an individual thinks it does.

Axiom 19: The effort of lambda is toward survival.

The goal of lambda is survival.

The penalty of failure to advance toward that goal is to succumb.

Definition: Persistence is the ability to exert continuance of effort toward survival goals.

If an individual is lacking in persistence, he will also be lacking in responsibility and other things, and you will find that he is stopped somewhere. He is stopped very thoroughly. But if you start getting an individual moving again, his level of persistence will come up—even in a low-endowment individual.

Axiom 20: Lambda creates, conserves, maintains, acquires, destroys, changes, occupies, groups and disperses MEST.

Mark that one with about four stars. It is very important. Out of that axiom you can derive MEST Processing. You can resolve an individual's skittishness about the physical universe.

An individual has postulated all sorts of things about the physical universe. He has had various unfortunate experiences with such things as cats, kings and coal heavers, and he decides, "It's dangerous but it's not dangerous. So I better not have it, so I've got to have it," and he gets into a state of anxiety concerning this.

This all extrapolates out of the basic axiom of motion, but you are a little closer to the core of the thing when you realize that the handling of motion and the handling of an organism are the same thing, because the organism is a motion—with the difference that an organism has a static in it, as parents sometimes discover in trying to train children. Children will step back against this static and can not then be budged out of a certain activity.

You can take that formula—the axiom is really a formula—and you can write down all of the items and objects and spaces and times you can think of, and then take the individual, the individual's group, the individual as part of his family and all the dynamics and start playing him against this. When you get all through you have Self Analysis questions. That is the basic formula on Self Analysis.

Or you can make up a deck of cards that work this way. On your deck of cards you just write various action verbs on one pile and various objects and actions on a second pile, and then in the third pile you write down various entities—such as the individual, the individual in his family, the individual in a group and so on—and just deal the three piles out. And you can read out your questions, one right after the other.

Axiom 21: Lambda is dependent upon optimum motion. Motion which is too swift and motion which is too slow are alike contra survival.

You can take the tone scale and turn it on edge, and it doesn't look quite like you think it looks. The tone scale which you know, you have been looking at from a different viewpoint.

Apparently, an individual slows down as he comes down the tone scale. However, the truth of the matter is that going either too fast or too slow puts him at the same position on the tone scale.

You turn that tone scale on edge and you will find it looks different.

The scale runs from 0.0 to 40.0. Down at 0.0 the person is dead, and then as you go up, the levels are pretended death, apathy, grief and so on, up to 2.0, and then straight on up until you get into the band of 4.0. On one side of this scale we have the band of too little motion, which runs down to death. But if the individual is being forced too hard into too much motion, he is shaking himself to pieces and he is halted just the same. So you can see that too much motion and too little motion are alike susceptible of producing no motion.

This can be shown with vectors. Let's take a vector toward survive, a good long arrow at 40.0. Now, when we start breaking it down, we get down around 2.0 and we have two arrows of the same length confronting each other. This fellow is antagonistic, he doesn't know quite which way to go. But as you come down the line, this arrow toward survive gets shorter and shorter, and a few more random efforts start impinging on it till you get down around anger, and at this point the forces are going in all different directions. We are breaking down the same force vector—the same length— but we are splitting up the arrows. Gradually, as we get down to 0.0, all those force vectors have resolved to a point—they are one point long. A point has no length, so you get 0.0.

The vectors come more and more into conflict. The vector toward survive is opposed by the vector to succumb. The force to survive, the will to survive, is being opposed by the will to succumb. So as the fellow gets down the scale, he doesn't know which way he is going, he

doesn't know what he is doing and his goals are all upset. He gets into this situation, and finally that breaks down and the vectors shorten down to just a point.

You can also do this simply by taking off the length of the vector. The vector gets shorter and shorter and shorter, so there is less and less vector and all of a sudden there is no vector, which means no motion, no force applied or, over on the too-much-motion side, it means so much random motion that again you have no motion.

The individual reacts the same way. Whether he is on the too-little motion side of the tone scale or the too-much-motion side of the tone scale, he is evidently manifesting more or less the same, with this exception: an individual on the fast side of the tone scale below 2.0 generally talks too much, and the individual on the slow side of the tone scale below 2.0 won't talk. So you get "over" action on one side and "under" action on the other side. But that "over" action is really over.

Now, when you look at how far you have to go to get up to 40.0, it means just that; it can go up that high. It may be that the human organism actually levels out and has a tolerance band which is really as good as that. And maybe you would move on up into pure theta of some sort, so that you would be into the field of motion on the other side of a static which we are considering the point of origin at this time.

So, both the "over" and "under" manifestations are aberrative. And you can look at it on the face of the tone scale.

An individual is pretty badly off until he gets up to 3.0; he is very badly off till he gets to 3.0. It is hard to conceive how much better off he can get, so you can carry it from 3.0 to 4.0 as a desirable band. But that doesn't mean that 4.0 is the lowest band of desirability. It means that 4.0 is the lowest band of desirability which would be within the compass of understanding of Homo Sapiens. He might get frightened at anything above 4.0 and think, in his slowed or accelerated state, that it is too much motion, too much action, too much harmony—too much something.

As a consequence, you can talk to people about the tolerance band for an aberree. He can see somebody being excited about some idea like having a new car; he can understand that. It lies in that tolerance band—"acquisition of MEST." That is a very "MESTy" object, an automobile—he can understand that fine. He can get up to the point where he will understand somebody going out and taking up a collection for the YMCA, but he starts to slack off right about there. If you go any further than that on a dynamic outward thrust, he starts to get suspicious and he will start to fight. If you suddenly tell him that you have a small crew, and you aren't going to get anything for it, but you think that there are a lot of things in the human race which could be catalyzed, sped up, and that you are seriously thinking of throwing this or that force into action and you think this is a desirable thing, then his tenuous grip upon his own organism, the number of times he has been stopped and compelled forward against his will, will multiply into a quiver of fear.

You say, "Now look, let's get together a little organization to stop this war between the United States and Russia," and people look at you and say, "Well, that couldn't possibly be done." It is out of their reference of motion.

Actually, the only way you possibly could stop a war between the United States and Russia would be to make a postulate along the line of "Let's just get in there and stop it," and then apply enough motion to the subject of war and pull back enough motion on the subject of war—treating particularly the emanation points of war. You would get a collapse of the subject of war. You would stall it or speed it to death as a subject. This can be done.

I was always intrigued at the fact that individuals almost always will overlook overselling as one of the highest levels of defeat that you could hand out to a company. I remember a German agent down in Santo Domingo— poor fellow. He was in there spreading around Nazi

propaganda and everybody was very happy and cheerful about reading this Nazi propaganda. Then, all of a sudden, duplicate folders just exactly like he was issuing started to appear in his immediate periphery, and they oversold Nazism just that much. And the Latins got mad at him and killed him.

So, there is this "over" and "under" proposition of speed. It also depends on what you are addressing the speed to. You can take a person on a very low band of the tone scale on the too-much-motion side, feed a couple more dynes of energy to his speed, and he will collapse on you. You can take a person on the other side on the same level of the scale, just take one one-thousandth of a dyne of energy off him, and he will collapse. He can't run any slower, and this other fellow can't run any faster. The fellow on one side gets in conflict with the fellow on the other side and they shoot each other to pieces—and you have a government!

The point is that you don't try to take a fellow on the too-much-motion side and make him slow down, because the reason he is traveling at that speed is he has to maintain that velocity to stay out of his own stops. The second you say "Slow down," he will speed up—he has got to. And this is the reverse character of the tone scale. You notice with people low on the tone scale, when you say "Be good" they are bad, when you say "Be serious" they laugh; if they think they are telling the truth they are lying, and vice versa. This is what happens on that lower band.

You tell this person who is going too slow to speed up, and what are you? You are a counter-effort which is doing just exactly what all the counter efforts are doing against him—trying to speed him up. And that is the one thing he mustn't do, because the next instant of wherever he is stuck, in however many other places he is stuck, contains death or pain, so he can't speed up. You might as well go out and plead with the waves to stop, because if he is at all sane he isn't going to listen to you. He had sure better not listen to you—unless you can give him processing.

That is something else. You give a person processing, whether he is on the too-much-motion or the too-little-motion band, and he will start to maintain an optimum motion.

Axiom 22: Theta and thought are similar orders of energy.

This simply says theta, thought and knowledge, theta facsimiles and so forth are all of a similar order of "energy." The reason I am using energy through here is so that it will be comprehensible to people, without talking about cause. Actually, theta, thought and so forth are statics. But a thought becomes action the second it gets mixed up with motion, so you have to have an interplay of understanding on the subject of thought to have any movement in the organism. In other words, thought itself is static, but it is full of postulates of the physical universe which are themselves in motion. So thought appears to be in motion because it contains facsimiles of motion.

Now, the organism is capable—being already possessed of many of the forces of the physical universe—of reaching out and taking these theta facsimiles and laying them down across actual motion and causing that physical-universe motion to take form and shape. Do you see how this is? Thought itself is not in motion, but thought can be applied to the physical universe, which then goes into motion.

We could figure out what we are going to be doing eight months from now, and between now and then we could actually lay thought all along the time track clear up to eight months. This would not be any trouble. Thought hasn't got any time in it; you can put it up as far forward as you want to. So you could lay thought along eight months and the only thing you would have to do is sit back and wait for MEST time to catch up with it so these thoughts could go into action. But they wouldn't go into action until time came along.

The thought is static, but the second that the static can impinge upon the physical-universe motion, physical action can take place. And only then does understanding take place.

Understanding, then, is something which is in motion. It has action. The second it is codified into a belief, it is a static.

Axiom 23: All thought is concerned with motion.

Axiom 24: The establishment of an optimum motion is the basic goal of reason.

The consideration of walking up to the door, the little child daydreaming and so on—all of these things are in the direction of doing things with MEST. They will be lined up with knocking out things which the organism considers contra survival and with putting into existence things which the organism considers prosurvival. And if you do this well, and if you juggle well the theta facsimiles of the past data which you have and use that to manufacture other theta facsimiles in the form of imagination, then you have all the operation of reason there is, evidently.

The odd part of it is, though, that this reason does not normally seem to include anything like extrasensory perception, intuition, clairvoyance, clairaudience, and so on, and yet these things seem to be in existence.

What are these things? They are evidently theta interactions of some kind. You can take a causative agent, a static such as theta, and you can juggle that thing so many ways that I am surprised the boys haven't found more than merely clairvoyance, clairaudience, intuition and so forth. It looks like they are playing in the bush league. If Rhinel started figuring with theta as an all-pervasive (since it has no space) point of causation, and started figuring out what could be done with that, he would really be going somewhere.

Why worry about whether or not clairvoyance exists and so on? Theta is probably laying up the track and down the track and all over the place. It is all over the place because it is no place. We should be able to figure out more manifestations for it. For instance, because theta is a point which doesn't have any time or space, you don't get a collision of ideas. An idea can be originated in one place at the same time it is originated another place; the theta facsimile congeals simultaneously in two places on the face of the earth, but actually in one place. This is very easy to understand. Bessemer, in England, invented the process of making steel practically the same day that Kelly, in Kentucky, invented the same process of making steel.

We got to rolling on these axioms and the boys were experimenting down here at the Foundation; I would come down and I would say, "You know, we could do such-and-such," and they would say, "Yes, we have been doing that for twenty-four hours." This is traceable to reason. Here is the tool of reason—extrapolation .

But you can do some very fascinating things in this field by just looking at someone else's theta facsimiles. He has a flock of theta facsimiles and you have the ability to look at theta facsimiles, so why can't you see his theta facsimiles too? Actually it is very simple.

I had an FBI agent going around in a squirrel track one day. He was at a party and I was telling fortunes.

It is very easy to tell fortunes. All you do is get a set of fortune telling cards and you just read off to the person whose fortune you are telling exactly the way you deal off fortunes. There is a book on the subject and it's all according to the book, so you just deal them all off.

Of course, you don't want to spook the individual. Let's say you are sitting in front of him for about twenty minutes dealing these cards and saying, "And there's a dark-haired man going to come into your life, and I see here that you're going on a trip...."

He says, "It's to my uncle's house, out on a farm."

And all you have to say, of course, is "I see wide, spacious countryside."

"Oh yes, my uncle's house."

"Thank you."

You just read these high-level generalities, deal them off, and this fellow will spark up. He is concentrating on what you are concentrating on. At the end of twenty minutes, if you can't keep on looking at the cards and tell him age, name, serial number and the rest of it, you ought to quit, because you have invited this person's interest to an enormous extent. His interest is just pouring at you and if you can't read what is in the interest, you ought to quit.

It is just exactly as if you as an individual had interchanged the ability with him to read theta facsimiles. If you look into the basic construction of the brain, I think you will see exactly why this is so simple. There is nothing much to it. As a matter of fact, you can lay out the rules by which you make it possible to read somebody else's mind. You can actually look at him and say, "Well, you recently were out on a farm. You were trying to buy this farm, and it had a nice big back pasture. And there were some horses down in the corner of the field, but there was a train that went by and your wife didn't like the train."

You just get an impression of the kind of life the fellow is leading, so you just tell him about it—nothing very fancy, just reading present-time stuff— and you let him extrapolate the future for himself. You can read what he is extrapolating the future on and then you tell him this. It is simple.

This FBI agent in Washington got into this because he stood back and watched other people's fortunes being told, over and over, and he finally got to the point where he had to have his fortune told. So I told his fortune.

The next time I saw him he was so badly off on this subject that I helped him out. I read his fortune face down for him without looking at the cards, and then called off all the cards and read them perfectly, without missing a single lick, through the whole deck of cards. I never looked at them. Then I handed them to him and showed him that it was a deck of readers—they were marked cards. This was well within his frame of understanding and after that he was happy. It never occurred to him that this trick had nothing whatsoever to do with the trick which was being pulled off the former time when I read his fortune; he just invalidated both of them. Of course, that man never thought in identities!

Axiom 25: The basic purpose of reason is the calculation or estimation of effort.

As already mentioned, you find that effort is the middle of all of this—it is motion, force with direction—and you as a computing machine keep computing these efforts. You have to make innumerable computations, but you are so used to making them that you don't quite realize you are doing so. That is why when you go out and ask a golfer how he hits the ball to get those beautiful fairway-long drives, it gives him a jolt. All of a sudden, you have pried into his automatic effort postulator. It is all figured out and postulated and it is in beautiful condition—he hasn't examined it for years—and it is in an automatic-response category, all laid aside on the shelf, and you just tell him, "Take a look at that." The fellow sees nothing wrong with taking a look at it, but the second he looks at it he just throws a new scanner beam into it, so to speak, and all of a sudden his theta facsimiles get all stirred up on the subject, and he doesn't know which hand goes on which side or whether he is supposed to put the golf ball in his bag or the hole.

You can actually throw a person this way if he is to any degree concentrated unknowingly upon a lot of counter-efforts. You couldn't do this to an individual who was not opposing invisible counter-efforts. You have asked this man to shift his attention, and his attention is in balance to take care of the physical universe around him. The second you take off one beam it throws out the balance. It actually isn't so much that it messes up theta facsimiles as it is that it lets a counter-effort in on him.

You can do the same trick by asking him to pay attention to his left foot and then pay attention to his right foot. The next thing you know, he has a somatic or something and then he goes out of coordination. So you infer that the reason he is out of coordination is that you have asked him the question of how he does it. He gets a new datum on this; because he is already upset, he agrees with you, and then he is done for.

This is the way to handle salesmen who are playing golf with- you. But if you are a salesman, this is not the way to handle the person you are playing golf with.

Axiom 26: Thought is accomplished by theta facsimiles of physical universe entities or actions.

A theta facsimile is a still picture which is in motion, without wavelength, which exists everywhere but nowhere, on a film which has never been manufactured and which has never come into existence. It is really a fascinating gimmick, this theta facsimile.

Theta facsimile is a descriptive statement of a phenomenon. The phenomenon demonstrably exists. There are theta facsimiles. They evidently stray in from someplace. Where they are filed, you don't know. You keep looking in space and time, and theta isn't in space and time. So they are not filed in space and time, and therefore it kind of looks like they don't exist— but people do think. The thing is full of paradoxes, but what else is a static but full of paradoxes, since a static is all motions resolved into no motions from which all motions are possible? That is a static. In the science of physics, a true static does not exist. You can look over physics and you won't find a true static. In Dianetics we have a true static. Man has suddenly decided to brave all of this talk about having to walk wide of delusions, illusions and so forth, and just say, "All right. So it's zero." And out of this answer of zero, we are getting an enormous number of answers. These are useful answers. People are getting well, they feel better and so forth.

That would be a true static, even in physics, but physics doesn't have a true static. Every static they have postulates motion, whereas this static can exist without any motion.

A theta facsimile could best be imagined, however, as having time and space, since every theta facsimile contains a facsimile of time and space as well as of motion and entities. It is a full picture. What it is impinged upon we do not know, but what it looks like we certainly know. If we can remember anything, it is by a thought facsimile. However they are stored doesn't matter; you can get these things back. They are filed in relationship to time because they all contain time.

You take a picture of something which includes time, and it now appears to include time. But it doesn't include any time—otherwise, you could never go back on the time track. However, you get the feeling that you can go back on the time track, so it includes the picture of time, which you use. That is a theta facsimile.

Don't run off the rails as far as I have from time to time when I have been pushed by biology and the rest of the boys, and say memory is in the cells. It is not in the cells. Cells are not that big. There are a lot of other reasons why theta facsimiles aren't in the cells. One of the best reasons for saying they aren't stored in the cells is that if you keep your eyes open you can see a theta facsimile causing distortion of the body without a muscular response. This is a very fascinating thing.

This theory of theta facsimiles explains why an individual can go down the time track, come back up and be tired out, and then when you have run him through another incident he is fresh. It is quite remarkable. I have almost caused a doctor to blow his stack on several occasions just by taking a preclear down the time track, turning his temperature on to 101 degrees Fahrenheit, making him look haggard, old, exhausted, worn, torn to pieces, beaten up, and making him turn red and get measles spots.

The doctor said, "He's sick!"

"That's fine. Now, let's run through this incident four or five more times. Now let's run through several pleasure moments as we come on up to present time." No spots, normal temperature and so forth, just like that.

A theta facsimile evidently operates on the level of atomic and molecular activity. A theta facsimile evidently can take atomic and molecular particles and align them or misalign them, form them or re-form them.

But the particle has to be there for the theta facsimile to operate on. If it isn't there, the theta facsimile will not exhaust across it. If you are really running out an engram full tilt with a preclear. you had certainly better put enough stuff in the body to get aligned with the engram. You just put in enough random odds and ends and the theta facsimile can then twist this stuff around all it wants to, and you get boil-off and the individual can go ahead with it. Whereas, if the theta facsimile hits him when he doesn't have enough materiel to move around, it will start throwing out of alignment this paucity of materiel in his system and he will get pretty badly off.

A psychotic will spin. There is a borderline across which he doesn't have enough atoms and molecules for a theta facsimile to work on. So, the theta facsimile moves across these, takes the existing molecules, throws them all out of alignment, and the psychotic spins. Now you start feeding him a lot of protein and vitamins and minerals and so forth and stuff him full, and all of a sudden he stops spinning. A theta facsimile can twist those around now, if you have really got one in tough.

It is fascinating that a theta facsimile does not have size. This would follow, of course, because it doesn't exist in space and time. It doesn't have size.

Have you ever run a sperm sequence? It doesn't have any energy in it either but it has all the energy there is in it. Have you ever seen anybody lying on the couch in the sperm sequence, and seen his feet start to swing sideways in an impossible motion? He says, "What am I doing?" The energy which is generating that was of the magnitude necessary to wiggle the tail of something which is only visible in a microscope. And yet this fellow is wiggling his whole body on this tiny, tiny amount of energy.

You could say it is all done by a system of triggers—a central trigger system in the mind which aligns everything and makes the body work this way all the way down to its extremities, and therefore you would only need the stimulus of this little trigger, and that could be stored as an energy. That is something like saying, "Well, it's God's fault," because you get up to the point of this little trigger and you have to have a theta facsimile manipulating the trigger.

You start running somebody through a prenatal and he says, "I don't know why it is, but I've got to curl up," and he promptly curls up, and he really curls up tight! Try and get a preclear to straighten out when he is in the middle of a prenatal sometime: he is in the grip of something which is catalyzing his own energy levels.

It is a wonderful piece of stuff, a theta facsimile. It has motion in it, but it doesn't exist; it has wavelength but no weight, yet it doesn't have wavelength because it hasn't got any space. It is truly a static which can take the form of any motion, but it is not the motion although it can take its form.

I am telling you this so that you can tell a preclear every once in a while and explain it to him. You can even demonstrate it to him: Make him run down the track and change a piece of MEST while he is back there. You say, "Go back on the time track; you're driving your car in my driveway. Now, back it out again and park it in front of the house. Come up to present time." When you have gotten him up to present time you say, "It's still in the driveway."

"Yes, so it is."

"Therefore, you must have been running through a series of pictures of running it in."

"Of course I was."

"Well, how come those pictures are in present time when the MEST isn't in present time? There couldn't have been any time in those pictures then, could there? But there must have been time in the pictures, because you went back in time."

And you can say, "Now you see, this stuff isn't inside your body and it really isn't inside your head. Everybody has been telling you all your life it's inside your head. It couldn't possibly be; it's exterior someplace and all you've got to do is throw it all away and you will be well."

So that was Axiom 26: Thought is accomplished by theta facsimiles of physical-universe entities or actions.

Axiom 27: Theta is satisfied only with harmonious action or optimum motion, and rejects or destroys action or motion above or below its tolerance band.

This is very simple. We have already covered that in other forms.

Axiom 28: The mind is concerned wholly with an estimation of effort.

Definition: Mind is the theta command post of any organism or organisms.

Axiom 29: The basic errors of reason are failure to differentiate amongst matter, energy, space and time.

That axiom might possibly be shifted to read, The basic error of reason is failure to estimate effort. That is the same thing, because a failure in differentiation amongst space and time and so forth is actually a failure to estimate effort. A failure to differentiate is a failure to estimate.

Axiom 30: Rightness is proper calculation of effort.

Axiom 31: Wrongness is always miscalculation of effort.

Axiom 32: Theta can exert itself directly or extensionally.

Now, let me go over that for a moment, because we will need it in the second part of this lecture. Theta can say (as a postulate out of the old postulates), "I am going to lift my hand," and the fellow lifts his hand. Or theta can say, "In two seconds I'm going to lift my hand—one and two." Or it can say, "Sometime in the future, I'm going to lift my hand." That is extrapolating action against time. It can do the same thing with any motion or structure. It says, "Sometime in the future, I am going to build a new table."

The organism observes that when it postulates a physical action now, action takes place. And it is actually handling an organism action outside the command post, so it says, "This can continue to exist." It will accept and deliver extensional action commands. It will accept symbolism of action. It will tell another organism to move and that other organism will move. And because the other organism tells it to move, it will move.

But all of these things are based upon a former action. An action has to exist before theta can pretend to extend an action. And in this wise, theta can say, "Well, I can extend this thought, actually, to conquer MEST—just extend the thought itself, in its pure state. I don't have to figure out anything about the thought. I don't have to reason or calculate in other ways. In other words, I just extend a pure thought toward some portion of the physical universe and it changes matter, energy, space or time. It will change if I do that." It says this.

Obviously, this is an extrapolation which is possible from observing that when one says to his hand to move, his hand moves. Then he says, "There isn't any reason why I have to be hooked

up to this thing. Why can't I just take pure theta and look at something and say 'Boom' and have it move? Why can't I do that?"

Faith will move mountains. Faith is a static of pure theta. Why can't we direct this? I do not know that we can or cannot. I merely know that it is extrapolatable .

The body figures out this can happen and it gets so confident about this, it gets so cocky about this—it says, "I'm going to move my hand," and the hand moves. Or it says, "Bowser, lie down." That is interesting; though there is no great energy in the throat, Bowser lies down. The fellow really starts to feel pretty good. He is really causing motion just with his voice.

That is one of the most beautiful tricks a man has: causing motion with his voice. He thinks about a motion, expresses it in some way, and it happens.

But animals do the same thing. An orangutan swings out of the trees near a bunch of little monkeys running by; the orangutan says "Hhrooff!" and all the monkeys go zing! He causes motion. Or an owl hovers over a mouse runway and screams most hideously, and the mice all congeal and then scamper. The owl starts or stops motion. And if the owl comes down and screams loud enough over the top of a rabbit, the rabbit will stop running and the owl can pick him up. By symbolizing an action, then, he is causing the action to take place. That is very, very neat.

That is language. You codify something, the action takes place. It is just hocus-pocus.

The body has experienced the fact that it can postulate something now, and it can postulate it in the future. So why can't it postulate it extensionally? And it does. Because it can do this, it knows that other things can do this, and then it becomes convinced that others can do this.

Little Willie runs in and he says, "Mama, can I have—"

"Shut up! " And he says to himself, "Look at that. Her voice stopped me." He does not know that two years before, when he was smaller, every time he started to run into the house with muddy feet or something like that he got whacked across the backside. What he is running into is the spankings and now it looks like he is running into words. He thinks, then, that words stop him. But they don't! Words don't stop him, but the physical action did.

Force can then be postulated by theta, particularly—and I am afraid, on lower levels of the tone scale, only—when the entity receiving the postulate of some other theta entity has first been handled by physical-universe force. Physical-universe force handles the organism, and it can thereafter be handled by a symbolism of that physical-universe force.

If you take the language of animals apart, you will find that animals frighten each other by approximations of animals that eat them. All sorts of various symbolization's and camouflages and mock-ups take place in the animal kingdom on this line. In man, we have the beautiful extrapolation of language. It is really a very nice magical trick.

This is extensional force. Let's say we have an organism—a dog—and we say "Sit!" and force him to sit. All we have to do after a while is say "Sit" and he gets the force, because the counter-effort is still there. Theta does not move; the counter-effort is still paused there. So if you want the counter effort to be active, you just give some symbol inside the counter-effort or some actual content of the counter-effort such as a sound, and you will get action, because when you start to let loose the counter-effort the organism will dodge the existing counter-effort. Theta-wise, the counter-effort is still in existence. That is language.

The organism, however, is so many, many generations old and has survived through so very much in the way of experience that its genetic endowment is very heavy. It has a lot of endowment, a lot of information in the past, in force terms. Therefore individuals can use these old forces to bring about new actions on the part of organisms in their vicinity, through this

theta mechanism. That is language and that is theta extending itself. It says "Move," without pushing, and it gets motion.

Magicians capitalize on this. They stand on the stage and they have a hat and they say, "Hocus-pocus, abracadabra."

By the way, those things are wonderfully old. I talked to a stage magician one day, and I asked him a few basic questions about real magic. This fellow was a good magician, but he was just going "Huh?" He didn't know what the score was; he didn't know where he had gotten his wand or why he used a hat, he didn't know why he had a rabbit, he didn't know the basic laws of magic or anything of the sort. He was just creating illusions.

The whole field of magic degenerated; it was a secret cult once. It was hiding a lot of axioms about the physical universe. Amongst those axioms was the idea of "cause and effect, but do not become the effect of your own cause." People become awed by your postulation of a cause and their observation of an effect which apparently is not accomplished by physical means. If you separate physical means out as the intermediate step, everybody becomes overawed and amazed. They are watching what in essence is the operation of God: static without motion causes effect.

So the magicians prey upon this. It is a wonderful bit of business. The symbolism's contained in magic are all wrapped around this.

This material, by the way, has been coming down the time track now for about two thousand years. It is very, very old.

THEORY OF EPICENTERS

A lecture given on
10 October 1951

A Journey Into the Distant Past

I am afraid I am going to lead you away into never-never land. Out of it will come, I hope, a useful tool of your trade.

There is a phenomenon about which you should know: the epicenter. Epicenter is taken, in its derivation, as meaning something approximating a center off the center—"other center" or something of the sort. It is a center on the center, technically, accurately. And it is a study of the successive command posts of a human organism.

Now, "everybody knows" that the genetic line contains within it inheritable and inherited responses. Nobody has ever bothered to inform us as to how, when, which, why or what. All they did was look at a cat washing its face, which had never seen another cat, and immediately see that the cat washed its face. Obviously, this cat had learned somehow to wash its face, and it had inherited a conduct pattern genetically. Nobody explored this very far; they just said, ". . . and the elephants stand on a mud turtle, and it's mud from there on down."

There is some interesting data lying back on that track. We have, by empirical observation, the undoubted fact that conduct patterns are inheritable and inherited. They certainly don't come across the bridge from generation to generation in a bunch of genes and chromosomes—those are too small. And we find out that if there is anything to be remembered it is obviously a theta facsimile. This is just genetic line, so you have a genetic line of theta facsimiles. At the very least, you have a genetic line of theta facsimiles from the moment of conception to the moment of procreation for each generation—conception to generation. That is the very least explanation you could have in view of these inherited characteristics.

Just why anybody thought this had to come along the protoplasm line is something I am not quite prepared to state at the moment, because that is an incredible amongst all incredible's. That strains the imagination—except that people are used to looking at MEST, so they say, "Here's a little thin thread of protoplasm traveling through time endlessly. Therefore we'll blame everything on it. Let's not worry about the fact it's too small to have recordings in it. Let's not worry about anything else to do with it. Let's just say, 'That's it and it's mud from there on down.'" And that is approximately what has happened, and that is how we got this genetic-line postulate.

This genetic line, at best, could be a theta-facsimile line: theta facsimiles of experience recopied and available to each succeeding generation. You can prove that; you just go down and look at a cat. Any time you want to take a kitten the moment it is born and blind, and put it by itself and raise it, you will find that the kitten, without ever seeing another cat, will wash its face. That is just one example.

But there are much more pertinent examples. Horses, when they are born, generally have four hooves. This is some sort of a facsimile in operation. This is a facsimile of blueprints; that is all. You find that these theta facsimiles come along. Just why anybody thought they had to hook up to a line of protoplasm is more than I know, because they evidently, on evidence, do not hook up to a line of protoplasm; they hook up to a theta-facsimile generation line.

Actually, if we have theta facsimiles and they are observable, then it is simpler to say "Well, here is something in existence; therefore it exists, as it goes along, as itself," than it is to say it converts into something else and becomes something else. That is a complex way of thinking about it.

Therefore a theta-facsimile track seems rather obvious for any organism. I don't care whether you hook it up with genetics or anything else. And I would like to bring home to you the fact that there is no proof of any kind that it is a genetic line, beyond the fact that it takes a certain amount of protoplasm to manufacture a new organism. That is an observable fact. It is simpler to consider this on a theta-facsimile line.

Now, this theta-facsimile line starts in with something that probably converted photons—a theta facsimile of photon conversion—and goes right straight on up to a highly complex organism as one line. That would be one track of possible evolution. You see an individual during his lifetime accumulating these theta facsimiles. That is one track.

There is another track, and I am talking empirically; we have phenomena about this. There is a theta-facsimile track for one individual, and it stays with a MEST body. Then after the bulk of the theta has disappeared out of the body, there will still be some with it. The first time I ever started running an individual I ran into this phenomenon, but being surrounded by authoritarians, I said "All right" and went into apathy about the subject after a while, I got so much cussing around. The whole point was that I wasn't supposed to observe that. We can take almost anybody and kick the phenomenon into existence, but we are not supposed to observe it. It is not quite clear to me, though, why we mustn't observe a phenomenon as obvious as this.

If you want to look it clearly and bluntly in the eye, you get the situation of a body running along somatically. That is to say, there is a pattern of cells—a cellular pattern. And there are theta facsimiles of the cellular arrangement of the organism. Those facsimiles persist beyond the death of the full-unit organism.

There is also a theta facsimile of the individual as an individual and it goes along the track, so the whole individual is traveling along the track as a personality.

It is as though there were a colonial aggregation of cells which then attracted to itself a new force of theta. So you would have the life force of each one of these cells, the theta of these cells, and then when they collected together as an organism you would get an additional supply of theta which would pop in from someplace or other and make a full picture of the whole thing and carry right along with it. You could say, then, that an individual is composed of these two things: cellular facsimiles and organism facsimiles.

This is observable in the formation of groups. A number of individuals get together, form a group, and immediately the group has a life of its own. Try to dispose of groups and you will find out they don't die easily. Any time a group forms it seems to attract an additional theta facsimile to it.

There would then be the cellular line and it would be carrying along with the theta facsimiles of the whole organism, only this cellular line keeps on going. At the moment of death, we get facsimiles of the moment of death and then all of a sudden this line sort of disappears out into nowhere and comes down into another cellular line. Hence, this first cellular line keeps on going as a cellular line until it really falls apart. You will find this in individuals.

I won't apologize for what Dame Nature and the rest of the universe has done with its phenomena. These phenomena exist. Don't be too surprised, then, if your preclear is running himself 150 years in the grave and is running the theta out of his bones. Don't be surprised. As a matter of fact, be rather amazed if, without telling him, he never hits this phenomenon, because if he doesn't hit it he is missing someplace down the track. It is a form of static which is very interesting, and it sometimes produces an aberration and a case will only resolve when you hit that particular line. The statics aren't resolving well on the other line, then all of a sudden you get on this line, and you will find them.

In other words, there can be a theta line running in actual MEST space on four or five different divisions simultaneously. The fellow is in four graves, one disintegrated body and himself, all

at the same time, concurrently. You get a little child who dreams of skeletons but who has never had any experience with dead people or skeletons, and you have one of these cases. There are undoubtedly individuals around who have some slight abhorrence of death, who have had nightmares on it.

This phenomenon exists. Please don't take my word for it; please just look. If you don't find it, write me. If you do, don't think it will be news to me.

Now, with Effort Processing, you are not asking a person to winnow out his beliefs about anything. You just tell him, "Get the effort," and there he is. As a consequence, it is not necessary for you to argue with preclears concerning this. They either land in this track or they don't. That is one level.

Another level of operation, of course, is this main line—the whole organism theta facsimile.

There is a genetic line-up—though it is not genetic particularly—which would also explain these phenomena.

By the way, the book of Axioms, when it is published for scientific use in universities, is going to skip this whole subject. We will just let them run into this like a freight train head-on. It will give people nightmares and other people will go around and invalidate them. It will probably spin a few professors.

You could take a cadaver out of the vat in the dissection room and carve it up, and you would find the epicenter evolution of the brain demonstrable in that cadaver. I took occasion to open up a physiology book recently. I looked it over and I found a remark in it which was very interesting: It seems as though there are nerve centers and crossroads throughout the body. That book abandoned the subject there and went off on how you feed people Brown's Mixture' to cure them of tuberculosis. The point is that it had been noticed in cutting up stiffs that there were new nerve posts. We ran into these things head-on.

What is the evolution of the command center and control alignment center of the human mind? You can take a preclear and run him right straight back down this evolution line from epicenter to epicenter, one right after the other.

You should know about epicenters because you are going to be running preclears and you should know where they will feel the next effort. You don't have to tell them where to feel the next effort; you can just give some attention to it if they start to get disoriented. They will tell you various things which might worry you unless you know about the epicenter, and that is the reason I am telling you about the epicenter. It is phenomena which you are going to contact, willy-nilly, so you should be prepared to brace up to it instead of going into a spin concerning it, because it can be very, very interesting.

How did the human mind, the brain, the body, evolve? You will find this if you continue processing. Also, you can install the epicenter effect in an individual—create a facsimile of the epicenter effect—very easily. All you do is have him sit down in a chair; tell him to sit down rigidly, to hold himself very rigid—brace himself and hold himself there—then you hit him alongside the head. Hit him with the side of your hand, but don't hurt him very much. If you bring your hand in so that the contact is slow with his head but the jerk is sudden thereafter, he will get that effect.

He will also get mad because, as we will cover later, motion and emotion are identical—the same thing. Emotion is a glandular manifestation of motion so as to speed up the carbon-oxygen engine and make it do various things.

The point is that after you have smacked this individual on the side of the head, he has a new epicenter and he is groggy. If you were to give him an intelligence test or something right after you had given him a new epicenter, you would find out he wasn't so well off. His IQ would

have momentarily dropped. Now what you do is start running him through this epicenter; just scan him through the moment when you did that and he will see the new epicenter. You don't have to tell him; he will comment that there was an instant when he knew he was really in the original position, but then he appeared to be there and in the other place—where he moved when you hit him—simultaneously. He has two positions simultaneously. Position number one is the moment before the impact, and position number two is the moment at the end of the impact. Position number two is the epicenter of position number one. In position number one, he is sitting rigidly. You hit him alongside the head—bang—and he isn't recording because of the jolt, as far as the awareness-of-awareness unit is concerned. But a theta facsimile is made of it. There is a moment of unconsciousness where his center of control moves over and it appears to be now in the new position.

As preclears are running effort, you will find them in dentist chairs, in automobile accidents and everything else, where they are apparently facing one way but their faces are ninety degrees out. Or they will apparently be standing in one place but they will be standing over to the side simultaneously. You can ask a lot of individuals and you will find they have a sensation of being in two positions at the same time. That is the most rudimentary manifestation of the epicenter.

It has an evolutionary purpose that has to do with self-determinism and counter-effort. You can put this down as a little law: Each new generation has as its new center the common denominator of position of the last generation's epicenters.

The individual's center of control is in the region of his head, where his nervous system hooks up and over which and around which theta facsimiles seem to center; this is his control post or control center over the organism. From this point of emanation, theta facsimiles translate into MEST action, more or less centralized in that locale. It is an imaginary point, but it actually exists neurologically.

Now, this fellow, in one lifetime, gets hit and knocked around from various points and in various directions. The common area of these epicenters becomes the new center. So people's neurological centers really wander all over their heads. But the center point itself is the only place where the perceptions come in and coordinate and become facsimiles.

So the fellow gets a few epicenters; his organism goes on recording at the center—all the recording is done at this center point—but all of a sudden he isn't at that point anymore in that generation. He has been hit often enough before he is through with that generation to become occluded.

This is an analogy, but it is demonstrated neurologically. He becomes occluded; he can see things coming in and perceive fairly well, but he can't recall very well. He has to recall back to this center.

Let's take a little boy whose mother is fond of pushing him around. Mama, in his case, is counter-effort. The boy is trying to be self-determined, but Mama hits him into new positions—over and over, hitting him into these new positions. This individual in one generation will get an epicenter as the center of operation for himself, and when you take him back on the time track he will be looking at himself from a circle which is formed from all the positions from which he has been hit. Anywhere on that circle he is out of valence, and the reason he is out of valence is he has taken the point of counter-effort because it is too dangerous to be self-determined effort.

The next generation of this individual's theta facsimiles will probably come together so as to form a new center from the combined counter-effort. With a new organism, theta can come in and superimpose and resolve the old counter-effort into a new center. The person is not out of valence at the beginning—but then he starts getting a lot of new counter-efforts and he starts getting this epicenter effect again, through his life, and all of a sudden his visio starts off and a lot of other things start off.

Agreement is just being oneself, to a large degree, with oneself. One goes out of communication with oneself and one isn't in agreement with oneself and one isn't oneself, then one doesn't have any reality on oneself. And when one gets knocked around and given too many epicenters, one ceases to be oneself but starts to become the counter-effort and goes out of valence.

You take this person back on the track, he sees himself lying there in terrible apathy, and he says, "Oh, yes."

Then you ask him to get an effort. What is his effort at this point? If this poor fellow ever starts self-auditing, all he will do is punish himself, because that is what the counter-effort did. So the self-auditing individual goes on and punishes himself just as the counter-effort punished him, because he is occupying the point of the counter-effort. He is out of valence, therefore he is the exterior force hurting the individual. He only gets these counter-efforts when he is being hurt, so the only thing the counter-effort really does to him, when it really starts operating on him and he starts trying to audit himself, is hurt him some more.

Anybody using E-therapy, Q-therapy, G-therapy, R-therapy, bean therapy, black-snake-oil therapy, the-preclear-will-now-step-off-the-timetrack-and-waltz therapy, l is hitting epicenters galore. He starts getting into this common denominator of the epicenters and his perceptics and so on go off. Why? He is a static. These counter-efforts have made a static out of this person. They have said, "Obey, obey, obey," and so he has gotten to be a static.

The old self-determinism has to go into apathy before a person goes out of valence. Do you see that? An individual goes into apathy, and the second he goes out of apathy, he moves out and becomes the counter-effort. The counter-effort was hitting and punishing the individual, so he starts treating himself in just that fashion. He will give himself accidents and do all sorts of things to himself.

So the process of going out of valence is a very, very precise one: The individual goes into apathy, assumes the static of obedience because of applied force, moves out of himself into the area or perimeter of the counter effort and then regards himself from this perimeter as this perimeter of counter-efforts regarded him. The perimeter of counter-efforts is probably in disagreement with him, but it is still ARC. In order to have any motion at all, this individual has to be on the perimeter, since the center has become a static.

So the person is handling himself from an actual new epicenter and he is saying, "You do this and you do that, and I have to talk myself into it, and I have to go there and I have to do that, and, you know, I'm pretty mean to myself." This is all the epicenter effect. Also, a person can get five or six new epicenters, group them, and you get a schizophrenic—a multivalent personality.

Here, then, is something you are going to work with continually, and this is terribly important in therapy because a lot of your cases won't resolve unless you know it—this cycle of self-determinism goes into apathy, and the existing ARC is low-tone-scale counter-effort. The counter-effort is disagreeing with the preclear. who is in apathy. Do you expect this person to have perceptics?

What I am actually telling you here is how to turn on sonic. He is out of valence. Even if he is slightly out of valence in any theta facsimile, you are not going to get good communication—particularly because he is a static and communication requires motion. Even agreement requires motion—all of these things. He is in a point of having been stopped; this is all the times when the forces of the MEST universe and other organisms made him obey— in other words, reduced him to a static. He operates from that point on as the counter-effort.

You have to get his effort—which is no effort at all. Apathy is zero effort. A static is zero effort. The preclear who has no perceptics is in zero effort with regard to himself, and he is running and motivating himself by counter efforts. If you start to run his effort exclusively,

you will start to run counter-efforts even though he is so occluded he can't see that he is out of valence. He is out of valence (you know that mechanism exists) if he is occluded. The wrong way to do it is get him into valence. The right way to do it is to have him run no-effort, pick up locks off the case and then run some more no-effort, and all of a sudden he will start to receive counter-efforts.

Now, his ARC has gone on from a static position and will start up into the area of agreement. But it has to go through disagreement.

On a low level of ARC, what is communication? It is practically zero, isn't it? What is reality? It is practically zero. And of course the preclear doesn't have any reality about himself or existence or anything else as long as he is in a static state. But you start having him run no-effort and he starts up the line: "Now, how do you feel about your mother?"

He tells you apathetically, "It's all right. It's all right. I feel good," and so on.

"Well, now, let's feel this no-effort," and he suddenly will pick up some kind of a counter-effort.

Sometimes you can get him early on the track and he will really start picking up a little self-determinism in himself, which is not a no-effort proposition but just a little bit of effort. You start multiplying this and he will come up out of the static. The second he comes up out of the static he is into ARC: "Now, how do you feel toward your mother?"

"Well, I disagree with her."

"Good. Get the effort to disagree, the effort to disagree. Get the effort not to love her. Get the effort not to communicate with her."

This is why this error was made recently on ARC being no longer used in processing—because it merges from a static into the lowest area of ARC. It doesn't graduate from complete ARC into no ARC into ARC. It goes from a static—reverse ARC—into ARC. The effort to communicate is actually his first effort, but that is just a tiny bit above a static and it is an obedience effort and has nothing to do with understanding; it is just parrot-wise. You will find that earlier on the track, too.

Get that effort to disagree, the effort to refuse communication, the effort to refuse affinity, and all of a sudden he will start building up and start to get motion on the track. The only reason the fellow could be in apathy is that he is stopped. You have to get him moving in order to get a flow of time so that you can get communication.

This is all so darn mechanical. You will see it in yourselves. If you can find a moment when you were disagreeing with a parent and then get your effort to disagree, you will find that the incident will turn up a bit. When you are running this, don't expect the whole incident to turn on at one fell swoop, because you probably would have to get a lot of these incidents before you could start to get the person into view. Then suddenly the person will turn on and then the rest of the perceptics will turn on. If you use this and fail to turn the preclear's perceptics on in a very short space of time—if you go two sessions and you haven't got his perceptics on—you ought to quit.

That is the mechanism of valence, the mechanism for perception, the mechanism of obedience, and the mechanism of how to get a person up the tone scale on ARC. And it is this epicenter effect.

I will tell you something more about this epicenter effect. Once upon a time there was a photon-conversion unit—a theta photon-conversion unit— and it grew and grew and it multiplied and multiplied. And one day there was a little cell and its name was Algae. Algae got there as algae from less complex forms in the same way it gets from algae onto higher, more complex forms.

We are talking about cellular alignment and coordination—the cellular body. We are not talking about the overall personality theta line which I mentioned; we are talking about the somatic-strip theta line.

Anyway, the waves come along and start beating Algae to pieces, then more waves, too much sunlight, too little sunlight, more waves—in other words, counter-effort, counter-effort, counter-effort. He incidentally probably gets driven ashore and gets a few death engrams on the beach and so forth, and all these things add up to counter-effort and more counter-effort. Algae says, "We've got to do something about this."

By the way, this is a missing bridge: Evolution couldn't take place unless it stepped across the bridge of death, because there never would have been an educative cycle whereby the organism could have found out that it had to avoid death. It never would have had any experience with death, so never would have advanced to prevent death or to do these other things.

So what Algae does is postulate a tougher shell for himself. He is then in a tougher envelope. He finds that he has to have a tougher envelope, and he gets the physical force to make a new envelope simply by using counter effort. And he makes a new epicenter for himself and says, "We have to operate from this new epicenter." Algae's first epicenter is pretty small, and then his next one is a little bigger. In other words, there was new structural data. Every time Algae gets a new cellular facsimile of something happening to him, he gets new data which is installed on a counter-effort basis.

But we are dealing with a basic organism here, and it is not particularly necessary to go down this low. Let's look at the first organism form, the first colony. We can say that Algae, finally, through counter-efforts one way or the other, finds out he has to string himself together on beads and hook himself to the ocean floor—which they do. Then the colony gets a lot of new counter-efforts coming from here and there and all over. The next thing you know, it grows an envelope around itself, sort of a leaf of some sort, formed by the counter-efforts of waves and rebuilt out of theta facsimiles. The odd part of it is that this is starting to work up to a point where it is getting a common epicenter. This colony has to have a control post, and it Can be beaten around until it actually has to postulate a central post of nervous command where it can pull the switches for the rest of the organism. So it goes ahead and builds one.

Then it finds that it isn't so good not to be mobile and decides it had better float for a while, so it builds itself into some kind of a jellyfish.

After it has built itself into a jellyfish it is quite happy. But one day it starts to run in toward the beach, and there are rocks and caverns. It goes in there and hits, scrapes and gets killed. Then it goes out and makes another jellyfish someplace with new cells, a new genetic line. It is all working out very beautifully when, again, it drifts in towards the rocks and hits rock formations and gets killed.

It gets a few dozen of these facsimiles and says, "This isn't so hot. Every time we turn around, we get killed by a rock."

The modus operandi now becomes very plain. You can trace back earlier than this, but it gets very plain now what is happening: Every time this jellyfish comes in and hits those rocks it gets a counter-effort against the command post of the organism. So what does it do? It builds an organism from the new counter-effort perimeter and it winds up as a shellfish. It starts as a jellyfish, without a shell, and the counter-effort's force is always coming from a certain area. The organism has really got a new post of command; it puts its new post of command right down where you would expect it—where there are the toughest counter-efforts of all. As the waves drive this jellyfish in on the rocks, it gets tougher and tougher until it forms a shell.

So naturally the shellfish says, "There is the new post of command." But it still has the old post of command. You start carving up animals and you will find these command posts. You start carving up preclears and you will find them too!

It is very interesting that the organism postulates, evidently, at that point, the fact that it needs two command posts. Maybe it starts with one, but it will wind up with two. The bivalve system is worked out of command posts. Why? The counter-effort which was tough now is operating on an old command post, so there are two of them. Then it goes on, gets washed ashore in the surf and gets a facsimile of being smashed up in the surf, gets washed ashore in the surf and gets a facsimile of being smashed up in the surf, has a facsimile of animals trying to get at it, has a facsimile of something or other happening so it has to hold itself shut and open itself up, and it is really in a mess because this is the most static form of life. You can run this out of preclears; you will find them in it. Don't tell them, just run them for a while. You start running those new centers of effort—the roof of your mouth, the bottom of your mouth, and your jaw formation—and your preclears are right there in them.

The dentist comes along and he starts to chew you up and open your jaws and close your jaws without your will: that is the animals getting it, that is the surf busting it up and so forth. And the dentist will restimulate these old centers of effort. You can run them out if you want to—it will scare the preclear to death, too. You will find him running sonic on surf and all sorts of interesting things. The theta facsimiles are there, and there sure are plenty of them.

It is quite common to find preclears with lots of strange jaw somatics. Of course, "everybody knows" that if a person has a jaw somatic (a theta facsimile influencing him with this effort), the thing to do is to have a tooth pulled.

Actually, what happens when you have a tooth pulled? It is the easiest and simplest method known to establish a new counter-effort, which will give an epicenter effect that will move the preclear out of contact with the theta facsimiles which were influencing him. You run people through dental operations and you will find that the jerk of the pulling of the tooth will give him a new epicenter. This puts him out of contact with the old pain area. So "obviously" pulling the tooth was what fixed it up. And it was "obviously" the tooth.

Now, a tooth will get a hole in it or something of the sort and restimulate one of these old epicenters, and the next thing you know, the toothache goes clear around the jaw on the fifth nerve channel.

Every one of these epicenters starts to get a nerve system mixed up with it. If you look over the brain connections which are postulated to exist in the motor switchboard of the mind, you will find that the tongue and the hand are terribly exaggerated. It is odd that the tongue would be, isn't it? That doesn't make sense for this generation, but it does for this system.

Now, where is your new center of effort? This is all you have to keep asking of the preclear—the new counter-efforts that he is trying to face and his efforts against these counter-efforts.

The new counter-effort is all around this shell perimeter, all the way around it, and that is going to form up a new circle of counter-effort. And as that body evolves it will take up new command posts on this perimeter and start to grow in various ways. It will grow legs and get up on the beach and become a crab or something of the sort.

As you trace it up, though, you find a cycle in operation in the physical organism—a cycle of obedience and suppression. In order for the new counter-effort to become the new center of control, the old center of control had to go into apathy. It did that through successive deaths caused by the counter-effort forcing itself on there. Then the new center developed; next life, the old center really obeys that new center, physically. You get obedience of the mechanism; it is a forced MEST obedience, MEST-force obedience.

As you go on up the line—no matter what the complexities are—you get these counter-efforts hitting the old self-determinism one right after the other, right through to present time. The old self-determinism gets beaten into apathy by deaths caused by these counter-efforts. And then finally the body will overcome this, the theta facsimiles will combine, and it will build a mechanism to fit the new counter-effort.

As a matter of fact, don't be surprised at almost any evolutionary step you find along the line. It is remarkable that preclears when you start running them and they start describing themselves, seem to show that some of the data collected by Darwin is absolutely correct. The preclear doesn't have to know about it; he tells you what kind of shapes he is in. But you watch the preclear: He hits a death and—bang!—he is out of valence. All the way down the track he keeps going out of valence at every death. But it is out of valence into the new counter-effort. So you can keep picking this up and running this back. If you start back on the track with Effort Processing, he will be out of valence and disagreeing with the body, then into valence and disagreeing with the counter-effort and up the line from apathy, and you will wake that center up. Then you will go down and you will be waking up the next center, and you just keep on going down and knocking out a facsimile and waking up the next one and the next one and so on. If you start tracing back on Effort Processing, I don't care how many prayers you pray, you are not going to be able to stop the preclear from going back into this stuff. He will arrive there willy-nilly.

How far back it is desirable to go is a question that has not been particularly codified. I know that the photon converter is not reducible. That is a funny statement to make, isn't it? But somebody may be able to come along and reduce it; I hope somebody does. There must be some trick of reducing it, maybe unburdening it and reducing it in some fashion or other.

It is also interesting that the photon converter's self-determinism is really self-determinism. It wants nothing to do with anybody. That is to say, it wants no ARC or anything, because it is a static. It is a static among statics. The second you get back into the static, you find that its effort is static. But there should be some way to do something about it. I think that is the moment, if you unburden the track above it, when the preclear goes pow! and disappears. So let's work on that and find out—all in the name of science.

So, there is the mechanism of valences and self-determinism. Please get that cycle down pat. You will see that cycle in action and you will watch it behaving. You should try to run out the incidents you contact just like you used to try to run out engrams.

If a preclear really gets into valence on some of these earlier forms, however—if he is in valence and running them—you will find them appertaining to some particular portion of his anatomy. You will find him operating out of the old control center, because the engram was received by the old control center. And that is what you have to run out. He will be very curious to have somatics turning on elsewhere when he is obviously in this old control center and the other things didn't exist. That is fine, but there are sure a lot of locks on top of something as early as a piece of kelp. And running this will turn on locks, because all cells are the great-great-great-great-great-great—and so on—descendants of these early forms.

Evidently, a theta line keeps right up with the genetic line, but it follows through in extremes. Theta lines intertwine with these genetic lines, but they track their own genetic lines very nicely. This doesn't particularly upset people, not when they watch it work.

I am not going to spread this around particularly, merely because most people haven't got much reserve about understanding it, and they certainly wouldn't be good enough auditors to find the effect, when they haven't even been able to locate some of the most obvious phenomena that exist. How anybody could possibly miss a phenomenon as marked as returning, 1 I don't know. That is so elementary—how could they miss return? How could they miss the significance of recalls? These things have been studied exhaustively.

There is another aspect of this which you should know. We start with self-determinism, the current effort which is being self-determinism in the organism, operating from the control center of the body. Then there is the switchboard—you might say the motor switchboard of the body.

By the way, we are into structure now in Dianetics. We are deep into structure. We can de-structure more structure that has been postulated in the past than you can shake a stick at. For

instance, the way they "cure" a toothache is just to move the fellow's epicenter over so he can't feel it. And his teeth keep on decaying and now he has another reason for his teeth to decay, and they all say, "Well, that's the way it does." The only way they know to help somebody out is kill them—introduce a new static.

Now, waves are running through this switchboard—theta impulses translating into MEST impulses. The theta facsimile is translating into the MEST-impulse motion. This is the center of operating motion, and you can find such a center in the body; it operates the center nerve control system. Then there is the motor strip, which has been sketched out in the brain.

It is very important for you to know that a person is as self-determined as his own theta facsimiles of his self-determinism are in control of his motor strip, and he is as aberrated and as interrupted as his motor strip is controlled by the environment. Does the environment control this strip or does "I" control the strip?

A psychotic's motor strip is controlled 100% percent by the environment and other organisms in the environ, if he is really in bad shape. And when the psychotic is no longer in motion, the physical universe is in control of the motor strip and that is all there is. There is no theta there, except that which is stored and inoperative and is only operating on the cells. That gets stored in the body and they have to bury it. And you will recover this by scanning 150 years out of a preclear!

You want to remember this principle; this is an important principle because it will resolve for you a lot of cases, and it will let you extrapolate new techniques: Self-determinism is the effort of one's running one's own switchboard. Restimulation is the willingness of one's self-determined effort to hand over the control of the switchboard to the environment.

Therefore, if you take a psychotic and give him orders, you are just introducing more statics because you are not touching "I." All you are doing is operating the switchboard. And you can make him do anything you want to; you can hypnotize him or anything.

What you are trying to do is hand his self-determinism back to him. That is what you are trying to do. To do that, you go into communication with him any way that you possibly can, and you establish affinity and agreement with him by mimicry or whatever means.

One of the means of going into communication is, of course, by tactile communication. As a matter of fact, you can hit old epicenters all over the body: the cords in the back of the neck, all up and down the spine, in the elbows, in the tips of the fingers—all over the shop. You will find proceeding from each one either muscular tension or too great a laxity, one or the other. You will find areas on a preclear's body where you can go into almost direct contact with some old epicenter and wake it up. But all you are doing, remember, is establishing communication. You can't talk to him but you can hit through the motor strip and the old epicenters.

This is not chiropractic or anything of the sort, but there was more to chiropractic and osteopathy and Swedish massage than one, at first glance, would suppose. They do produce results; they have produced results. They best produce the results when they can knock out of restimulation an old epicenter; because, remember, the human being does not restimulate all in one piece, he restimulates selectively, and the old epicenters are still in control of various portions of the body. Although they were put into a lower echelon of control by being knocked into apathy, when they are restimulated into apathy, that portion of the body gets sick. The body has learned to work together with ARC, although it was knocked together with brute force.

Of course, you realize that by picking up old epicenters and influencing these old epicenters, you are actually going to make it difficult for a person to evolve into a policeman or something of the sort. You are actually interrupting an evolution-chain mechanism when you are doing this. But that is for one generation.

So remember this principle of restimulation. The person goes out and looks at the street, at cars and so forth, and he gets short-circuited. But the self-determinism, the control center, has consented to that short circuit! "I" in each case has consented to the short circuit taking place with the environment.

You want to pick up hypnosis? No, don't run hypnosis ad nauseam, ad infinitum; just run the times when the fellow agreed to be hypnotized—when his self-determinism stepped in and said, "Okay environment, there you are." Only the person's self-determinism could hand out the control of this motor strip to the environ. The effort of self-determinism says to the environment, "Go ahead, handle my motors." The same mechanism, self determinism, says, "All right, I can't stand the pain, I can't do this and that. Go ahead, Papa, I'll obey you."

Then Papa is monitoring this fellow's switchboard— "Run here, run there, do this, do that, stand on your head." There he goes.

There is something else equally interesting: When the organism goes unconscious in one position and wakes up in another position, its switchboard points and tabs are out of kilter. The grogginess resulting in the return of consciousness is simply "I" trying to find his own switchboard tabs through these epicenters, through a new epicenter and so on—they have been all messed up.

All you would have to do to drive a dog crazy is put him to sleep, give him a kick in the slats, move his joint positions all in different ways, take him a room away and stand him on his head. When he woke up, he would be crazy as a coot. That would just be treating him like people treat human beings.

This mechanism, then, is something that you should know about. And you should also know this, as auditors, about this switchboard: A fellow gets an epicenter of some sort—he is running down the street, he falls, he hits and crashes. The sidewalk is now the counter-effort and it jams part of the board. The person now feels rather uncertain about running down the street. If someone comes along and tells him "You poor little boy, here is a quarter. I'm sorry you fell down. You want to be careful running down the street," and if this little boy is fool enough to accept the quarter, he has agreed to hook that in solidly.

Mama says, "You mustn't run that fast, you'll fall, you will hurt yourself," and so forth. At the moment he agrees, that will stay solid. But if "I" says "Get in there and repeat the effort: run down the street, run down the street, run down the street; this is present time, go ahead and run. So you busted your nose, go on and run. So you crashed the plane, go on and fly tomorrow. So you had an automobile wreck, go on and drive!"—if "I" does that—this counter-effort unhooks from the board.

You mustn't overlook that as a therapy, because that is essentially what you are doing. You are making the guy fall and bust his nose on the sidewalk and then fall and bust his nose on the sidewalk again until the motor switchboard can no longer be influenced by busting one's nose on the sidewalk. But you are doing something more than that: you are taking the punch, the actual punch, out of the statics of theta facsimiles.

This is a therapy, and don't neglect it as a therapy. If somebody says "I can't walk; I hurt my leg in the war and I can't walk anymore," you would be very much out of order to go in and say "Well, you've got to walk," because you would be just more environment taking over from "I." What you want to do is find out when he agreed not to walk. At that moment you can cut loose the bar to the switchboard. But don't expect him, necessarily, to walk in the next five minutes, because he won't. What he will do is be uncertain about it for a short time until he works those centers out. This is a simple physiological arrangement.

AXIOMS 33 - 49

A lecture given on
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A Higher Level of Simplification

It is quite remarkable the results you can get in Self-determinism Processing without obviously hitting any effort. As a result, I think an auditor can probably get much better results with just plain ordinary Self-determinism Straightwire than he could get with earlier techniques. I have seen people's reality come up so fast on Self-determinism Straightwire that the amount of daylight that they would suddenly begin to take in would practically blind them.

Perception is a direct index of the amount of ability and alertness of the mind—that is just perception, not necessarily the recall of perception. If anybody is operating on a shut-off recall basis, however, his perception is certainly down from what it could be.

Now, as we go through the Axioms, you may find that as these early points are clarified the later axioms as far as you are concerned get to be pretty humdrum, because you have seen the phenomena of the engram, unconsciousness and so forth. What we are covering on these early ones, though, is a higher level of simplification.

Axiom 33: Conclusions are directed toward the inhibition, maintenance or acceleration of efforts.

That shows up in self-determinism very markedly. Self-determinism could be said to be a mechanism which postulates the conclusions and puts them into action. Therefore, when you start to hit conclusions, a separating out of?" What are your conclusions?" and?" What were somebody else's?" seems to be best accomplished mostly by finding out which ones were yours and not worrying too much about somebody else's conclusions.

You find that theta facsimiles could be seen to be combined. Theta facsimiles are actually just pictures of the MEST universe and so. forth, and they combine by similarities and differences and so on. You get various conclusions out of them by just more or less a yea/nay index system. And after you have summed up a lot of these, a conclusion jumps out.

Every conclusion is a static. The theta facsimiles are action, but the conclusion is a static in each case. It is quite important to recognize the difference between a datum and a conclusion, because a datum probably tends more over into the action level. But when a datum is held up to be a separate datum, hidden right behind it is the statement?" I have come to the conclusion that this is a separate datum?" So that too is a conclusion.

But data by itself in an unconcluded form is in motion. Theta facsimiles themselves, containing motion, are in motion.

When a conclusion is postulated by the individual, he postulates a static, and he thereafter receives the effect of that static. Whatever that static is, his future motion is moderated by that static. That is because he is traveling along a time track.

Earlier statements have more force than later statements—we know this from hypnotism. We give somebody a hypnotic command—we tell him that he is now never going to be able to spit, or something sensible like hypnotists use—and we find that if we hypnotise him the next day and tell him?" Now you will find that you are doing nothing but spitting twenty-four hours a day?" that second command will be inoperative. It is held in suspension by the first conclusion. Therefore, first things first.

In theta perceptions or perceptics or facsimiles, the earlier perceptic takes precedence. This is not true of effort, it is only true of facsimiles.

As a consequence, the exhausting of facsimiles out of engrams is possible without hitting any of the efforts. But to exhaust those facsimiles, you have to go to the earliest part of the track and start exhausting the perceptics there, because these perceptics are really just theta facsimiles; you have to exhaust the earliest ones that yoll find on the track. Then you come later and later, and if you get too late on the time track you will find that an individual's perceptics are actually stet, they are fixed. These perceptions all by themselves are tending to become conclusions, and they are set. And unless you have hit the earlier perceptics, the later ones are not reducible or erasable. If you hit the early perceptics they will erase.

That is in the field of perception. However, perception is wrapped up in effort. And it doesn't matter how late or how early an effort is, it apparently will reduce anywhere on the track; it is a physical motion. It is actually on a very, very early basic and it is very easily changed. I wouldn't make this experiment offhand, just to be making it, but I dare say that you could take hold of somebody and run out his last operation in terms of Effort Processing. You could get all the effort out of it and he would feel fine. I am just postulating that is true; I have not taken late effort engrams and run them. This would be very fortunate if it were true. One could then handle such a thing as a delivery; he could take a series of deliveries of children on a woman. He could take five, in some cases, including her own birth, and just determine that that is what should be run and go run it as a package of effort. It wouldn't matter much whether he hit the last one or the first one—her own birth and her four children, or the fourth child and then her birth—whatever would be attainable.

But the perceptic filing is filed very definitely according to time. You can see why this is: Perceptions have, much more intimately contained in them, time. Perceptions have time in them because every perception includes time. This is really very simple when you look at it. Perceptions, which contain time, are apt to obey the laws of time, whereas effort as such is not necessarily dependent upon perception. It is dependent upon actual basic motion. In other words, because an automobile went backwards today is no reason it won't go forward tomorrow. Muscular effort is just as mechanical as that, just as mechanical as any MEST, because it is almost pure MEST; there is very little theta in it. It wraps up theta, though.

You can take a lot of effort and you will find the perceptics spilling out of the effort. There are several tricks you can do.

Take somebody who has an anxiety stomach. You can go through with a very heroic type of processing if you want to. You just tell him to lie down on the couch and ask him, "What position do you think the middle of your body is in?"

The fellow says, "Well, I'm lying right here on the couch?" No, what position was it in then? Can you get a then imagination of where it was?" He gets some vague idea that it may be over a little bit, so you just say, "All right now, move it back. Move the then perception back?" He will start to move the then perception back into place, and it will make him wriggle around and he will lose contact with it. So you get the then perception of his feet and the then perception of his hands, and then you get the then perception on his stomach again. If you keep this up you will gradually knock the effort out of an engram which hasn't even been perceived. But you can very naturally expect, right in the middle of all of this, to have something very interesting happen: the perceptions will fall out of the effort and he will have recall.

This is particularly true if the individual is in a state of obedience where his stomach is, as he normally would be. Of course, it is a static or he wouldn't be stopped there.

I did this to a salesman who foolishly came and knocked at my door, and he looked down and in a very puzzled tone of voice said, "A Confederate belt buckle?" We went ahead and exhausted the Confederate belt buckle and he felt much better, and his stomach hasn't kicked back on him since.

He had no idea of what was happening to him, but it was just that process. He went away and wondered where that Confederate belt buckle had come from, but he didn't have as much question about it as you would have thought. Something sort of clicked through and said, "It's all right?" I don't imagine, though, he is going around telling his fellow salesmen?" You know, the other day I called at a house . . "

A fixed muscular position, then, is like a conclusion. The muscles did this and this and this and then got to this state and stopped. And there are stops on the track with these. The same thing happens with theta perceptics—they get stopped—because they are dependent upon motion but they are not intimately connected with motion; that is to say, they can be handled regardless of the motion that is actually in them.

For instance, you can think about a train running down the track and you don't at the same time have to carry the track under your arm and so forth while you watch it. In other words, the perception will operate independent of the effort. But the effort always is in existence preceding a perception. There must be an effort to have a perception.

Axiom 33A: The common denominator of all life organisms is motion.

You will find that to be true of grass or trees or even the bum on the park bench. Here we have a common denominator. Therefore, if you want a common denominator to all illness— psychosomatic illness and so forth— that common denominator is motion. And if you want to hook it up to the mind, it becomes effort.

Motion can exist without being hooked up to a mind. It can exist. A volcano blows up—that is motion. A fellow dies and the undertaker comes along, puts him on the marble slab and wiggles his arms and legs around; there is motion, but it is not connected to that person's mind. You can take any living organism and move it around without the consent or the disagreement of the mind, too; you can render it unconscious or something of the sort and you can reposition the limbs and so on. So motion is possible without a mind, but the kind of motion that we are interested in is motion which is connected to a mind—and that is effort. Effort is sort of a measured motion—a measured, monitored motion.

Axiom 33B: The effort of an organism toward survive or succumb is physical motion of a life organism at a given moment in time through space.

That is not very obscure. It just means that an effort has, as part of its theta facsimile, a moment in time and a position in space. If a fellow is operated upon, hooked up in that operation someplace are all the tabs of position and time. This theta facsimile, however, can be so wrapped up in effort that the perceptions of it are missing, including the time and space perception. Therefore it can drift and float around and it can get into present time and so on. He can lift it into present time without knowing what it is and go on fighting it for years.

But it belongs back on the time track someplace, and the second you can assign it time and space, it really ceases to be very aberrative. The fellow recognizes where it is, he sees that that is where it is, he has proven it to himself that that is where it belongs, and after that it is just not very aberrative.

Actually, the whole process of erasure may only be getting enough effort out of one of these engram facsimiles so that the individual can no longer hold it out of position, and having it then sort of snap back into position. That may be what the phenomena of erasure and reduction are, although I believe that there is more to it than that. That is part of it. I think you are actually taking apart the whole theta facsimile when you really get an erasure. It doesn't matter too much what happens; as long as you can get rid of them they never turn up again.

Definition: Motion is any change in orientation in space.

Something has to go through a motion in order to make a transit from one position to another.

All motion contains time. That is the trouble with it. Time is an arbitrary, and therefore every time somebody comes along and tackles motion he is bumping his nose into an arbitrary.

Now, a person can handle the space all right; he can move things around in space. So he conceives that because he can move things in space, he can also move things in time. Maybe high on the tone scale it is possible to move things in time, but low on the tone scale it is not. As a consequence, somebody who comes along and tries to shove something someplace else is shoving right straight against time. And it may very well be that an individual is determining the span of his own life by the action which he undertakes during it, because he is absorbing time into his facsimiles—time and more time—and he puts physical effort into those facsimiles.

Swedish calisthenics, army close-order drill and other?" therapeutic measure?" are very interesting in their real activity. You take a college athlete: The poor fellow gets in there and he trains and he trains and he trains. Then when he is thirty-two or something like that, he is going around selling bonds and he gets what they call an enlarged heart or something of the sort; he gets to be in bad shape. If you start checking up on athletes who have ceased to be athletes, looking them over, you will find they are a relatively unhealthy crew much too early in life.

These fellows have introduced a lack of randomity into their motions, they have routinized their motions, which is a static. They have gone through training motions which were on the order of picking up the dumbbell here and putting it down there, and then picking it up there and putting it down there, and then swinging on the rings, and they go through just exactly this same evolution many times.

A fellow keeps that up too long and it becomes a static. As a result, because he was under strain and tension during that moment of exercise, the strain and tension of the static then stays with him right straight on through. You see how this could be? He goes through routine motions, routine motions, and he gets tired after a while and he still goes through routine motions. The coach (a fellow with a big paunch, smoking a thick cigar and so on) says, "Now get in there?" He says, "I'll show those fellows—they're not going to intimidate me?" and so on, and he urges them on. The boys get tireder and tireder, and he just says, "Keep right on going; you're not going to let me get licked on the situation?"

That is the sort of an action they go through. I am giving you this for a very good reason: You will find this in a very large number of men and women who have been highly athletic, who have trained up in this line. For heaven's sakes, exhaust the effort out of that. Don't avoid it because it is supposed to be healthy. Sure enough, it probably is healthy. It has a shorttime value. The healthiest part of it, though, is the full belief of the individual engaging in these activities that they will make him healthy. But after he gets away from this postulate for a while, the actual real basic starts to turn up and he starts to get an enlarged heart or something.

What is an enlarged heart? You start working with barbells long enough and the next thing you know, your heart is pumping hard; it is hard work, and the action in the heart will build it up to what it thinks is a necessary capacity. And then it has too much capacity.

Interesting things can be done physiologically. During the war, I saw a young man taken into a hospital who had an enlarged heart, and the doctor made him build up an athletic schedule to the point where it had been when he was in college. It was a lot of work. This took about three years, by the way. I heard a final report on it about 1947. I liked this boy a lot; he was a nice fellow. I got in there and talked to him for a while; I said "What are you doing?" "Well, every morning I have to go out on a two-mile walk, and in the afternoon I run around the track six times. Then I take a turn in the gym and then I swim for a quarter of a mile?"

That was finally what he had worked his routine up to. He had built his physical strength back to the enlarged heart. He was of course going to be all right because he got into balance. The only trouble was that after three years of this sort of thing he had quit it, and he was in another static! And he was declining some more.

This should be of interest to you, because you will note this to be wrong with people. Remember that a static can be formed by routine action. You take somebody who has had to do sentry gol in the cold—back and forth, back and forth, back and forth, day in and day out. Maybe he was at this for two years. And if he was up in some place like Argentia or someplace like that, doing this kind of sentry go, you will find that he has gotten himself in a little bit of bad shape. He has chills. He has gotten a static, a static which he has fallen into through repeating the same motion over and over. As a result, he has overdeveloped on all fronts. He has overdeveloped, also, a static, so that he tries to go on down the time track and his body carries right along with it the chill, the aching feet, the hollow in his shoulder for the musket and everything. He will carry this right on down the track with him. When you pick him up as an auditor he will say, "Well, I guess it's because I took to drink when I was twelve?" or something. You just knock out that effort of sentry go.

Definition: Force is random effort.

Force does not have, according to physics, direction, unless you have applied force which has direction. Physicists can argue around about this, but this is the definition which we can take: Force is random effort.

Definition: Effort is directed force.

In our definition of effort, we have the fellow postulating a direction and amount of force, and in that we have effort. And that is what we mean exactly by effort.

Axiom 34: An organism's effort can be to remain at rest or persist in a given motion.

Here again you have statics and motion on a reduced scale. You will find that injuries are incurred by organisms when they are at rest and resist moving, or when they are moving and get stopped. Either one violates the self-determinism of the organism. A fellow says, "I am going to stand here?" and somebody comes along and gives him a shove. The individual's effort was to remain in a state of rest and then somebody came along and tried to interrupt his self-determinism. Or a fellow is walking along and somebody stops him. This other person has interrupted the fellow's self-determinism.

This is a very important axiom, though it doesn't appear so. You had better put a couple of stars after it because it is very important. It is something that you might overlook.

This is actually the basis of self-determinism. It is whether a person is going to remain at a state of rest in face of all hostile forces or whether he is going to be able to remain in a state of motion despite all hostile forces. And when counter-efforts interrupt his effort to remain at rest or his effort to remain in motion, his self-determinism is undermined just to that extent. So long as he does not succumb to being stopped and started and stopped and started—in other words, as long as he does not say to himself?" Well, I mustn't move in that direction because I'll be stopped?" as long as he does not say to himself?" I must not stand still because I will not be permitted to stand still?" and agree to that—he will be all right. But when he agrees, that is too bad.

Theta, therefore, has its own force; it isn't just all stimulus-response. It postulates something; it says, "I must continue and persevere in life, regardless of any of this?" A man can be knocked around most alarmingly and be all right until he all of a sudden agrees that he is being knocked around. Then he agrees on which direction he is being knocked around, and then he agrees on what he mustn't do to get knocked around. When he has gone all through this gamut he is practically done for.

You as an auditor pick him up on the basis of when he agreed that he would get stopped every time he moved or when he agreed that he would be moved every time he tried to come to a state of rest. You can work from that point and then you can work to the minor points of the matter, which are when he felt that he would be if he did. That is about all you need to get.

If a man is really pretty daffy about it, you of course get in there and exhaust the effort. You just exhaust a few of these times when he was stopped. Get an earlier period when he made an effort to stand still and he made an effort to remain in motion, and get the efforts to stand still and be in motion and exhaust those as such, and you will find perceptics flying out of this fellow's track just like fireworks on the Fourth of July, if you start working on those two efforts.

All obedience must have as its forerunner physical action—a countereffort against the individual—which will not permit him to stand still when he wants to or will not permit him to move when he wants to. Obedience cannot be achieved without that. That is all you have to do to an individual to get him into a state of blind obedience.

That is the reason for close-order drill in the services. The formations of close-order drill went out shortly after the War of 1812 as the usual thing— where you stood up in a column and drilled on a battlefield and wheeled around and fired by volley and so forth. Guns and rifles got better and they didn't have to use men in this fashion. But armies have still continued the use of close-order drill.

The way to really get a company of men under control so that you will have blind instantaneous obedience, you would think offhand, would be to do it on an ARC basis. No, that isn't it, because you have to handle all kinds of men. You take the esprit and let that be handled on an ARC basis; that is another echelon. You, as the sergeant or the officer, stand aside from that ARC. That is the service, that is the flag, those are symbols and that sort of thing.?" You are my MEST as far as I am concerned, and you hate me, but you love that fla?" is the way they do it.

Unfortunately, war and the activities of war do not have enough time element in them to permit anything like ARC. And what is a static? It is something with no time in it. So, in order to work in a field where there is no time, you have to create statics. You tell a bunch of men, "Jump up on that parapet and charge!" and they jump up on the parapet and charge. This is a foolish thing to do; there are machine guns over on the other side and so on, but these men will still jump up on the parapet and charge. That is the mystery. They use no self-determinism with regard to those machine guns at all. A regiment, a division, will pour itself into a slaughterhouse action where their casualties will be 80 or 90 percent, even though every man there and every officer there knows the general has given them the wrong order!

So this is how the army handles urgency actions, actions in a very brief time span. And the briefer the time span demanded, the greater the tendency toward a static. This is why accidents and so forth have so many holders in them right before the accident. It is an emergency, so the fellow takes all the time out of it and tries to act, and he will stick himself on the track.

There is something else that should be remarked here: The delivery of bad news, the delivery of bad tidings or the delivery of a blow (these are all the same thing; the bad tidings are just symbols of a blow), delivered in the shortest possible time span, will produce the maximum drop on the tone scale.

When you shorten the time span of the delivery of bad news or a blow, you increase the amount of drop on the tone scale to the individual to whom it is delivered. That is an important axiom; it is not even in the book, though. One of the reasons it is not in there is that it tells you how to knock a man, an organisation or a country into apathy with the greatest amount of dispatch.

Don't deliver five bombs, one a day—deliver five bombs on five cities in the same five minutes and you will produce apathy. If you drop a bomb today on one city and tomorrow on another city and so on, you may still produce something like apathy. But if you drop a bomb today and you drop a bomb next week and you drop a bomb the week after that and you spread it out to five weeks, at the end of five weeks you will have the country fighting mad. They haven't

dropped on the tone scale. So, to create a static, what you do is create an emergency situation. Maximal destruction in minimal time produces the maximum drop on the tone scale.

This is something a sergeant uses. He goes in and gets a couple of men out of bed—they were sassy to him at retreat or something of the sort—and he says, "Go dig a ditch?"

And they say, "What?" "Go dig a ditch?" "It's two o'clock in the morning?" Bow! Bow! "Dig a ditch?"

This is completely out of order; it has nothing to do with reason. It is utterly unreasonable! They go dig their ditch and they come back swearing, and the whole company begins to buzz and boil about it and so forth.

One man gets pretty uppity, but he oddly enough has a dirty rifle. So the sergeant takes the rifle, looks it over carefully, puts it in his tent and gives the fellow a deck court-martial or something like that for having lost his rifle. This is completely arbitrary; it doesn't have any sense. Any way you can assault reason with force produces a static. Just assault reason with force and you will produce a static.

Now, the speed and savageness and suddenness of the production of that static measures the amount of reduction on the tone scale. In the same way, good news or something which lifts or exalts the individual produces the maximum rise on the tone scale by being given in the minimum time. It is again a static. So you see, the static is the thing. Somebody says, "Armistice has been signed?" Whistles go off all over town and everybody takes off like a rocket. That formed a static—sudden news in the minimum time of delivery—and everybody will go on up to the stars. But if you tell them tomorrow?" That wasn't the static, this is now the static?" you will get a little response. That isn't just invalidation at work, that is the mechanism of invalidation.

The next day you come along and you tell somebody something good and you try to tell them quickly and so forth, but you have spread all sorts of stuff across a time span and as a consequence the amount they will ga up the tone scale is very small.

You can take good news or something like that and unload it on people's heads suddenly, and they will just sit there stunned for an instant. You have formed a static. They will proceed on their time tracks from that moment on with this static in mind. That is how to rabble-rouse. (I have never tried it very much!)

Now, there are really two kinds of statics (these are the statics of attention). One is motion of attention, unfixed—unfixed but sweeping attention. You can get a fellow to where he will sweep his attention like that and it becomes a static. Why? Because it doesn't fix on anything, it doesn't mark anything happening, it doesn't mark anything going by. You will find psychotics doing this, or fixing their attention on one object and not sweeping.

Motion, then, for the mind, depends upon the attention not being too widely unfixed or too sharply fixed.

That is of use in such things as radar. You get a fellow sitting down looking at a radarscope, and this thing swings, swings, swings monotonously. That is a static because it is repeated motion, and his attention on that radar is unvarying. His watching of this thing has an unvarying attention and he is keeping a fixed watch on it. He himself is put in the position of a static, he is told to keep his attention static, and he watches something which by its cyclic repetition of sweep is itself static. And he becomes static. I have seen men lag on the report of a pip on radar quite a long time; they sit there and they just won't register it. The man doing this is in a static, he isn't in motion. All you would have to do to remedy this is make the sweep of the radar random and occasionally make it fix on something. Then the fellow could sit there and watch it and he wouldn't go out like a light. This would be very simple. By the way, they have been trying to solve this in Washington.

Axiom 35: The ultimate goal of lambda is infinite survival.

That is rather obvious.

Axiom 36: Death is the abandonment by theta of a life organism or race or species where these can no longer serve theta in its goal of infinite survival.

You will find, oddly enough, that death is self-determined. A person looks at his body and says, "Boy, I'm sure chopped up; this motor can't run?" so he shuts off the whole machine.

Now, a fellow thinks he is going to stop this motion when he is injured— he tries to stop the motion of pain and so forth—and he will hang himself up on the track.

If you get some poor luckless devil who sits around and has somebody in his environment that he is trying to stop with words, when he finds out he can't stop them he will stop himself. That is something very important for you to remember in therapy. Where an individual has been unable to control the motions of someone in his environment that he thought he ought to control—he begins to try to stop that person or start that person vocally or by action, one way or the other—he will wind up in postulating these motions. The recognition that he can't effect them will cause him to go into a static. And the reason, of course, is that he is starting to start and stop motion and it comes right back in, so he winds up by starting and stopping motion in himself. He will get into a static.

You will find that people group in the vicinity of people whom they cannot control.

Take that advisedly on control; an individual who is in good ARC with another person won't try to control him. But let him go out of ARC with somebody else who is still in his environment and he will try to start and stop this person in some fashion. The effort to start and stop this individual cannot be physically applied—it is against the law in this society.

This society is a great society; it is really set up for statics. You can't go poke anybody in the nose. As a result, your efforts to stop them or start them in some particular direction result in you stopping yourself, because you are the closest physical contact you have. Just the postulation off "he must stop" stops you to that degree.

Check this over with preclears; you will find this fascinating—trying to stop and start Mama, trying to stop and start pets. The fellow just goes into a spin on it finally, and he gets a static right there. Then he says, "Well, I'm no good. I can't control myself, obviously, because I can't control Mama?" He loses control of himself because he can't control the other, because when he tried to control the other he was trying to control himself. He didn't notice, at the moment, that he was also trying to start and stop himself when he was trying to start and stop Mama.

Did you ever see anybody trying to feed a little baby? They take the spoon and try to put it in the baby's mouth and the baby closes its mouth. So they open their mouth wide.

I was in a restaurant one day and there was a little baby being fed at the center table. The manager had put this baby right in the center of the whole dining room and Mama was trying to feed this baby with a spoon. And Mama was opening her mouth, trying to get the baby to open its mouth. Unconsciously, Papa was doing the same thing. I looked around the other tables and about a third of the people in there were doing the same thing. You see the mechanism: they try to get the baby to open its mouth and they open theirs. Try to stop somebody, you stop yourself.

Axiom 37: The reward of an organism engaging upon survival activity is pleasure.

Pleasure is actually a sufficient randomity of motion to not produce a static. That is to say, there would be completely monotonous motion— repeated motion—and that is a static, and no-

motion is a static. Therefore, pleasure must lie between a monotonous motion and the static of no motion. In other words, it lies between two statics. You can see immediately that that has to contain randomity, which I will go into a bit later.

Pleasure is obtainable, then, in overcoming minor uncertainties, in facing various forces and so forth, and in a continuance of effort in the direction of survival. If a person goes along in a nonstatic way, he could be said to be experiencing pleasure.

Axiom 38: The penalty of an organism failing to engage upon survival activity or engaging on nonsurgical activity is pain.

Pain is an interesting mechanism. Some engineers were trying to study what pain was and they finally found out that if you gave a person an electric shock he would get over his pain.

I imagine the auditor who came along afterwards, after he had run out the shock, could get at the original pain in order to run that out.

Pain is a randomity of peculiar characteristics; it is maximal motion in minimal time causing a misalignment of the atoms and molecules in the organism. It introduces a forceful, authoritative wave which goes counter to all of the body's motions and actions, and it cancels out motion on the part of the body in too short a span of time. That we call pain.

Pain is actual and physical at the moment of receipt, and is then a theta facsimile. The fact that a theta facsimile was made of it had been overlooked.

It is not even widely known that people can recall pain. People out in the society don't realize that. That should give you some kind of an idea how far we are ahead.

I was talking to a fellow the other day who needed Dianetics—he needed it the worst way. Of course, I would never give it into the hands of some people I know, but he could have used processing. He said, "What is this Dianetics all about?"

And I told him, "Well, I found out that life is an energy which gets stored as pain and so forth—the moments of impacts. When you have experienced pain once, it is stored and then later on it is exerted on the body." His ears went up like a mule's and they waved and I almost got cool in the breeze! He was very interested; this was a brand-new concept as far as he was concerned.

As a matter of fact, that is an incorrect statement: pain is not stored as an energy; it can't be. But that sounds logical to them, so you don't have to tell them about theta and theta facsimiles and this and that.

Axiom 39: The cell and/or virus are the primary building blocks of life organisms.

This is true, unless you want to consider theta facsimiles as the primary building blocks. It is all the same to me.

Axiom 40: The virus and cell are matter and energy animated and motivated in space and time by theta.

That is something that you as an auditor should take cognizance of. It is very interesting that you can start running back the theta facsimiles of individual cells.

If some fellow is having a lot of trouble with a particular portion of his body, you can process that portion of his body and run it on the time track to find the cell-injury facsimiles rather than the organism-injury facsimiles. You will find some of the most interesting things. That is a fact, though; there are cell facsimiles.

There is a nervous system in a monocell. A monocell is a very advanced animal, actually; although it procreates by division and so forth, it has a complex anatomy. It is pretty well developed already. If you were to think of a monocell as being a basic building block of life, you would have started already at much too high an echelon of complexity, because a monocell is a very complex animal. It has a nervous system and it thinks; it obviously thinks. You can run tests on monocells and you will find that you can train them to avoid pain sources and so on. This is fascinating work. The field of biology has never done any of this work to amount to anything.

But once in a while somebody will come along and make some comment on the behavior of growth. It never seems to have occurred to anybody that you can take monocells and train them. Of course, it is a little bit more of an artistic job than that done by the owner of a flea circus, but it is much on the same order of magnitude—training a monocell to jump, to go to the other side. You take germ cells of various diseases, and if they are mobile they can be conditioned to run away from green water. You tint the water green with something which is an irritant and they will go away from it. Then you put a green in the water which is not an irritant and they will go away from it.

This is very interesting, but the work is so delicate, so difficult to do, that the results are obtained only after many, many experiments. In the first place, your own credulity is fighting you—that something so small could actually perceive to this degree so that it could take survival courses of its own. But your reason should tell you immediately that something which is a live organism which can't take survival actions would of course be a dead organism.

Axiom 41: Theta mobilises the virus and cell in the colonial aggregations to increase potential motion and accomplish effort. You can see that the body cells building themselves together are a colonial effort.

People were looking at the reverse side of this thing. They said that to avoid pain or to fight its enemies or to get away from something and so on (you can just see where the people who were inventing these theories were on the tone scale), the cells got together into colonial aggregations and developed teeth or something.

There is a dynamic goal there that you don't see if you don't look at the other side of it and see that the cells are getting together in order to handle more physical universe; without that you have no forward motion—nothing. That other idea postulates a static, and it must have been postulated by people who were pretty static.

Axiom 42: The goal of the virus and cell is survival in space through time.

That is the same as the organism's goal.

Axiom 43: The total mission of higher organisms, viruses and cells is the same as that of the virus and cell.

In other words, any type of life, no matter what form it is in, is doing pretty much the same thing.

It is very interesting that those two axioms, Axiom 42 and Axiom 43, were the earliest axioms in Dianetics. They go back to 1933, and they sat there for a long time without anything else happening, more or less stated in just those words: The goal of the virus and cell is survival in space through time. The total mission of higher organisms, viruses and cells is the same as that of the virus and cell.

Axiom 44: Colonial aggregations of viruses and cells can be imbued with more theta than they inherently contained.

That is new, but those two earlier ones I have a sentimental attachment for.

Axiom 44 is very important in that the one thing you must know in Group Dianetics or in examining personality is that there seems to be more theta attracted to the aggregation.

This could also be seen to be a static forming new facsimiles of action. You have a full body at work and you get facsimiles of what the full body is doing, therefore the body has an identity because there is a full facsimile of it. And because this is a facsimile which is common to every cell facsimile in the body, every cell could be coaxed to accept or would accept this major facsimile. As a result, you would have facsimiles of the organism as a personality.

The same thing would happen in a group. You would get a theta facsimile of the group which everybody would begin to accept. This is not a matter of quantity, it is a matter of overall facsimiles. Once those facsimiles accumulate it is almost impossible to do anything about them. There is a new static. In the formation of groups, then, great attention has to be paid to the formation of an organism along the lines of the rules of organisms. You can't form a group out of individuals and then treat them continually from there on as individuals, each one with separate goals.

The organism itself has to have its own goals. As long as it has its own goals it is an organism.

It also has to have nerve lines. It also has to have standard memory banks. In other words, if you are going to make a group successfully, you are going to have to obey the rules of an organism. This is the axiom that takes care of that.

Axiom 45: Effort can be accomplished by lambda only through the coordination of its parts toward goals.

This is rather obvious.

Axiom 46: An organism is equipped to be governed and controlled by a mind.

The evolution of the mind is a subject which is just barely mentioned in the first book on Dianetics. It talks about the impact system and it is really talking about counter-efforts.

The effort of the body to absorb, channel and use counter-efforts resulted in a nervous system, a brain, a shock-cushion arrangement for the body. Actually, what happened was that theta facsimiles of this and all combined theta facsimiles were going together, forming up the memory banks and the active mind of the organism. This hooks in, evidently, to the nervous and control system. I don't think it would be too hard to solve exactly where it hooks in.

Axiom 47: The purpose of the mind is to pose and resolve problems relating to survival and to direct the effort of the organism according to these solutions.

We are back on familiar ground with that one.

Axiom 48: All problems are posed and resolved through estimations of effort.

That is important to an auditor, because how can an organism estimate effort unless it itself has experienced effort? Back of every calculation of effort is actual physical effort. And if there is a calculation of effort in the organism that you consider to be aberrated, all you have to do is get the earlier physical effort out of it and that aberrated calculation will fold up. It is no longer able to operate as such because you have knocked out part of the facsimile; you have disconnected the facsimile.

Axiom 49: The mind can confuse position in space with position in time.

If you just look at words which people use to describe time, you will find out how confused this language is: "It's a 'long' time" —time isn't long? "It's a 'short' time?" and so on. There are no descriptive words for time, which is an indicator. We just use space words to describe

time, and as a result you can tell somebody to go "down" the time track. You can't go "down" a time track. You travel through time along a time track, but you can't go "along" time. You get the idea?

The only way you can really contact time is through motion. As long as you address motion you are on safe ground, because motion has time in it. When a person gets frozen up in a motion as a static—he is trying to do something about the motion—he then can't move in time, because what is frozen in there, what the arbitrary is, is the time. So this individual tries to move up and down his time track, but he cannot handle motion so he can't move on his time track. The reason he can't move on his time track is that he can't handle motion. The reason he can't handle motion is that he is stuck in a static about motion.

If you take somebody who has been punching a drill press with the same motion day after day, week after week, year after year, and you all of a sudden get him for processing—if there is anything left of him to process— you will find that this fellow is in a static, a very bad static. The reason is that he has lost, in his job, the ability to differentiate time, because all the motions are the same.

So, the estimation of time depends upon the ability to observe changes in space. You observe changes in space and so you estimate time. You know that it has been some time since you left your home town because you go back and look. You know where you have been; the home town looks exactly the same only it is all different. It is those differences by which you measure that home town: the people, what has been built, what has been burned, what has been torn down. These changes permit you to observe what has happened to time in the interim.

Thus, time as an arbitrary is traced by the individual through changes in space or through motion. But you can't get any changes in space without getting motion, so you are on safe ground as long as you keep an individual all cleaned up on the subject of motion. The easiest way to do it, of course, is by the estimations of effort.

EPICENTERS AND SELF-DETERMINISM

A lecture given on
11 October 1951

Returning the Individual to Command of Himself

It is very possible that I have shocked your sensibilities a little bit with the epicenter theory concerning one thing. And that one thing resolves down to a simplicity: Does the body employ facsimiles of death in its construction of the organism? This is the only question in the epicenter theory. Does the body employ facsimiles of death?

This theory is just as valid, really, on the employment of the genetic line only. You can work it out if you want to on simply the employment of genetic-line facsimiles.

I mentioned earlier that these behavior patterns which you find in cats and men and so forth are inherited characteristics. And we know that theta facsimiles exist.

Theta facsimile is a nice, highly generalised term for a static we know very little of, except that it is a static. It could be said to be the highest static with which we are dealing in the science of Dianetics as it exists at this moment. The next advance is possibly on the other side of that static.

However, the ultimate static is "Survive?" as a command. That is a static. "Survive in the physical universe by interplays of motion" actually would be the full command, and that is a static.

On the other side of that static, we don't know what exists. Nobody does at the moment completely, so we are not in any argument or contest about what might lie beyond that static. At the moment it is as if we have reached the Azores and we are about to take a jump off for the West Indies, time permitting. But we have reached the Azores and it is a very useful cruise.

The existence of a facsimile which jumps off from a death and follows a theta line on through into the next generation—the jump of the individual personality in this fashion—is not in question in the epicenter theory. I wish to impress you with that. I am not trying to hang that on you. I am trying only to show you that there are phenomena of past deaths, which are too easily recoverable in preclears to be ignored. But I am not telling you that Dianetics embraces the theory of past death. I am telling you that Dianetics stays with the incredibility that this theory need never be used. As far as Dianetic theory to be released to the American universities is concerned, there will never be a word spoken of this.

The point I am trying to make is that you do not have to admit the existence of death facsimiles in order to look over the theory of epicenters. If you just take it on the basis of genetic-line facsimiles, it agrees with classical biology and other subjects. It agrees very well. It agrees with Darwin's theory of evolution and so on. All it is saying—although it puts it in different, more workable phrases—is that the theta facsimiles exist all the way back down the line to the first jump-off.

In cytology they say there is an unending stream of protoplasm going through space and time, and this forms life forms. They put the emphasis on the protoplasm; anthropology and other subjects put it on the organism produced out of that protoplasm. But the point is that a blueprint is being carried.

We are not even faintly in disagreement with scientific thought of this year 1951 when we say theta facsimiles exist on the evolutionary chain; we are not in any disagreement. They put it much more sloppily: they say there are inherited characteristics. Just how you inherit a characteristic without a blueprint, they have never bothered to explain. We know that people

remember things—at least some people do—and we call this "photograph" of the object which is remembered a theta facsimile. These things obviously exist, otherwise there wouldn't be any blueprint. Men would be born and they would look like cows or horses or professors or something. There would be no constancy to this unending line of protoplasm unless there were a blueprint of some sort.

Now, you could envision a theta facsimile as traveling through the gaps by genes and chromosomes. You could say that genes and chromosomes contain these facsimiles and you would still have the theory of epicenters.

It has been observed, for instance, that life keeps improving on the organism and complicating the organism without ever undoing what it did. It has also been observed that ontogeny is a recapitulation of phylogeny: the human organism in the process of growth in the womb, from sperm and ovum on up to infant, follows a cyclic pattern which approximates the pattern of evolution. On the mind side of the thing, we notice there are behavior patterns in animals and men which go back along the line. Men have very definite, positive behavior patterns, built-in reflexes and responses and so forth which they recover one way or the other. They are a little bit slower to recover them: a baby fools with its toes a lot longer before it gets one of these things keyed in than any other animal does.

Have you ever seen a baby trying to use its hands and feet? It finds its hands, looks at them, finally keys in the theta facsimiles of the hands and finds their use. Then it looks at a foot and one day it is very surprised to find out it has another foot. I ran a grief charge out of a fellow who had gone through this whole sequence and suddenly realized that he had never recognised or seen his ears, actually.

The theory of epicenters merely states that there is an evolution of command posts, and that those command posts remain structurally visible in the organism. They can be found in the organism and they still behave as lower-echelon command posts—control centers, in other words.

There is a nerve, for instance, that at one time or other went straight across in a fish, and then as man evolved and the body started to grow lungs, instead of taking that nerve and parting it in one generation and putting it back together again, it kept dragging further and further down, and it now passes from one part of the brain around and under the lungs and back up again. It does a big circle round Robin Hood's barns in order to get a couple of inches, because in evolution the theta facsimiles—the blueprints—kept taking pictures of this nerve in an extended state, and so it finally wound up with an error. There isn't any other reason for this nerve to be where it is.

The same thing has occurred with these mind centers. There is a law concerning this: At the origin of each new organism (say, conception, forward on through to maturity), it is postulated that the new control venter is in complete control of the organism and environment and will be obeyed by all the sub-control centers of the organism. In a new organism, it is postulated that its new control center is going to be in command of the organism in this generation. It is going to be obeyed by all old subcenters. That law is very workable, very useful.

A person sinks on the tone scale in direct ratio to the amount of control lost by this new venter.

The only thing necessary to regain good equilibrium in an organism is to rehabilitate the command value of the postulated control center of that generation. The only thing necessary, in operation, to rehabilitate it is to rehabilitate its belief in its self-determinism.

I want to show you what happens on this epicenter proposition.

There are three therapies you can embark upon. The first of these is to deintensify nonsurvival conclusions by knocking out self-determined postulates—rehabilitate a person from his nonsurvival conclusions just by knocking out the moments when the conclusions were taken.

You can state it either way. We call that Self-determinism Straightwire, and it is done by simply knocking out all the old postulates so the fellow is now free of his own postulated statics. That is all—you just knock out the statics.

You understand that when an individual says to himself "I am a schnook" and he goes down the time track ten minutes, he is a schnook. He says to himself, "I'm not very good at music, I guess?" Then he goes down the time track fifteen years and starts to learn how to play the jew's-harp and he can't play it.

He tells somebody, just out of social consciousness, "I can't sing" Later he is out with a beautiful girl in the moonlight, and she loves singing. He knows he could sing once, so he starts to sing but a frog croak comes up. She marries the other fellow. Maybe this is lucky for him, but the point is that he has become subject to his own statements.

It is not very peculiar how this comes about. You have a control center which is in command of the organism. What is command? Command is a static, no matter how thought seems to ebb and flow. If this organism is to be healthy, its command center has to be in command. Just like a naval vessel or an army, it will go down in defeat the moment that its command center is invalidated and made unworkable, because this new central control system is commanding a numerical army much greater than any army alive on the face of the earth today. You as an individual command an army in terms of numbers and earn command of complexities which no military organization or government can compare with. It is something to think about.

The laws of good command activities—as worked out and written down but seldom obeyed or viewed—happen to be the laws of good conduct on the part of a control center toward its own organism. It does nobody any good for somebody to come along and tell you, "In order for you to command yourself, you must first learn to obey" This is an arbitrary any way you want to look at it." To learn to command yourself, you must first learn to obey yourself" —it doesn't work." You must first learn to obey other people" —no.

When the baby is born, he is already fully prepared to do his best on this line. He will do almost anything to stay in control of his own organism. This is the same as a general fighting against a hostile army that is trying to upset his outfit: he will try to do the very best he can for his army. Until that general is invalidated, he does very well. But he gets invalidated to the troops eventually. Somebody comes along and says he is a paranoid schizophrenic or something.

The point is, self-determinism is just that. It is one's recognition of one's command of the body and the body's recognition of the command value of the control center—just that. It is an interplay.

No general gets very far with a great deal of punishment of his troops, but, by golly, he doesn't get very far unless he has the right to. That is something to think about.

ARC is just fine. But what kind of a command is this? Peacetime command or wartime command? Peacetime command is naturally sloppy. Senators come aboard and you give them ruffles and drums; you say, "Yes, everything is fine" ; you go down to the wardroom and drink coffee and so on—because there is nothing happening. But a wartime command is actually what any individual is on. He has got to be able to operate on an emergency status at any instant.

Driving an automobile, for instance, is a nice, peaceful operation, apparently. Peaceful? There are more people killed on the highways of America in any one year than were killed in all the U.S. forces during World War I. It doesn't look to me like that is a very peaceful operation. This life is not precarious, particularly, but you have certainly got to be tough and well coordinated to do well in it.

You are driving an automobile down the road when all of a sudden some youngster in a hot rod swerves around the corner—this is an emergency. The command center observes?" Automobile coming around corne?" and commands, "Coordinate hands; steering wheel, turn right; feet, stamp on clutch and brake pedals" But it kind of seems like lately there have been a couple of companies that have been rather dissatisfied; they didn't get their rations on time and they have been getting some enemy propaganda to the effect that the command center isn't so good. The command center has been getting some enemy propaganda to the effect that those two companies down there in the right foot aren't so good. So when the command center says, "Emergency—foot, hit brake?" nothing happens. Crash! Dead organism.

Although we do not lead hour-by-hour and minute-by-minute dangerous lives, there is hardly a twenty-four-hour period that goes by in which we do not encounter at least one emergency. But man is living in a society which is too safe for him—much too safe for him. He is getting something like a peacetime army: "All sergeants will act toward soldiers like big brothers. You do not have to salute your officers" This sort of an arrangement comes into being.

The human body is made to meet sudden death and overcome it two or three times a day. For eons, boa constrictors and saber-toothed tigers and so forth have been jumping out of trees and from behind rocks. And there is nothing like a boa constrictor missing you by half an inch to bring you up to present time! Without this stimulus, man sort of becomes introverted. He goes slipping off down the track and wandering here and there.

You will find that men in relatively dangerous professions remain fairly healthy.

All this has to do with the central, top, this-generation control center being in command of the organism. When it says command of the organism, it means command of the organism. It wants a fast reaction time, everything in good condition, everything shipshape; the organism well covered, well housed—food, clothing and shelter taken care of—various parts of the body cared for, all old control centers cared for, and no mutinies. With the command center in command like that, everything gets along just sweepingly beautifully and the person is well.

This business about learning to command oneself is simply an old-time injunction to get squared away on the first dynamic before we try the second, third, fourth and fifth.

The reason for this is very simple: An individual will start to treat himself like others have treated him. And you can put that down as a law. He will treat himself as others have treated him, and he will also treat others as he treats himself. It works both ways.

You see someone who is going around mad all the time at everybody and you are looking at someone who is mad at himself. But he is mad at himself because people have been mad at him, and they have been mad at him up to the point where he has decided he should be mad at himself.

So when you have a command center estranged from and in argument with the troops, you get all sorts of odds and ends of discoordination, and very importantly, you get unhealthiness and unhappiness as a result. An army which is badly commanded will be straggling out across the field, its equipment will be in horrible condition, it will be poorly fed, disease will be rampant, and it will lose its battles. That is what happens in one human being.

Every time the command center goes into sympathy with another organism and says "Well, that body—I don't think it's very good or very beautiful?" what it actually is saying is "I know I shouldn't brag; I know I have nothing to brag about?" or "I know I'm stupid?" and so on. When a person says that to himself—when he says "Well, I know that the cells in the fingernails, the toenails, the hands, nerves, sinews, are stupid, not beautiful, don't function well" —he is putting a postulate down, just as though he had posted a division order: "From this moment hence forward, no troops will conduct themselves with pride. From this moment henceforward, all troops are skunks" Now he expects to get obedience from the troops. He won't.

That is what a command center does and that is what happens in the individual. I am giving you an example from the third dynamic for you to apply to the first dynamic. People have a tendency, long before they become one, to behave as a unit, as an individual.

What is an individual, a real individual? It is somebody who is operating in coordination with himself twenty-four hours a day. That is an individual. An organism which is sick, unhappy or aberrated is an organism which is working at cross-purposes with itself twenty-four hours a day. It is in dissension—mutiny.

There is almost nothing, short of being hit head-on by a Sherman tank, l that a human body which is operating in good coordination with itself cannot overcome or cannot accomplish or cannot heal—almost nothing. Yet people go around saying, "Well, I can't do this?" and "I'm not much good" and "I have to wear this" and "I'm bad off" and "I have to travel slowly" and "The doctor says . . ?" and so on and so on. It is a very strange thing, when you get into the center push button and do an analysis on this thing, how awfully simple it is—how terribly simple, how appallingly simple—to be so long overlooked.

But there is a natural reason why it was long overlooked. Maybe nobody just plain had enough guts to come out and say, "The second I state that an individual should be in free and complete command of himself, the second I say that an individual should be given back into his own command and thereafter operate on the lines of his own experience, I am postulating that I will now have to live in a world of individuals who cannot be bludgeoned or beaten into instantaneous blank obedience. And also I am abdicating from any throne over the tops of individuals?"

That is what an individual says at the same time he says this other thing. And you as individuals, when you look around at the people in your immediate vicinity, will see that this is actually what you are doing. You are saying, "I don't want this fellow as MEST. I don't want this human being as property" And you are also saying, "I've got to have enough nerve and enough confidence in my own ability to live with individuals who are strong, powerful and self-determined"

If you think it over, it is quite a decision you have to make, because that is what you are doing. You are giving up all the push buttons the second you put a man back to battery; you are saying, "I'm not going to use these anymore" It is important to recognize that, since here and there some individual may find in himself a feeling that maybe he shouldn't be quite so anxious to have Mr. Doakes be an entirely self-determined, coordinated individual. It might make Mr. Doakes a little bit tougher to get along with sometimes. Maybe it will. Let's not try to sing a paean of pastoral glory and contentment and go along with Rousseau and so on all the way. Maybe we are making a world full of wolves. So what? I certainly am sick of looking at a world full of rabbits.

Now, when it comes to your ability to do this, the first moment of your ability starts when you think the problem over carefully, look at it from all sides and figure out whether or not you want to do it to people, because it is a decision which has to do with you.

Here is the liability on knocking an army or a nation apart: You knock a nation apart and you have to feed it, care for it and baby it, and it is dangerous to have around. The United States went over and knocked apart the early Russian government. The old government had been no good; the new government may have offered some slight hope for the people. We sent troops into Siberia—so did England and France—and tried to knock the new Bolshevik government into smithereens. Now we sit around and say, "Here we are. We're not aggressors. We're just trying to make the world safe for democracy"

But the communist sits over there in Russia and he knows something happened to him from here or there; he knows something is happening to him and he is going to fight. He is not very bright or very far advanced, actually. He is fighting for a kind of freedom for the people in

Russia which we earned so long ago we have almost forgotten it and almost thrown it away. He is very sincere about all of this and he is dangerous to have around.

But nobody ever gave him a helping hand. On the contrary, he was attacked. This is not bad or good—just the facts. And so instead of trying to give Russia back any kind of self-determinism we are trying to cut her down and make her a little weaker and a little weaker, and we are going to make her so weak someday that San Francisco, St. Louis, New York City, Chicago, Wichita, and points east, north, south and west will probably be blown off the map. And that Russia gets wiped out simultaneously does not excuse it as a thoroughly rotten method of proceeding. That is true on a human-being level.

Russia hasn't been very smart about this country either. They get a lot of people running around that ought to be in kindergarten or something saying, "I'm a big shot now; I belong to the Party" and making asses out of themselves. They come tearing around and start carving up the society, and the next thing you know, somebody starts to get "red headed" about the thing. He says, "Well, let's see. What will we do to the Communist Party" That's bad too.

Russia introduces, in other words, a disruptive force in an effort to nullify the United States and bring it down the tone scale. We introduce disruptive efforts into Russia and bring her down the tone scale. Both countries fail to prosper, and a lot of little people on the face of the earth who don't give a darn about it are going to get killed. Interesting, isn't it, how error concatenates?

So you look at it the other way and you say, "Well, shoot the works— what would happen on real self-determinism" You try it out and start giving a fellow back his ability to be self-determined and you get some very interesting results. He starts to get well and he starts to think, because the statics have been taken out and he can get his theta facsimiles into motion, and as soon as he can get them into motion you can reach, to some degree, his understanding.

ARC is the only possible way up the tone scale. The only things possible in the lower brackets of the tone scale are death and destruction. Domination and nullification are not fitting weapons for a human being to use on another human being.

So, you have to solve, within yourself, whether you want to do that to people or not. And if you think it over very carefully, you will probably get quite a few little chills out of it—whether you want to take everybody in your vicinity and suddenly turn them loose, take the push buttons out of them. This is rehabilitation of self-determinism. But it brings them up the tone scale and, importantly, it takes away the imagined fears.

Any body of troops which has been disrupted badly is rife with rumor and will believe anything. And any human being who is down the tone scale will accept lies and will postulate, for himself and those around him, destructive actions which have nothing to do with reason. He is beyond the reach of reason.

Reason is your best weapon always—not force. But sometimes in a moment of emergency force is necessary. How do you solve that? You solve it by the agreement that sometimes in a moment of emergency force is necessary. One of the necessities for success of a self-determined individual is a coordination with the human beings around him of what his goals are. What is the method of agreeing upon approaching those goals? It is rather simple, all in all. This is something we have to think about because right now we are not just on the verge of, we are very well into the progress of, creating individuals who are very self-determined.

You are going to start watching preclears coming up the tone scale. You may never have realized that they were mostly in 0.5, but they start coming up the tone scale and they get angry and they start to use their selfdeterminism in the most cockeyed fashions.

It became risky to an auditor without his realizing it in the past, because the fellow hung up at levels on the tone scale one after the other. He would hang there so long that the society would

see him hanging at the wrong place on the tone scale and bat him down again. So it took a fast method, and we have got speed in this method. It is swift—just this method all by itself!

All you do is take MEST Processing as represented in Self Analysis, under the formula contained in the Axioms that I had you mark with a number of stars, and apply it to the individual. Locate moments when he concluded to do these things to himself. You can do it on the validation side or on the entheta side.

When did he decide not to maintain himself? When did he decide to do this, not to do that? And, basically, down at the center of the formula is when he decided to stop himself or start himself.

What you are doing is taking a full review of the general orders issued by the command center on a static and arbitrary level. You are taking a full review of that entire file of orders for the person's whole life. It doesn't take very long, oddly enough.

You just start using MEST Processing—not on the environment, but on the individual himself—and you start going down the lists of MEST Processing. The question says object, so take the preclear's hand: "When did you realize that you had burned your hand?"

Or take sight: ask, "When did you agree that you couldn't see?" Or you can ask, "When did you have a hard time disagreeing that you couldn't see?" because disagreement will keep him down on the scale, too.

You will start rehabilitating the person because you are rehabilitating the dynamic which should be rehabilitated first, and that is the first dynamic. You can't expect a fellow to operate very much on the third dynamic until you have done something for the first. Now, how specific you need to get depends on how much you want to be specific. You will have some cases which you have to pilot through very carefully on this, and others who will just start to get the idea and start to roll it on up.

You are not worrying about the effort with this. You are not worrying about the physical effort to make these conclusions. That is the second process.

You are familiar with this band from an earlier Standard Procedure, where you were knocking out the material, just on a gunshot basis, which an individual used to postulate his new conclusions. Now we find out that an individual's power of choice is so great that the only way those items could.be revived would be by the individual himself pulling them into action.

What does this have to do with the theory of epicenters?

Every successive command post in the body in every successive direction has at one time or another had full command of that organism—what organism there was. It had full command. Once upon a time it was the general. And the counter-effort permitted a new command post to be formed each time. Each time a new command post was formed the organism appointed a new officer and the old command post had to be knocked into apathy to get it under the thumb, quick!

That, by the way, is true from the first to the last of these command posts. It is just successive. In the course of life, you will find some fellow saying, "Well, I have to go get operated on?"

Christian Science goes to such a degree that it says nobody ever needs to be operated on. This is rather an extreme thing, but it very well may be attainable. It may be attainable through science, MEST and working the thing over, but it is an extreme. Without the bridge built to that fact, it is foolish.

Let's say an individual makes a mistake. The command post made a mistake: it said, "Run down that slope?" and the organism ran down the slope and fell and broke its leg. The fellow

realizes he was wrong; one of the first things he will say is "I was wrong" That is one of the last things he should say. If he were not badly enturbulated, if his command post were not already at odds with the rest of the body, he wouldn't say "Run down the slope and break your leg" he wouldn't say "Go ahead and ride with Charlie even though he's drunk" He just wouldn't do these things.

So there is a terrific amount of misguided social activity that goes on which is terrifically inhibitive to the society itself and to the people it is done to. It is unnecessary. If you started living on a more honest basis than the existing social code, you would find it would work out much more kindly.

But in this case, with Effort Processing, what you do is knock out the effort of the command post which is holding the engrams in present time. This is exactly the same operation as the general who is continually ordering field punishment for his troops. The command post says, "So, you're going to hurt" ; it goes down, picks up an engram and says, "Now you can really hurt" A general who does too much of that always gets a mutiny. But it is a weapon. It is the use of the death facsimile, if you want to be plain about it. It is the use of the pain facsimile to procure the obedience of the organism.

There is no quicker method of subduing an old command post which has suddenly become active than by dropping a pain facsimile on it, reminding it of the time it failed." You used to be a general, but you're just a lieutenant now. You don't believe it? Well, here's the last time you fell over the kitchen stove?" Simple and effective.

However, if you rehabilitate equanimity amongst the troops, there isn't any reason to empty the locker box of all the old whips—no particular reason. And as a matter of fact, I don't believe you can; there are that many whips. But you can get the self-determinism on the first time the fellow ever agreed to use pain facsimiles on himself or others. The first time he agreed upon or decided to use pain facsimiles on himself or others—get that effort out of the case. You will find yourself sailing a long way back on the time track.

Very interesting results accrue from finding that. But it is the button within the button within the button within the button. It is the first time of agreement, and it is a long way back.

So it is not necessary to clean up every pain facsimile, but it is necessary to clean up the times one decided to use them.

We have reached a stage in the evolution of the organism where it is possible, at least as a test, to trust the computing power of the human mind and to trust its use of ARC within itself. The test would be reached at a level and would thereafter possibly continue by leaps, fits and starts through the race for a little while, and then would eventually settle down to be the usual thing— if the organism has arrived at a point where it doesn't need to evolve any further, because we are sticking a log straight across evolution itself when we do this.

According to the epicenter theory, the way a new form and a new command post is evolved is by picking the common denominator of all the centers of all the counter-efforts of a generation, and this makes a new command post for the new generation. That is the way it is done. But now, all of a sudden, in one generation you are going to pick up all these counterefforts and you are going to interrupt the organism in its evolution. Man never will get to a point where he has two heads.

Fortunately, there isn't even much chance of picking up all those counter-efforts. But there is a definite chance of picking up the determination to use them and the physical effort to use them. You pick up these things and you will find the race getting so much better that the race can start to operate itself as an enormous organism in cooperation with itself, to the consequent conquest of the entire physical universe.

Now, the third therapy method is to reduce all entheta facsimiles—all there are on the track, all that can be found, from successive command center to command center. Anybody who wants to start on this had better start right now and work constantly for the next couple of years, because that is about how long it would take, just to get the efforts out.

We can reduce a tonsillectomy now in probably twenty minutes. We can reduce a birth in fifteen minutes or half an hour or something like that. But at this rate of reduction, going right straight down the track, getting full reality, doing a nice job of efficient auditing and everything else, if you were to take that back to the beginning of time and get the first photon and proceed on forward from there, reducing all of them, you would really have a job on your hands.

What we have is a shortcut way to do this. What we were trying to do in earlier methods of processing was exhaust all the entheta facsimiles in one lifetime, and we could succeed in doing this fairly well as long as we only addressed one lifetime. But on Effort Processing if you can keep the preclear in one lifetime you are pretty good. Write me a letter and tell me how you did it if you succeeded, because you would be pretty good. Preclears run on this go flying off down the track like they were shot from guns.

Now, these old epicenters will give trouble, and it may be necessary sometimes for you to run all the engrams out of one particular epicenter. That is not too hard on just one epicenter, such as the epicenter in the middle of the tongue, or maybe the epicenter in the middle of the middle of the middle of the middle of the middle of the tongue, or something like that. It isn't too hard to run out just one lifetime out of one epicenter, or maybe ten lifetimes out of one epicenter. You might have to do this to deintensify the thing sufficiently, because it might have gotten whipped around to a point in this life where the basic on all of its engram chains, way back in the old epicenter, got keyed in. The doctor carved around on the fellow or he has too many automobile accidents that hit him in one place too often, and the next thing you know, he has a whole series of engrams right on that epicenter in restimulation.

In fact, the loss of authority of the central command post in the body is attended by the usurpation of authority by old control centers—old epicenters. That is one of the ways the command post loses its authority. All of a sudden an old epicenter gets hurt too bad, you get hurt too much, and the command post tries to impose an engram upon it to get it into line. That just restimulates it more and it kicks back against the command post more, and the command post says, "Get into line?" and restimulates another engram on it, until all of a sudden there is a terrific ball-up and about the only thing you can do is clean up the old epicenter. This is quite important to processing if you are going on a long-term basis.

There are people walking around who are thinking with old epicenters instead of their command posts. If you know any preclear who has, for instance, a?" hollow head?" it isn't because somebody hollowed his head out, it is because he has drifted down the line on epicenters until he is probably thinking with the epicenter on top of the roof of his mouth or he is thinking with the epicenter at the hinge of his jaw. It is very common for the epicenters back there to be active; they are fairly late on the track in evolution.

You can watch people's behavior and personalities and behavior patterns, and you can practically call your shots on what epicenter they are working on. That is interesting.

Every time you have a command post which is not in command of the organism you have trouble with the individual and the organism. It is very interesting that an individual's command post projects its activity to control the organism into an effort to control the environment. Instead of turning to the organism and facing down the mutiny, it tries to control the environment instead before it controls its own organism.

Therefore, a command post which is having a lot of trouble with the troops is being destructive to its environment because the environment has been destructive to it, and it completely misses the first dynamic, mostly because it is so very fashionable in this society to be all cockeyed on the first dynamic—to be crazy: "Oh, I do the craziest things, I'm so proud of me?"

The amount of dignity available in the society, if collected all together and put in a thimble, would be easily and quickly lost. There is a lot of pomposity, but very little dignity. We don't think much of an Indian, for instance, who walks around and says, "Me very great man. Big, big hunter" He tells you all about it.

People look at this healthy, strapping, sunburnt fellow and say, "Conceited ass?"

This code of conduct that we cling to is one of the most destructive things we could possibly have: self-negation. Do you know where the bottom rung of this code of conduct is? In a sick, lame, halt and blind society like China: "This unworthy person says to your magnificent and wonderful self . . ?"

Japan, one of the politest societies on earth, is full of people who can't see; "What chart? What wall?" is the general rule. They did find a lot of men to be pilots. We didn't think they could before the war, but they did.

Go around Nagasaki, and practically everybody in Nagasaki is wearing a filthy rag gauze across the front of his nose in order to keep off the germs. Of course, the rag contains more germs than there are in the air, but that is beside the point. He wears this thing to keep off the germs. The people are sick with eye infections, rickets, disease and more disease. They are sick people. And one of their most common social expressions means "I withhold my foul breath from your face"

Self-negation results in illness because one continues to postulate his nonexistence, and he keeps getting caught in these postulates—these conclusions of nonexistence—day after day, week after week, and he gets sicker and sicker and crazier and crazier. This happened in Japan, and one day they all jumped up and said, "Now, we've thought this over carefully, and we have a wonderful idea—a good idea. Let's all go over and attack Pearl Harbor" And look at them now. It just wasn't smart.

You get somebody around in an operation that you are connected with who is doing a lot of self-negation—he probably looks pretty sick—and one day he will say, "Let me see. I've thought this over carefully" (probably with the epicenter on the tip of his ear), "and I've come to the conclusion that I should write the local newspaper and tell them everything that's wrong with this operation" The next thing you know, everybody is saying, "It's tough the way your organisation is in such horrible shape" when it is actually running like a well-oiled clock.

It is just not safe, that's all, to have that person around. But it is a choice between that sort of thing and restoring a person's self-determinism.

Now, sometimes characters aren't available; you can't lay your paws on them so that you can return their self-determinism to them, and say, "Now listen, we're going to cure you up of several of these items" and so on. You might do it under duress at first, as you will do with most psychotics, but the fellow could snap out of it—he actually could.

Sometimes it takes an exterior force to straighten up an army. Belisariusl arrived one time when Justinian was besieged in Constantinople by his own people. Belisarius arrived with a couple of hundred sailors, and there was nothing like a couple of hundred well-organized, policed sailors to restore order to that city.

It is possible, then, for psychosis to be treated, in your initial step, as an emergency proposition, just exactly as you would treat an army which had turned into a mutinous rabble. But this doesn't say that you should keep the army in the status of mutiny, or that you should kill off 50 percent of the troops, or that you should shoot the general in command of it. These are unwarranted assumptions.

But an emergency action is sometimes possible, and you auditors in treatment of psychosis know to your sorrow that a psychotic is pretty hard to handle. There are a lot of people walking

around, by the way, who are hard to handle too, who aren't carrying the label. And you will find out that they can raise mischief with you and your preclears

For instance, some girl has a husband who says to her every time she comes home from a session, "Yeah, that stuff's a lot of bunk. You don't look any better. Yeah, so you thought it did you some good last time" That was the main reason a fast technique was necessary—so you could jump your preclear's self-determinism up the tone scale fairly rapidly, so that he could go home and when somebody said, "My, you look terrible" he would say, "What cat drug you in, bud?"

Now, the first formula which you use to put together Straightwire on self-determinism is on the basis of start and stop, a simple motion formula."When have you tried to start yourself and stop yourself?" —not doing anything—you just ask, "When have you tried to start yourself and stop yourself?"

Then you can start assigning various odds and ends of actions to it— eating and sleeping and so on, all the common actions: "When have you tried to start and stop . . . ?"

This is Straightwire, you understand, or kind of running on the track a little bit, picking up this and that, with "Feel your agreement about it" occasionally, and "Feel this or that?" You are running start and stop on the first dynamic.

Then, go over into this other formula, the one in Axiom 20: Lambda creates, conserves, maintains, acquires, destroys, changes, occupies, groups and disperses MEST. You can apply all those things and say "The command post creates, conserves, maintains, acquires, destroys, changes, occupies, groups and disperses its own organism" That is a formula about the organism itself.

You want to know the conclusions. If you want to pick up reality here or there on the case, a little higher or a little faster, get the moments when he is being forced toward a static and is still disagreeing with it—those instants— and you will blow him up into ARC on the subject. For instance, somebody is telling him, "You shouldn't eat candy" "Why not?" "Well, it is bad for you; it'll rot your teeth?" "Well, why? I like candy?" "Well, you can't have any more candy?" And you just get a sort of a sullen disagreement on the thing.

That has approached a static, but the person hasn't accepted it. Sometimes you will discover a static by getting one of those lighter moments where the person is still disagreeing, and making him feel that disagreement. He will come up the tone scale on that one subject and get a little more free theta on the case; he frees up another facsimile and the next thing you know, you can get the more basic moments.

You will find moments when the organism is disobeying itself to be occluded, ordinarily— pretty well occluded. When it is trying to start and stop itself, you will find an enormous number of postulates.

You call those things postulates—what the command post said. You could call them general orders or orders of the day or anything else, but call them a postulate just for a good code word; they are start and stop. You will find the fellow has stopped himself on the time track and started himself elsewhere on the time track and changed himself on the time track and so forth, and this basically is all there was to it.

So when you have gotten the first dynamic out of the road, and when you are thoroughly convinced that you have accomplished tone 40.0—when you have gotten that all squared away with this one individual and he is all straightened up on the first dynamic ("You mustn't think about yourself in this society" ; that is mainly what is wrong with it)—then you start in on the opposite sex, sex and children, the second dynamic. When you have gotten that all swamped up with this same formula, you start on the third dynamic and you start handling other people in the environment.

Occasionally as you are processing the individual on the first dynamic you will find that he has a tendency to pick up stuff on the other dynamics. Don't stop him from picking this up, but get him back on that first dynamic.

Let's get the army in shape, in good shape, all battalions marshaled, logistics cared for and supply lines open, perceptions good, signal corps operating in beautiful condition, armor repaired and ready to roar, and then. declare war along the lines of the dynamics.

The whole human race, as individuals today, has done the same thing as the Rough Riders did. The Rough Riders were in beautiful shape. They went down to Cuba without any horses—they were trained to ride horses, but that was beside the point—and they were given orders to attack and take San Juan Hill. In the process, they posted orders that said, "At 4:30 A.M. we jump off for the crest on San Juan Hill" The Rough Riders got up at 3:00 A.M. and grabbed some hardtack or bully beef or something of the sort, but they hadn't taken the point from which they were to jump off. The name of that hill was El Caney. And nearly all the casualties suffered in the famous "Attack on San Juan Hill" were suffered in the attack on El Caney, trying to get a point from which to jump off to attack San Juan Hill.

I have always kept that rather interestedly in mind as about the primary error a fellow can make when he is trying to take an objective: to say you are going to jump off from someplace and not be there yet.

It looks to me, in Dianetics and in the human race, as if people do an awful lot of jumping off for the third and fourth and fifth dynamics without taking the first one, because only when you have taken the first one can you jump off for any place else. You are right there. You don't have to go afield to find trouble.

Now, it should not take us as a crew very long to clean up the first dynamic. We have the tools now. If you manage to misunderstand them you are pretty badly off. It shouldn't take you very long to take the first dynamic, and then we can go out on an all-out cavalry charge for the second, and on down the line.

RANDOMITY AND EMOTION

A lecture given on
12 October 1951

The Interplay of Motion in Living

What we are going to go into now is the subject of randomity and emotion. I could cover this in a breath, so to speak, or I could cover it through the Axioms. The Axioms compare very closely to the subject; they just codify it a little better. And I think if I give you an overall, broad picture of what we have here, you can certainly fit the Axioms into it without any trouble, because they are very self-explanatory.

One word about the Axioms: they are not numbered according to the number they will take in the university issue. There have been a few shifts of position on them, and the Axioms which cover the identity of life energy are fewer at the beginning of the university issue than what you have. So the numbers on them are going to change. Otherwise, with the addition of statics and the operation of statics, this list of axioms is pretty well complete. They cover, particularly, the aspect of statics and motions.

There is an inner subject to the subject of motion and there is a subject within that one.

The first thing about motion is the vectors of effort. All motion could be said to be, one way or the other, effort, but we don't quite know what starts the effort so we will call it motion. We have motions canceling each other and motions changing each other, and we get a varying pattern of that. First we have a static with no motion, then following that we have a little motion— probably directed—and then we have that motion splitting up, opposing itself and so on, until it gets very, very random. And then it gets into an aligned state so that its vectors are completely parallel and its motion is exactly the same motion over and over, and again we have another static. That is the cycle of motion. We have, also, volume of motion. Let's suppose we have two vectors: one could be traveling the same direction as the other but going at a much faster rate of speed, and there could be much more there to go into motion. So, you can see there is degree of volume of motion. There could be just a little bit of motion or a lot of motion, both aligned the same way. In other words, two motions which apparently have the same alignment would not necessarily have the same volume. You would have a little bit of motion and a lot of motion.

Now, it is the same way when we talk about degrees of randomity. They start at a static.

With volume of motion, we start with a static and move up into a little motion, and then more motion. This would be more volume of the same motion—increasing volume of the same motion. This is not change of motion. You could theoretically say it would come up in volume until all of a sudden it started to paralyze itself, and it would get over into another static. It would do that with volume on the same motion; it could get to such a volume that it would shatter itself, at which moment it would become a static. This would be degrees of motion in terms of volume.

We are interested in randomity of motion; we are interested in the picture of a vector—the vector system.

Again, we start with a static. Then we have a motion, which doesn't emanate from that static but is controlled by the static. So we have two factors involved here. If the vectors of that motion are very closely aligned, it is very close to being a static. But it is not quite aligned so it is not a static.

Then, when we have two vectors traveling in slightly different directions, there is a slight bit of randomness to these motions.

The motion continues to get more random, and after a bit the vectors start breaking up. The vectors themselves start to wobble out of line. Here we have further randomness, but we have more or less a force in the same direction. We would still at this point be getting something like aligned or orderly motion, because all the force is more or less traveling in the same direction.

Next, the vectors start to cancel each other out. Then, there would still be a little randomness but it would be getting close to what you could call a static again, because the motion is the same motion—it is just breaking in opposite directions.

You can keep breaking down these vectors till they go in opposite directions. Let's take this even further now. If they break down even more finely they break down to dots. They break themselves down in motion and you just get a series of dots. And when you have a series of dots, they vanish away and become a static again.

Now, when you start getting motions doing this in volume, it gets to be a pretty jumbled-up mess. You have looked at engrams. An engram is a facsimile where all the vectors are splitting up and going in opposite directions, canceling each other, reinforcing each other, stopping each other, changing each other and so on. If you do that in volume to the individual, look what starts to break down: He has the harmonic motion of his heart—a steady beat, so steady it is almost a static. All of a sudden it is confronted by a variety of vectors going in all directions which are interrupting and reinforcing each other and so forth in the vicinity of his heart. That would be an engram, if the randomness were such and the volume were high enough to back up into the very seat of consciousness of the body and cancel the aligned motions there and?" enrando?" them. Notice that any time you send a series of random vectors into an aligned field it enrandoms, or makes random, the field which was aligned.

Take a medical doctor and bring him into Dianetics. He enturbulates Dianetics and Dianetics enturbulates him, because they are going in opposite directions; there is almost a 100 percent vector change all the way around. This is an upsetting picture. He comes around with his statics, his orientations and his past conclusions and he doesn't know that these things are pretty random. Medicine is almost a static because it is an authoritarian field. And he comes around and he tells you about this and it doesn't make sense to you. According to him, you are very random because you are not lining up with his vectors. So you get a collision; you get enturbulence.

Therefore, it is difficult to talk about Dianetics to anyone who has an orientation in the field of medicine, until you go back and pick up his conclusions.

There is a trick you can play on anybody in that field, by the way. All you do is go back and pick up his agreements to go to school, his agreements to obey the teacher, and if you pick all these things up well, his medical education will collapse. He won't realize it, either, until it has collapsed, and then of course he won't worry about it because it has collapsed.

So, we have these two things: the volume of motion and the randomness of motion. Any individual is in motion; he is in constant, continuous motion. Most of his motions are fairly well aligned. As a result, when a randomness of motion which is contrary to his alignment of motion hits suddenly, his motions go out of line. And if the volume of this randomness hitting him is such, he goes anaten. This randomness simply backs right straight up the nerve channels, hits the control vented and knocks it out. The control center waits to be taken over by another control venter.

On the epicenter theory, that is what happens. The control center is just nullified. It quits, it doesn't even record, and it waits to be taken over by the new epicenter. So people standing around an unconscious person can actually be operating as his brain center. Evolution sets it up this way. It is a good way to evolve an organism but it is a very poor way to live as a human being.

Randomness is really the opposition of vectors of effort. An automobile running down the road has its vectors all aligned in one direction. If another automobile comes down the road and there is a collision, it looks awfully random afterwards.

Now, this concept has considerable use to you because it tells you that a society without random motion would be motionless, because a completely aligned motion is a static. It is really not going in any direction at all. But you could put a point on the air and say, "Well, it potentially could go in this direction" It is a static.

Optimum randomity would be at a bearable volume and not completely unsusceptible to alignment. It would lie somewhere in the middle band.

Music and aesthetics depend on randomity. The mind follows along a sound wave in music where it believes this sound wave is a static. For example, take Sousa's band: It goes over and over for several notes, and the mind says, "Ah! Nice static." The person sits down to relax about this thing, then all of a sudden the sousaphone kicks in—or the clarinet or something—and adds a new vector or a new series of vectors. So promptly the person is alerted, and he keeps following it. Then the music falls off into what appears to be going toward a static, and then something else happens.

Youngsters who are traveling at a high rate of speed can stand a considerable amount of randomity in their music. They are going at a high rate of speed, they take music at about the same speed and they are intolerant of even the static of five or six notes following one right after the other on the same level. They are actually intolerant of it. They are even intolerant of a chord like C major: "That's church music?" they say, or something like that. C major is not something they want around. So they throw in a couple of C flats and sharps and then chop in sideways on the rhythm. Instead of a regular boom, boom, boom, boom, boom on a base drum, they throw in a fast boombity-boom-boom-boom-boom—boom!—?" Ah, boy, that's music?" That may be music to them; it is not music to somebody else.

You can actually take rhythm—monotonous rhythm—and do things to individuals with it, because you are giving them a static tone. You are giving them a static, so they go into a sort of hypnotic trance. They see a static, so they are willing to turn themselves over to that static because their emanation point is evidently, as postulated in Dianetics, a static. A monotonous tone and a static is God, to a primitive mind. So if you introduce just enough action to convince somebody that there is an action happening, and then introduce enough sameness in the action to tell them that there is no action happening, that it is not random at all, that it is monotonous, and then add enough volume to it to impress them with a shock wave, they will turn themselves over to it.

The formulation of the laws of aesthetics is not too difficult now. For instance, stories follow a curve, they follow the interplay of the tone scale. A story gets its randomness from 1.5 hitting 3.0, usually. So you have the interplay of 1.5 and 3.0, and of course, in a comedy 3.0 wins and in a tragedy 1.5 wins.

This present school of literature isn't operating quite that way; they operate between 0.2 and 0.9, and everybody is afraid that 0.9 is not going to win, that 0.2 is going to win. When it finally winds up, everybody is very gratified to find out that 0.2 won—the tremendous popularity of 1984, for instance.

If you want to write a great novel, a really great novel for this society at this present time, start it off as though somewhere or other you are going to get into a good, solid 1.5, and about the time people are shocked by having read that the 1.5 is in existence, you start to trail them off. Then at the end of it, don't chop it off with death, because death has a certain drama. What you do is bring it down to the end of the line at 0.5 and then just indicate that from here on it trails off unbearably for years and years and years, and maybe won't ever reach death.

You can sketch any novel on the tone scale against the time of its plot. You can take the tone scale and set it up with a left or right tone vector and you can sketch the plot, and you can see the interplay of the tone scale on it. There is also an interplay of the dynamics. The artist, the writer of the thing, simply injects a randomness so that it doesn't get too monotonous, and there it is.

Of course, the artist is always thinking that he is writing to please himself or some such thing (though I notice they all like to eat), but he writes for the society. Writers will go out of style and they never realize why they go out of style, but the society shifts on the tone scale so that the interplay of the two points on the tone scale, high and low, changes. The writer may be writing from an era where it was fairly high, and the society slips out from under him. As a result, he sits there with a beautiful plot that would have sold just fine in 1910, trying to sell it in 1951.

Now, a writer will write the same plot over and overr and it will become a static to him; he will become bored with it and he will go around and tell people how he doesn't like writing. All he has got to do is go back and pick up his conclusions that this was the right plot—remember his conclusions—and then figure out a new plot that plots against the society. Then get in there and murder them. There is nothing very difficult about it.

In painting it is the same way. It used to be Maxfield Parrish and now it is Salvador Dali. He is great. I like his skeletons and things; they please me very much—but only when I am at the bottom of the time track in an engram, I am afraid.

If you wanted to make a precision science out of the arts, you would not decrease the amount of randomity you could introduce and you would not decrease the amount of effectiveness. What people think would happen if you introduced laws of aesthetics is that all aesthetics would then become static, and they just abhor the idea. So they keep aesthetics in a somewhat authoritarian field. This would not be the case if you went along this line with randomity; you would just study the randomities and calculate them very, very nicely.

Who knows—this twentieth century might even yet produce a fiction story. There have been two or three fiction stories produced in the past, but a certain anxiety has come into the publishing field of fiction and into the field of painting. Nobody has been able to hit the right degree of randomity to match their audience. There is the sheriff on the doorstep and there are a lot of other minor complications incident to the field of the arts, so individuals get anxious about it and they start shooting wildly all over the place. You get cubist painting, modernism—so-called—and all these other schools. These are really anxieties, they are neuroses, they are randomnesses which aren't matched up even against themselves.

I went to a Picasso show one day with a fellow from Greenwich Village. He was wearing a turtleneck sweater and I was wearing a business suit, and everybody who was coming to the Picasso show was dressed in tails and ermine wraps and evening gowns. This was really swell, it was really upstage. Picasso is so thoroughly random that you have to have money to appreciate him.

This other fellow was an artist, and he and I went in there and we didn't notice until we were quite deep into the thing that this was really a swell gathering. But there were two or three Greenwich Village longhairs around there, so he and I went around and we just got oblivious to the crowd because they seemed to be milling around somewhat like cattle do when they haven't had anything to eat or drink for a number of days. There were three floors of Picasso, and this artist and I would stop in front of each display. I was interested in the neurosis from which Picasso was probably suffering, but more importantly, in why he was doing it. I was coming to the conclusion that it was just a big experiment, as far as he was concerned, whereby he was testing color and design lines.

We were going hot and heavy. This artist would say, "Oh, but no! There is so much soul! There's this! There's that."

And I would say, "No, it just merely looks to me like he's got a libido complex or something."

We got up to the second floor, and he and I had such a falling-out about one of the paintings that we reached a static, and we were silent for a moment. We happened to look around and we had about fifty people following us along the line of pictures and listening to us. Some of them were trying hard to look very edified.

So I got very interested in the people who were watching the Picasso show and took a series of notes. I wrote an article for the New Yorker on it. There was one old man whose wife had obviously dragged him there—he was more interested in textiles or something of the sort—and he was going along and looking at each picture very, very carefully. Finally he turned around at the end of the line—I was standing there kind of handy—and he said to me, "You know, he signed every one?"

This shows you the difficulties of art appreciation if you don't have any kind of a knowledge of randomity.

Now, Picasso is random enough (not as random as many of them) to almost be an engram. And people will pay attention to engrams.

What you should know about this, then, is that it is the interplay of motion in the business of living which makes it possible for an individual to conceive that he is in motion. And when you do not have an interplay of motion but have a monotony of motion, the individual conceives that he is not in motion, that he is a static. Being a static is being two things: it is being dead, and it is obeying the highest static. So it could be at the same time being dead and obeying "Survive" The two things can get confused. And they do get confused with preclears.

You will find that individuals have almost uniformly confused the staticness of being dead with the staticness of God, to the extent that to believe or think about or have anything to do with God is to be dead. They will go into apathy on this and you can resolve quite a few apathy cases simply by going back to the time when they were little children and somebody really chopped in this concept on them. It put them in apathy.

That is not what religion really was supposed to do, I guess, but the point is that here you have a pair of statics, God and death, and the person just merges the two together. He says, "Let's see, God is death. And how wrong can I be? That is dead. So therefore I am wrong to believe in God and the only solution to this is to be an atheist and to go around saying all the time, "There is no God" To deny the thing is at least to go into communication with it. You will get some very interesting confusions with regard to this whole thing.

Religion has recognized this many times in the past, and they try to spark up religion by talking about light and other things. For instance, take Lucifer: Lucifer was the god in Europe before they moved in another god on him, and he then became the devil, or demon, which means "little god" Nevertheless, the cult of Lucifer, the religion of Lucifer, was trying to overcome this static by saying that it was the motion of flame. They did this also in Persia. They worked pretty hard to give people a static and then a symbol that wasn't static, so that people would get into randomness with the religion to the degree that they would move (and be able to pay their collection plates!).

Now, if you are going to deal with statics, you have to oppose them with motions or use the static as a means of effecting motion and then give at least as much time to motion as you do to the static.

Professors of history, for instance, have all agreed on what one historian called "the Mississippi of falsehood" and there is no randomness about it. Everybody agrees that Napoleon did this and Napoleon did that, and Alexander did this and did that; I don't know that they did.

In World War II, I noticed in one battle that the first reports that were coming in ran on this order: "Over there on the left we're smashed to bits?" "We're advancing in the center; we're advancing on the right?" "But no, the right has had a very bad setback?" "Well, I just came from a company on the right, and as a matter of fact they didn't have a setback, they were advancing?" "No?" another guy says, "they were standing still?" "Well, we had a very bad skirmish around that farmhouse up there on Hill 133?" "That farmhouse isn't on Hill 133, it's over there a little bit further I know—I was in that action myself and we were licked."

These good, solid reports come in from all directions.

And then the battle is all over—at least the enemy is gone, you aren't sending forward any more troops, people are bringing out casualties, and so on. Three days go by. The regimental commanders turn in their reports. These reports do not compare one with another—not worth a darn. So a higher echelon gets together and looks over these reports and decides on what happened. They decide what happened and this is the story which is issued to the press and this is the story which will go down in history. But it hasn't anything to do with what happened.

Here is an effort to bring randomness into alignment by an authoritative utterance ". . . it's mud from there on down"

You may find an individual pining away, saying something like "Well, I want to leave vaudeville and go and buy me a little chicken farm and settle down and be contented for the rest of my life."

God help him if he ever acquires the chicken farm, because it hasn't got enough randomness in it. The fellow is using a static goal with which to oppose a life which has too much randomness in it: "You're on now, Mr. Smith?" "Curtain!" "Pack your trunks and leave for Ohio" and that sort of a thing. The fellow has a lot of motion, he is going in all directions, his goals aren't defined, vaudeville is liable to fold up some day (he says he didn't know about television) and so on, so he says, "Ah, for a nice static—for a nice chicken farm"

One sailor says, "I'm going to put an oar over my shoulder and start walking inland"

The other sailor says, "Why?" "Well, when I get to a place where somebody asks me 'What's that thing on your shoulder?' I'm going to settle down for the rest of my life."

Sailors have done this, or degrees of it, and they have settled down. But after a month or two or three or four, they find themselves back at sea again. Why? Ships are miserable; the sea is a miserable place to be—there is no doubt about this. Ship's officers are at best severe. Yet the fellow goes back to sea. This is an odd thing. The sea poses, much like the Kansas prairie, a randomness of weather and mood which never lets one get very bored. You don't quite know what is going to happen next in the way of weather. That introduces a randomness. Furthermore, destinations can be shifted and all sorts of things can happen. This is action!

Individuals, by the way, who will seek physical action as an outlet for a desire for randomness are generally fairly healthy. But people back up to a point where they will only read about looking for it, and they go to the office at nine and get off at five, and in to the office at nine and off at five, day after day. There is no randomness about it at all.

People might say, "I wish I could go down to the South Seas and sit on a small island for the rest of my life and do nothing but eat coconuts" or something like that. That is one response.

There is another response to exactly the same thing, and this response has its source in a static existence: The fellow says, "I wish I was dead" There is no difference.

It is very easy, then, for a paradise to consist of a static which is a point where there is unending and unendurable pleasure, as in Mohammedanism, and for a fellow to be dead when

he is there. Do you see how this thing figures out? It is a static, so they pose everything that has to do with a static on it.

A fellow can go into a static by doing the same action too many times over.

Randomness starts from a static.

Then there is volume. A low volume of randomness gets into interplays, and people will enjoy it. When one gets into high volume of motion it is an engram. So it isn't motion that makes the engram, it is volume of motion. Do you get the idea?

For instance, a fellow stands up and all of a sudden a bullet hits him or something like that. He has struck too much randomness to support.

Now, the whole subject of randomity would be incomplete without understanding that it is nothing more nor less than randomity which is pain. Pain is randomity; it is a variety of randomity. It has volume and it damps out aligned motion. Anything which has volume and damps out an aligned motion is pain. Therefore people talk about mental pain as well as physical pain.

A fellow puts his hand on a hot stove—the stove is vibrating at such and such a rate and the cells in his fingers are vibrating at a much slower rate—and he withdraws his hand because the randomity of the stove has cut down the motion of his fingers. It has speeded it up to zero or it has slowed it down to zero; it doesn't matter which way you go, you reach zero on randomity—zero motion or a static.

Pain is always loss of aligned motion. The loss of aligned motion is always pain. The effort of the individual to hold on to an aligned motion causes him to hold on to the pain. He will actually hold on to the randomity because he doesn't want it to go.

What life does with motion in general it also does with pain, because pain is merely an intensified and more random motion. The first thing that life does about pain is to throw it back and employ it as conquered, converted effort. It gets motion coming in and it throws it right on out again.

Man is pretty good. He can post his mind out someplace, and he has learned to handle machines and things, so when some motion comes along he can change the direction of this motion. Something comes in and touches him and he rediverts it or redirects it as his first effort. His first effort is to catch it and throw it away.

This is very important, what I am telling you now, because you are going to be looking for just this point above other points as you are running Effort Processing.

In comes pain with volume, and his first effort is to throw it away. If it comes in a little more deeply than that—he feels it a little more intensely— he says to himself, "I can't use this but I'll damp its action and throw it away" There must be too much randomity in it for him to handle its action and throw it away, so he will bring it in and damp its action and throw it away. But the dampening of the action permits him to throw it away, get rid of it—push the stove away, do something with this effort.

The next step is to hold it and dampen it in the hope that he will then be able to throw it away. In comes a pain source and the fellow damps it out. He knocks off the motion on it. He is using his motion to counter its motion. The mind will actually direct an impulse toward doing each one of these steps, and you will be able to find that impulse in Effort Processing.

Next, the pain comes in and is too much for him. He holds it, all right, to damp it out as a motion, but it overwhelms his control center. The control center at this moment says, "I have

been superseded. The war department has just sent in a new general" and - it sort of, out of randomity, waits for the new order to take over.

Now, if unconsciousness takes place, the control center is to some slight degree superseded. People making statements and doing other things around this individual are then in control of him. This is the evolution of epicenters; each epicenter came into being in just this fashion. A great number of these pains came in and overwhelmed the individual—they took over.

On the next step down, if the individual is trying to hold this pain and he finds out he can't do anything about it to dampen it out, he tries to speed up or slow down in some fashion to equalize with it. This is the source of change of position on the tone scale: his effort to equalize with these counterefforts.

He may also adopt this course: He may take a local effort area and hold the pain and then go out of contact with the area of the pain. The pain will come in, then he will go out of contact with the area while it holds the pain. Therefore a fellow can go out of contact, for instance, with his knees: his knees hurt severely and he goes out of contact with them. But the blood flow through them is now cut off of a supply line; they are just being denied by the control center. The control center says, "I'm still damping out the pain in that area" and it cuts off the flow, so the fellow gets arthritis or something like that.

And the last thing that the person does with this incoming pain, this incoming vibration (we can use those words interchangeably: pain, vibration, randomity with volume)—when he has found out he can't throw it back, he can't hold it and damp it, he can't localize off the area and he can't equalize with it by cutting its vibration down a little bit and raising his own a little bit and so live with it—is that his own organism goes into the vibration rate and the randomity rate of that pain. That is succumb.

The next step down is apathy. That is where a new control center can really be thrown in. That is a really good engram. The command center is out; the body has succumbed to a new rate of motion, it is overwhelmed, it cannot persist against this, so immediately down the tone scale goes the individual's belief in his effort to control his environment, because he cannot handle— start and stop—the motion in that environment. He can't do this and therefore his tone comes down.

A person's tone goes down in direct ratio to his belief in his ability to handle motion. You could also say this: A person must be dangerous to motions. Any motion that comes in his direction will either be used or kicked straight away; that is being dangerous. A person considers he has good self-confidence when he feels this way. It doesn't matter what motions of a hostile nature come into his environ, he will immediately be able to damp them out, convert them or get rid of them. He can handle them.

Only when those motions have swamped him a few times does the command center say, "Well, we had high hopes that this life would be the one, but it obviously isn't. We have to evolve a newer form"

Now, let's go over those rapidly: (1) he tries to throw it back and employ it as a conquered, converted effort; (2) he throws it back with its action damped; (3) he holds it and dampens it, lets it in but channels it; (4) he tries to equalize with it, to endure; (5) he suffers it localized and lets it destroy that localized area; (6) he succumbs to its vibration rate—agrees to the counter-effort motion. It has taken over; it is now the thing, and he "believes" on this level.

It is interesting that an individual's operation and action in life with thought and with the activities of other people around him compare on this tone scale. If a fellow is fairly well up the tone scale and somebody comes along with a lot of chit chat, he chucks it back in their teeth, very cheerfully sometimes. If he is way up the tone scale, you can tell him almost anything, call him almost anything, and you will find yourself rocked back on your heels. Smart cracks or something like that, he will hand back to you at four or five times the smart-crack volume. It is

dangerous to chitterchat around with an individual like that if one has a thin skin, because he doesn't care much what he turns back. Anything that will come at him he will throw back if it is even faintly on a too-much-randomity basis. He can handle a lot of randomity. This individual will also aid and assist an aligned effort; he is good at that. But anything that threatens to be or would ever become pain, whether verbal or in action in his environ or in actual physical contact, he will handle it in that fashion.

On the next level, he would have a tendency to become antagonistic, angry. In comes the pain and he damps it and throws it back. Only there is no great lift to it. He says, "You're not so hot either" and that sort of thing.

The next step down the tone scale is endure. That is below 1.5, but endurance—because there is randomity as long as a person is alive—has these occasional resurgences. So he tries to flick back a little bit of this pain. That is covert hostility.

Down a little lower the person just goes into grief.

And when he hits (6) he succumbs to its vibration rate; he is in apathy.

Compare the hypnotic band with this scale, and more importantly, compare emotion with motion.

Emotion and motion are interdependent. Emotion is nothing more than the rate and randomness of the motion. It has a mechanical aspect depending upon glands and physical structure. It has an aspect of muscular tension or lack of tension. So you can add a couple or three new columns on the tone scale. One of them is muscular tension.

The individual in the process of throwing it back has resilience; his muscles will have a resilience. They can still operate on a more or less optimum basis.

The next point is where he is damping it a little bit and sending it back—conservatism. There is a little more tension needed in the muscles to do that.

As the motion comes in and is held and damped, you have depository illnesses—tone 1.5: anger, destruction. What he is trying to do is destroy a motion and his emotion to destroy it is manifested as anger. Get the muscular tension; it is clamped down on this sort of thing. It is the musclebound sort of reaction. You could never get a high 1.5 elan of destruction. A person doesn't go out all loose-muscled and lace things up. No. Destruction, when accomplished out of an emotional band at 1.5, is mostly a musclebound proposition. It is blunt, ineffective, inefficient, and so on, because the muscular reaction isn't loose; it can't even let go its motion.

If you had realized this when you were a child and got in a flock of fights, you really could have fixed people up. All you would have had to do was not get mad and get the other fellow very mad, and if you got him mad enough he wouldn't even be able to hit you so the blow would sting, because if you get a person mad enough he will congeal. He will just freeze. What he is trying to do is dampen motion with his own muscles.

The next level down is to equalize with it. Here there is resilience. You tell this person so-and-so and he agrees with you quickly. There is no reason, no real ARC, in it. You say, "Blackberries are red when they are green" and he says, "Yes, yes. Oh, absolutely. You're wonderful" You start vibrating on the rate of "Oh, I'm so sad" and he says, "I'm so sad" In other words, his motion will go into your motion rate, because thought is merely extensional motion. Thought is formed by earlier actions.

A person can be punished down to this line of belief in just one thing— belief that he has to agree. Belief in having to agree comes about by being put at a vibration rate in life where one has to vibrate to any motion that comes along.

Some fellow with a psychosomatic illness comes along to an individual at 1.1 and the 1.1 gets it, because he has to go along on this same emotional rate.

The emotion merely denotes the degree and ability of the individual to handle motion. That is all. And if you want to put anybody on the tone scale, any place you want to put them, you just give them that kind of motion. Start giving them the kinds of motion they have to dampen and you will make a 1.5. Give them the kind of motion they have to agree to and you will make a 1.1. Give them the kind of motion which has to be localized, where they have to chop off communication to various parts of their body, and they will come down to about 0.8. And if you fix it up so that when they get a motion they have to vibrate to it, you get a 0.5.

All you have to do is take a little child and every time he tries to initiate a motion, don't let him, and you will make him succumb. As long as he wiggles, hold him. Any effort he tries to put forward—wiggle, get out from under, anything else—squash it, dampen it right there. You can tailor-make a 0.5 just by doing that. Simply keep that up for a few months. The child wants to go somewhere, stop him. He still tries to go there, you really brace him back and give him a counter-motion for every motion he tries to make. You will eventually get him to a point where all you have to do is say "Jump" and he will jump. You can get him to a point where he is "normal"

You can put this child down on a 0.4, 0.33 level by just knocking him out every time he makes a move that you don't like, or that appears to be a free motion on his part. He makes a motion, you knock him out—simple. He will wind up in pretended death because you have approximated death so often.

All death is, is succumbing to a motion rate; everything starts vibrating in agreement with the motion which is assaulting the individual. When an individual goes into death throes, he is ordinarily merely dramatising a past death where his limbs were actually moved, just exactly as they are moving in those death throes. You could make a study of that sometime; it is a nice cheerful subject. You as auditors may be making a study of it whether you like it or not. So, there is emotion. It is quite by accident that these two words— motion and emotion—match up; it is just a fluke. But somebody, someplace back down the track of the English language, said, "You know, there is something similar between these two things?" It doesn't compare that way in other languages that I know about. But there is the key to the problem.

Now, if you want to find an individual's position on the tone scale, test his muscles. They will be above or below optimum, either on the fast or the slow side, so as to denote what he is trying to do with motion.

You can also pick out where a fellow is stuck, because the whole band of the tone scale is not really a summation of what happens to the individual overall so much as an indicator of where he is stuck, in what. You can pick out whether or not he has already succumbed to the motion or what point of the engram he is in by the residual tension in his muscles.

Evidently the muscular reaction is what monitors glands. I made a study of glands for about a year and found some very interesting things about them. They won't buck the mind; they won't even begin to. You give a fellow big shots of adrenalin or something like that and you get a funny kind of a reaction: you give him the same amount of adrenalin in sequence over many days, and it very shortly goes down below normal and then equalises on his residual muscular tension—over, under, flat. This works out with testosterone, it works out with estrogen, it works out with pituitary extract —everything. It is fascinating. You have just about as much chance of monitoring a human being with glandular extract as you have of flying to the moon on a washboard.

But when you cut off this glandular extract it gets grim; you can practically kill a man that way. If you just give him heavy quantities of glandular extract until he equalises on a heavy quantity of it, what he is doing is cutting down his own secretion from that gland, and he is also inhibiting the intake and doing things with that.

By the way, glandular-extract-injections make cysts more often than not; the body just walls the stuff up—it doesn't want anything to do with it.

Then when you all of a sudden take the person off the extract, he has stopped making it and that hits him—hard! But the body gradually comes back and recovers.

You can do almost anything you want with glandular extract, but only over a very short period of time. What evidently happens with the glands is there are two monitor systems: The pituitary evidently has catalysts that are thrown into the bloodstream by the mind, by thought or something of the sort, and they trigger the glands. The other system is simply body tension. You get enough tension on the body and it will squirt out so much adrenalin. It is probably as simple and elementary as that.

If the second one were true, you should be able to massage a glandular area and increase the amount of glandular secretion in the area. I don't know that anybody ever tried it. What you would do is just try to get a person with diabetes, for instance, to get well simply by massaging the pancreas. Who knows? Doctors don't.

Anyway, I want you to put five stars on this motion-and-emotion proposition for this excellent reason: This is the way you take apart the effort in an engram. The key to it, the key to the emotion of the individual, the key to the whole process, is motion, emotion and the interplay of epicenters. When you get those three items down pat, you start to take an engram apart and there is nothing to it. This is all you are shooting for, really, in engrams.

EFFORT IN ENGRAMS

A lecture given on
12 October 1951

Epicenters in Action

I want to tell you what to look for in an effort engram, effort-wise.

You will find that disruptive counter-efforts shift command in epicenters, with the last control center—the highest echelon of control center —trying to knock the lower echelons back into line.

Did you ever see a fellow who was mad at his teeth? Have you ever been mad at your teeth? Have you ever been mad at your leg?

The action of the highest level of epicenter is to pick up a death engram and run it in on the lower epicenter. And the action of the lower epicenter is to pick up a death engram—or a pain engram, anyway—and shove it at the big epicenter.

This is argument amongst command posts. This argument amongst command posts produces a dissension which tears the body apart, makes people lame, halt, blind, stupid, psychiatric. It may not appear to you at the moment how important this is, but when you start getting your hands on preclears you will find out that it is important.

I am not going to call this diagnosis. Diagnosis is a shabby process by which you collect money. We don't diagnose anybody, because we are not treating structure anyway. We are trying to handle theta facsimiles. If anybody says you are handling structure, all you have to do is tell him that you are handling something that isn't there, and since the individual is there and the individual is structure you couldn't be handling structure. So therefore you couldn't possibly be diagnosing anybody.

You don't want to diagnose. What you want to do is find out what control center—what ex-control center—is arguing with the control center. Don't go off into demon circuitry and have a couple of circuits talking to each other, because they don't do that. This is strictly in terms of action.

A pain comes in and hits an old epicenter and the old epicenter says, "Hey! The control center let me down! The devil with it. Mutiny! Workers of the world arise!"

What happens is very mechanical: The old epicenter gets hit and it restimulates its theta facsimiles and uses them. Maybe it thinks with them a lot anyway, but it restimulates the very bad ones. At least it makes them available. This old center suddenly exerts its self-determinism, and if it is very badly hit, it forwards a recommendation to the other control centers and to the main control center that they die, because it is through, it says, and it doesn't want to be pegged around for the next ten, fifteen or twenty years, living—mostly dead—in a body which is otherwise alive.

How would you feel if you were a molar and you got clipped and the whole area around you that you used to be in control of were no longer able to function? Naturally you as theta would want to separate out immediately and go off and make a new body. That is the proper thing to do: make a new body. This one has failed.

Every body is born into its new generation with the concepts that this time it cannot die, this time it is completely self-determined, this time it has met all the problems of the environment and this time it has reached a point of structure which is completely invulnerable in the face of the environment.

You never saw such a cocky assumption in your life! I bet that if you could look an embryo in the eye, he wouldn't fit in with our social code. He wouldn't be saying apathetically?" Well, I guess I can?" He would be saying, "This is it! This is the last generation. I've got the ball now. The rest of you boys all flopped! Now, take it easy; you're going to take my advice now. You forward me the information necessary for my running of this organism and I'll be good to you." Cocky as the devil!

Then all of a sudden an old epicenter gets hit. It has been obediently forwarding through all of its plans, its own facsimiles, its own experiences and so forth, advising the commander in chief all about the whole thing, and then all of a sudden it gets hit. It says, "Hey! I thought that if I gave up command of this here wagon, you'd take care of me. But you haven't, so therefore a new generation is in order." If it is very, very badly hit, it forwards through a death facsimile for its epicenter. This is rejected by the other epicenters unless it is a shock wave of sufficient magnitude to reach all parts of the body, at which time everybody passes in his death facsimile, and that is the end of that.

By the way, you can make this very palatable for somebody who wants to follow it on the genetic line; you don't have to worry anybody about it. You just say, "Well, it has pain facsimiles it can forward that say "Let's quit!" Actually, they are death facsimiles.

I am not shooting the breeze. When you start running a preclear he will get these messages. And if you aren't picking up the communication line of the epicenters you are not down to reduction on the engram you are trying to run. You can actually contact the impact. At the moment of impact, you can contact the facsimile recommendation of that epicenter. It will appear in the form of a theta facsimile and the individual will believe that he is way back down the time track someplace, in primordial swamps or someplace else. Actually, he isn't there; his MEST body is right here in present time and continues to be. But to all intents and purposes the reality of this theta facsimile is very great and he will use it. He thinks he is back down the track. This is an epicenter handing through an experience.

You can contact these moments by running the person back down the track through pleasure moments. Epicenters start handing up theta facsimiles of when everything was going right in their lives. Of course, they are still alive, they are still with you and they are still handing this data through.

We have spoken of the central switchboard of the mind, which takes data that is already evaluated and forms super conclusions. The lower switchboard hands up the data and it says, "Here it is—so many items right, so many items wrong." and finally the central switchboard of the mind comes to a conclusion. If you stop and think how many conclusions you have to come up with on whether or not you open or close the door of a car, you will see the difficulties with regard to driving a car.

How many facsimiles have to come through, from what and where, to do things like swimming and so on? There is a tremendous flood of them necessary in these actions. Those are summed up by the existing command center. But it does not sum up individual theta facsimiles—data, in other words. It sums up master conclusions on conclusions already reached. The source of these conclusions is evidently the epicenters. They keep handing these things up out of their own batteries of experience, both in any time on the genetic line and in any time in this life.

The command center can accumulate data and it sorts out data. You can watch this thing in operation. It is fascinating. You can watch thought taking place, you can watch data being forwarded through, if you know where epicenters are.

But when it comes down to pain, shock and that sort of thing it is really something. Have you ever seen a fellow hit in the elbow? In the kneecap? Get his toe stamped on? These things are hitting epicenters. Those are epicenters; they are old control posts.

Actually, when the arms started to branch out and so on, they never really had a good chance to be brains except on a bivalve system. The brain centers went down both ways.

The hands are in control of an enormous number of motions. They think about and evidently decide upon a great many things without any recourse to the center of the body. They operate more autonomously than any other portion of the body, except the tongue.

The motor switchboard system in the brain has a great big hand and a great big tongue, and the rest of the parts of the body are very small.

All that is important to you is the fact that an old epicenter will make a recommendation on the receipt of pain. This is disagreed with by existing control centers, and existing control centers will evidently throw into existence additional pain facsimiles on the old epicenter. They say, "Okay, boy. Let's go ahead and hold that apathy engram." This is a very complex system by which one forces continued appliance of a part of the body that wants to be dead.

Portions of the body, all by themselves, can make up their minds they want to be dead; they want to go on with the game: "Oh, this leg's been broken four times; it's no good anymore. Let's make a new organism! It's so simple, nothing to it."

Of course, you could also add this up along the Freudian line and say, "Well, it recommends it to the sexual center so that you procreate." It also does, by the way, but that is secondary. It says, "Let's make a new leg and let's kill off that part of the organism." but the command center says, "No, you don't! You can hold that theta facsimile of pain, and any time you get out of line—wham!—that's tough." That sort of an operation starts taking place.

If you want to make a test of this, hit somebody on the crazy bone and then pick up the effort on it. The first thing you will contact, probably, is the late part of the engram, and you can find stuff in there. But the engram does not reduce well unless you get the front end of it. I am trying to tell you what the front end is, on effort. We just went through this cycle of what happens to incoming motion. You had better get the first contact of hostile motion on the epicenter or in the vicinity of that epicenter. Get the first contact of hostile motion. Coming right along with it and immediately following it, you will find the epicenter's recommendation in terms of a theta facsimile. This makes the filow think he is way back down the track. That is the way the epicenter makes recommendations; it forwards through one of its own facsimiles, evidently.

Now, you will find the hostile motion or counter-effort which comes in very, very heavily is held for an instant and thrown back. It can be that this thing is in restimulation just at the moment it is held and not before it is thrown back; therefore the fellow is in a holder. Only it is just this little area that is in a holder, not the rest of the body, and you will get the theta facsimile of that area. You can go ahead and build this up until all epicenters will hand in the theta facsimile to compare with that pain facsimile, because they were affected too. When you have done this, you have what we call?" complete reality on the incident?" You don't even have to tell the preclear what he is doing, but these are the mechanics of it.

You will find a heavy epicenter effect when a pain comes in which is then held—where motion is held with no effort to reject it. And you will find a very heavy epicenter effect and the death facsimile on a motion that the area is being told to vibrate to, where motion has overcome it.

So this gradient scale of motion gives you a gradient on what is happenmg.

You can get all kinds of effects on effort. You can get an all-over effect on the body where every epicenter was in agreement that this was a tough one, where the effort came in so heavily that the whole body appears to be not only holding that incoming motion that came in and practically swamped it at the time but holding it and keeping itself from getting swamped by it and damping it out, and the body gets caught in a holder. The whole body can be crunched together in an effort to do this, to a point where incident after incident will keep on pulling in.

The person appears to be pulling in on this pain. He is trying to pull in himself and what he is doing is pulling in the pain; this is a natural setup on a grouper. These are quite common to find in prenatal areas and so forth. The body is all curled up and holding on like mad, and it is not only holding on like mad, it is pulling in. Incidents will feed right into this. A person's whole life can start dropping into one of these things until the whole track is grouped. He is holding on, and any facsimile that comes near gets this datum in with it?" Hold on?" So the fellow doesn't have any time track to run on.

An epicenter can get hit and then be doing a rejection, or many epicenters can get hit simultaneously and be doing a rejection. What do you get as the conduct of this whole individual in life? Rejection. He rejects everything and everybody. He is trying to get rid of that motion. What motion is it he is trying to get rid of?

You have seen people who will work at various places on this scale. There is the individual, for instance, who receives an incoming motion and will hold it and dampen it out—no effort to feed it back at all. This is the fellow who is accepting anything without retaliation. This fellow won't retaliate. You let him go on that one motion he is stuck in—that one activity he is stuck in—and he will start retaliating. He will start retaliating toward Mama and Papa and everybody else, and what he is then doing is just completing the action with this motion.

All you are doing when you are doing Effort Processing is assisting the preclear to complete actions. You are assisting the preclear to complete actions with regard to motions received.

That motion received can also be internal. A fellow can take poison and he feels the apathy seeping up over him inside, and this makes a very apathetic engram. This is tough, because it is a kind of randomity he can't get at. Furthermore, the body won't obey him. The control center—or the epicenter, if it was in a past life—all of a sudden says, "Get up." He tries to get the message across and it just won't get there; he tries to make his body sit up. Then he starts using old whips. He starts trying to make the epicenters operate by throwing theta facsimiles of theirs into operation. He finds one that says "Kick it out" but this isn't good enough. He finds another one that says "Jump" "Fright, that's a good one" —but nothing happens. The body still won't move.

So the control center sorts through and says, "Well, let's put an anger one on the whole thing. Let's just make these epicenters hold on to it long enough so that I can operate with them." It kicks in one of these anger facsimiles, but nothing happens. The control center finally says, "Well, I've got to operate whether you as epicenters operate or not; therefore, here are your walking papers." and it hands out a death facsimile. Then the fellow really goes into apathy. This is a nice mechanical operation.

You will find in Effort Processing that the first efforts you hit in the preclear are the middles of efforts; you are not hitting the beginnings of efforts. You will find the preclear sitting in the middle of apathies and so forth. What you want to do is find the beginnings.

Just like we used to tell you that engrams have to be run from the beginning, efforts should be run from the beginning. Find the beginning of the engram—find the beginning of the effort. If this preclear is holding on solidly to an old pain, he is trying to damp the motion in that pain. That pain has already been received so you had better get the earlier effort. Of course, he will go down the track if you ask him for the earlier effort. You just want the instant before, when the pain started to come in.

It is very intriguing. You can get a differentiation then. You can get his first effort to reject, even on such a thing as a bullet. The differentiation is very fine. I don't know about a 4400 foot-per-second slug, but I sure know about 600 foot-per-second musket balls and that sort of thing; I have become quite a ballistics expert on running past deaths! It is very interesting. You take some girl who doesn't know anything about ballistics or anything like this, and it is really something.

Anyway, you can get the first instant of contact. That is an effort because the effort of the slug is to do the contact. The effort of the individual is to knock it back, and the epicenter will take care of that all by itself. It doesn't wait for a telegraph message from Washington to get the idea that it should kick this effort back out, because the quicker you kick them, the further they go! You should be able to kick them right back.

The first reaction, when the bullet is a little bit deeper, is "Damp it, in order to knock- it down, decrease its motion, so it can be handled. Damp it down and throw it back."

Then the next reaction is "Hold it! Damp it right on out."

When that doesn't work—the bullet comes right on in—the next reaction is "Succumb to the motion"

You get this cycle. And you slide him right off. But don't make the mistake of leaving him in a state of succumb! That is the bottom of the tone scale. You run this out. When we were first doing Effort Processing, the boys were so intrigued that they weren't running this stuff out. After a severe effort, individuals go into shock, and they get tired and so on right after they have done a lot of hard work. The auditors weren't running out the last tail end of it and their preclears were getting up off the couch really weak and slow—they were so tired.

What the auditors had to do was bring the cycle of effort—the effort to repel the counter-effort—right straight down to no-effort, if it was a severe one, and then taper off and take the tiredness off the end, which is an effort too.

That is the cycle of effort. And if you are going to put preclears on the couch and run Effort Processing, you had certainly better know that cycle of effort.

An illness comes on, on a tiredness basis, and it gets more and more apathetic and more and more apathetic, and there are past deaths, past pains and apathies which get restimulated and so on. But these are efforts. You don't have to get anything out of an illness but effort. And with an illness of that character, you can get an early enough effort to kick it out anyhow. It doesn't matter too much. Don't worry about where you pick it up on the track. But if you pick it up, for heaven's sake, run it out. It doesn't take very long. The dickens with the perceptics—you will turn all the perceptics on full as you go through the thing, but what you are blowing is the effort.

So, this is the cycle of effort on an impact: slight rejection; greater rejection; damp it and reject it; hold it, kill it and throw it out; can't do it, endure the motion, try to equalize with it; and, last, succumb to it, start moving at the same vibration.

The cycle on an operation, of course, starts at the decision to be operated on; that is a conclusion. Next is ether, then the pain impacts. And you will find down in the middle of the ether these same effort-pain rejection points every time the scalpel touches or anything like that. As it comes on through to the end, you run off the last of the effort and then blow it.

Those are the only types of engrams there are on this.

The sensitivity of the body is remarkable.

It is also remarkable that the epicenter which is nearest the action scene is apparently in command, at the moment, of that little area. You will find other epicenters canceling out and forwarding the recommendations of that area's epicenter, accepting them and doing things with them. The effort comes in, the epicenter forwards something through and all of a sudden as your preclear is sitting there he will suddenly turn on something way down the line in some primordial swamp. If he does that and you give him a little attention on the thing, he will very neatly find that that old facsimile is from one place and that the one you are running is from another place; he can differentiate. But don't tell him to differentiate; just don't worry about it.

Your mistake could be in not exhausting the effort that you are trying to get. Your mistake could actually come about from taking this facsimile and tracking back on it, and you can run a preclear clear back to photons by doing that. Stick with the effort when you get it, and roll it.

You will find out that one part of the body is doing one thing and another part of the body wants to do something else. You will find this conflict. But the conflict is not in terms of thought, computation and so forth; you are not trying to get any thought out of this and you are not trying to get any conclusions out of this. The only reason you are even faintly interested in these computations is that they will forward theta facsimiles which will carry the preclear back too far on the track. You are interested in whether you have gotten all the effort contained in that incident.

Now, this is Effort Processing which is reduction of the actual engram containing the effort. That is done on an event level. It has nothing to do with Straightwire. Straightwire has to do with computations and conclusions and so forth, but this is just Effort Processing.

As far as "diagnosis" goes, you can actually look a person over and know what epicenters have handed in their chips. Where are the pain facsimiles of the epicenters? Where are they restimulated into pain facsimiles? Remember that the whole body could be in a state where every epicenter in it has handed in a little bit of pain and is hung up in it. Here the command post would be getting no cooperation, bad coordination—everything haywire, nobody taking anybody's orders. What you want is a smooth agreement.

You will find that the command center will enforce commands upon old epicenters by pushing them into death and holding them there—actually trying to will them out of existence somehow or trying to get complete compliance. You can watch this happening in preclears. Work them over and if you come to a different conclusion, write in about it. All conclusions along this line are tentative; I am just giving you something that works.

Whenever you start running effort on anybody, it is a great temptation just to shotgun all over the place and not exhaust this or exhaust that, or ask just for efforts down the line on the dictionary and so on. You will find that your preclear does better if he is kept oriented. And if you are trying to knock out a series of chronic somatics in an individual, you are working with an epicenter that has handed in its chips. You can actually go back to the primordial swamps with that epicenter and get a lot of stuff off it. But please, only get it off to the point where it disagrees with the central command post of this generation. Get it off to the point where it is perfectly willing to come back to life, so there is some ARC between the central control center and the epicenter.

There are a lot of these epicenters. They are at every crossroads of nerves—wherever you have nerve crossroads, wherever you have sensitivity. They are at all the joints, they are down inside the body in various organs and so on. It is wherever an epicenter has been set up in the past. Most of these epicenters, as I say, either had a central control, or a dual control because of a bivalve system that started with the epicenters in the jaw.

You will find that the two epicenters on either side of the jaw can sometimes be run on different tracks. Each one goes back on one track and has its own experiences, because what happened was that two animals got together to set this up. They are not necessarily on the same ancestral line.

By the way, that will stand correction on further investigation, but it apparently is true.

From this first bivalve forward, these two epicenters have their experiences in common, but only back to that point. From that point—from the bivalve state when these were the centers—straight on forward to present time, their experiences compare. But before they were united their experiences do not compare, and this gives you a split of the body, because the series of experiences back from one part of the bivalve has basic characteristics which are different from those of the other. So when these two get together their facsimiles aren't identical, and one

starts building up something on one side and the other one builds up something on its side, and they go on from there. But there is a point when they get together on the matter.

This is worth your taking note of, because the two sides of the body are not equally built. They don't even have the same individuality. But they have carried along together for many, many generations. If you want to correct the two sides of the body and get them into comparison, I am afraid you will have to go back before the bivalve point of unison, and you will have to go way back on one bivalve or the other.

I notice that the tongue is split, so it may be that there was a double control center before the jaw bivalves. But the tongue might only be split because it divided its setups. There is some period in there where this happened.

You will see that you can modify the structure of an individual by doing this—running the right and left sides of him. If you take a lot of pictures of people, cut them in half and paste these halves together, they will look entirely different. If you take two left sides and reverse one so the picture is made up of two left sides or two right sides, the person will look like two entirely different people. All you have to do is take a cardboard or something and hold a picture up to a mirror with one side masked and you will see that a person is entirely different from one side to the other. There are two different structural blueprints from a certain point back, evidently.

So we have a postulate on how this comes about and why they don't compare. It also gives you some insight into the origin of schizophrenia and its correct definition, not its present psychiatric muck-up. It is a split.

Mostly one side of the brain has been handed the control of the body as the new control center, so that there is not a parity of control on these two centers either. One of them was boss, and they jockeyed around and had some compromises—and you will run into that period, by the way. Then you will get to a point they finally advanced to, where there was no argument. As a matter of fact, you can deal with only half of the brain and have quite a bright fellow.

CONCLUSION PROCESSING

A lecture given on
12 October 1951

Cleaning Up Self-determined Postulates

Now, you can move up from Effort Processing into what you would call Conclusion Processing.

You take a look at a person's time track and you find, for instance, that Aunt Bessie was good to him, so he said, "Women are good" That was a conclusion. A little while later he had a schoolteacher by the name of Agatha Smirch who beat the dickens out of him, and she was a woman, so he said all of a sudden, "Women are no good" Then he looks at his mother and he can't make up his mind.

He grows up and he meets a girl, and she is quite a pretty girl, so he buys her perfume and so on. But all of a sudden he finds out she just liked him because he bought her perfume: the night came when he wasn't supposed to have a date but he called on her anyhow, and she was out with some other fellow. So he concludes, "Women are no good"

Now he goes along and he marries a girl, and she is perfectly fine for the first few months, but then all of a sudden he refuses to buy her the convertible so that she will have a baby.

I ran across a deal like this with a psychiatrist—his wife refused to have any children unless he bought her a convertible. So, just to show you his great command of the human mind, he bought her the convertible.

Anyway, this fellow's conclusions have built up like this all along his time track.

With this computation type of processing, you are running on the basis of this axiom (which is not, by the way, part of the Axioms): An individual becomes the effect of his own causes. A conclusion is a static. An individual becomes the product of his own statics. Regardless of what the point of origin is, when he makes a static—a conclusion—he is then subject to it. Earlier statics cancel later statics, which is just another way of saying statics are unalterable. And they are unalterable unless treated by Dianetics, because what you are doing is knocking the facsimile to smithereens. In Dianetics, you could go back and knock out the facsimile of the conclusion and of course the fellow would no longer be subject to it. So we are violating a prime rule of aberrated thought, and that is just swell, because this is really aberration deluxe.

A person's environment keeps changing, and as long as his environment insists on changing he has to make new conclusions with regard to his environment. Of course, he can become completely stet, he can become utterly static about his environment, but then the environment changes and that is the end of him. If a fellow made a statement to himself, in conclusion, that he would never be able to drive an automobile and he had to keep on driving a horse and buggy, he would sure look silly. And yet in one lifetime a person could have made that conclusion, and then he would keep wondering why he has accidents with an automobile. He made the conclusion once, but then he made another conclusion. That second conclusion didn't cancel the first one. But, in view of the changed environment, he can "exert his willpower" and make himself go through the paces of violating his old conclusions.

When a person has an undetected static in the background, he is already set up to operate on the earlier conclusion. Then he has to go against it and he sets up a randomity with his new conclusion. The randomity exists between the new conclusion and the old conclusion. So there is an interplay.

First he says, "I always have colds" and later he says, "I'm not going to have colds anymore" The funny part of it is, when he says "I'm not going to have colds anymore" it actually has some force. He is able to postulate anytime he wants to, but it is going to be interfered with. So it is random. He isn't going to get any "coldlessness" all of a sudden if that earlier postulate and the later one are the least bit in conflict.

Let's take an individual who says to himself, "I always wanted to be a streetcar motorman, but somehow or other I have never been able to be one." What is he being influenced by? What is the only thing influencing him? It is just exactly this computation setup on the case. It isn't that he has an engram against it.

Of course, you could get the conclusion out by knocking the engram out; you understand that. You could find the engram and knock it out, but we have found that there is a push button sitting there that makes it unnecessary for you to knock out the engram if you can find his conclusions. It is very simple. You also don't have to run any of the perceptics out of an engram if you can find its effort.

Conclusions are run on the basis of Straightwire. So here we go on Straightwire: This fellow always wanted to be a motorman. Let's go back and find a time when he concluded that he didn't want to be one. Let's go back and find a time when he found out he didn't like streetcars—he said so. In other words, we can clean up that goal for him just by asking him conclusions regarding things associated with the goal. We are not looking just for a conclusion about the goal; that would be pretty simple-minded, because there are things associated with this goal other than just being a streetcar motorman.

Let's go all around the thing then, and find when he reached an adverse conclusion about something connected with his goal. He wants to be a streetcar motorman, but he has several conclusions on the line to the effect that streetcars smell bad, and then we will probably find a counterconclusion whereby he finally had to conclude, in view of the fact that his mother begged and pleaded for him to be a street sweeper, that he would be a street sweeper. We knock that one out and we will rehabilitate his goal.

If this is the goal he wants, that is all very well, but the chances are he wanted to be this because he postulated it when he was about four. He had nothing to do with streetcars, but he knew a streetcar motorman that lived next door who was a nice guy, so he wanted to be a streetcar motorman too, which was a way of saying that he wanted to be like this other fellow. So if we could reach that goal, we would blow up all of his motorman goals.

Fortunately, there is a basic purpose postulated at the beginning of every life. It is your job to uncover it and the conclusions about it if you want a person to persevere well into the future. There is a formula for doing this.

You understand that you are just trying to get up conclusions and that one conclusion doesn't nullify another conclusion—that the old conclusions hang fire. You go through this routine with the preclear and you will find yourself very much ahead of the game. This serves the purpose of diagnosis for you, because it will tell you the conflicts of the analytical life of the preclear. Regardless of how they are formed by the reactive mind, you can actually wipe them out. You can get out these conflicts by following this formula.

You start asking your preclear for future goals. What goals does he want in the future? Mind you now, that is "does he want?" not "did he want" What goal does he want in the future? He will try to tell you, "Well, once upon a time, I wanted to be an alpineer." Let's not fool around with this, because he can get very, very involved. What you want is the future goal he wants now. The chances are, he will tell you that he can't resolve one. You just switch over and ask him about what he is afraid of in the future, not snidely, but "What things are there in the future which you think might threaten your existence?"

He will think for a long time probably, and come up with some huge datum like "I might lose my job."

If you don't find one on goals, find one on fears.

But if you find one on goals, you trace out the factors in the present which make this future goal possible. What is he doing now to make this future goal possible? We are assuming that he found a future goal for you; he said, "I want to fly to Moscow. It so happens that at the present time I'm just a file clerk, but I want to fly to Moscow." "Well, what are you doing at this time to do it?" You are liable to get a tremendous jolt out of the preclear right at that point. He is liable to say "But—but—nothing!" and this will strike him with the enormous impact of a sixteen-inch shell. It just never occurred to him that to have something in the future, you have to postulate it in the present. You will be surprised how often this is true.

So you get the present factors. Maybe he says, "Oh, I'm making model airplanes" Don't ask him how this is going to make his future possible; don't worry about that. Just say, "Are there any other factors in the present that make it possible?" and as he tells you this thing, he starts resolving his problem about that future goal. He realizes that making model airplanes is not likely to get him to Moscow and that his education as a file clerk and his pay as a file clerk are not likely to provide him with a Spirit of St. Louis. He starts thinking this over.

Your next factor is to get past goals. What goals has he had? You have just gone over this sequence once with him: "What is your future goal? What are your present factors with regard to your future goal? Now, what are some past goals which compare with the future goal?"

If he says he didn't have any goal, you have him look in the present: "What factors are there in the present which prevent your having a goal?" He will tell you that. Then you want to find out where he concluded that he couldn't have a goal in the past, more or less, along that line, or concluded that his goal would be no goal or something of that sort. But you want to get these past goals. These past goals are really past conclusions.

Don't worry about how many of these you turn up or don't turn up. This is just once around on the goal side.

Then you look for present factors. Maybe this fellow tells you he just doesn't seem to have any goal there. But what is he afraid of right now? What is he afraid of now?

You understand that his environment includes anything—himself, too. You can use this routine for any one of the dynamics and you can transfer from dynamic to dynamic. That makes a system out of it.

Now, we were working on what he is afraid of in the present, and that is really past conclusions. He says, "Well, the reason I can't get anyplace in the future is because my boss is so mean to me." "All right. When did you conclude he was mean to you?" He will remember this. "When did you conclude bosses were mean?" "Well, I worked for a grocery store once, and . . . gee whiz, do you know my boss looks like my father?"

You are liable to come up with stuff like this on him. But any time you get a past conclusion, you want the specific that went with it—the instant he made the conclusion. And if you can't get it that time around, take note of it and get it the next time around.

You go over this and over this. Of course, your emphasis is on dynamic one. Your emphasis is very heavily on one, because you have to straighten him out on one before he gets much of any of the others, usually.

And you will find that when you have drilled him through this a few times he starts finding times in the past when his goals were in conflict. But what you want, again, are just the moments when he decided his goals were in conflict or his fears were in conflict or that he

couldn't do anything about what he was doing—positive or negative conclusions, whatever they are. You will be able to trace this individual's present and his hopes for the future down to the conclusions in his life which he made himself that inhibit his accomplishment of any goal in the future and that inhibit his vanquishing of the fears he has for the future. That is what you are trying to do.

Now, there are central conclusions (we used to call them computations) on a person's case, where all of a sudden he decided something. This is very definitely in terms of motion. They are usually conclusions that came right down to the basis of, for instance, a sudden decision that he could never influence his mother; he could never get her moving, in other words. Or he concluded that he would never be able to stay anyplace, because he kept getting yanked out of this place and that place all the time when he was a child. He will suddenly realize that his goal was to settle down. But he can't settle down because every time he said he was settled down, his mother or father grabbed him by the nape of the neck and moved him someplace else. He could never have any friends because every time he made any friends he had to move. This is the way it looked to him; he made this conclusion himself.

You are not interested in finding anything but the most overall generality on the condition. What you want is the instant he himself concluded this to be the case.

You will be able to tear apart a person's conflicts so fast with this little system, all by itself, that I bet you could have an office on Park Avenue and drive almost as good a car as some of the characters that sit up there and do nothing for people for years at a time. With this system you can take a person's life to pieces in a one-hour or two-hour session. You can develop a knack for this sort of thing that will go right down to the center of the situation.

All you have to do is simply ask him, "Now, can you think of any future goal that you would like to do?" "No?" "Well, is there anything in your present that you are doing in order to accomplish something in the future?" "Well, I'm eating. I suppose that means I'll be alive tomorrow." "Well, is there any goal in the past that you wanted to attain, that you decided to attain?" "Nope."

Obviously this is nuts. He did!

The next step is "What are you afraid of in the future?" "Nothing?" "What are you afraid of in present time? Is there anything you are concerned with in present time?" "No" "Is there anything you were ever concerned with in the past?" "No" "Well, now, take your goals for the future?" (You can do this without holding a piece of paper because there are only six of them; they are easy to remember.)?" Now, take your goals for the future. Can you think of one, now, you might possibly have?" "No" " Well how about any preparation, anything you're building up?" "Yeah, I'd sure like—I sure wish I wasn't so darn bored about life."

You may think you are triggering blanks, but you are not. Down on a lower strata, you are asking his memory to travel along, and every time it does, one of these things will move up a little closer. You will get line conclusions (just like you get line charges)—concepts of conclusions—and these are perfectly valid. He will get a concept that he wants to stay alive, for instance, without ever being able to tell you a moment when he was glad to be alive. But you unbury this stuff. He will get a concept of the fact that he is afraid of the future—and this is the commonest one you will get. He doesn't know why, but he knows he is afraid of the future and his single recognition that he is afraid of the future brings some charge off the line.

Now, you are not trying to pin the preclear down or force conclusions on him, because you are introducing new-statics if you do this. That is one point to remember. You are trying to pick up his self-determinism.

You can just work with this. This is a very healthy little system—very healthy for your preclear—because, of all systems now in use in Dianetics, this is the only one which stresses future.

Sanity is dependent upon computation into the future, smooth planning about the future; happiness, height on the tone scale, lack of fear—all of these things depend on smooth planning about the future. Low-tone-scale stuff is too much involvement in the past (you will find that in the book of Axioms) or too much involvement in factors of the present, evidently, which are so present that the fellow just can't seem to do anything about them.

But you can straighten people out at a high rate of speed.

If you want to know about diagnosis—calling it as such—you run this system on a preclear for a while; it is just Straightwire.

It is very nice to get your hands full of efforts and see a chronic somatic staring you in the face and know you can take his glasses off or something like that. But is that, after all, your goal for this preclear? Your goal for this preclear is not necessarily that, unless you just want to do an assembly line and knock off chronic somatics—which is very good by the way; I won't run it down for a minute. But if you want this preclear to come back to battery and be of more use to the human race, you will try to bring him up the tone scale.

The fastest way you can do that is to pick up all the conclusions that are hung up and garbled—in other words, pick out the randomities of his life. Because his randomity—and his only real, honest-to-goodness, troublesome randomity—is his inability to plan into the future, caused by his conclusions in the past, which inhibit such planning. We are not just trying to clean up the past and let an individual wander off sort of dazedly into the future. We should have a person pretty well back to battery on the problems of his life. But you don't get him back to battery by advising him about those problems.

You get him squared around just on this basis: In order to return an individual's self-determinism, you have to let him conclude his conclusions with maximal self-determinism. You, with a knowledge of existence, with a knowledge of Dianetics, can recognize a lot of things about a preclear that he won't see himself. It is almost impossible at times not to say "But, you dummy, don't you see? You keep telling me this phrase, 'Well, I guess it's all in my head'—and you've got sinusitis."

It is terribly trying to conclude this sort of thing and not do something desperate about it, because the mechanisms of words are just as aberrated as they ever were. But you know where words came from and you don't have to worry about it now—the dickens with it. You are just processing illusions with processing words, but they can certainly make people sick. The way to make them well, though, is not by addressing words, because that is addressing the illusion. The reason words could make them sick is that words are illusion, not actuality. So you can just bypass words. Don't worry about them.

But if the preclear keeps saying "in my head" and so on, you know darn well there is a conclusion about his head. It will be a conclusion under the conclusion under the conclusion. It will be way back. All of a sudden you will find out he concluded at one time to be sick because when he was sick, and only when he was sick, his mother was nice to him. The way he found this out was to have a spell of something, and she would come around and put cool cloths on his head or warm cloths on his jaw or something of the sort; this kind of got twisted around, and then his wife used to get very concerned whenever he would get a little bit of a sniffle or something of the sort, so he concluded that this was the way to get warm cloths on his head. He will figure this out himself, and all of a sudden you have gotten rid of the chronic somatic. And, believe me, if it blows on that conclusion line, it will blow. I don't think there should be much question about this technique. It is very important to put people into the future, not by running them up there on the time track, but by taking away their fears about the future. And that is not really enough, because you could take away a fellow's fears and you would have only gotten half the problem.

He has to have his goals. He had goals the day he was born. It is up to you to help him find them for himself. So if you want to do the whole problem up beautifully, you just ask him the

right questions in this cycle and you vanish for him, in this wise, his fears in the future, and you rehabilitate for him his own goals into the future. When you have a preclear who can live relaxed in the present and who can postulate goals in the future and who can even look death in the eye without much fear, you have a well preclear. And that is what you are trying to do.

Any route is a valid route. You start to train individuals how to do this—how to do Effort Processing, Self-determined Effort Processing—and you could plunge right in, hand over fist, and tell them all about effort and the Axioms, but don't forget that you have a tremendous orientation on Dianetics. It is easy for you to pick up new things, easy for you to extrapolate out the inevitable conclusions with regard to these things.

But maybe the people you will be training won't have such an orientation, and as a net result what you should be doing is letting them get their feet damp before you make them swim. And this is a swell way to do it. You can even give yourself a little altitude by telling them about statics and so forth—but point out to them that this preclear makes a conclusion and that is it! He has made a conclusion in the past and that is it, but all you have to do to knock this out is make him remember it. If it doesn't go away the first time, make him remember it two or three times. You teach them how to do it with this system and they will be able to go around with their friends and utilize this. It is a very easy-to-understand system.

It might take a lot more than this system, perhaps, on tough chronicsomatic cases. All this system does is stabilize an individual in the present so that he can hopefully and knowingly face what he wants to do in the future and progress toward that goal. And that, after all, is happiness. And this is the fastest way I know to get a tone 4.0.

I hope you find some of these things useful to you, and that their employment is gainful to the health and happiness, vitality and cussedness of your preclears.

Our aim is to put numbers of people out into the field again who are minus some of their very annoying difficulties. It possibly is not enough simply to take away a chronic somatic for an individual, but it should make him interested enough, maybe, to get further orientation. Perhaps if we set up some kind of an assembly line on knocking out chronic somatics on individuals we will also set up a Straightwire system of this character in order to rehabilitate the individual in other ways, besides handling the fact that he has had a bad ankle for a number of years.

A few months from now the second edition of Self Analysis will be out. It will contain quite a bit about self-determinism and other things so that you will be able to concentrate, perhaps, on training students. As for turning off heavy chronic somatics for individuals, you will have a book sitting alongside of you that you can toss them that should do this for them automatically.

Dianetics is doing a resurgence, and the main reason for its resurgence is the fact that it is better codified. Also, the loyalty of a great many people has made it possible for Dianetics to hang on until the lessons which it learned the hard way could be recodified and used. There are a great many things going to happen in the next few months. It is all on the blue side of the ledger, as far as I see. The sudden acquisition of a tool which works on chronic somatics with a good level of invariability should be in itself a certain amount of boost to Dianetics.

I can only hope that the matters we have covered have been of some use to you.

PROFESSIONAL COURSE LECTURES

Hubbard Dianetic Foundation

Wichita, Kansas

15-22 October 1951

Following the October Conference, Ron returned to his research and the testing of new processing techniques which he was continually evolving from the Axioms of Dianetics.

He continued to brief the Professional Course students on his latest findings and the newest techniques each Monday evening.

While workable techniques existed and were in use and producing consistently good results, Ron continued his search for new ways to look at the problem of the human mind and spirit, further applications of Dianetics technology and easier methods of processing.

One Monday evening just before a lecture, while having dinner at a restaurant near the Foundation, Ron conceived a totally new way of looking at the mind and at man as a self-determined individual. When he went to write down this principle and its application so he could later communicate it to the students, he found he had nothing on which to note it down. Thus his notes for that evening's lecture and the first two columns of the Hubbard Chart of Attitudes were written out on a paper dinner napkin.

The Axioms of Dianetics had revealed the true nature of man as a self-determined being who creates and controls his life and environment through his own postulates and conclusions. All that was necessary was to remove considerations and old postulates from the past that blocked his advancement and self-determinism in his current environment, and man could advance once again to a free state.

Ron reveals in the next two lectures the principles and the technology for freeing man and returning him to a state of cause in present time.

ARC AND EFFORT PROCESSING

A lecture given on
15 October 1951

Foolproof, Effective Auditing

If you, at any time in your life, suddenly go in for crutches and say "Yep, that's what I have to have—a new set of crutches. That's just what I need—crutches." you will get them.

Now, let's say a preclear comes along, and he is just a "normal" person—on crutches, all bent over and so on—and you as an auditor start to run out a flock of engrams on him. You run engrams to the right and engrams to the left and you run effort and so on, and this preclear still keeps going around with these crutches. You just work yourself into a fine lather, and hours and hours go by.

You didn't, somewhere along the line of your ardures, sweatings, fingersnappings, grittings of the teeth and other "auditing signs" ask this preclear "When did you decide to have crutches?"

He probably would have said, "Well, it was May 18, 1940. Hey—you know, that's funny?" Then he would have gotten up off the couch and walked off and left you his crutches.

This is embarrassing to an auditor when it happens, because it is apparently an invalidation of his skill.

The point is that you may audit somebody and shake some of these postulates loose. Then he goes down the street and takes a Bromo Seltzer, and as he is sitting there drinking the Bromo Seltzer all of a sudden he figures this all out (because the Bromo Seltzer relaxes him and he can think for a moment), and he says, "Why did I take all that auditing? I am well, suddenly, and it must have been the Bromo Seltzer." I am just pointing out reasons why you should know Postulate Processing. It is embarrassing not to know it, just as it is very embarrassing to me not to have thought of it before.

Now, I want to give you the shape and size of Dianetics as it is at this moment: the shape is a circle; the size is pretty big. That it is one circle in an infinity of circles should not particularly discourage us. It has taken man, accumulating information, some fifty thousand years to get this circle together. I hope the next one goes a little faster (ten thousand years, at least; I want to be around to see it happen).

There is an inductive-deductive circle of reasoning; it has been around for quite some time. You can draw this circle, and at the top is "nothing known" ; just to one side is "one datum known" and immediately on the other side of "nothing known" is "everything known" Inductive reasoning proceeds around the circle from "one datum known" toward "everything known" and deductive reasoning goes from "everything known" back toward the single datum.

This circle can be applied to as small a thing as a razor blade or to as large a thing as the physical universe, and as large a thing as everything there is to know anyplace about anything anywhere. It can be big or it can be small. But for the purposes of our workout, let's take this on the order of magnitude of the science of physics.

Physics had to come along before Dianetics could be born, merely to get man's distracted feeling about MEST resolved. This is something like the fellow who has a toothache and somebody keeps hitting him in the head: he can't pay any attention to being hit in the head until he does something about the toothache, or vice versa. As long as he tries to pay attention to both of them, he gets nothing accomplished.

Theta, in its act of conquest of the physical universe, of course would be much more interested in the physical universe than in itself or any factor involved with itself.

The physical universe has been pretty well resolved. There is a lot to be known about it, but they have actually buttoned up one echelon very well. They are getting foggy now; they don't quite know. That is because nobody has come along and told them what the next echelon is. That is the truth. They have atomic and molecular phenomena; they have fission. Nuclear fission and fusion are just on the borderline, and they step over into something else when they go a step higher than that.

Once upon a time, man's whole activity of manufacture was assisted only by his own physical strength and the nimbleness of his fingers. He got to a point, finally, where he was good enough to whittle a stick. That was very good; that was one buttoned-up echelon. He could do something with the material of the physical universe without growing it or modifying it within his own body. That was a jump, and that made a circle.

The next circle which he accomplished had to do with breaking stone with stone, and so we had a Stone Age.

Somewhere along there, a circle of larger magnitude started and that was the circle of fire. What can you do with fire? Today we have a fire civilisation: everything that you wear, that you have and that you see, except human beings themselves and plain chaotic MEST, iS produced with the aid and assistance of fire.

There is some electricity being made without the assistance of fire now. It has even come up to the point where electricity is being made without the assistance of fire to make the machinery with which the electricity is manufactured. That would mean that you would have electrical blast furnaces and so on. But again, we are into fire the second we melt down metal, so the Electrical Age, so called, is very dependent upon the Fire Age; one is merging into the other.

So we have today, actually, a second echelon aborning, which is the Electrical Age, and we have buttoned up with great thoroughness the Fire Age. So we have a circle of fire.

At the top of the circle of fire, at "nothing known" man didn't even know there was such a thing as fire. And then one day, way off in the distance, he saw a forest fire set by lightning or something of the sort, and he knew that there was some kind of a phenomenon caused by the gods or animals or something, which made light at night when there wasn't any sun. It must have been a very interesting observation.

The people who made this observation the first time were probably terrifically struck by it. And somebody came along who said, "Why, it's obviously the product of the gods." Then they went along for many, many generations, and one day somebody was standing around in the woods, saw the lightning strike (of course, everybody knew that the lightning was God), and saw a fire burst and begin where that lightning had struck. He had proven, as far as he was concerned, that this was the kind of thing it was and he made up a legend. One of the very, very late legends about fire is the legend of Prometheus. Anyway, man made up legends about this sort of thing and there was a big priesthood about it and it was wonderful.

It finally led around to a point where they could handle lead, bronze, then iron and finally steel—all with fire.

Everything used in World War I was actually a direct product of fire. Everything but one, of World War II, was a direct product of fire.

Elementary physics is actually material and energy forces in balance, and it circles around fire. Fire is its main center. Now the boys have jumped off into another echelon, but nevertheless that echelon rather refines down what we know as the physical universe.

It was very natural that theta should take all these steps and get the physical universe in very good shape, as far as the experience of individuals was concerned, before it began to show any concern about itself. It is not, evidently, an accident that this sort of thing happens. In the first place, it required the knowledge acquired in the science of physics, some of the knowledge which was acquired in atomic and molecular phenomena and certainly some knowledge of the mathematics involved in the science of physics (not much more, actually, than you get in high school) in order to turn around and find out what theta is, and the "how" of its operation.

Dianetics started out with the question "What is known about the phenomena of life, mind, energy?" By known, we mean what is known, what is really nailed down about this, without 180 exceptions, 18 question marks and 5 books on psychology thrown in. In other words, these terrific indefinitenesses existed with relationship to the field of the human mind. What is the dynamic urge with regard to life? We postulate that life has a mission of some sort. What is the mission? And how is life accomplishing it?

The first resume was survive; life is trying to survive. Does anything fall outside of this? No. And what are we dealing with here?

We found out at the end of the track on this circle that we were dealing with the "how" with the mind and body as a unit. In other words, we have buttoned up lambda. We have not buttoned up theta, we have buttoned up life organisms.

At this moment, we know very well the story of the structure of a life organism. It was not possible to know that until the circle had been made. But now we do know structure. We worked on function and we got more and more data on function. The moment function was at all buttoned up on survive—it is going to survive, and how it is going to do this—the moment we got around the circle on function, it went the rest of the way on structure.

We know the structure of the human anatomy, the structure of life organisms, and we have the science of structure and behavior of life organisms. That is buttoned up. We can still work on this for a long time and keep pulling scraps out of it, but believe me, they are scraps!

Structure: Where does what come from? What is the composition of the body? What is the reason for the various parts of the body? How did they get to be that way? All of these various questions have answers now in existence in Dianetics. All we had to do was take the Axioms, look them over for a while and figure out the statics and dynamics and then run a preclear back down the chain on various epicenters. The funny part of it is that you can sit there with the Axioms and say, "Well, it probably came into order in this fashion..." and then send a preclear back on the track and there it is—you are right. In other words, we have structure and we have function in living organisms.

It seems to be, genetically, that we are on a theta-facsimile track; there is a theta-facsimile track which runs right along with the genetic track. This is all very interesting—the interconnections between theta and the physical universe.

Another way to state this is that we have pretty well resolved the intricacies of intertwining of theta and the physical universe. We look at it, and all of a sudden we realize that although we thought we had buttoned up more, we haven't. That is all we have buttoned up.

Now, the second echelon probably isn't even "why" ; there is probably an intermediate echelon. Probably "why" is the third or fifteenth or one hundred eightieth echelon on this. But there is something above this "how" and it has to do with the characteristics of theta, the possibility of other theta universes. It has to do with what I would like to refer to at this time as para-Dianetics. We can call it para-Dianetics until we suddenly resolve enough to call it Dianetics. In other words, let's have Dianetics wrapped up—what we know we know—and Dianetics that we think may be, but we don't know we know.

Exactly what data falls into which field is not a very hard problem. In the first place, the item of past death of the personality so that the personality itself is preserved is a borderline item. But it is definitely not in the field of para-Dianetics, and it is not quite in the field of Dianetics, though it is moving into the field of Dianetics. I told you about three bins of knowledge in an earlier lecture. That item is in the middle bin, of routes to knowledge, and is moving down to the third bin, of data known.

We start out with "how" and one datum, and we inductively extrapolate it. It is interesting that the whole thing was extrapolated inductively. We had the "how" and we had "survive" then we got "mind and body" and then we could say "This is the function and this is the result." and it just fell together without any bridge built to it. That leaves one up in the first bin, unknown data, flying at the speed of light with no universe to land on. It is a very silly feeling, by the way.

Eight people that I know of have gone up on this one and spun temporarily. You find yourself all of a sudden with both feet off, in the full knowledge that you really can't fly, but here you are flying. It is very disconcerting.

That is what happens when you get both feet into bin one. The trick is to get a foot back into bin three where you have known data, even by beating yourself up or something of the sort, and then gradually get some of this knowledge glued on to the remaining foot in bin one, pull it down through two and into bin three; that is what you would call building a bridge.

We have built a bridge to an awful lot of data now. There is a great big difference between a datum which is unproven, floating around and suspected to be in bin one, and a datum which has been pulled through bin two and is now in bin three, where you can make comparisons with the physical universe.

The very first extrapolation on Dianetics was worth about as much as an Egyptian priest's mumbo jumbo or the deck of Tarot cards or anything like that. You could look at it and say, "I bet there's some fascinating answers in here someplace?" And it still seems to have a little power.

I remember a fellow who came over to see me in 1938. He had been lying in bed facing the wall feeling all beat up and psychotic for a long time, and somehow or other the urge struck him to come over and see me one day. He got out of bed, much to everybody's surprise, and came over to see me and talked to me for about ten minutes. I pointed out to him that evidently man was as efficient and as healthy as he felt dangerous to the environment, and if he didn't feel any dangerousness to the environment at all he was sick. That was as near as I could figure at the time. This man looked at me and blinked, then went home and packed up his bags, went down to Portland and opened a big book distribution agency and started to take off with the speed of light. This was very interesting, as an isolated case.

The next man walks up and he says, "I've been awful bad off for a number of years" and you explain carefully that man is as healthy as he is dangerous to his environment. The fellow lets out a pale scream and gets twice as bad; he goes home, lies down and faces the wall.

You say to yourself, "You know, I bet there's something here that I haven't figured out yet?"

That is the first step, by the way, in getting from bin one to bin three—to find some humility.

Anyway, we do have a circle now. It starts out with "survive" the "how" of survival, the intertwining and mission of theta in the MEST universe, the operation of it, how it goes about making the various chemicals and subbeings necessary to make higher complex beings. It also includes what goes wrong with people, how to put them back together again—an enormous amount of data—and we have a codification on it.

Now, have you noticed that a circle is a static? It is a static, and we have achieved that static. It is nice to have achieved a static, but when you step all the way around this circle you are back at zero.

The horrible truth as far as theta is concerned is that, beyond the fact that it is a static, that it is an energy without wavelength, without weight, without mass and so forth as far as we are concerned here, all of which falls into this circle, we don't know anything. I don't know anywhere near what I knew two weeks ago. This is a good symptom. It means I have gotten the gumbo off my shoe in bin one and I have evidently got them both now in bin three. I think I am going to enjoy it for a while; it is very uncomfortable making that straddle all the time.

But now what universe do we move into? That is, what is the next circle? I haven't got any idea. It is interesting not to have any idea on the subject; it is new, novel, healthy. I am thinking of going out duck hunting or something like that. I look at the problem and there is just a zero on known data as far as the theta universe is concerned—if there is a theta universe. Every time you get around the full circle, you get back to zero.

Now, the actual setup is apparently a full circle until you look very closely, and then you find that you have to go up a pole again and start over in a new circle. You get to "everything known" and just the moment you put it down and say "Now we know everything there is to know about that" you come up with another datum.

The bug is in ARC and obedience; there is a bug there, and this, in essence, is the pole. It is a very interesting thing: ARC is full obedience— complete, utter, slavish obedience—or it is very high-level cooperation. It is either complete self-determinism or complete slavery. That is what lies on the circle and that is what makes a circle out of it. You start working around the circle and all of the data say self-determinism, until you hit this one. It should be self-determinism, only it is not. It says complete, slavish obedience. At that moment, you drop this whole problem like an overwarm spud and get out of there and go duck hunting. I want to point out to you that that is the bug.

Without demonstrating ARC to a psychotic, a psychotic does not get well. In auditing, without the use of ARC your preclear does not get well. If you want to turn on ARC in an individual, you get the absolute agreement and march it back up through this mystical, magical level to where he has cooperative agreement. There is some difference between the two; I don't know what it is.

We are at the point where life started out. I can run almost any preclear you give me right back into it. It is a very interesting experience. It is a photon converter, and fascinatingly enough, it wants no affinity, no agreement and no communication; it wants to give out no affinity, no agreement and no communication. It does not want to receive no-communication, it does not want to receive no-affinity and it does not want to receive no-agreement. Furthermore, it does not want to give out no-affinity, noagreement or no-communication, entheta or theta."No transmission desired. Thank you!" And only at the moment of impingement of photons does it recognize that it can't support this desirable setup, that it must surrender and agree to the laws of the physical universe. The second it does that, we start out on the evolutionary chain. That is another circle and we have one datum known.

That is, by the way, complete self-determinism uninfluenced by anything, then it is suddenly influenced by photons. And you can start off with that; you can find that in preclears It is at the beginning of the genetic line.

It is fascinating. You can take somebody who has never heard of Dianetics, or something of the sort, and say, "Let's go back till you find some light." You know about people running into a spot of light at conception. That spot of light isn't at conception; that is why it would never reduce. It is back on the track about eighteen billion years.

Of course, it is in present time because theta isn't any place else, being a static. But theta is not in present time either; it is no place. So right there we get into this tremendous question of just what it is and so on. But what happens when you back through this thing? You go up the pole. You evidently do back through it; you don't achieve anything when you back through it, but you do achieve something when you back through it, and you are off into a whole hatful of new questions.

Now, the only reason I am covering this is so that nobody will say "But agreement is complete obedience. It is necessary and people don't get along without it—they have to have it—but it's complete obedience; and in order to turn on perceptics, you've got to run out enforced ARC in order to get free ARC."

They think about this for a moment and they realize there is no such thing as free ARC—there can't be. And they find out that from the earliest instant on the chain, the first moment of impingement upon the physical universe, we go out of valence. The physical universe impinges and the thing collapses; it says, "I can't live in this form. I've got to align myself with other photon converters" or something of the sort, and—pop!—out of valence. It has then agreed with the physical universe to the effect that it builds something; it is beaten into building something that will withstand photon bombardment.

It gets all set that way and then it starts to get the impacts of waves and rocks; and every time that it hits a step on the evolutionary line, it goes into obedience. But all of a sudden, out of this utter obedience to the MEST universe, we get affinity, reality and communication. And that cycle keeps golng.

If an organism doesn't do well, it goes down in ARC, down in ARC, down in ARC, right to the bottom. And the bottom of ARC is complete, utter, slavish agreement; it is death. It is a complete static and it is everything that is wrong. But from that point it all of a sudden does this magical shift and it is up at the top of the tone scale again. It goes through another cycle of generations, it drifts down the tone scale in exact ratio that it gets beaten up by the physical universe, and it comes into complete agreement with the physical universe.

The next cycle of generations finds it first at the top, enjoying the physical universe and saying "Fine" But it was in complete obedience to it; now it starts to enjoy it, and from that point on it goes down, down, down, down, until all of a sudden it is in utter disagreement with the physical universe but has to agree with the physical universe completely. From a disagreement, it falls immediately off into a slavish agreement. And then again in the next cycle of generations, it is up at the top of the tone scale.

This has been going on, according to the theory of epicenters, evidently for billions of years on the genetic line. It poses a very nice bug in Dianetics. What do you do with your preclear? Is he up the tone scale or down the tone scale? And if you put him up the tone scale in this life, does that then mean that he won't evolve? What is this all about?

The only thing you could be doing it to would be theta, so let us just worry about this generation. Now, it may seem very strange that I would go in along this line of approach. But I am trying to outline what seems to be the upper limit of Dianetics right now, and to show you what is in existence if you care to ask for it or look for it.

You have the Axioms. Within the physical universe, those are ring-tail snorters; they work like clockwork. They will extrapolate new phenomena which, when looked for, is found all over the place in complete abundance.

I got some phenomena the other day concerning the seashore. I will have to go down to the seashore someday and take a look. I know it is there, but I want to go look at it. I had never realized this about the seashore before. You can do a lot of interesting work like this.

But don't let yourself get squirreled up in any degree on this ARC cycle. Just why this takes place, why you have to get into complete slavish agreement with the physical universe before you can be a master of the physical universe, is something I don't quite know. But that is the upper echelon of our knowledge, and that is the cycle. And you have to know this; this cycle you have to know cold. You have to use it. And when I say you have to, that is not on an authoritarian level at all. I can explain it to you in a moment and you will see why: It is because when one goes down into complete obedience with the physical universe, that is death for the organism. It promptly goes out of valence into a new center of command.

You will find that the new center of command is at the top of the tone scale, and that it dwindles away toward the bottom of the tone scale. It stays in valence until it starts to get down around 2.0, starts to flip out of valence, and then you start to get disagreement, enturbulated affinity and a very bad kickback on communication.

This is the occluded case. He just happens to be latched up in some epicenter or is down the line on an old epicenter at the point where he is in the lower band of the tone scale. He just happens to be held at the point where he is busy stopping time with his epicenter. But he is about to skid into a new center.

Now, he can kick off—blow his brains out or something—and wake up in the next life with a high ARC, or he can get Dianetic processing. If he gets Dianetic processing, this is all right, because maybe all of this will be cleaned up all the way along the line.

I don't think that we are in any degree really tampering with structural factors, for the good reason that the structural factors are too numerous, and there are too many pleasure moments and there is too much adaptation along this line. So we don't have to worry about that too much. But you must know this mechanism of the genetic line because you are going to run into it with preclears

I will cover, as we go along, how you can resolve cases in a few hours on Effort Processing.

The line starts out with complete self-determinism. That is to say, the organism doesn't want, doesn't need and doesn't have to have ARC—bad or good. Then it finally gets beaten to the bottom of the tone scale. It goes out of valence and is then at the top of the tone scale, and it drifts down the tone scale in the next cycle of forms and goes to the bottom and goes out of valence, and so on. It is an interesting cycle, and a beautiful one. You will find your preclear running back, and if he starts getting into periods when he is all of a sudden out of valence, that is just the end of that cycle.

What you want to do to get your preclear in valence is get him back from his out-of-valenceness to the apathy of agreement. Don't just tell him to get in valence; that is nonsense. You tell him, "Get your apathy of agreement" and he will feel this apathy and he can get back into it, and all of a sudden he goes to the bottom of the tone scale and you start him coming up again.

So the way to get your preclear into valence and up the tone scale is not by just erasing pain; you can do that till the well-known infernal regions have a deep freeze, and you won't get very far. But if you find your preclear out of valence, he is partly en route to a new control center and he is really miserable with the one he has; he is in bad shape. What you want to do is get him back into his old control center where he is perfectly happy and able— very cheerful about the whole thing. The way you do this is to simply go back through the apathy strata—utter, slavish acceptance and agreement with the MEST universe.

This is not agreement with other organisms, you understand, but with the MEST universe. Of course, it may seem to him that he is accepting and agreeing with other organisms, but this is just the MEST part of those organisms.

So you send him through that area down at the bottom of the tone scale and you work this apathy out for a while, and then he will start up into disagreement, bad communication (you can expect some dub-in right-about there, by the way) and so on. He will go up the full cycle, and then when he gets up to about 2.0 the thing starts to cut in with some antagonism, and he will go further up the tone scale on this the more you run it. You will find him going right on up the tone scale till you have high ARC on this incident, and you will have to do that incident after incident after incident after incident.

That is a cycle in Effort Processing which—if you don't understand it—will inhibit your achievement of good results.

I address that particularly to Foundation auditors, because I heard of one preclear being processed for two solid hours without the relief of a chronic somatic. That may be all right in the field, but it can't be all right here. We want these thirty-minute knockouts. Let's get this going at the speed it can go.

I am not kidding when I talk about speed. As soon as you get accustomed to what epicenters are and you try Effort Processing on an individual, he gets shot on his way very rapidly.

You will have to know, and you should study for yourself, what the evolutionary chain is, what the chains of epicenters are, and resolve in that fashion the chronic somatics from which your preclear is suffering, and resolve them on the earliest possible level. Get the first epicenter that you can possibly reach and get it into valence and up the tone scale, and get them all up the tone scale all the way up the line.

I think your preclear might go poof! at the end of it, but that is quite all right!

But seriously, the point is that at each turn back up the tone scale, there is apparently an immediate use by the new control center of the old control centers cooperatively. So there is almost a rational control throughout the body, which couldn't exist in any other fashion. The control center since time immemorial has had to use bludgeons on the old center; the new center has used the old one's death facsimiles on it. It has used pain facsimiles (I should say to those who don't like the idea of deaths) on the old center in order to get it into utter obedience.

So you can trace these things. It is very easy. I could take a high-school boy and teach him to track back on this chain so that he would find out where the epicenters are.

This material takes us very much into structure. Before very long, you probably will know as an auditor exactly which level to start hitting to get the fastest results for the exact chronic somatic that you want to handle. What epicenter do you bring up the tone scale? It will be that easy.

There is even a gunshot method. There is a certain series of epicenters that you can hit almost anytime which will achieve fantastic results in your preclear.

Now, we are not talking about bringing preclears up to theta-MEST Clears, and we are not talking about tone 4.0; we are talking now about tone 40.0. When you tackle Effort Processing you don't get a little two-bit gain, just creeping along so the preclear goes out and spits in his boss's eye or something mild like that. When you start turning this stuff on, your preclear gets to be eleven feet tall. I am not kidding you. This is fast! And I am telling you how fast you should understand it to be so that you won't be content with doing it slowly.

There is practically nothing you can do wrong with Effort Processing, and that is deceptive; that will permit an individual to be content with efforts he should never be content with. The preclear walks in and you say, "Well, give us the effort not to have affinity. Let's get the effort not to have agreement. Get the effort not to communicate" and so on. You just gunshot into some epicenter and bring it up three or four points, the preclear feels good and you say, "Boy, I really did a session?" But you only brought him up to 4.0, 6.0 or 8.0—the dickens with that!

This is something like suddenly being presented with the U.S. Treasury and going down and walking up to the teller and saying, "I now have the deed and bill of sale to the Treasury. Give me twenty-five cents" That is about what it amounts to. Almost anything you do with effort can produce results; it is almost impossible to go very wrong with it.

You can go on the basis of nonsurvival: all effort is nonsurvival because it is overcoming some earlier nonsurvival effort. You just go on that basis and you can pick up a dictionary and say, "All right, give us the effort to be mean to cats" The fellow will give it to you and you keep him at it for a few minutes. You don't even have to run it out; it doesn't stay in restimulation very much. All of a sudden he will get some kind of a picture from some past life of being eaten up by a cat or of some cat jumping on his chest when he was a baby or something. You don't care what he gets; that is beside the point. All of a sudden he feels all right about cats.

So you go down the dictionary page and it says coats."Well, how do you feel about coats?" "What's your effort not to wear a coat?" or " What's your effort not to have coats?" And he will give it to you. You just work the fellow along like this and he feels wonderful—he just feels grand. He hasn't felt like this in years. All of a sudden his left toenail that used to come off all the time doesn't come off anymore, and you say, "Gee! I'm something!"

As far as auditing is concerned, this is something like the difference between Marshall Field's department storer in Chicago and selling peanuts on the corner; it is just about that wide a margin. This is Effort Processing; we have had nothing like it before to show up the skill of an auditor. Fortunately, the skill is very codified and very easy to communicate.

There are many echelons of Effort Processing. It is pretty hard to do it wrong. You don't even have to know very much about Dianetics. You just set somebody down in the chair and they say, "I have a dreadful headache."

You say, "Give us the effort to have the headache." And he mutters and growls and grumbles a while, so then you say, "All right, give us the effort not to have the headache."

And he says, "Ow! Ow! Ow!" "Give us the effort not to have it." and he gives it to you again."Now, give us the effort to have it, again." and "effort not to have it." and so on. "Why, my headache is all gone! You're wonderful. You're wonderful. I love you." So this is great—it turned up his ARC, too.

You can turn it up to a point, though, where he is your slave. This is not what you want.

Or you can do what one of the auditors did one morning. His little boy came in with a chest cold; he didn't want to go to school. So the auditor said, "Well, what does your left foot think about it? And what does your right foot think about it?" Then, "Can you feel all alive in your right shoulder? And can you feel all alive in your left shoulder?"

And the little boy said, "Gee, this is a nice game. I feel alive, I feel alive. Yeah, I can feel alive there. Gee, it's a nice game. I'm playing with Daddy and it doesn't do me any harm. (Of course—sniff-sniff—my cold's getting worse, but . . ." And then, a little later, "Yeah, I can feel here and—yeah, sure, sure. Yeah, that's fine. Well, I think I'll go to school now." He didn't remind the little boy that he just had a cold.

Now, that is probably the workability of it. It is pretty good; that is a game you can play with children and so on. All it does is distract his attention so the counter-effort comes in on him, and the counter-effort will come in on him and burn up. It will desensitize by your distracting his attention from holding it off. The counter-effort is posed there in present time, and you just distract his attention a little bit and it will hit him. He doesn't really recognize it hits him, particularly in the presence of high ARC with Daddy, and then—boom!—you have knocked out the somatic.

That is another way to do it. You can play that one to death, by the way. That can make somebody sick sometimes, too, but that is all right—you can cure it.

The kind of processing which I would like you to know as auditors is not Effort Processing; I want you to know Effort Processing. Most anybody could accomplish this first one. I have paid a little attention around here lately, looking at the processing that has been happening, and I find out that people are doing this first one, when the second one is sitting there all ready to be done. This second one is the system of knocking out not only the facsimiles which keep down the fellow's ARC along the track and give him chronic somatics but also knocking out the facsimiles which could give him trouble. It takes care of present and future.

Now, you can do a little gunshot job on this first kind of processing. You can take care of the past and present a little bit, but don't think that another facsimile might not turn on, because it will.

I am talking, now, about how you swamp up a case from photon converter to streetcar motorman, and it shouldn't take you very long to do so. Fifty hours should be a high estimate. Of course, I haven't estimated how fast auditors work on this yet, but fifty hours ought to be a very high estimate. I know fifty hours would be out of sight with the processing that I have in mind.

I just got through "victimizing" a preclear a bit in running off some past deaths. There isn't much sense in running off past deaths; they are pinned down too well. Why don't you get the first agreements on the case? What is important in these past deaths is the postulates the individual made, and these are all hooked up with earlier postulates which are hooked up with earlier postulates which are hooked up with earlier postulates. The only thing in an engram that is really rough is the fellow's own postulates. That is what he things—his self-determinism which has been hidden in the middle of the effort of the engram. Of course, we couldn't reach it before, when we were just taking out somatics and perceptics. But all of a sudden now, postulates are turning up in the middle of these engrams. You had better go back and get the earliest postulate that you can possibly get.

By the way, I have been meaning to take a preclear and pick up this postulate: "the physical effort to agree to live; the physical effort to agree to be a photon converter" I don't know what would happen to a preclear if he did that, but the point is that there is that kind of a postulate on the track.

You get some very early postulates on this and you get some interesting postulates. You will get them out of the genetic line at a level where the organism evidently is not thinking or talking. You wouldn't think this level had any sense at all, but you will get some kind of a "felt" postulate about it.

I am not talking through my hat. I realize that very few of you have had anybody back on the track or have experienced this either as an auditor or a preclear. That is why I am giving this to you, because this can be done with great ease.

There are some things back on the track that you just never imagined could be that rough. You can take one of these "occluded" cases and practically blow his head off with this stuff. And of course, after you are done, these little somatics like getting guillotined in 1780 are just nothing.

A little somatic like getting in a car wreck with eight people dead and so forth in this life is just like playing tiddlywinks, and will blow just about on the order of an engram in which you are playing tiddlywinks once you get back on the effort track. You start getting out these earlier efforts and you will feel all the later ones start peeling off. The fellow, after you are through processing him, will sit there in a sort of stunned daze. You will think he is a "normal" or something, and you will keep going. He just sits there, and you say, "What's the matter?" "Well, I don't know, I'm just getting flicks of things; it isn't very much."

And you say, "Well, give me the moment you agreed to be processed." and he gives it to you and this turns off. You let him go, then, till the next time, and get the rest of it.

What is happening is that you have started a chain concatenation on effort, and it will keep working so that engrams are blowing all the way up the track on that one effort. And, believe me, when you start to blow the agony out of a basic one-celled animal, which has its effort in common with nearly every other cell in the organism, you are really hitting basics. We are back awfully close to some of the material in the first book with this. You get the basic somatics out of that thing—its basic efforts to hold and its basic efforts to expand and so on—and you will get a responding concatenation on every other cell that it has ever sired since. And it really tears on up the line at a very fine rate of speed.

This is not Chain Scanning of engrams. You don't have to do that. What you do is get out basic effort, and after that nothing else has anything to hang on to in the way of physical agony, so the physical agony of each successive pain on the thing says, "Well, wait a minute! Wait a minute! I was . . ?" and it is gone too.

I hate to invite your incredulity this way, but I do want you to get some concept of magnitude. It is like the rooster who came running back to the barnyard one day and said to about eight or nine hens, "Hey! Come on." And he went running off and they followed him. He got into an ostrich farm and he showed them the big ostrich egg and he said, "I don't mean to criticise, but I want to show you what is being done elsewhere."

Regardless of that, I don't want any auditors laying any eggs with this.

POSTULATE PROCESSING

A lecture given on
15 October 1951

Light Processing

There are two kinds of processing with which we are now involved for cases which are not spun in. One is light processing, which we call Postulate Processing. The other is deep processing, which we call Effort Processing.

Postulate Processing can be co-auditing or self-auditing. Effort Processing—deep processing—at this time should take a co-auditor or an auditor. There is some slight idea that perhaps deep processing, in the not-toodistant future, might be self-administered by somebody who is well up the tone scale already.

You should understand that self-processing techniques which have to do with the undoing of engrams can be exclusively relegated to valence shifts which permit the individual to take a valence in the engram which is hurting him. He then operates from this valence which hurts him, and he just goes on hurting himself. That is the mechanism of self-administered deep processing.

The fellow goes out of valence and starts butchering himself, because in the engrams he is in he is out of valence. He shifts, he turns around. For instance, he will go into a dental engram or something like that; when he gets into that he will go into the valence of the dentist. What is the dentist doing to him? Ruining his teeth. This valence sitting there in the engram will just keep on butchering this fellow's teeth—and butcher them all over the track, by the way, picking up from other engrams and so on. It is a very interesting manifestation.

There is one case I know about who has been doing one of these selfprocessing techniques for two and a half years, with the result that he is now lower on the tone scale and in worse shape than when he started. I know of several like this. So self-auditing is not something to monkey with Certainly, even if one did any self-processing on a deep-therapy basis, he would have to know a lot more about Dianetics than anybody who is advertising any of these other therapies. He would have to know his stuff personally, and even then he would be in severe danger of going on a skid.

Now, what you do in deep processing is recover the earliest available epicenter that you can reach, bring it into valence and up the tone scale, then recover an earlier one and bring it into valence and up the tone scale, and keep on doing that till you have the preclear back to the earliest one you can possibly find, and you bring it up the tone scale. When you have stability in this, you bring him on forward through all epicenters, knocking each one into shape till you get him to present time.

Don't think for a moment that this is not putting a person back on the track or something like that. That is a very superficial judgment of Effort Processing. Effort Processing very definitely takes people back on the track. The only thing is, they are sitting there already, so you never bother to say "Go back to . . ?" That is just nonsense. The fellow is there! Why tell him to go back to anything?

And you never leave an engram—particularly if you have gotten an earlier one—until you have turned on full reality in the thing. You will find the preclear more or less in apathy in that engram and you want to bring that engram up the tone scale by finally running out the apathy, which is motionlessness, being hit by the somatics. You get the moments when he is starting and stopping time by his own postulates, his efforts to change locale, to go someplace else—you get these things out and you turn the engram on full. Then you get his refusals to

communicate, his refusals to have affinity, his refusals to agree and so on, until you have brought that epicenter up the tone scale.

What you do is knock the pain facsimiles out of that epicenter, using effort. You get them all in terms of physical effort.

I want to caution you that the complex organisms on the line are very capable of posing complex postulates, and that these postulates have much simpler postulates behind them.

It is perfectly all right for you to find your preclear sitting in some severely painful incident somewhere on the past line and go on back from there without turning that engram up until you get something in a simplerorganism line. That is, let's get as simple an organism as we can hit without wrecking him.

Any time he can't move or can't get back any earlier, we will just sit there and beef that engram up until we have the reality turned on, and then move back from there. But the trick is to move back rapidly, as early as possible. Get back, if you possibly can, to monocells or something like that and exhaust one of those, because that is fairly simple to do. The postulates will simply be "I've got to hold myself in" or "I've got to expand" or something like that, whereas postulates up the track in a more highly complex organism are more on the order of "Well, I wish I weren't here" "Actually, I should be back in my mother's arms" "All these people are elsewhere" "I am no place" "I want to stop time, change time, do this and do that" And of course, there are enormous numbers of efforts behind each one of these postulates.

Do you know what I mean by a postulate in Effort Processing? It is what the person says to himself in the middle of pain—what he tells himself to do. That is what is effective. It isn't the pain, it is the fact that the postulate is all wrapped up. This was relatively unsuspected before. It was reached by extrapolation. That is to say, we took the Axioms and figured out that that was it. And then we looked and people's postulates started to jump forward out of the middle of all this effort.

It is what they think they should do, what they postulate should happen, their conclusion about the situation, which causes their action.

This is self-determinism. The organism is self-determined straight on through every generation. It takes every counter-effort—every environmental effort against it—and composites these into a new command post, and this new command post is self-determined. It never thinks of itself as doing otherwise than acting on its own initiative, and it obeys, really, only itself.

That is the hooker in human behavior. You may think that somebody is obeying you, but first he must be brought around to the point where he will obey. You have to cut a person's initiative down to nothing if you want complete obedience out of him. (I will go over the tone scale on this very shortly.)

So, this is, in essence, Effort Processing as it now exists.

Now, Postulate Processing refers to this life only and touches only the individual's analytical conclusions or decisions in this life on any dynamic.

I said in the first book that a human being can be aberrated only with his own consent. Everything that lay behind that statement wasn't understood. But that is so true that as you look over a case you will find without exception that a steer through Postulate Processing will clean up the last control center admirably. You can achieve with Postulate Processing alone— Straightwire, the individual in present time—in a very short period of time, results far superior to any co-auditing of the past. Don't underestimate this tool; it is a terrific tool.

This doesn't clean the individual up to a point where he will not make future postulates which will upset him, but it certainly removes the individual from the category of an aberree as we

understand him. In Postulate Processing, we have attainable what is considered to be the goal of Clear. A person who has been swamped up with Postulate Processing, done by a good auditor, should be way up the tone scale and in excellent condition physically. The only difference between this and deep processing is that I don't think you will get structural modifications with this, because you are not going to get some of the postulates which are in the middle of engrams. But you will at least get their key-ins.

Here are the jewels of Ophir, in Postulate Processing. It won't take very long to do this. It is easy work and it is a nice game. An auditor could alrfiost sit there and just snore through this one. It is not as difficult as earlier forms of Straightwire, and it runs by formula. The formula is simply this: The individual becomes the effect of his own postulated causes. He postulates a conclusion, he moves forward in time, and he becomes affected by his own conclusion.

There is another one that goes with it: The earlier postulate is valid despite a later postulate. In other words, a fellow can say, "Well, I think I'll act like a monkey" Two months from then he says, "I think I'll act like a human being" and he will slightly modify his monkey shines but he will go on acting like a monkey. Four or five months from then he says, "Well, I'm not doing so good as a human being; I think I will act more like a hog" but he still acts like a monkey. That is ridiculing it a little bit, but it is just about that serious.

Take a little child lying in his crib: His mother comes along and acts kind of ornery to him, so all of a sudden he says, "All get even with her—I won't drink my milk"

Then about twenty years later his wife says to hith, "Now, dear, it's time you had a glass of milk"

He feels a little bit ornery at the moment, so he says, "No. No, milk makes me sick. I have an allergy to milk" So he has!

When one realizes what one is capable of doing to oneself, it is rather awe-inspiring.

Just when these postulates start, and just how early you can reach by Straightwire, I am not prepared to say at this time.

You get a child going to sleep because he is told to go to sleep. This is a handy place to have a baby—asleep. They don't make noise and they are no bother, so they are encouraged to go to sleep. Finally they decide to go to sleep. But even when they are five, six or sevens they are still coming downstairs saying, "Can I have a drink of water?" "No, you must go to bed now?"

They finally go down into apathy and say, "All right" Then they grow up still going to bed! That is interesting, isn't it? It is ridiculous that everybody goes to bed every night.

Every time a serious postulate is made, you can expect to find the individual a little bit down the tone scale—even to the point of no perception. You can take a case which is apparently a wide-open case and you will find that you can run all up and down the track and just seem to get along fine. The holes in the track—the black spots in the track—you possibly won't find, because they are the deep agreement postulates; they are the postulates where the child was all beaten up and said finally, "All right, I agree. I will go to school" Of course, you will find the whole school period of this person blank because he went to school on a bottom-level agreement basis, on an obedience basis. And because he went to school on an obedience basis, he lost all the data, or it may have become a little bit compulsive to him.

But you go back and all you have to do is really unburden his decision to obey, his decision that other people know best, his decision that the best thing to do when you are sick is go to sleep, his first decision to be sick. Unburden these things and, lo and behold, you will find great sections of a preclear's life just blowing open—all of his school period is present all of a sudden.

But don't think that you can do this in a very few minutes. There is a lag factor in the mind on the recovery of data, and sometimes it takes a day or two for the datum for which you have asked to come back up. Your asking for the datum has a tendency to put enough ARC into it to make it appear. And so your auditing, as Postulate Processing, may have to be done for weeks, with a couple or three periods a week or something like that—but certainly no longer than weeks.

You will find basic computations falling out of the case. All of a sudden the fellow will just look like a rose springing up on the garbage pile! He will go up the tone scale and he won't be very worried about things, he will have a good high level of ARC for his environment and so forth.

This is the kind of thing that psychoanalysis hoped and hoped and hoped for sixty years it would be able to do: sit and talk to somebody and ask him some questions and all of a sudden put their finger on a button. But what they do is say, "Now, if you'll just admit that you realized all these years that you were a dog, you will now get well. Now, you've got to admit this. Now, you've got to admit that you realized you were a dog. Now, do you admit this?" And as long as the fellow says no, he keeps on getting psychoanalysis. Finally, he goes down into apathy and says, "Yes, I'm well" at which moment there is a great resurgence on the part of the analyst—it does the analyst a lot of good!

They were working exactly in the opposite direction. They were trying to give the fellow new conclusions, or just trying to let him talk.

This was Breuer's technique of vocal catharsis: You let the patient sit down in the chair and say "Yak, yak, yak, yak, yak" long enough and the patient all of a sudden gets well. This is observable in a few cases (maybe one out of ten thousand cases will do this), "enough, of course, to continue its use as a therapy. This amply justifies it" That was high-level stuff.

The only alternative is electric shock and prefrontal lobotomy, or being chained to the wall and beaten unless he gets well. There is not much difference between prefrontal lobotomy or electric shock and the old treatments of Bedlam whereby they simply poured water into the patient's mouth until he guaranteed he would get well. They "cure" a lot of people that way.

Bedlam, by the way, interestingly enough, is now the most modern, permissive, quiet sanitarium in England. (And psychiatry has taken its place!)

The point involved here is simply that you are giving the individual back to himself, and your first few questions will probably result in a lot of recovery. You don't have to orient him very much. He will suddenly discover for himself—you don't force it on him—that he was making up his own mind about these things. And this gives him a new respect for himself.

This is something like thinking that the general lived back in a tent and never wrote anybody anything and never communicated, that he didn't have any authority and had been superseded by a worker's committee; then all of a sudden it is found that this isn't the case.

It is the quickest method I know of validating a control center. "All right. When did you make up your mind that you were going to be sick?"

Your preclear will say, "Oh, I never made up my mind to be sick. Nonsense?" "Well, when might you have done so? Is there somebody around whom you were sicker than you were around other people?" "Well, yes, as a matter of fact, my wife. Every time I go home I seem to get sick. That's a funny thing. I never realized that completely before. Wonder why that is?" "Did you ever decide—just actually, analytically decide—to be sick around her?" "Oh, no. I'm sorry, but . . . yeah, yeah. Yeah, we had a quarrel one day and—yes, I remember. I told her I had a headache and I didn't want to fight anymore. You know, that's a funny thing. I decided it! Oh, that couldn't be; that couldn't be?"

So then you say, "All right. Now, is there any other time in your life when you decided to be ill?" "No, no. No! Nonsense?" "How about school?" "Oh! Well, school—that's different! Yes, yes. Well, as a matter of fact, yes, I remember—that's funny, I don't quite place it right now, but I know there must have been a time . . . Oh, yes, in college! In college I said I was sick so I couldn't take the final examinations. Yeah, that's right. And as a matter of fact I went around for about two or three weeks telling all of my friends how sick I was. That's a funny thing that I would do that. Hmmm?"

"Now, what about grammar school?" "Well, I don't know about grammar school, but I remember one time I was supposed to turn out for lacrosse and I didn't like the coach and I told him I had sick spells occasionally. Yeah, I remember that one. Yeah, I get a good memory on that one."

You are unburdening him. He starts to think to himself, "Am I doing this stuff to myself? Why, this is incredible! Why should I butcher myself this way?" And all of a sudden he will turn up and say, "Oh yes, my first day in kindergarten! Yeah, I remember—I threw up. They had to take me home. I decided I wasn't going to stay there. I'll be a son of a gun. You know, I've had nausea spells ever since. Why, I do do this sort of thing to myself?"

Now you are off to the races. You have just started with this one, because he will turn up 969 more times when he concluded it was better to be ill than otherwise. He will start turning up these postulates. Out of moments when he was not even faintly aware that he was making up his mind to that effect, he will turn up this computation (and this is the basic computation of Postulate Processing): An individual conceives himself to have failed, he concludes to himself that he has failed and then he advances a conclusion as to the explanation for his failure. He rationalizes his failure "I failed because I . . ?" and so on.

I used to get this all the time. People would tell me, "The reason I don't write is I don't have a college education." There were all these reasons why.

If I had gone back on the track with them, I would just ask them Straightwire, "When did you first make up your mind you had to have an education?" First we would have discovered a conclusion saying "You know, I've got to have an education before I can get anyplace in this world." If we looked right behind that we would find the girl turning him down or his failure to get higher pay on his job or something of the sort, and we would find, sitting right there, the conclusion "I muffed it; I failed."

So the time track ends up with these things all lined up: First is the failure, then the failure conclusion, and after that is the postulate of the reason. And the track is just solid with these—on and on and on.

By the time a fellow gets to be twenty or thirty or something like that, this sequence is appallingly automatic. He sits down at a table and bites down on a piece of chicken, the chicken hurts a tooth a little bit, and you find him within two or three days going to the dentist. He considers this a natural course of human affairs.

If you sorted this thing out carefully in his thinking processes, in the vicinity of that one bite on that piece of chicken, you could actually recover: bite, pain (which is protest from the anatomy; it is like an argument going on with the old epicenters), protest, conclusion "I've failed" —quickly masked over, and the person saying, "Well, my teeth are bad" He blames it on the teeth. He reaches back in the bank, picks up an entheta facsimile of a past pain incident and says to the body, "You see? Bad teeth. It was your fault, not mine. Now I've got to go to the dentist because you let me down and had bad teeth. Now I'll go down to the dentist." And he will go through almost anything. We get this same cycle of rationalisation in hypnotism. This is manifested everywhere, but you get it basically in hypnotism. You hypnotize somebody and tell him, "When you wake up, you will take off your left shoe and put it on the mantel." The fellow wakes up, gets unrestimulated enough to groggily look at you, and then he takes off his shoe, walks over and puts it on the mantel.

You say, "Why did you do that?"

He looks at you defensively and he says, "Well, it's hot. The floor is very hot." And he will look outside and then say, "Well, the last few days it's been raining and my shoe has been damp all this time; it's drier up there on the mantel, and that's why." or he will say, "I'm afraid of your cat—afraid he'll come around and chew up my shoe, and I just got it shined" —the doggonedest reasons. He may start to get a little bit angry if you question him very much, because actually it was your reality he accepted, not his.

You ask him bluntly, "Well, why? Why did you do this?" and he will get sort of upset.

You can do this on a trigger basis. You take over the fellow's motor controls one way or the other, and then you tell him he is going to take off his shoe whenever you touch your tie. So you touch your tie after he wakes up and he takes off the shoe. If you also tell him "Every time I take my hand off my tie, you will put your shoe back on." When you touch your tie, off goes his shoe, and when you take your hand away, the shoe goes on again, and so on.

He will look at you and say, "You know, I never did like that suit you're wearing." He knows there is something wrong, but his explanation for it will be "Yak, yak, yak, yak, yak. It's probably a Hart, Shafner & Marx. And I had an uncle who worked for Hart, Shafner & Marx and that is why, that is why, that is . . ." and so on.

What we have neglected to realize is that the control center of the body, when it got out of ARC with the rest of the body, considered the rest of the body more or less another individual and so blamed everything on this other individual. These manifestations are just the control center reaching back on the track, picking up a theta facsimile of pain, saying "That's it" and actively throwing it into restimulation. The decision to have it precedes the restimulation in every case.

Now, a person may be in the middle of an engram and suddenly postulate that he wishes he were elsewhere or something of the sort. The funny part of it is that he will analytically remember the important part of the engram. For instance, a fellow remembers one thing out of a tonsillectomy: he remembers the nurse saying "I'll get you some ice cream" That is all he remembers out of the engram. But that is all you need, because you will find out there was then a terrific contest for a long time to get ice cream from a girl.

You are not trying to hang his own sins on him, you are not being punitive with him. All you want him to do is recognize that he made the decisions which gave him these engrams, that these engrams are selectively his. You don't even have to educate him to that effect; you just get him to get these decisions.

Now, a postulate may not desensitise on the first recall, but we have a technique for that: Repetitive Straightwire. You get him to recall it again and again and again and again and again, without taking him back to it. Just get Straightwire on it. Or you try to get an earlier one and an earlier one and an earlier one. But if he doesn't obviously experience relief on such a postulate, or experience a recovery, there is an earlier one. And if you can't find the earlier one, get him to remember the later one again and then try the earlier ones, because the later ones are lying as a sort of a burden on the earlier postulates.

You look for these postulates just like you look for engrams, but using Straightwire. When you find somebody stuck on the time track, for instance, you can handle him with flash answers; you can actually get postulates on a flash-answer basis. It is really not necessary to do so, but if the case is extremely reluctant to give you the hot dope, ask him, "What postulate do we need to resolve the case? (snap!) What is the age? (snap!) In the house? (snap!) Hospital? (snap!) Where were you? (snap!)" and so on.

All of a sudden he will remember, "Gee whiz, it was my grandparents, and they used to try to take me away from my parents' home. And I hated to go home with my grandparent" (or vice versa), "and I was wishing all the time that I could stay home and I didn't have to go over to

my grandparents, because they had antimacassars on all the chairs and it was just miserable; I didn't dare move while I was in the house and so forth, and I never liked to go there so I didn't want to go there."

All of a sudden you get this postulate, he ceases to be hung up on the track there, and the grandparents' house will open up. If the grandparents' area does not open up, you just ask him for the first time he decided he didn't like to go to his grandparents' house.

Don't be surprised, if you do Postulate Processing correctly, to find the individual's life opening up back into childhood, early childhood, infancy. And if it is done very, very well (I haven't done this yet, but I am sure it would work), it unburdens so swiftly you may pick up postulates immediately after birth. Maybe he didn't like the idea of being put in with all the other babies that were squalling. He said, "I hate all this. I don't like this" You pick up this sort of a "felt" statement; it is not articulated in any way. It was just his postulate to himself as a sort of a feeling "I don't like these other kids" And he has always been annoyed ever since with children quarreling.

Now, with earlier methods of processing we used to go over periods like that ad infinitum and take the sensitivity off them. But there isn't any reason to do that if you can just get the charge off the postulate itself.

It doesn't matter too much how the postulate came into existence. It doesn't matter that his mother and his father used to beat him and the teachers in school were mean and that he had every reason in the world to have this postulate. If he keeps telling you all the reasons he had to have this postulate, you just haven't got anything like a central computation on this case yet, because he is still rationalising: "The reason I made this postulate was because . . ?" He is blaming it on somebody else. You will find that he does this over and over in life.

You can get rid of postulates by taking off engrams and locks—ARC locks and so forth. The postulate sort of flies out by accident. And very often after you have run an engram out the preclear will tell you what he thought about it, and he will knock the postulate out. Knocking the postulate out does twice as much good as taking out the engram. The fellow can be beaten up, knocked down, shot up, sent up in a balloon and dropped from ten thousand feet, mangled, mauled, join the Communist Party—he can do anything destructive in his life—and it won't do him any slightest harm until he says, himself, "That's the way it is." The second he says that is the way it is, that's it!

Now, you know how we used to hang people with phrases? A preclear would come up and say, "Well, I don't want to stay in this engram" and you would say, "Get the command 'Stay there'" This was very bad, because it upset his morale. It kept showing him that it was other things, not his own self-determinism, one right after the other—all these other things. But you can feed a person's postulates back at him and all it does is keep proving to him that he is in command of himself. So you can take his comments about situations and then look for the postulates which caused him to make the comment.

He says to you, "Well, I never did like other people." "Well, when did you decide you didn't like other people?" He tries to tell you he hasn't decided this at all, he is just trying to explain to you why. So you say, "When did you decide?"

He thinks again, "Gee, I did decide one time. I forget when it was. Oh yeah, in the army. Oh yeah, the army! Sure. And that was because I hated to cook." "When did you make up your mind you hated to cook?" You keep hanging him with his own conclusions.

He will go back and suddenly realize something, and he will tell you, "Well, it was because my mother made so much fuss and so much noise and so forth, and I finally concluded I didn't like to cook. I wouldn't go near a cook stove; I wouldn't have anything to do with a cook stove because my mother . . ?" "When did you first decide not to like your mother?" "Oh, I never decided that?" "When did you decide that you had to honor your father and your mother?" "Oh,

why, that's one of the Ten Commandments, isn't it?" Off you go. You get him agreeing in Sunday school when he was three years of age to obey the Ten Commandments. Great!

I know of no faster way to get a preclear early on the track. But if you don't get into an early period on the track, don't worry about it. Look at the preclear and figure out what is obviously wrong with him and then try to unburden the case up to the point where he will tell you what is wrong with him. Don't evaluate him. Don't give him a lot of stuff and evaluation, but just make an estimate of the case and kind of steer it just a little bit.

But he will tell you, if you keep unburdening light things. You will get postulates like "I decided I didn't like myself." "What did you decide after your mama whipped you?" "Well, I decided I didn't like myself."

Of course, right behind that is the statement "Now, you don't like yourself, do you, when you do things like that?" As long as he keeps saying "So what! Scram, babe." he is all right, he is healthy. But one day he will say, "Well, I don't like myself, that's right." Thud! He has hit the bottom of the tone scale and he is dead. He is in a new static—because every one of these failure postulates and new conclusions is a static. So you get the static and then you get the fellow moving out of this static—you get motion until he makes another static. A man's life is thus compartmented into many, many statics, and what you are doing is picking up all the statics in the line, and of course you will get more motion in the individual the second you get the statics out of the road. It is very simple.

Now, you can ask a person when he made a decision to survive. The thing may be sitting on a manic or something of the sort, and it will desensitize when he gets it. You want all his postulates.

Don't worry about a postulate doing anybody any good, because he can make a postulate right here in present time that is as valid as the old postulate you just threw away. You get the idea? There isn't any point in worrying about his having to rebuild his life. If he figures his life ought to be rebuilt, he can just sit there and make all these postulates all over again. He can handle this; he will just create all the statics at one time if he wants to. You can even tell him this: "It doesn't change your life unless you want it to?"

So, here is a list of things you can look for; these are postulates to find in Validation Postulate Processing, or you can run them preceded by not:

    to survive
    to know
    to understand to experience
    to communicate to agree
    to love
    to want all emotion
    to want all perceptions (desires, in other words, on the positive side)

or his postulates or conclusions

    not to survive
    not to know
    not to understand
    not to experience
    not to communicate
    not to agree
    not to love
    not to want all emotion
    not to want all perceptions

You find these on all dynamics.

For instance, you say, "Do you remember a time when you didn't want to see? Do you remember a time when you just decided you couldn't see?"

The fellow will say, "Oh, no. My eyes have been bad ever since I was about fifteen, and I would never have said anything like that to myself. As a matter of fact, I was never able to see." and so on. He will tell you all about this and go on and on, and then all of a sudden he will say, "Well, yeah. Yeah, I remember I used to sit in this prep school, and they had all these lights in front of me. I didn't like to sit in the study hall every night, so the reason I was sitting in the study hall. . . I finally told them that the lights were hurting my eyes and I complained to my parents the lights were hurting my eyes. I didn't want to sit in the study hall." "What happened?" "Well, I laid in bed the next morning and the headmaster came in and he said to me, 'What's the matter with you?' I told him, 'My eyes are bad.' So they took me up and had me fitted with glasses. You know, I'd forgotten all this until just now?"

You will find there are many of them. There are earlier conclusions about that. Don't think it is enough to get up just one postulate and then blow the case, because there are dozens of them. What you want to get is the earliest postulate. You will find that the postulates which are holding the individual may be prenatal.

If you walk up to a little child of five years of age, three years of age or four years of age and say "What is about the first thing you can remember?" the child is liable to tell you quite bluntly, "Being in Mama's tummy." That is a fact! We just never thought to make the test. "What was Mama saying?" "Well, I don't know what the words mean, but she was bawling the maid out. Her name was Bridget."

Mama says, "No! That was the name of the maid, and she was fired before the child was born. The child has never seen Bridget. He must have heard me talking about it—didn't you, dear?"

This is the broad category of what you want in Postulate Processing. You can actually sit down with this list yourself and find out all the times you concluded to do all these things and try to get all the times when you concluded not to do all these things. You can do it yourself, if you want to. You keep going over it and over it, and all of a sudden the basic computation or louse-up on your case will suddenly fall out.

For instance, there is a very central aspect of any case: the individual's desire to experience. Life has to experience to maintain itself in motion; therefore, it has to desire to experience. When an individual's desire to experience fades away, that is tough; the individual starts to seek a static. You will find individuals going around saying "I want security" Security is a static; position is a static. They want to attain a static before they want to experience; they cannot attain the static unless they experience. So they are hung on the horns of this dichotomy. This is a paradox.

A person has got to have position and security in order to experience, he thinks, and so what he should do during his life is climb up to a point where he reaches a static. He doesn't realize that he is climbing toward a static. When he gets to this static, it is the same as dying, even though it means five million dollars in the bank and eight yachts and nine Packard cars, because it is a static. He is hung with this stuff now, and he thinks from there he will be able to experience. Oh, no, he won't! He will spend all of his time trying to maintain and defend his position, if he gets into a static state where he is attacked by other individuals trying to experience.

The way an individual can experience best is with empty pockets. If you don't believe it, empty your pockets sometime and decide you are going to San Francisco or someplace on nothing. You will experience.

You can almost position an individual on the tone scale by discovering whether this individual is still seeking experience or seeking a static of position and security.

All security and all such statics are illusions. Experience is quite a bit more real than the illusion, because it is motion. And position and security are an illusion of a static and they are only achieved, actually, by going through static cycles. Go through repetitive motions often enough and you generally wind up on top of the pile. One way or the other, you achieve a static.

So you work for sixty years for the telephone company and you finally get the retirement pay of seventy-five dollars, and then you are "secure." Secure to do what? You have been working all this time and you feel you have security. You shouldn't change your job because you have security and this is wonderful security, and you are getting along well—you get along with the boss, you get along with the girls in the office, you get along fine, you know your job, you know everything there is to know about it—and one of these days you will be the assistant executive vice-president to the teller's cage. You figure all this out and you work along and you tell everybody how you are well situated in life, then you walk in one day and there is a pink slip in your envelope—boom! You say, "What! This can't be, this can't be."

Of course it can't be, because we can't conceive lack of motion very much and that is sure lack of motion. You say, "This can't be because I was perfectly satisfactory in the position." And you go in and find out why; the funny part of it is that your friend Oscar Zilch married the boss's daughter, and now he has to have a job and only so many can be on the payroll, so you are gone.

That is "security" People will shadowbox all their lives for this security; they never change, never try to better themselves, never try to do anything, because they are looking for security. It is just about as secure as putting cellophane down on a piece of water and then saying?" Well, now I can walk on water?"

There is only one security, and when you have lost that security, you have lost everything you have. And that is the security of confidence in yourself—to be, to create, to make any position you want to make for yourself. When you lose that confidence, you have lost the only security you can have. Yet a man, as he lives through life, postulates away to himself that self-confidence. Self-confidence is self-determinism—one's belief in one's ability to determine his own course. As long as one has that he has the universe in his pocket. And when he hasn't got that, not all the pearls in China nor all the grain and corn in Iowa can give him security, because that is the only security there is.

You have a very definite goal, then, in light processing: You are trying to give the preclear back to himself by letting him find all the times when he decided not to have himself. He will come on up the tone scale in exact ratio to how much he takes himself back under his own cognizance.

The individual's wish to have somebody else create his security for him is a wish to abnegate his own post of command, abdicate from that and go away and let somebody else take the responsibility. This is very fine for evolution, but not very fine in living one's own life.

Now, there is another tone scale. Down around 0.0 we have "I am not"

Just above that at 0.5 is "I'm not because they won't let me"

At 1.1 we have "I would be if I could get around them"

At 1.5 the fellow thinks, "I'll be if I destroy them"

At 2.0 we have "I'll be despite them"

Somewhere up around 2.5 is "I'm even with them and I don't like it"

At 3.5 to 4.0 we have "I'm working with them"

Then, up in the upper band of enthusiasm, around tone 10.0 or 11.0, is "I am and they need me"

And way above that level we have "I am" Also well above that level, we have the "I-they-" series: "To some degree, I am them because I don't have to worry about it. I take good care of them" This is moving up into a theta-motivated sort of thing.

This is interesting, because it is the evolution of an epicenter into a center. And it is the fall of a command center, or control center, to an epicenter.

Down at the bottom, from "I am not" up to 1.5, the fellow is out of valence. Then, up at 2.5, he is more or less in valence, with poor perceptics. Up at 4.0, he is in valence with all perception And in the upper reaches, he has a high command/control level on the environment.

So when you are processing somebody, you are taking him up the tone scale from all the "I am not" to the "I am's" And you do that by restoring his self-determinism.

Somewhere along the line they are going to get the idea that their mission is to eat people. It is along about 2.3 or something like that, and it says, "I am, and I exist solely to control other people."

Down at the bottom we get an epicenter; "I am not" is an epicenter under the command of a control center. The epicenter knows it is not in command and it knows it is MEST and it knows its place and so forth.

At the next step up, we get an epicenter which is almost accepting this role but not rebelling.

Up above that, along about 1.1, we have an epicenter which is trying to resurge and regain some tiny bit of control.

Next up, at 1.5, we have an epicenter which is making a flat fight of it against the new control center or the control environment. It makes a fight of it.

Then up at 2.0 we have an individual who is about 50 percent epicenter and 50 percent control center; he argues with himself and with the environment, and sometimes the epicenter is in control and sometimes the control center is in control, and it gets very interesting.

Up above that level we may have a new control eenter forming in the environment; the epicenter actually is in operation, but only at the level of "Sorry, I don't amount to much. I've been beaten a lot of times, but I'm as good as they are; I can stay in there and pitch. I may be just a cog in this here machine, but I'm a cog anyhow and I'll be a cog. I don't like it, but here I am and I'm not going down any lower on the tone scale. And I'm bored."

Next up is an epicenter which is actually the old control center. It is still the control center and it works on the basis of "Well, I'm in control of the organism pretty well, and I'm working with the environment. And I can control the organism pretty well; I'm working with the environment. I'm not too happy but I'm there."

Above that level, the control center is being very active. It is now starting to assure its own control of its own organism. It is fairly secure in command. Here is the general who, when he rides down the camp line in a jeep, doesn't get spat at from all the tents. In other words, he issues a statement to the effect that there will be pleasure Saturday night, and there is! The control center in that position is still paying a lot of attention to its own organism. Its attention is directed to its own organism to a large degree, as well as to the environment.

And then up around 4.0, you have the control center capable of directing the organism so ably, with its authority so little questioned, in such good command of the situation, that it is

extroverted almost entirely and the body acts almost as an automatic response mechanism toward the environment.

Above that level, you have a control center so very nicely in command of the environment and so far ahead of the environment, really, so well in control of the body, that it is not at all introverted. The organism is pretty well off; it is not only handling the environment but speculating and reaching out in addition to that and doing a lot of extra creative work and so on into the future.

So, down near the bottom, the epicenter is stepped on, barely able to hold its head above water. Further up, the epicenter has become a center, although there may be a new center forming. And up at the top the epicenter is back in command again.

A happy individual is one who is in full control of himself automatically, so that he doesn't even have to think about himself, ever. And that is the way he gets at the top of the scale.

The way you get there is by picking up the old epicenters and running them on up to the top of the tone scale. When you have run them all up, I don't know what you get—maybe an angel or something. But on light processing you certainly will get something very superior.

You can take this business of asking the individual about his future plans, what factors there are in the present that inhibit his future plans and so on, and you can gradually straighten him out. That is right in there as a part of Postulate Processing.

Now I want to give you a little statement on the subject of anatomy that I would like you to look for and see if you find.

I was talking about the evolution of the mouth back down the track. I want to tell you how to handle a toothache. The basic engrams are, evidently, on the chain of the mouth—the teeth. The fifth cranial nerve is one of the biggest nerve conduits in the body. Why? Certainly persons getting their teeth knocked out a few times would not account for this, because they get their arms and legs chopped off too; they get all bruised up. So why is it that the fifth nerve, which runs around the jaws, is so big? Furthermore, why are teeth armor-plated the way they are? Why do they die a couple of times in one generation of the organism? They must have been a lot of trouble.

That nerve conduit got there because it had a lot of pain to conduit. But it certainly isn't just the ordinary pain of getting your teeth knocked out. That isn't enough. Have you ever seen a person with a toothache? I don't know any pain in the body that can get up to this magnitude and stay there. It is very interesting stuff.

I told you earlier about development of the cells, the tongue, and so on. Along about the time this orgahism migrates onto the beach in good, solid, Darwinian evolutionary tradition, it will detach some of its own cells and mount them in the lip of the shellfish. Did you ever see a barnacle? This would be a very small edition of a barnacle, mounted in the lip of the shellfish.

Then one day the organism has an emergency and claps its shell shut. The organism does not bother to look around and say?" Well, let's see if all the sand is out of this are?" before it snaps shut—the shell just goes bang! But there is a nice, little, beautifully sharp piece of sand, and this microscopic spore gets caught. The piece of sand comes up edgewise and goes bang! These are some of the most beautiful engrams you ever ran into—the preclear probably will just scream faintly and faint if you get him up to this point.

And out of that spore comes the stomach and various parts of the anatomy. Somebody worrying about an obscure chest pain has possibly not hit that spore, but it is out of one of these, and this is just about the basic on that chain. It is probably something of about that magnitude—something tiny.

People talk about theta facsimiles being stored electrically. Bury that idea: it smells bad. The point is that the theta facsimiles which collect around something that you could barely see in a microscope are enough to turn the human organism into a writhing wreck. If you don't believe it, go down and look in the dentist's office and listen outside the door for a few minutes. That is very educational.

And why do people get so upset with a toothache and why do they have this big nerve? The reason is that this happened again and again and again, and every time this happened, the theta facsimile would be used for new design. The things that appeared around the lips of these shells evidently appeared on the top side first, because there was more shelter, and then they appeared on the bottom lip. Every time these things would get disrupted they would say, "Next time we have got to have a tougher outer skin!" And the next time they would make one, but in the meantime they got this sand—engram after engram after engram.

Somewhere along the line you occasionally find a worm boring in there. (Dentists are actually in the valence of these worms!)

If you want somatics for your preclear. just coax him into finding these spores and then start running them out. This fifth nerve has never had any explanation; it never has had. Why is it so big and why can it carry such magnitude of pain? (I haven't told you the worst of it yet.) The magnitude of pain which it carries is incredible.

And why is it that when you get a sore tooth the whole fifth nerve starts in, so that if you get a toothache on one front tooth, the toothache ends up going through your whole jaw and you sort of feel like you are just going to blow to pieces? People tie up their jaw, traditionally, and they go down and say to the dentist, "Oh-h-h! I've got a toothache?" And they say, "Oh, I hate to go to see the dentist; it's so dreadfully painfull."

I would like to know what is really painful about a dental operation. There is nothing really painful about a dental operation. You sit down in the chair, he takes a pliers or a drill, and pulls the tooth or drills it out—nothing much happens. Actually, you could probably suffer that a lot easier than losing a finger or something like that; that would be something to worry about. But people don't worry nearly as much about losing a digit as they do about losing a tooth. I have seen this and it has been a great mystery to me.

There is another point: Why do some people like night but not daytime? Why does the sun make some people sick? I can tell you that. After this shellfish gets pried loose from the bottom in a storm or something like that, it goes tumbling up on the beach. (We had beachheads during the war, and I always used to notice we had a high incidence of toothache, headaches, sickness and so on during these, and I just always assigned them to combat. No, it was the beach!) This poor spore is in a shell which is torn loose off the bottom and goes rolling into the surf and gets tumbled over and over and over, and it hits dozens more shells and so on. It is a living organism in the middle of a dead organism. The main organism is deader than a mackerel.

Then the tide goes out. There it sits on the beach and the sun comes down. The first thing you notice about this little shell is that you will have to run the engrams out of the cells inside. These are mostly sand, though occasionally there are splits and so forth. Each one of the cells inside will have a separate engram.

By the way, you get hold of one of these little tiny cells inside of this spore, and your preclear has located it and he is all set, then he suddenly recognises this thing and he gets the somatic on it and he goes "Ox" Why? You are running just tiny little cells, but you are getting these terrific somatics out of it. Fortunately, they go out very quickly. I have never seen anything reduce as fast as these things do.

Now what happens? These little cells die. The shell lies out in the hot sunlight and these dead cells generate gas, and they generate more gas and more gas and more gas. The shell itself is still alive because it is very hardy; it has been built that way. That shell has been built to

withstand sand and so forth. And the gas pressure gets tougher and tougher and tougher and tougher and then bang! It explodes.

Have you ever seen an icicle fall and splinter? It sounds like all the crockery busting in the china closet. You can get sonic on this stuff; you can also get sonic on surf and so forth.

Unfortunately the end of this lecture has been lost. All recordings that we have been able to locate end abruptly at this point. However, similar material is covered in the lecture entitled "The Evolution of Man According to Theta Facsimile?" in this volume, and in the book "A History of Man" by L. Ron Hubbard, chapter 4, under the subtitle "The Clam"

CLEARING THE HUMAN MIND AS AN ELECTRONIC COMPUTER

A lecture given on
22 October 1951

Restoring the Ability to Decide in Present Time

Electronics engineers are very fond of saying, "Well, the reason I like big electronic computers is because they're accurate. They don't make mistakes; they are not like the human mind?"

And you say, "Well, look, the human mind is a pretty good setup too?" "Well, it makes mistakes; it makes too many mistakes. It's no good. You've got to have electronics to do your computation and so on."

At this moment you say, "Well, who made and what made an electronic computer?"

This always manages to escape them—that the electronic computer is a product of the human mind.

If we look at the human mind as a computer, we find out fairly rapidly that it assembles material and derives new material from these assemblies, that it perceives the environment for the data in its problems (that is very tricky; I don't know how you would make a computer do it), that it poses its own conclusions (answers to its problems), that it imagines problems with which to keep itself amused (I have never run into a computer that had to be amused, but the human mind does have to be), and more important than that, it is portable. This is a very interesting thing about the human mind: it is portable.

If you were to set up an electronic computer to do everything that the human mind can do, you would have to have a vast area of warehouses. It would cover block after block after block—more likely square miles. There would be cameras and processing equipment in there, and film manufacturing setups and film storage vaults for the three-dimensional sound pictures that have to be taken in technicolor with a field of about 120 degrees—which is a pretty wide-angle lens. There would have to be straight sound-recording equipment, with equipment to tell what the depth and distance of the sound was (binaural hearing) and some way to tape that up and cross-index it. And it would have to have some means, not yet found, by which it could feel things. It would have to be able to test moisture and so on. It would also have to have a complete battery of equipment which would run its own control board—something like a snake eating its tail. It would have to manage its own control board so that it could manage its own control board in order to manage its own control board, and this is quite a trick when you start setting it up in electronics. The whole operation would have to be circular. All told, it would be a very complex operation.

In addition to that, it would require enough power to light New York City to run this setup. For cooling, it would require the amount of water that flows over Niagara Falls. On top of all that, it would last about an eighteenth of a second before you would have to go over the whole unit again and replace a tube, and if vacuum tubes cost a cent apiece, it would cost a million dollars just to set this thing up with vacuum tubes.

The human brain is very interesting in that it runs on 2.4 watts. That is a fact. That is the amount of current that it takes to run the human brain—2.4 watts. It has self-contained battery units; every cell has its own battery setup. And it is a very interesting kind of a battery at work there: it takes oxygen and chemicals and combines the two and gets electricity.

You could take potassium permanganate and oxygen and give it a catalyst of something like sulfuric acid and you would get electricity. They were working just before the war on ways and means of running submarines on chemical-electrical batteries. The chemical-electrical battery is pretty easy to produce, but our knowledge of it is so clumsy and it is so big and so impractical

and it is so hard to store enough oxygen and a few other things that it was not carried forward. Maybe some day it will be. But it is that type of battery which the human brain uses. Every cell in the nervous system has this kind of a battery in it.

The nervous system has a switch relay system which is fascinating. The nerve synapses have to be at a certain distance apart in order to get a proper gap, a jump. The synapses come together and as they come together just that much, they get an arc across them so that you get a flow. But if they are too far apart you don't get any flow, and if they are too close together you get a continual short circuit.

Now, you can vary the distance of the gap in the synapses—these little gimmicks on the ends of neurons. They are just like an electrical switch. If you take a knife switch and you push it down you have a complete closed circuit on an electrical circuit. These synapses work just a little bit differently in that they come close together but don't quite touch and they get a current flow between them. When they touch, you get a short circuit. When these things are well adjusted you get optimum current flow through the brain.

All that this has anything to do with is the human mind's putting everything it computes into action conclusions.

When the psychiatrists and the biologists get through studying the nervous system, all they have studied is the registry and action switchboard —the incoming impulse and the outgoing command across its relays. That is all that is visible.

I think this enormous, terrific apparatus that you would have to have electronically can be held in the human brain portably because actually all you are evidently carrying around in terms of weight and physical universe and so on is just the switchboard. Anybody can carry a switchboard around, like you could carry a walkie-talkie in your pocket. There would be nothing much to this.

When we say mind, then, we are not talking about brain. We are talking about mind.

Now, this gimmick that would require the power that it takes to light New York City: its comparable unit to your nervous system would be the switches which received the orders to move—start, stop and change action. That is what you are examining when you are examining a nervous system. These little cells, with their batteries and so forth, build up, translate and convert impulses. These synapses open and close—it takes a millisecond or so for a synapse to open and close—and what that winds up in is action. That says?" heartbeat?" so you have a set of synapses in there that are going?" tock-tock-tock-tock-tock-tock-tock-toc?" all during your lifetime. They are turning on and off the action—muscular contraction and expansion—of the heart.

You have a very complicated system, it is true, but all it is is a mechanical system. What we are looking at here is something as mechanical as a railroad locomotive, but without the engineer.

A railroad locomotive will sit there on the siding for a long time without any engineer. But you put an engineer in it and he starts pushing a few buttons—he converts his thought and computation and training and skill into action—and the locomotive moves.

So when we are talking about a human computer, although it can be paralleled by electronics, you can see that it can't even vaguely be approximated in terms of magnitude by electronics at this time. Therefore, we are studying something we don't have our hands on. And people made the mistake (believe me, it was a gross error) of comparing vacuum tubes, copper wire and all of their recording bric-a-brac and storage files, standard-bank files and all this sort of thing that you get in an electronic computer to the human mind. They thought that in your neurons, synapses, cells, batteries and motor units, you had the same setup. That is not true. That whole setup is just like the railroad locomotive; it has steam that drives the wheels, but if somebody doesn't put a track there and if somebody doesn't tell it where to go, it is not worth anything.

It so happens, however, that this action switchboard we call a brain fooled people, because they thought they could reach in and push something and get a reaction. The first person to notice this was somebody who was experimenting, God knows how many hundred years ago, with frog's legs. They put a galvanic battery on a frog and he kicked his legs, and they said, "Boy, this is science. Now we've got science!" and they were off to the races.

Housewives had noticed that for a long time. I don't think it was what you would call a brilliant observation, because I haven't known a girl yet, when I brought in a set of frog's legs and if she had any experience with them, who didn't scream faintly and say "Do I have to cook those?" The trouble with frog's legs is that, when you throw them in a pan and generate heat, they kick, and this is very disconcerting. It is something like boiling lobsters. You drop a live lobster into a pot of boiling water and he certainly does make a racket. He doesn't sound like a symphony orchestra either. Anyway, these frog's legs kick around.

This was, of course, "adequate excuse" for psychiatrists to cut big chunks out of people's skulls and stick probes in there to find out whether they kicked their legs or not. And they have done this experiment many times; they do it every few days in big institutions. They amuse themselves a lot. It makes the other patients laugh too, I am sure. They found, for instance, that if you stab a person in the back of the brain, the person sees images in reverse. Here is where the mistake comes in: They say "the thing which inverts the image" when they should have been saying "the thing which relays the command to invert the image" What they are dealing with is what carries the command—conduit wire and switchboards. So they get into this switchboard and trigger something back there and the person will see an image reverse. If you cut a certain portion out of the human "mind" the person then will not be able to translate words into sounds, or something of the sort. This is all very interesting.

They "know" that a person cannot recall smells. They have found this out through vast study. I had a psychiatrist get blue in the face because I said "You know, people can go back on the track and pick up an experience they have had, and they get the smell again?" "That's impossible" "Well" I said, "I don't know whether it's impossible or not, but they do it?" "Hah! It's impossible" "Well, why is it impossible?" "Well, because the olfactory nerve doesn't go back across the occipital and so forth. It goes down this way and back there and so on, and naturally they can't do it! There is no smell available." Somebody asked, "Well, look, if there is no nerve connection by which you can recall smell, then how is it that anybody can ever smell anything in the first place?" "Well, that's obvious, but it's not recorded." "Well, how do they classify it so they know when they smell a bad smell the second time?"

And we of course had gone completely beyond the logic of psychiatry, so we had to quit the argument. But two or three people in the room got curious about this, and they went back down the track a little bit and checked it out, and they found they could pick up these smells.

I merely point that out to show you that not even this postulate that the brain is an electronic computer can be carried out all the way, because not even what they have found to be connected and so forth bears out all the way.

So, let's not be under any delusion about the magnitude of operation of the human mind just because it is small, portable and only requires 2.4 watts.

It evidently is running on a set of what we are calling theta facsimiles. Where these things are filed, how they are recombined and so forth is evidently, at this moment in the first echelon of Dianetics, none of our darned business, because if anything avoids scrutiny, the theta facsimile certainly does. But the theta facsimile can reimpose itself upon you with great ease; all you have to do to see this is run somebody back down the time track. But he is not going down any time track. He is going back through the theta facsimiles of past moments. If he gets into a moment of pain, a theta facsimile of pain gets shoved to him, and he can run it and he can exhaust it and he can evidently take this facsimile and fix it so that it will never have any effect on him anymore.

The point, though, is that it has just been dealt him. It is not stored in him. The standard banks and so forth, in other words, are not inside the cells. (If anything I have written tended to cause you to believe that, then if anybody will bring me a crow—preferably not too dead a crow—I will eat it!)

But the point is that you are not carrying around in your cells a whole bunch of electrical charges which are full of pain or are liable to spring out at you any moment. This is not the way the thing is rigged. You are not carrying around in your nervous lines and so on anything like a reactive mind or anything like that. But there is available to you, at your own choice, an enormous area of what you can call entheta facsimiles. I think probably everyone has many trillions of them.

What an underestimate! That is as bad an understatement as saying psychiatry isn't very good. I think that is an underestimate of the situation, because it is probably trillions to the five-hundredth power, or some figure that you get by starting with a one at the upper corner of a blackboard and writing zeroes in small figures clear across, and you fill up this blackboard and you get another blackboard like it and fill it up, and you get another blackboard and fill it up, and you spend the rest of the night and all the blackboards in town and you haven't gotten to the end of this figure— because there are lots of them.

Every time you sneezed and it was uncomfortable, an entheta facsimile was created.

It is very interesting that people create facsimiles of the facsimiles which are already created. If you remanifest an old facsimile, a new facsimile is created which contains the manifestation of the old facsimile. They don't involve themselves or get tangled up, but a facsimile is made of their being involved. In other words, it is a very simple process of "Let's take a shot of everything in sight at any given instant, and let's just take a continuous record of everything that goes on, and then let's file it. Let's file it according to time and magnitude of importance, and then let's run off a hundred new copies of all these facsimiles and file all those."

Of course, a human being born into a "sane, competent, conservative, quiet society such as ours, a society which has nothing whatsoever wrong with it in this best of all possible worlds" never really has a chance to get one of these old entheta facsimiles keyed in! They all just stay out automatically.

If that were only true!

What happens is that in the first moments of life a little pain is received, and the front board of the mind says, "Well, now, let's see, what's the explanation for that? That reminds me of this other pain received. Now, the reason I had to have this pain was because.. . Well, the devil with figuring it out now; we're busy. We'll just take this other entheta facsimile here—good-looking facsimile, it has a lot of pain in it; it says 'body failed'— we'll take this and we'll just file that with the new one. Okay! Now, let's go on our way."

And then a few minutes later it receives another flick of pain and it says, "Well, we're too busy to go on with that now. The real reason why it happened this way, body, is because it just happened this way. Of course, this does compare to that other entheta facsimile that we had, so we'll pick one out over here . . . yeah, that looks about like it. We'll file that as being possible in this life."

And it can keep this up until finally you have a nice bin of these things which you have accumulated in this life that carries the total explanation of all the pain you have experienced in this life. But now that you have it, what do you do with it?

There are three or four things you can do with it. One is to use the original standard processing; you just go back to the beginning of the preclear's life and chew these things up like a buzz saw. It takes you a long time, but you just desensitize all of these facsimiles. You take all the charge out of them and you take everything out of them that is in them. You take out the

appendectomy and the time when he fell down and hit his knee on a nail, and you take out each one of these things and just nullify these facsimiles. It takes a long time, but it can be done. A few liabilities go along with doing it.

Or you can take it up with Effort Processing; you can take the triggers off them.

Suppose you were sailing along over a stormy sea and you were towing another vessel. If you wanted to get rid of it, you could go back to that other vessel and set fire to it so it would burn and sink, and then neither you nor anyone else would ever be troubled with that vessel again. Or you could simply go back to your own fantail and take an axe and cut the towing hawser. The other vessel would drift away and you would be free to go your way happily and unencumbered. Let's say that the other vessel was something that you were towing under duress, that you didn't want to have: you could cut it loose just by cutting its towing hawser.

Effort Processing permits the auditor to "cut the hawser" on all of these old entheta facsimiles. You don't have to run them—just cut them loose. You find the effort which makes you have to have them and they get chopped off and go back into the bin.

That is very fast, but there are still lots of them. If you start doing this very much, you are going to find yourself quite involved. Dozens or even scores of hours would be involved before you got Clear.

There is an easier way to go about this.

Before the individual selected one of these entheta facsimiles and put it in the files, he made a conclusion about his environment. All you have to do is take the charge off all the conclusions, and all the entheta facsimiles float free. This is very simple.

Any time an individual concluded anything the first time, he started a chain of new entheta facsimiles which are very powerful and which are his conclusions. You get the basic off each one of these chains and the fellow then has no reason to call back these entheta facsimiles. It is as simple as that.

The individual begins as a self-determined organism. He starts out in life highly self-determined and then he runs into something that tells him he isn't self-determined, so he has to find a reason why. He compares it to any data which he has available. This data very often happens to be an entheta facsimile, so he pulls it in and he says, "Well, this must be the explanation" and files it.

But remember, that entheta facsimile is not his boss. He and his own self-determinism are still his boss. He runs himself.

He goes along and he makes another conclusion and yet another conclusion and yet another conclusion. Every time he makes one of these conclusions he is tying down all the data which it took to make the conclusion. And this is where we tie into "how to clear the mind as an electronic computer?"

This is a very obvious subject. This subject is so obvious that one could bring himself up the tone scale just by thinking about the subject. I am not shooting the moon with this.

Sometimes an individual's orientation with life, with MEST, is so poor that he actually should get that oriented before he tries conclusions with his own conclusions. But this game of trying conclusions is a very simple one.

Let me show you what happens to an adding machine. Let's say that somebody for his own purposes decides "Well, the thing to do with this adding machine is disconnect the clearing button. Then we'll get lots of big figures" So we come in to do the accounting, and 2 plus 2 is

already on the machine—4 is already on the machine. We think we have reached over and pushed the clearing button, or maybe we have but it didn't work. So it leaves 4 on the machine.

We are assuming, as the operator of this machine, that the machine has been cleared, that there is nothing but 0 on the machine, and we are going to add up some new figures, but we don't notice that this 4 is still on the machine. So we punch in the figure 2 and add 2, push the total, and we get 8.

That is very strange. We got 8. Now we try to make 8 work but there isn't quite enough here to make 8 work. For some reason or other, we don't see 8 units to represent this number 8 that we just got on the machine, and just exactly how we go about this we aren't sure. So the best thing to do is to run up a new problem. That is the solution.

New problem: 4 plus 12. (We pushed the clear button, but nothing happened.) We get 24. It says 4 plus 12 is 24 but there is something wrong with this.

We go on anyway. We have to get these books added up, so we put down 24. Then we punch the clear button and we say, "All right, this next problem ought to be very simple. We're going to add 2 and 2." We add this up and pull the lever on the machine and we get 2 plus 2 is 28. "Well, I guess times have changed." But we use this 28; we fix up these books with this 28.

Now, what we want to do is subtract 2 from 6 on the next problem. So we subtract 2 from 6 and we get 32. What? But we put it down in the books and just trust to luck.

About this time we begin to wonder if a crystal ball wouldn't work better. It very probably would. So we go get a crystal ball. We look into the crystal ball and it says 2 plus 2, and we get a hunch that it is 5. That's good. So we put it down on the books, but now we really have a mess.

Maybe Bill across the hall knows! So we go over and ask Bill. We say, "Now listen, Bill: We've got this next problem coming up here—it's a very interesting problem. It says that you sell a book for $5.00, and it costs $5.02. Now, how much do you lose on every one of those books?"

Bill is very busy and he doesn't think very much about it, so he says, "Twelve, of course! Twelve!"

And you say, "Huh? Twelve what?" "Well, just 12."

We try to compare this back. We say, "$5.00 and $5.02. There is something about 2 cents here. It's plus or minus, I'm sure, on 2 cents" and we get 30. "There's something about 2 cents—but he said 12. Well, my own arithmetic is no good, so I'd better take his. All right, we'll just put it into the whole problem as 12. That's much better; we've got an answer. That's fine. Let's take off from that."

Now we think we have a clear machine. We spend 15 cents a day for cigarettes. How much do we spend in four days for cigarettes? We put this into the adding machine, and we find that we spend $1.80 in four days for cigarettes.

That seems awfully high, but that, of course, is what it has to be, naturally: the machine said so and we have to trust the machine. But come to think about it, we aren't getting along too well with the machine. "I wonder what Agnes up the hall would think on this problem?"

We walk in on Agnes and Agnes says, "What did you say about cigarettes? Well, don't smoke, obviously!"

And you say, "That's not the question. I wanted to know, if I spend for four days all of these cigarettes, then—then how much—how much do adding machines . . . ?" "Well, that's all very

clear, that's perfectly clear. The thing to do is regulate the price administration, of course." "Well, how much would it cost not to do that?" "Well, that's over three dollars and twenty-two gimmicks?"

And you say, "That's good."

And that is what passes for thinking in our society. I am not kidding you! This would be horrible if it were not so funny, or funny if it were not so horrible.

The point is that this is the way the human computer works and this is really its only error. It is essentially a perfect computer, if the button is cleared.

Now, people go around making New Year's resolutions; every New Year's they make a bunch of new resolutions. If, instead, they went to an auditor and had all the conclusions they had made during the past year cleaned out, they would probably be able to start the new year and accomplish something. But just making a bunch of new conclusions "I'm not going to smoke" "I'm not going to sass my mother-in-law" "I'm not going to be late for work" "I'm not going to get that new television set" and so on—doesn't work, because what a conclusion pretends to do, it doesn't do. A conclusion pretends to be a new static.

The individual has a problem given him in the society. The mind is set up to do pretty high-echelon problems. It also does pretty low ones, but it does most of its problems in terms of action. It wants its problems in terms of action; it solves them the same way. So it looks around the society and sees all these factors and it adds up as many of these factors as it can use.

Actually, there is an infinity of factors in every conclusion; there are just too many things, so you grab the most important things—those that seem important to you—and you sum them all up and d ecid e to do something. You decide that this is what you are now going to do.

That gives you a static. That gives you a static from which you can jump off into motion. You put this static into action. This is a conclusion; this is a decision. A fellow thinks, "Well, I don't know . . . I was going to take steak home to dinner. No, I don't want steak and potatoes. Lamb chops cost too much, and besides, I had better not go home to dinner. I'll eat out tonight with Mary." That is his conclusion and that is a static. But it has a lot of data behind it, and all of a sudden, instead of handling all this data, which is almost impossible to handle and integrate without making a conclusion, the fellow sets up a conclusion.

He jumps off from that conclusion as being the best conclusion, and actually it always is—the best conclusion he can reach with the data he has to hand, the best conclusion he can possibly get out of his knowledg'e and experience of life, what he has observed in the environment. He jumps off from this as a conclusion. It is a static.

So there is in every conclusion a little, tiny cycle of life. A person steps off from nothing into the motion of being a living being; he steps off from the static of not-being into the action of being. And so it is with thought. The individual steps off from the conclusion into the action.

Have you ever noticed a person thinking and trying to decide something? He was sitting pretty still, wasn't he? (That is, except fellows like me who think on their feet.)

There isn't any sense in this pose, by the way; it is just another conclusion that you have to be static in order to think of statics. I don't think there is much action involved, actually, in running the computer. It has no wavelength, so therefore it must be frictionless, and there are a lot of other interesting conclusions about it.

I think that a fellow who was well swamped up on the conclusion basis would find out that his basic error is in the fact that he has to make a conclusion. Optimum thought is actually instantaneous, so that one would observe and know instantaneously what he was doing. But with all these conclusions on the machine already—all these other statics—one can't do that.

He has to try to sort out from the other conclusions, get free of these old statics, and go into a new motion.

The fellow has a conclusion on the adding machine; it says, "I don't like black dogs."

Later on, he makes another conclusion; it says, "I like Mabel" But then this earlier conclusion comes in: "Mabel has a black dog. Well, I like Mabel. I wonder what's wrong with Mabel. We certainly aren't getting along well. Well, the thing to do—I've got to know more about women. I'll play hard to get—that's it. That's what to do about the thing. Yes sir!" There is a new conclusion: play hard to get.

But she goes out with another fellow the next night. So he says, "Well, I didn't get her because I was sick that night" (And there is where psychosomatic illnesses come from.)

The fellow thinks, "I couldn't have done it. It's not that my conclusions are wrong, because I can't question my conclusions. If I question my conclusions, I'll go mad! I therefore have to question my physical being. So it must have been some strange inability which I was holding on to that night, which made it so that she went out with another guy. It wasn't my fault, it was Bill. Bill talked to me a long time that afternoon. And people, when they talk to me, they get me awfully tired. And so I went over and I wasn't as spry as I ought to be, and that was the whole thing. The best thing, however, to do about the whole thing is to go and beat this other fellow up. Now, that solves the whole problem. I'll go over and I'll beat him up. Although I was sick that night, I will beat him up." —a good solution.

So he puts that into action, but he gets a black eye and very sore at the stomach, and then he has to make some kind of a conclusion to explain why he got beat up. "Well, I got beat up because I was upset about things, and it's a conclusive fact that when a person gets upset and they're in love, their left ear begins to ache. This is a well-known scientific fact." This is a conclusion which he posts in here at this place.

So now he operates on this one: "I've got to be careful who I fall in love with because I get an ear ache" —obvious, simple, sequitur.

Then he marries a girl and he keeps getting an abscessed ear. And it all comes along all right, until one day his little boy comes home and says, "Papa, can I have a black dog?" Then he hits bingo, reports to the local psychiatric hospital and gets a prefrontal lobotomy.

And that is the explanatory conclusion to end all conclusions. It was the physical being which was at fault, never the mental being.

That, in essence, is a problem in logic as it is practiced today in America.

Now, a little boy, when he is six, wants to be a streetcar conductor. What does it do to him when he is sixty?

A little girl, when she is seven, wants to be a Red Cross nurse. What does it do to her when she is twenty-seven?

A little boy finds out that he can best annoy his sister by breaking her dolls. How does he annoy his wife when he is married and has some children?

These are all very interesting questions, and they are very pertinent questions. As you work with preclears, you will find that the interest and pertinence of these questions is about the biggest push button you can get your hands on in a case.

It is pretty simple to do this type of auditing. Effort Processing is the process of knocking out the individual's effort to be and not to be and so forth. An auditor who takes this road starts

turning up conclusions. This is Conclusion Processing; you can call it Conclusion Processing or Postulate Processing, but it is still Self-determinism Processing.

Conclusion Processing depends for its magnitude on how much stuff you can recover from the case without having to get some effort off it. You will find that you will recover just so much off a case and then all of a sudden you are going to have to get a little effort off it someplace or another.

But it produces very marked effects regardless of any effort that you get off the case. If you go into a case just to the depth that you can go with Conclusion Processing on knocking out these conclusions without swamping up any effort, you will find that you have a much more able human being.

Let us, for instance, take a profession: the profession of selling. A salesman's selling depends upon his self-determinism. That sounds rather odd, but it is very true. A person cannot be taught how to sell. The reason he can't be taught how to sell is that he can't be taught to have self-confidence. The reason he can't be taught to have self-confidence is because he has conclusions and postulates that he hasn't got self-confidence.

When you get an inaccessible preclear who won't lie down on the couch and be processed, you are running up against that preclear's postulates, conclusions and decisions. The only way you can get past those is to knock the preclear into apathy with regard to his own self-determinism.

Do you understand that? This person has made the decision that he is well. He has already made the decision, many times before, that he is ill. But he has made the decision now, as a static of great magnitude from which he is going to jump off, that he is well and he is going to be well from here on out—like " . . . it is standing on a mud turtle and it's mud from there on down" He doesn't want to hear anything more about it. He has made this conclusion—as most people have—and any effort to make him feel better tends to invalidate this conclusion.

And what is invalidation? A precise definition of invalidation is simply the statement "You and your conclusions are wrong" In other words, "You do not work or run yourself" Invalidation breaks on this one point: "You own and run yourself" or "You are owned and run."

The whole subject of invalidation is defined as an effort to convince other individuals that they are owned and run otherwise than by themselves, to convince them that they do not run themselves.

You can work this out very simply. You can take the ARC of a person's self-determinism, and by leading the person to make conclusions and then proving those conclusions wrong, you can probably break him all the way down the tone scale to the bottom even more rapidly than you could by knocking him on the head and giving him a PDH engram. Lead him to make a conclusion and then prove to him that his conclusion is wrong, then lead him to make another conclusion and prove to him that that is wrong, lead him to make another one and prove to him that that is wrong, and if you keep this up on him for a while, he will be in pretty bad shape.

What is the mechanism, then, of invalidation? What is invalidation invalidating? It is invalidating the person's reality, communication and affinity with self. It is anything which tells a person "You are not running yourself; you are otherwise handled" Any remark which effects that with the individual invalidates him.

It is making a contradistinction, then, with the individual. A remark which invalidates an individual inherently carries in it the statement "You are not motivated on the eighth dynamic, you haven't got a clean concourse with existence at all, you are not in touch with your own dynamics—you are MEST" Invalidation says, inevitably and invariably, "You are MEST. YOU are some other organism's MEST."

The question "Are you sure of that?" is an invalidation. It also is saying, "You probably don't run yourself and you probably don't have your own conclusions about this thing. And if you do have your own conclusions, you probably can't trust them."

It is surprising that psychology never hit on this, until you look at psychology on a tone scale. Psychology said that it is neuroses and so forth that break up a person and make him what he is. That is just great: "If this guy is insane enough, then he will be a genius." In a pig's left eye!

I can show you a lot of fellows who had been geniuses until somebody came along and convinced them they were MEST.

How do you start a fight with an enemy country? There are several steps to go through. We won't worry about those steps, but they all tend toward the same thing: telling the citizens of country A that the citizens of country B really aren't human and that they are not self-determined, that the people are run by something else in that country. You can shape up all propaganda under that heading.

If you want to write propaganda to get the United States enraged with Russia, just follow out along that line. Demonstrate that the Russian people are really good, kind people but they have no self-determinism because they are run exclusively from the Kremlin and by secret police. Therefore they are MEST.

Instinctively we know that people who are MEST are dangerous. If man has not been completely blind, he has noticed that people who are down the tone scale and so forth are kind of weird to have around.

In other words, the way to dress it up is to say, as they did in World War I, "The Kaiser is not a human being, he is a devil, and he runs the human beings in Germany—but those aren't really human beings, they are Huns." The English propagandist sat back very self-satisfied; he had proven the point. They were Boches.

If we hauled out some of the propaganda that was used in the early part of World War I, we would probably laugh ourselves silly over the stuff. But people took it seriously. It would certainly be a comment on yesterday's society if somebody were to issue that propaganda again; it would provide many a belly laugh.

They had things like a cartoon of a fiendish German soldier—with horns, mind you, shooting out beneath his horned helmet—who had a ragged sawtooth bayonet with which he had a Belgian baby pinned up against a board fence. It was very pathetic. And everybody said, "They are doing that in Belgium?"

Then the big invalidation took place, but what got invalidated? The propagandists got invalidated. They got invalidated so badly that they could hardly get anybody interested in another war. They got invalidated because something like a million or more American boys went abroad and they went into France. They found the streets dirty and they didn't like it. They went over to Germany and they found the towns clean, they found that German girls washed once in a while and this struck them as something very strange. They found that the Germans, no matter how rough they were on the battlefield and so forth, would send forward medical units to take care of enemy wounded.

This was very funny. They hadn't been told this; there was something wrong about the whole thing. So they concluded that Germans were human beings, and that was all they concluded. And having concluded the Germans were human beings—having already been told that they were not—and not being themselves willing to be that wrong in their own judgment, the American boys hooked it on to propagandists. So propaganda became a very unpopular subject, and it is relatively ineffective today.

Do you know that there are courses in major cities for children in the first, second, third, fourth, fifth and sixth grades on the subject of propaganda? They are teaching little children what propaganda is. I was fascinated. I stepped into a classroom in New York City and I ran across a little set of books and so forth, and I asked the teacher, "What on earth is this?" "Well, this is the course on propaganda?"

That course could have been codified a little bit better, but they were saying, "This is the way they lie to you!" They are teaching that in schools. If I ever saw anything healthy in a society, that was it!

Now, there were many things which had to get buttoned up in Dianetics, particularly the codification of material in order that it could be given to auditors so I could be absolutely sure auditors would do everything that I had done.

At this stage of the game, the clever propaganda trick would be to say, "Well, in view of the fact that you can't understand very much and it is a very esoteric subject, you were really wrong on your first conclusions with regard to Dianetics. It was there all the time." I could show you sentences in the books which were ambiguous enough to tell you that Effort Processing existed in the first book. I could bluntly say, "You see, I was right and you were wrong about the whole thing" which would immediately drive you into apathy if you accepted it.

That is the wrong way to do it. People didn't know the right way to do it, so they resorted to that.

Instead of that, I can just ask you to recall the first time you concluded that you knew Dianetics.

Recall the first time you concluded you knew Dianetics—the first time you concluded you had a command of the subject.

Now the first time you concluded you didn't have a command of the subject. (audience reactions)

Now the first time you concluded that I was changing things on you too rapidly. (audience laughs)

And the first time you concluded you would accept anything more with grave reservations. (audience laughs)

And the first time you concluded that you must have wasted an awful lot of time on old processing, because new processing could do it faster (if you made such a conclusion).

Now, having gotten all that out of the way, we'll go on to new conclusions.

That is how simple it is.

By giving you constant, continual conclusions as they existed at the moment, I could pile up other conclusions that would tend to invalidate your earlier conclusions. You would go down into apathy on the subject. And that is just what happens to an individual. He goes on this curve about all of life because he makes a conclusion and then somebody changes it on him.

But this hasn't been going on just since man had language. This happens to be true of every environment. The test of any organism in any environment is whether or not it can change to control a new environment. Can it change to control a new environment?

And when any organism has accepted, as practically its sole weapon, its mind, it had certainly better learn how to change its mind to fit a new environment. If it can't do that, then it is no good, because it is going to run on conclusions made to fit old environments.

You know how older people sometimes get very set in their ways? You can't give them any new data at all. You are trying to run a bulldozer in. But I don't care how many bulldozers you ran in, you wouldn't be able to accomplish it up against rock-bound conclusions. You are trying to give them a new conclusion, and that isn't what you ought to be doing. What you should be doing is getting rid of their old conclusions, and you can dust those out just like nothing. It is very simple. You want to sell somebody Bigsby's Lingerie, and he has been buying Cute Kitten Lingerie for a long time? There is only one way that you would get him to stop buying Cute Kitten Lingerie. That is to say, "Well, a fellow makes up his mind about these things and then times change." He will agree with this; it is a good, wide statement."You recall, for instance, the first time that you made up your mind about Cute Kitten Lingerie?"

The fellow will think a minute."Yes! Yes. Yes, I recall." "By the way, where was your store situated then?" (You are interested in his business.) "Oh, we were over here at Third and Main. Yeah, yeah, hm-hm. Yeah, I remember." "You remember, then, how you thought about Cute Kitten in those days? You remember how the society was on the subject of Cute Kitten Lingerie?" "Oh, sure! It sure liked it, didn't it?"

Then you just simply say, "Well, now, here is your order blank. This new lingerie is much better, and the society now buys it?"

But you could sit there all day and show him samples, pictures of beautiful women and everything, and get nowhere.

There is nothing harder to think back against than an old conclusion, and there is nothing easier to get rid of, by processing and Straightwire. This is just a wonderful accident, as far as we are concerned.

These old conclusions are in there with chewing gum. They aren't in there with anything like cement or nails or anything like that; they are just in there with chewing gum (like the way they put together wartime ships!). They are very easy to get rid of. They straightwire out very rapidly, because they belong to the person; he can do with them what he pleases. And each one of those things is self-determined as far as he can tell.

Now, it is a funny thing that although a person may have a lot of engrams and things underlying these old conclusions, he is no longer faced with the situation that he was faced with when he made them. But he is adding that old conclusion into every new conclusion, remotely close to the subject, that he makes. He is doing this crazy thing with the black dog that I told you about earlier. He will go on doing that for the rest of his life. He will get up to a point, then, where his answers are getting so wrong, where he knows they are so wrong, that he is willing to accept anybody else's answer— at which moment he becomes MEST.

Completely aside from the physical effects of gravity, injury, cumulative existence, old blueprints and entheta facsimiles in the causation of old age and deterioration of the human anatomy, I believe that conclusions are the next best item that keeps a person old when he gets up in years, because there is no reason for a person to be old when he is up in years.

Do you remember when you were very, very young and you looked at all these fuddy-duddies around you that couldn't understand you? They were moving too slow, you wanted to change them, you condemned them, you said they were in the road. The old men you knew that you did not like because they were in active combat with you, the old women who picked on you— do you remember your detestation of them and your statements and conclusions on the subject of the fact that they were old? They did not look good; they were not active."Why, look at her! She's twenty-five years of age" (you would have said when you were about ten) "—an old hag." Then you get to be twenty-five and you have a conclusion in the bank that says "People twenty-five years of age are old hags."

As a young man trying to advance into the world and make the world his oyster (without even an oyster fork), you may very often have said, "Age hates youth, really. They won't just let us

get ahead. That's all there is to it. Youth just doesn't get along in the world. I want to be old. When I'm old I will show them. Youth isn't the thing."

Then you get to be old and you grow a paunch and so forth; you can't get around more than about three holes of golf without wheezing your lungs out.

You know the many, many fairy tales about the three wishes? What is very interesting is that human beings get their wishes; they get all of them, which is one of the most horrible curses that you could ever put on a race. They get all their wishes. They are their own wishes. They are the product of their own hopes or pessimism for the future, the second they reach that future.

These wishes are an enchantment, a black enchantment that a person lays upon himself quite unwittingly and unknowingly. But it is very easily undone, and what I am telling you about is how to undo it. It is just Straightwire, it is Repetitive Straightwire and Lock Scanning.

There is many a way that you can go about this problem of deaberrating a person as far as conclusions are concerned. Earlier techniques, you understand, are perfectly valid in converting an entheta facsimile to a theta facsimile. And remember that every conclusion you make is just another facsimile; therefore conclusions sometimes have to be desensitised and handled exactly as you handle locks.

They are locks. They are very interesting locks because they are statics. And even though when the little boy says "I will obey" he has been brought to a static point in his life, it isn't as bad as when he decides at eleven years of age "When I grow up, I'm not going to have any children." He has looked over this enormous supply of evidence around him, his great knowledge of the physical universe and mankind, and he has said, "I'm not going to have any children. I wouldn't be bothered with children."

Then when he is thirty he says, "I'd love to like my kids. Why can't I have a good time with them?" It is a mystery to him. The one thing he can't back up against is this conclusion. Sure it was made when he was eleven, but that is just tough. He is stuck with it until he gets back and knocks it out as a facsimile. When he knocks it out as a facsimile, that will spring the rest of the chain. He can just run the rest of the chain out. There is nothing to it.

The main thing is the point of decision or conclusion or postulate. Those are three categories that you want; you just want to get these off the case. And you don't care what kind of conclusions or postulates they are.

Any time a person lives three minutes beyond any conclusion he makes, he becomes the effect of his own cause. He makes the conclusion, then he goes three minutes along and he is being affected by it. This is concomitant to starting an action—thinking "I will now eat" and then eating. A fellow says, "I will be an old man with a gray beard and everybody will respect me?" This is a different spread of time, but it is demanding action. The very funny part of it is that a human being with his own self-determinism can evidently postulate his own shape, size and activity, modified only slightly by the years. If you were to get a person's self-determinism completely free, he could probably make himself into any shape or size imaginable. The Arabian Nights talks about the magicians, who could change themselves at will to this or that. Man has had this in mind for a long time. Of course, there are limits on such a thing, but a person can make almost anything he wants out of himself.

I was talking to a young lady and I jokingly told her, "Now, if you just keep up with Self Analysis for a long time" (she was in pretty bad shape), "we'll turn you into a Lana Turner." She went ahead, and as a matter of fact, that did her a lot of good. She got along fine, because Validation MEST Processing is about all that you can hit certain levels of a case with. Orientation with the physical universe is very good. But, looking it over, I know very well this person has many times made the conclusion that she was ugly, so not all the Validation MEST Processing in the world is going to let her back up against her own statements, her own

conclusions, because a person can never be made to prove himself wrong. He can only be made to go into apathy.

How does an individual get to take over another individual's motor controls? It is when that second person self-determines that his answers are so wrong that somebody else has got to do his answering for him; at that moment he gives up his self-determinism and he hands his motor controls over.

Or one could prove to an individual that his motor controls had been taken over already—that his self-determinism was inoperative. That is what they do in operations. They take an individual and move him all around, and he is trying to self-determine, down underneath all the ether and so forth, that he is going to move and he is not going to move and all that sort of thing. He says, "I'll now put my hands down and push all this away" but the second he does this somebody pushes him back in the face; his arms don't move. He becomes to some degree convinced while he is in that state that he is not under his own command, so somebody else talking in his vicinity or moving him "prove" to him that he is MEST. At this moment you get the activity of an engram, and that is why engrams are active. They just prove to an individual that he is not under his own control.

Now, take postulates, conclusions and decisions: When a person has made those and they have been wrong, they have wound him up in trouble. The first thing he does is say to himself "I am wrong; I have been wrong" and then he looks around for some way to become right. There are various ways he can become right. He can go down and see Lady Anne, the famous prophet. He can ask Mama (call her up long distance), "Mama, Mama, did you have a lover when I was in the prenatal period?" I have had that happen very often.

The fellow comes back saying, "No, Mama didn't have a lover. That engram must be wrong." "When did you first decide Mama knew best?" "I never decided Mama knew best; she just always did."

Here is the human computer: It takes the data—the theta facsimiles of its existence—sums them up and creates a new static. Then it takes and sums up its existence again, and its existence now contains this new static, which is now an old static, and a new static is formed, always with these old statics as part of the new static. So a person's conclusions are adulterated from the first decision he makes.

If an individual had enough sense to go on and make all the conclusions he wanted to make, do anything wild he wanted to do, risk himself in any way he wanted to risk himself, and then afterwards just sit down calmly and think it all over and remember all the things he decided to do or not to do, regardless of whether he thinks they were bad or good, and just bring himself up to present time on the thing—if a fellow could do that once a week—he would probably live at the speed of an express train. There would be nothing to it. And his thinking would be just as sharp as a bear trap.

Of course, you can make the conclusion right now that just because you have concluded something does not mean it is going to aberrate you. You can pick up these conclusions; these conclusions are perfectly valid, they are perfectly solid, you can operate on them, and you can go right on operating for some distance on them. But at any time in the future, if you find yourself the least bit indecisive, confused or questioning your own judgment, for God's sake, go back and swamp up the conclusions and just knock them out, and all of a sudden you will find yourself no longer so indecisive.

All of this has one other thing with it. You have asked the person for the conclusion; it seems to you to be a rather irrational conclusion and it seems to him to be irrational too. He will puzzle around about it, and he is making a conclusion that he must have been wrong, so you have got to give him an excuse to be right. You say, "Well, why did you make that conclusion at that time?" Then the conclusion will spring. Don't try to prove to an individual that he has concluded improperly, because the chances are the individual was doing the best he could in his

environment at the time. The real error is that he is no longer in the environment that he was in when he made the conclusion.

For instance, when you walked into the room you are now in, you walked into one environment; you are now sitting in another environment. What changes an environment? The tick of the clock changes the environment. Time is one of the things that changes the environment, or changes in the environment.

Later on you will go into a different environment. It may appear to be the same environment; it may appear so static, or randomity so lacking, perhaps, that it appears to be the same, but it is another environment— because you are confronted with different problems.

So, when you are doing Conclusion Processing, throw this one in: "Well, why did you make the conclusion at the time?" The fellow will think later and earlier and all of a sudden hit some factor, and he will probably hit a whole new chain of conclusions. You just run into that factor and all of a sudden he will say, "Why, yes" —that was why he made it at the time.

What you are getting is an instantaneous recognition in present time that the reasons and causes for making the conclusion are no longer valid; they no longer apply. A person will keep the conclusion so long as he believes its conditions apply. So what the conclusion is, actually, is a bundle of sub-conclusions and the conclusion. You have the reasons for the conclusion and the conclusion filed all together.

So just getting up the statement "I hate women" is not enough unless you get its sub-conclusion "Women are mean to me; therefore I hate women." The conclusion doesn't come up if you get just "I hate women" "Women are mean to me" has to come up too.

You say, "All right, you said to yourself at that time, 'I hate women.' Now, what had happened?" "Nothing had happened—nothing. I was standing there and I just made the conclusion." "Hm-hm. What else were you doing at the time?" "Nothing. I was mainly interested in playing chess, if I remember rightly, during that period of my life." "What women did you know during that period?" " Oh, none." "Hm. You're sure you didn't know any? Well, when was the last time you felt that you should hate some woman?" "Oh, just the other day I was talking to a saleslady, a mean-looking saleswoman. She had black, straight hair and everything else, just like that old girlfriend I had back—yes! Yeah, I remember; she had just left me the day before, ha-ha."

So, one girl leaves and he concludes, "I hate women!" He will hold on to it, unless you get the excuse. He has to have one. Do you get the idea?

That there are three varieties to these things doesn't alter the problem. First is a postulate. That is a person saying "I am going to do something" That is postulated action."I am going to be something" "I am not going to be something" or "I am going to change something on some dynamic or other" —these are postulates. It is a statement directed wholly at the future. Though the future may be only a split second from that postulate, it is still future.

A decision could be said to be something which is a categorising of material and future action. A person makes a decision by assembling a lot of past data precisely aligned on one subject, and decides that the future on that subject is going to be so-and-so. That is a decision. That is a decision that facts will be assembled this way and actions will take place this way.

And a conclusion could be said to be a static which is posed concerning a state of being—a current state of being.

A person doesn't necessarily conclude according to these definitions the way we are laying them out. He doesn't conclude he is going to do something into the future; he just simply concludes that something is the case. He has made a decision on a past or present state of

being; he concludes something is the case. In other words, he crosses off its past computations.

Now, it doesn't matter whether you subdivide these things or not. As far as processing is concerned, they are all the same breed of cat. They more or less add up to the same thing but they give you a more particularised definition of what the person is thinking about.

These are never made without cause. There is something in the environment or in the person's past that causes him to make every conclusion, postulate or decision which he makes; they are always made with cause. They don't completely spring unless you get the cause. That is what makes it tough to get postulates out of a past death—they come up by themselves, alone, and you haven't got the data of the life to go along with them and prove them up.

But they can be gotten up anyhow; they can just be desensitised with the rest of the entheta facsimile in a sledgehammer fashion. In such a way you can knock out any conclusion if you just want to process it without reason. So there are various ways to handle these things.

Anyway, let's just call them all conclusions. Conclusions sounds more like the static that they are—a person concludes that life is.

What is the common denominator of conclusions? There are three: "not to be" "to be" and " to change" on each dynamic—one, two, three, four, five, six, seven and infinity." Not to be" "to be" or " to change" : any conclusion, decision or postulate—or, as we will call those as a group, conclusion—is in that category. It is one of the three; there are no more than that.

"Not to be" is to stop."To be" is to start."To change" of course, is to change. In other words, in order to "not to be" you have to stop. Or in order to make something "not to be" you have to stop it. This is very, very obvious; the only reason anything is, is that it has motion. In order to make it "no" you just take the motion out of it, so you have to stop it. Any time you want a state of not-beingness, it requires stopping. Sometimes you have to start a destructive action to stop it, you understand, but that is getting into the combinations of the three.

In order to get a state of beingness, you have to start something or add more motion—an impulse of more motion—on any dynamic. That is "to be" —more motion on any dynamic. We are answering Shakespeare's question, by the way "To be, or not to be: that is the question?"

Now, as far as "to change" is concerned, this takes care of an action which has been started, and is an alteration of that action or an alteration of its direction—in either category—or something which you are trying to stop and you decide not to stop it anymore. That is a change—a shift of emphasis, a shift of shape and so on.

Those three actions—action "not to be" action "to be" action "to change" —are the three possible decisions a person has on any one thing. So if you find it impossible to get into a case very easily on the subject of conclusions, just find out when he stopped his car last, or find out when he started his car last, or when he started to walk and when he stopped walking or something like that, because you are getting in toward decisions with that. A person has to make a decision to start and to stop before he starts and stops.

Now, affinity, reality and communication are the only three categories of decision. Let's take these in order, and first we will look at?" not to be?"

First, we have A—affinity. This is very basic decision making. To stop affinity on each dynamic is one whole category of conclusion—the decision to stop affinity on each dynamic (also, there is the decision to start affinity on each dynamic and the decision to change affinity on each dynamic). "Stop" includes such decisions as "I won't like myself anymore" "I'm not going to like children" and so on. Those are "stop" decisions on affinity for the first and second dynamic. The third dynamic would have "I don't like those boys down in the next block" That is stopping, because a natural impulse is to like them.

The decision to stop agreement on every dynamic is the second category —the decision to stop agreement on every dynamic. That is reality. The only reason we have a reality is we just agree there is, so there is one, and we find agreement will work out along this line. Therefore, to stop agreement on any dynamic gives us such things as "I won't agree with myself anymore. I'm too greedy. I eat too much candy. I'm going to stop myself from eating candy. I don't like the way I eat candy, and my stomach wants candy and I don't want candy. That fixes me." That is a conclusion.

Let's say a little boy gets sick at his stomach for some reason or other. He shouldn't get sick at his stomach for any reason at all, but for some reason he gets sick at his stomach. He has made a decision to be sick at his stomach over candy, and he blames the candy. Then he is out of agreement with himself. (By the way, do you note that the word is "the stuff disagreed with him")

The decision to stop communication on any dynamic is the next category. You understand that communication contains, basically, perception, touch, sight and sound. Communication isn't just talking. Handling this will shoot out glasses and things like that.

The next category would be the decision to start agreement on any dynamic, to start affinity and to start communication on any dynamic.

And then we have the decision to change on reality, the decision to change on affinity and the decision to change on communication.

For instance, what happens to the young writer? He has made decisions to stop communication often enough that he doesn't write. It is very simple.

What is communication? Communication is refusal to touch, refusal to look at, refusal to receive touches, refusal to receive looks, and so on. Remember that there are two sides of this picture: "receipt of" and "outgo" on every dynamic.

You want to know what is wrong with the fellow? Let's say that when he is very young somebody decides to take his tonsils out. So they lay him down and put a mask over his face and pour ether on it, and then they pry his mouth open and reach in with a wire and start snipping. He starts trying to pull away, although he is?" unconsciou?" (everybody knew he was unconscious and couldn't record). He tries to pull away in one direction and then he tries to pull away in another. What is he trying to do? Get away from pain? No, he is trying to break communications. What is communication? A wire on a tonsil, a doctor's hand on the chest—that is communication. He is trying to stop communication, but he finds out he can't do it! So his postulate, his decision, is "To heck with this—stop communications immediately." That is his decision.

His action is to pull away, but there is a chair in back of him, a bed in back of him or something of the sort, and he can't get away. His hands are being moved and he is being pushed down and this way and that, and he is not under his own control. He is invalidated. He isn't in command of himself, so he goes into apathy.

Later on he meets some doctor who says, "Well, the reason you have ulcers is because . . ?" Actually, it was because one of the doctors during the tonsillectomy—this fellow's earlier colleague—had an elbow in the patient's stomach.

I think doctors knew this all the time, by the way. I am sure they had this all worked out. The doctor leans his elbow on this young would-be writer's stomach, and he grinds this elbow down while he is holding the patient. Later on the fellow has to be operated on for ulcers. You can make more money this way and send your children to better colleges. You create the somatic in an earlier engram so that there will be a later engram. Then they say, "Ah, the reason you have this is . . ?" and they take his teeth out and his eyes out and his appendix out and his

head out, and when they get all through they have taken him out, and they get their commission from the undertaker.

Anyway, this young writer, later on, is doing fine. But one day he gets a sore throat while trying to write. His throat gets worse trying to write some more. Life is getting tough—he is finding it harder and harder to write. What is he doing as a writer? He is trying to communicate. What has he got? He has a tonsillectomy in restimulation where he was trying to break communications. So he will actually really fix himself up. He will write stories lousy enough so they won't sell. That breaks his communication line. He will do all sorts of things that way.

But remember that writing, talking and all these other things solely depend upon a person's belief in his ability to do so, because that is the first static. The first static says "to be, 'I'" which means automatically "I have ARC on all dynamics; I am perfectly capable."

Every organism is born into this life with a control center which has a cleared board—zero conclusions. This is an important datum to you in this Conclusion Processing. It moves into this life with a control center containing zero conclusions.

The organism can reach back and pick up entheta facsimiles from anywhere it wants, including the genetic evolutionary line; it can pick these things up and put them into restimulation. Yet if a person hadn't received any engrams in this life, you could just conclusion-process those things out of existence in an hour. It would be no trick. But he picks up new conclusions through the engrams in this life, so that some of that has to be knocked out with Effort Processing. However, you can get about 90 percent of the job done just on straight Conclusion Processing.

So, this system gives you all possible conclusions. When did one decide this and decide that?

Now, the reason memory is occluded in early youth is that, to begin with, his parents moved him around. He doesn't make a decision to move, but he gets moved. He is lying there, and his decision is maybe to lie still; he is just thinking, "I'm lying still here, I'm enjoying life" and all of a sudden somebody moves him, picks him up, changes his elevation in the room, changes his muscular position, his motor-control switchboard, and he says "Waaah" And they say, "Oh, that's all right, dear" —crunch. He tries to break communication now; he doesn't agree with this.

If you want to pick up and open up large swaths of youth on the subject of Effort Processing, all you have to do is pick up these efforts of the child to get away from parents or to keep from being pulled around one way or the other. Pick up his own efforts to do this and you will start opening up big sections of his life.

Another one is to pick up all the times when he agreed to obey somebody. You just pick up all the times when he agreed to obey somebody and you will pick up all the times when he admitted he was wrong, because his agreement to obey was also his admission that he was wrong. It works that way. He gives up his own self-determinism when he obeys, therefore he goes down to MEST actuality instead of theta actuality.

There is a MEST ARC. There is cohesion and adhesion in the line of affinity. There is intermingling of electrons, protons, chemical compounds and so forth, and this is agreement. And there is the fact that matter and energy fluctuate in time and space and you have a sort of a cosmic communication of energy with time, space and itself. So, as a person goes down from ARC on a theta level, he goes down into this MEST triangle of "obedience." His perceptions shut off where he has been made to obey and where he has agreed.

Now, in later life we can look at a salesman; he is in bad shape because he is on an enforced-agreement basis all the time. So is the young writer we were just talking about. If he doesn't write, he doesn't eat. That is enforced communication, which isn't good; it brings him down the tone scale on the subject. That is why the longhairs down in Greenwich Village are saying,

"Well, you mustn't ever write for money if you ever want to write." So they don't write, and they have their theory but they starve. But that is all right—they are happy.

The fellow uptown who is making his coffee and cakes with writing is on an enforced-communications basis and he does write, and he does eat and he does get some copy out, so I think he is a little bit ahead of the game. But they both lose.

Anywhere along the line, a salesman is anxious to sell something, so he starts agreeing; he will agree with this person and that one. He walks in and thinks "What a jerk this guy is" about this fellow sitting at the desk. That is his private thought. Then he finds himself involved with the fellow: "Well, then, how are you, Mr. Smithereens? Yes, yes. Well, how's the missis? Oh, that's right, I forgot you weren't . . . That's too bad, that's too bad." and so on. His thought is that he has got to sell him.

But he has made the postulate to himself "I really don't like this guy" and then he makes himself wrong by going into agreement and forming affinity with him. So the salesman goes down lower and lower into apathy. You will find that anybody who has been selling for a few years is practically in apathy. All you have to do is just pick up these contradictory decisions and he will finally get up to the point where he can again evaluate human beings. Otherwise he gets down into the MEST bracket.

So, with this all-possible-combinations idea on Conclusion Processing, you can start an individual out very early on the time track."When was the first time you decided to like anybody?" You can try it for various dynamics until you hit something. You won't get the first time—hardly ever. But you start on the various dynamics. You say, "When was the first time you decided that God was good to you?" That takes care of the eighth dynamic. Then, "When did you decide that there might be good fairies?"

And the fellow says, "What? Me decide there were good fairies? Oh, wait a minute, I did. Yeah, yeah, in first grade. I had a book on fairies; I thought that would be awfully nice to have. But what the heck—gee, that's a long time ago!"

Then you say, "Well, now, why did you decide that you liked fairies at that time?" "Oh, I didn't have any reason at all, I just—there was the prettiest little girl in this play. You know, it's funny, I've never thought about that. But boy, she was beautiful; she played the part of Tinker Bell in Peter Pan. Yes, I was very enamored with her." "Well, what did you conclude about fairies?" "Oh, I liked fairies. I liked them a lot. I remember I had the part of a chimney sweep or something of the sort, or the alligator—I was the alligator. That's right, I was the alligator. And I remember standing back in the wings there and saying to myself, 'Boy, she sure is pretty. Yeah.' You know, it's a funny thing, my first wife looked a lot like that girl, now that I think about it. We've been divorced now about five years—but, yeah, she never lived up to my expectations somehow."

This poor girl, who probably had the ideal of being a devil, married a man who wanted her to live up to his expectations of being a beautiful fairy with gauzy wings. Both of them are hard-boiled, sophisticated; they work for an advertising agency. They don't even know this sort of thing exists in the bank. And they decide, out of "Freudian photosynthesis" (a new kind of Freudian psychology whereby you take pictures of their big toenails) that they have a certain incompatibility and that the modern thing to do is to get a divorce, so they do. That is the way it goes.

You will find human beings of forty, fifty or sixty years old going along on the illusions (and maybe they aren't illusions) and the decisions of their early childhood when the world was all in bloom, gorgeous and lovely, when everything was running just as they wanted it. Of course, human beings were in the line, but what the dickens were these people? They weren't real. The world was real, and they made these postulates to themselves of what they were going to be and what they were going to do with their lives. And the whole reason the

individual is in apathy is he has never been able to be a streetcar conductor or Buck Rogers or Superman or somebody. It is fantastic, but this is computation on cases.

When a child is young he will think of being most anything. People laugh "Yeah, I remember when I was young..." Of course, the fellow isn't thinking about being young at all. He has some kind of a vague idea of what it was like and what he thinks he was. He isn't trying to remember his decisions, conclusions or the reasons around them. He thinks to himself, "Oh, I remember one time I wanted to be something silly; I've forgotten what it is now, but sure. Ha-ha." But you notice with this fellow that every time a fire engine goes by, his ears go zing! "I wonder what's down the block?" You see him looking at the firemen as they are rushing around with their hoses and ladders; he gets very excited for a moment, and then he sighs. He is a very valuable business executive, and he wouldn't think of going up a ladder. That is beside the point; his environment has completely shifted. But for forty years this fellow has been doing nothing but being in apathy because once upon a time he wanted to be a fireman and he found out he couldn't be.

He hasn't anything to do with firemen now. It doesn't even compare with his existing reality. But he as an individual is being subjected to his own causes. He caused a future for himself; he said, "This is going to be my future reality." and now it doesn't exist. Now it is not possible for this to be his future reality. He goes into apathy.

Any time an individual makes a decision for the future and fails to live up to it or fails to reach it, he fails. But that is what failure is—not answering up to your own postulates. That is failure. That is the only failure there is. It isn't failure in the eyes of others and it isn't the failure that you haven't got eight million bucks. I have known some very happy hobos.

Let's say a child was born and he somehow or other crawled through his early years, and along about three or four he looked up and said, "I think I will be a happy hobo." He went to school and still thought he would be a happy hobo and he finally ran away from school saying, "I think I'll be a happy hobo. "He never wanted to be anything but a happy hobo. So he went out on the road and he ate garbage and never had much food and he lived in rags. But he was a happy hobo and he died at the age of 110, a happy hobo. A person would be fulfilling the cycle of his own life if he went out on such a line.

But you know what they do to you when you are a child: You say, "Well, I want to be a fireman?" "Well, dear, you don't want to be a fireman. After all, being a teller at a bank is a much nicer thing. I mean, that's good; the guy wears a white collar."

And you say, "I want to be a fireman, I really do." "Well, it's very dangerous and besides, dear, it's very hard to get to be a fireman; you have to pass all these examinations and everything else. That's silly." And then she tells the knitting society that comes in, "You know, Billy is very silly: he wants to be a fireman. You know, he has these childish reactions?"

She has invalidated a dream that is very beautiful and real to him, and he goes around that room saying to himself, "Nobody believes I want to be a fireman (sniff)." He hasn't any data in the first place.

The way we fix our children up today, when you and I are about eighty or something like that, we are going to find a whole race of people that we are going to have to start processing Superman out of, because there are very few children alive today who will be able to live up to X-ray eyes, flying through the air with the speed of light, smashing down brick walls with a fist and so forth. There are very few alive today who will be able to do that. But that is a basic postulate.

Children communicate very easily; the trouble with grown-ups is that grown-ups don't, so they think children are hard to communicate with. That is silly. You can communicate with any child you want to. You just say "Hello?" and he says "Hello?" And you say, "What do you want to

be when you grow up?" Don't talk down to him "Well, sonny, what do you want to be when you grow up?" Just ask him, "What do you want to be when you grow up?"

And he will say, "Well, Buck Rogers." "That's pretty good. That's pretty good. What are you taking?" "Well, when I go to college, I guess I'll have to be an engineer or something or other. But he sure has a good time, Buck Rogers does. I won't have any women around me, though, the way he does. They're no good, you see?" "Well, that's fine?" and you walk on down the street. The child doesn't think anything of it—somebody stopped and talked to him, that is all—but you can get an awful lot of data this way.

It is very early in a life when a child first begins to postulate his futures and goals. There isn't a person around who didn't have a completely mapped and laid-out future when he was two and a half; he had it all figured out by then. Now you don't even know what it is. But you could find it just by processing back to it, getting the layers of it off. You could find it very easily. You could find the exact moment when you made the decisions and the exact reason why you made them.

It was probably because Mr. Jones down at the corner was awfully nice and he smoked big cigars, and the only way you could smoke big cigars was to sell silk stockings—something "logical" like that. And you still have an urge to smoke big cigars, but you found out they made you sick; that was apathy number one. You find your whole life all caved in because you can't be that. And that is very interesting.

You want jumps in tone? Just start straightwiring back to basic purpose and find out what it was. What were your first postulates? What are your ambitions? What are your dreams? What did you have to apologize to yourself about not having fulfilled?

The bumps and the earaches and the bad teeth and the glasses you wear and so forth are just apologies for never having lived up to your own dreams. That is a very poetical fancy perhaps, but I can show it to you with the hard, rock-bound finality of looking at an adding machine.

How you get a computer to go on computing with all the old computations and conclusions still on the tape, I don't know, but everybody expects his machine to work. It doesn't have a self-clearing mechanism unless you want to think back over your life introspectively every once in a while and blow these locks, or unless an auditor will blow these locks for you. When you get up to the state you are in now, it takes quite a lot of blowing. It would pay very highly to blow them.

Now, you will find that you have used your own experiences. Maybe you had an operation; maybe it was a bad operation and they just mangled you and everything. Then you healed up very quickly. That operation never would have bothered you for a moment if you hadn't had a good reason to reach back, pick it up and bring it into restimulation. And the reason you reached back and picked it up and brought it into restimulation was because of a failure. You failed somehow, so you say, "Well, this is the reason I failed." and you show it to people.

The penalty of being human includes the necessity of demonstrating to other people that they can contribute to you, so you have to show people every once in a while that you have to be cared for.

Furthermore, when you were very, very young, you had to be cared for. Your motive power was pretty bad when you were one month of age; you could not possibly have gone out to the icebox and gotten yourself a bottle of milk. Worse than that, you couldn't have gone and gotten ahold of a cow and milked it. And furthermore, you couldn't have managed a dairy farm in order to take care of the cows and all this, unless you had Mama in good shape. If you had Mama there, you still needed another human being.

The point is that the fixed idea of dependency on other human beings sets it up so that an individual goes on postulating reasons why he needs human beings. So he goes on trying desperately to be a part of the human race.

The reason ARC is normally low in an individual is not so much because of his own aberrations as it is because it has to be for him to stay in concourse with his associates. So you automatically have to shoot your ARC down. You find yourself one day going around apologising for yourself and apologizing for your decisions and so forth. All you are doing is pulling your ARC down to a point where you can stay in communication with the people you are with.

I find myself every once in a while asking for somebody's opinion. But if anybody's opinions are good and valid, they will bring them up without my asking for them and it then becomes teamwork. They will say, "I've got an idea that this ought to be carried out in this way." and you either think it is good on a practical basis or you think it is bad on a practical basis. You don't accept it merely to be a part of the human race.

And yet you can skid on this occasionally and find yourself suddenly saying, "Yes, I think that's a fine idea" when you think it stinks, you think it is horrible. You are sitting there yourself thinking, "My God, how can this possibly be? This guy wants us to put up these pink pincushions all around the reception desk to keep people's elbows off the reception desk, and I don't believe it's a good idea?" Yet you say, "That's fine. That's fine." Why? Because the whole illusion is that you have to stay in communication with the human race, otherwise you are not going to be fed. Furthermore, the handiest way to convince people that you have to be fed and taken care of, that you are a human being and that you are part of the human race is to be sick. That renders you non-dangerous. Being sick is only a demonstration that you aren't dangerous to somebody else. Wearing glasses is the same thing. You "have to" wear glasses; that convinces other people that you can't see as good as they can and therefore you are a friend of theirs. Stupid, isn't it?

And yet you get this concatenation of conclusions that little by little keep sneaking up on you throughout your life, until every decision you make has a background decision of 985 trillion decisions that you have made before.

Now, there is a handy device that you will find human beings every once in a while employing. They know instinctively that at the beginning of a life they have a clear computer; there is no total on it. They put their first total on it. So they will do some weird trick like saying, "Well, I'm going to start life all over again. I'm going to go out West and start life anew." ; that was what they used to say about fifty years ago."I'm going to just wipe out the past, and now I'm going to start life all over again."

Of course, they can't really do this unless they completely change their environment, throw away all their old possessions, cut all the old ARC ties with existence and so forth; then they could postulate to themselves "All right, I am now on a new computer?" And they would be! They would probably be well, healthy and cheerful and would probably go along for years until this concatenation of arbitraries tripped them. Because that is all that is: it is Logic 7, about the introduction of an arbitrary. It is just the introduction of an arbitrary. Every one of these conclusions is an arbitrary.

And the reason they are arbitraries is very simple: It is because they apply to the moment when they were made, and there will never be another moment like the moment they are made. Therefore every decision and conclusion that you have made in your life was valid for the instant it was made, but that instant is no longer there.

Here is another nice trick: A fellow says, "Well, I'm going to pretend that I committed suicide. The worst penalty that society could possibly hand me would be to kill me, so therefore the thing to do is for me to say that I have committed suicide at this time. And then anything I do in

the future will not bear any worse penalty than I could inflict on myself now, so therefore I can go into the future with a free computer."

You will find some of the weirdest decisions back on people's tracks in an effort to clear that computer. Some people will even turn around and blow their brains out just to clear the computer! That doesn't sound very rational, but it works—it clears it!

Now, I want to recommend Conclusion Processing to you for low-level, low-toned cases. You will find that inaccessibility results from having reached too many decisions and conclusions; you try to make them reach one more decision—the decision "I have to be processed in order to get better" — and they can't accept another decision.

The decline of an individual, the deterioration, the dwindling spiral as a person goes down the tone scale, is marked exactly to the degree that he loses his ability to make decisions without bewilderment. And his ability to make decisions depends exactly on how often he has been right with his decisions in the past and how many decisions he has had to make in the past. So those two things go side by side.

Therefore, on the surface level of any case, when you are looking for locks, this formula that I have given you is the formula that you should follow. It is a very simple thing to straightwire people to this degree.

If you find the imagination of your preclear does not answer up to a good solid level of postulate conclusions—that is to say, if you don't seem to be able to get anyplace with it—just take a dictionary, go to A and start asking him "Did you ever decide . . ?" and then make something up out of the word. Then, "Did you ever decide. . ?" and make something else out of the next word."Did you ever decide . . ?" and make something else out of the next word. Get him to remember each time, just as you do with Self Analysis, remembering with some perceptic in order to really pin the thing down; get a perceptic with this conclusion so that you get it pinned down, and get him rolling this way. You can take a dictionary and just go from A straight on through, and you will find that a person has made a decision on practically every subject in there.

But it is pretty easy if you run starting and stopping of ARC on all dynamics. You can build yourself a little table and just call out that table. It is very simple to do.

You will find more immediate jump in tone with this process than with anything I have given you before. And for heaven's sake, as your first subject of address on Conclusion Processing, just straightwire out all conclusions on the subject of processing, yourself and Dianetics that you have reached since the appearance of the book.

It is a remarkable thing, but you have probably had to change computation on yourself many times, until by now you have a lot of crosscomputations lying there. But you can do that Straightwire and you will immediately get a resurgence.

You can certainly go up the tone scale on this faster than with anything else I know because you are dealing with rock-bottom stuff here.

THE FOUNDATION AUDITORS' COURSE

Hubbard Dianetic Foundation

Wichita, Kansas

23-26 October 1951

While he was keeping the Professional Course students continually briefed, Ron also had a number of auditors working for the Foundation who had to be informed and instructed in current developments.

On 23 October, Ron called the Foundation auditors together and began an intensive four-day briefing on new developments in the technology and in the use of Standard Procedure in its current state. The lectures were given Tuesday, 23 October, through Friday, 26 October, at three o'clock each af ternoon.

Ron told these working professional auditors what was expected of them, as Foundation auditors, in terms of knowledge of the technology and of results, and let them know that their standard of auditing had to be the highest anywhere.

He gave them a standardised procedure, a sequence of processes by which any preclear could be brought to levels of awareness far above anything hitherto known. All of the processes in wide use were integrated into this procedure, as well as the newer processes, some of which were still being developed.

METHODS OF PROCESSING

A lecture given on
23 October 1951

Knocking Out the Conclusions on a Case

We have now a number of processes that we know work and accomplish results, and I want to go over these with you.

First, let's take the lightest of the light, which is straight ARC. The methods of gaining ARC must be understood by the auditor, for the good reason that ARC is the only way you can reach most psychotics. You give them an appearance of similarity and they will start to move over a bit into your valence and start processing out things that weren't themselves anyhow.

That is just present-time ARC. The various ways in which this can be used don't need to be covered particularly; possibly they ought to be, but they are not very complicated. It is very easy to understand them.

One of the earliest uses of it was by a fellow by the name of Homer Lane. Lane went into an insane asylum in England and he said to the individuals involved in the management of this insane asylum, "I want to see your toughest case." He was not a psychiatrist (most developments in the field of the mind come from wildcat sources—in fact, all of them do).

They said, "Why, you couldn't possibly do that, because this man would tear you to pieces! Then we would be responsible for you, and we're responsible for him." "Well, he's no good anyway—isn't that so?" Lane said. "Well, that's true." "Well, then, I couldn't do him any harm." "Well, that's true." "I can give you a release as far as I'm concerned, so that you're not responsible for me." "Well, that's true. Well, the devil with you—go ahead."

He went and opened up the cell door, and there stood a hairy, horrible creature, naked, in a padded cell. This fellow had been there for a number of years, and he was just a wild, huge beast. Lane stepped inside the cell, closed the door behind him and said, "I understand that you can help me?"

And the alleged psychotic said, "How did you know?"

That is the contribution factor. The fellow was sane! "How did you know?" That was all he had been waiting for. He had been invalidated to a point where he was insane, so Lane suddenly validated him. That was contribution, and it was just straight ARC.

There is one character who is basically a pretty good old dame; there is nothing really wrong with her at all. If she hadn't gotten associated with psycho-analism and a bunch of other things, she would probably be quite a gal. As it is, she has had to turn into a poseur just to hold up a front, in return for not being able to produce results. That is Dr. Frieda Fromm Reichmann. She has developed herself a very weird accent and so forth.

But there is nothing wrong with this old girl's courage—nothing wrong with it at all. She doesn't know what she is doing, but she will go into a cell with an insane person, and no matter what he does, she will do. That is the total knowledge on which she operates. Every once in a while, one of these people turns sane. That is her technique. That takes nerve. But, again, this is ARC—operating on a mimicry basis.

By agreeing with an insane action, you may give an insane person the idea that it is no kind of an action to agree with. So he will criticise the action in you and therefore invalidate it in himself.

You will find, then, that there isn't very much which can supplant ARC and contribution as a technique. It takes a lot out of an auditor sometimes to carry this technique along any great distance. An auditor who goes around imitating insane people and agreeing with insane people certainly had better start out with a conclusion that it isn't going to affect him! So we have that level of operation; it will be a long time before that one is supplanted.

The next level of operation is Straightwire—good old Straightwire. The earliest Straightwire that existed in Dianetics is still valid. You can start asking a person, "Who used to tell you you were like your mother and father?" And you can spring them out of valences sometimes and get them moving on the track and so on.

But you must differentiate between a mechanical treatment of entheta facsimiles and what you are treating. In other words, here is a mechanical operation: How can you handle entheta facsimiles? What do entheta facsimiles do? You must know this. What can you do to them? What can they do to you? That is basic knowledge and you have to know that.

Then there is definitive processing—definitive. What is there in entheta facsimiles which is bad? What is there good about them? And where are their weakest links? How do you cut them up? That is a definitive operation. If you will notice, in Dianetics we handled the field more or less on a phenomena basis. We knew people could go back down something called a time track and they could do certain things to incidents. There was a mechanical process there, which overstressed words but was still terrifically valid. But the definitive in it, the stressing of words, the running out of engrams as such—which we now call entheta facsimiles—was defining what we did with our mechanical knowledge. That has changed, but it has mostly changed in emphasis.

We still have the mechanics, then, of entheta facsimiles. What will they do? What is important about them? What is important in them? What are locks? How are they formed? This is mechanical. The entheta-theta theory is very valid.

Take an entheta facsimile: A young child gets thrown on the operating table and they give him a tonsillectomy. He has gotten a nice entheta facsimile. It has all the perceptics in it. It has a position in time, and it can get cut loose from its position and drift into present time. It can be restimulated (he can bring it into restimulation). Locks can be formed on it and it can lie as the basis of a secondary engram—grief, fear and so forth— because it has physical pain and effort in it.

That is an entheta facsimile. We find that it is not necessary to reduce all the perceptics in that facsimile, because if the effort is taken out of it, it doesn't have any punch anymore. So we just take all the effort out of this entheta facsimile. That is definitive. We have the entheta facsimile and we know that we can nullify it, erase it, reduce it. We know that mechanical fact, but the definitive fact is that if we take all the effort out of it, it just goes by the boards.

Quite in addition to that, if we can pick up the self-determinism which selected it—again, this is definitive; we are just taking another little piece of this same entheta facsimile—it will cut loose and we will no longer be worried about it. The stress is on what you get out of these things, and you can take anything out of them you want to.

The mechanical formation of entheta facsimiles is outlined in Science of Survival, and nothing is changed about that. But our whole study is definitive now, on how to best get rid of them. We know everything that we can do to them, practically.

Take somebody getting out of a dentist chair: he is in a state of shock. You are looking at an entheta facsimile, not at a human being walking around, because what he has is fear, charge and so forth.

Let's take one of the things that you can do to an entheta facsimile—just one thing: you can scan it. You don't even have to go into the depths of the facsimile, but just go into the facsimile in the vicinity of the depth point.

Just scan somebody three, four, five times over his going to the dentist's office, sitting down in the chair and getting up out of the chair. Just scan him through this stuff—miss the tooth if you want to—and all of a sudden the fellow will quiet down. He stops sweating, his heart starts revving up and he no longer has any sign of shock. It is fascinating.

So that is one thing you can do, then, with one particular type of entheta facsimile: you can scan it. This is still valid. There isn't any reason for you to sit around and ask this person when he first concluded to be shocked. He is in a state of shock! What you want to do is get him out of this state of shock as fast as possible. So you address the entheta facsimile; you take out of it what you want to take out in order to produce the result which you want to produce at that time.

In other words, here you are with a number of known factors. Your technical judgment must be exercised in which of these factors you handle, what you treat, what you define as the thing that is important about this case.

Now, that is a very simple thing. You take somebody who looks like he has just come out of a dentist chair, although he hasn't been near one for a long time, and this fellow is in a state of shock. Let's take some shock off his case. There are several ways that we can do it—several ways. We can just start scanning back through areas of his life, if he can scan at all. Or we can give him some Validation MEST Processing, and the next thing you know, some of the kick will come off the line. It is quiet, it just works the memory and it is not dangerous in any way. Just run Validation MEST Processing on him.

The fellow is sort of in a state of shock, he is kind of neurotic and so forth, so we just desensitize enough entheta facsimiles to bring him back to battery a bit.

Your knowledge of the tone scale and of individuals on the tone scale is still valid. You can look an individual up on the tone scale and know what kind of processing this fellow can stand. But the point is, you want to get the fastest kind of processing to him that you can. You want to get the fastest process available for the position of the preclear on the tone scale.

Now, you have Straightwire; the next technique is Validation MEST Processing, then Repetitive Straightwire: he remembers it and he remembers it again and he remembers it again. You don't have to just make him remember it time after time; you can have him remember other things, then come back and make him remember the first one again, then remember other things and remember that one again. All of a sudden he doesn't care about that anymore—he extroverts.

The symptom of extroversion doesn't have as much to do with attention units as it has to do with the fact that an entheta facsimile has just kicked off. It is no longer of interest to this preclear; he is no longer holding it in place, so it shoves off.

The next process would be lock running on an individual lock—one lock that you run just like an engram. You can run out a lock in this fashion, and in a case which is pretty badly off you are going to have to do this sometimes. Simply take a lock out; run it just like you would an engram.

The next is the technique of running engrams. And believe me, you can run an engram by original Standard Procedure and get results. If there is an engram sitting there to be run and you can run it, you ought to run it. There is nothing much to it. But definitively, take the effort out of it; concentrate on getting the effort out of it. It is something like taking this engram and pulling up all the pins in it by which the individual can hold on to it. If he can no longer get a line on this engram again, it will just go. That is a dirty trick. You haven't found out why he is holding on to the engram, but you just make the engram impossible to hold on to. And that

obeys the law that says you should get the earliest engram that you can get on the chain and knock it out.

Then there is the matter of knocking out secondaries. You will find out that getting a grief charge off a case is very, very beneficial. In psychoanalysis they call this a "release of affect." They fish around for five, six or ten years, finally get two tears, and then they consider the patient well.

This is what really fascinates psychotherapy about Dianetics—the fact that you can, by repeater technique, get a person into one of these charges.

For instance, there was a girl that I couldn't get any charge out of at all; I finally persuaded her to repeat the words "Your father is dead" I didn't know what the words in the engram would be. She started repeating "Your father is dead, your father is dead" and bang!—she was into it. I just repeated her down into what was an obvious statement with regard to it.

I cured somebody of sinusitis one day. I say "cure" advisedly because I just got a letter from this person. It was a long time ago that I gave him this treatment. This is all the processing he ever had! Perhaps his total time in processing was around two hours; he said in the letter "two hours" but I remember it and it was not two hours. It was much less than two hours. He had a bad sinus condition and he couldn't do anything much about it. This person had been an orphan. So I said, "Repeat the words 'Poor little boy'" "Poor little boy, poor little boy" —half a dozen tears! "Hey, that's funny" he said." I don't even know where that's from?" "Well, try it again" "Poor little boy, poor little boy, poor little boy" —then he cried for five or ten seconds. "That's strange; I don't know where that's from! I haven't any idea of it." "All right, try it again." "Poor little boy" and he got "Poor little boy, his mother is dead." and then splash!—a few more tears. And he said, "Well, let me see if I can get ahold of that thing again; let me see if I can contact that again."

So he tried to contact it again just with those words—he had no further words on it, he didn't even know where it was in the bank. All of a sudden he said, "I can't find it anymore." "Well, how do your forehead and sinuses feel?" "They feel all right."

And they are still all right; there has been no recurrent attack.

This was done with repeater technique. This case, by the way, was a completely occluded case; he didn't know yesterday from August. He didn't know anything about his life.

So you have a trunkful of tools, and the oldest tool in it is still a valid tool. It is sort of clumsy to go around fixing up cases with a bone drill, but it can be done! Naturally, you could overuse this, but sometimes it is the only technique that you can use on a case.

If a person doesn't think anything is going to happen and you know he has a certain kind of an incident, anything is valid to get rid of the entheta facsimile.

But let's define what we are doing. All we want to do is get a moment of pain or discomfort disassociated and disconnected from this preclear. That is all we want.

We can deintensify it and let the preclear keep it or we can snip the moorings on it, at which time he can't get hold of it anymore. We can do it either way. How you want to do it is all that counts.

Your next technique is Lock Scanning. This is very valid. You will find yourself using a lot of Lock Scanning on Conclusion Processing. If I just sent you back to the first conclusion that you ever made, as you scanned forward to present time you might latch up on the track in some other kind of incident. But nevertheless, we keep this up. It is very simple. We just say, "Go back to the earliest time in your life that you made a conclusion. Now, are you there? Okay, scan forward to present time. All right, can we find any earlier conclusion?" "No, I could only

find four on the track there." "Well, let's go back to the first conclusion you can find and scan forward to present time.... Now can you find an earlier conclusion that you have made? Let's scan through that, catching, if we can, reasons and so forth as we go by—but just push forward again."

We could keep a person doing this, probably, for eight or ten hours, and at the end of that time we would have quite a remarkable preclear on our hands.

What we would have done is cut the moorings. We didn't tell him to get the affinity, and we didn't tell him anything about anything.

We just want him to do nothing but scan all the conclusions of his life. That is a process that is very simple, but you had better make sure this preclear is high enough on the tone scale to be able to lock-scan. It is not whether or not he can reach his conclusions; can he lock-scan? That is the mechanical aspect of it. You can do processing and get terrific results with just that one technique. I don't think we can get much simpler than that.

But what is actually happening? We are, at once, knocking charge off locks—desensitising the locks themselves, these entheta facsimiles—and pulling out the center pin that the individual has in each one of those entheta facsimiles. What happens as he scans these conclusions is that he is scanning all of the times when he has reached out and picked up entheta facsimiles and put them into use in his life. That is what you are really doing—casting these things off in wholesale lots, by just scanning conclusions.

Now, the next technique is very much in question, because a fellow has to be practically up to the top of the tone scale to run it. He would have to be 3.5 or something like that. You can scan engrams and you can now scan the effort out of engrams, if you can get anybody up that high on the tone scale. You can scan the effort out of them. It makes for an interesting proceeding. Make sure you have a preclear who is in very good shape before you do such a thing. It can be done, but the case would have to be almost three-quarters cleared already before you would venture to do this. If you scan through all a person's conclusions, the reasons why, you will find out these things have kicked off anyhow.

Therefore let us postulate that our goal in processing is not to run engrams, not to desensitise entheta facsimiles, not to get off secondaries and so on. These are not the goals; these are just by-stops, just routes—ways to get to the goal.

What is your goal? A very finite, short-term goal, but a very positive one, is to get all the conclusions the fellow ever made, with their reasons, cleared up. You can put that down as your goal, and any time another process does not assist you in getting this case closer to doing that, skip it. Don't do it. Just because this fellow has had eight operations and nine something-or-others is no reason to run them—unless you have to.

In other words, what you are doing is fixing a case up, first, so that it can straightwire conclusions with accuracy, and then fixing it up again so that maybe it can lock-scan conclusions with accuracy. Then you will find that the case will get to a certain point where it is blocked off by an engram —maybe a fall out of a highchair or something of the sort. It has some conclusions mixed up in it that you aren't able to get, so you run the fall out of the highchair; you run the effort out of it. You get rid of that one; you get the postulates out of it. Then you go right back to work on conclusions again.

Let's postulate that your finite goal in a case in one lifetime is to get all of the times when his adding machine said "total" You are knocking out all the totals, because there isn't a single total this individual has which is now valid. Not a single one.

There is an old Christian statement, "Judge not lest thou be judged." There is more to that than they knew! It isn't very obscure either. A person says, "Oh, he was no good because . . ?" and yak, yak, yak, and then he finds himself a little later on in a similar situation, so now his

opinion of himself is that he is no good. But he doesn't realize why he doesn't like himself anymore. So every time a fellow adventures upon a criticism of another member of the human race, he will run up against the confounded conclusion himself before he gets too much older. It isn't that it is not nice to judge or not judge, it is just the fact that it doesn't happen to work. You can do all the judging you want to, but knock it out after a while and keep this steady stream of conclusions desensitized.

There is your finite effort, then; and I don't care what you are going after in this case, that is what you are trying to do.

Now, the running of engrams, the running of secondaries, the running of locks, the use of Straightwire (just gunshot stuff), the use of Validation MEST Processing—all of these things are just tools which you have in your hands to patch a case up to a point where it can run all its conclusions.

You will find that an individual can't run all of his conclusions without running an engram or two, or six or twelve. Sooner or later, he is going to fasten up on one. He doesn't know why this happens. Then you go back and find that he is busy in the middle of an operation concluding like mad, and a lot of later conclusions are hung up and a lot of earlier conclusions are on this thing. He can't blow it without running the engram.

The same old rules apply: If you start in on an engram, don't leave it unfinished. Fortunately, effort seems to be able to come out of an engram almost anyplace you find it, though some are tougher than others. In other words, you can get effort out anyplace.

So let's set that up as the finite goal of an auditor. That is what he is trying to do, and that is why he has other tools. You could not do this trick of getting the conclusions off the case if all of the body of Dianetics did not exist behind you, simply because such things as Lock Scanning are necessary. You have to know how to run an engram occasionally. You have to know how an engram can behave, know how they come into restimulation and so on in order to handle these things.

You will find that psychoanalysis is going to pick this up: "Boy, that's all you have to do is straightwire these conclusions. Oh, we're going to start turning out well patients for a change." But they are hung. It is not that easy, it is not that simple. We can say it is that simple and all that sort of thing, and I am going to write a little book on the subject and so on, but it is not that simple.

You are going to get just so many conclusions desensitised on a case and then you are going to run into a brick wall. You are going to run into an engram, in other words, or you are going to run into something else on this case—the reason why it can't get the rest of the conclusions off it. And you are just going to have to turn to and run it.

That is why you have to know how to run engrams, you have to know how to run secondaries and you have to know how to lock-scan. You should know about past deaths and all kinds of things in order to accomplish this one goal. But that goal is terrific in its simplicity. You can produce marked results with an individual without doing anything else but that, but I am afraid the markedness of the results you will produce will be about one to fifty compared to what you could do if you knew the whole package of tricks.

Now, let's take one of these preclears who has gotten butchered up one way or the other; you have to straighten out the case. What is the easiest way to straighten out a case? You can lock-scan off the auditing. If you can't do that, you can just straightwire decisions to be audited and keep banging away at decisions to be audited, and the next thing you know, you will be straightwiring decisions to be treated and all kinds of things. And these are hung up on decisions to be sick! So, in straightening this case out you are really just working the case. It isn't that auditing did this person very much harm; it is that it occasionally put a lot of locks on greater decisions to be sick.

Sometimes auditing has been able to demonstrate to an individual how he can really get hold of entheta facsimiles—he can get hold of hundreds now—and he holds them to his bosom. That is what is known as self auditing; he goes around juggling these entheta facsimiles all day long and he says, "Oh, boy, I'm really sick now—finally achieved my goal." No kidding—that is what self-auditing is.

Therefore we have a shape to our processing now. We know the individual holds on to these things himself. We know he holds on to them by decision, actual decisions.

It is very mysterious to a preclear. after you have worked him for a little while on Conclusion Processing: he finds this out for himself (much to his great horror). When you start running him through the moments just before he got sick he will all of a sudden trigger the moment when he decided to be sick. He has never realized that he had ever decided it. He has so much entheta on the case and everything else that he is doing his concluding underneath the layers of entheta, so he doesn't even see these conclusions.

You know how an individual is surprised when you run him through a burn and there are a lot of perceptions of the environment showing up in the middle of this burn that he didn't know were there? The fellow has burned himself, and on the first run he says, "Well, I burned myself, I took my hand back and I went out the back door." That is all he sees on that run. You go through again and find that he burned himself, a pot fell off the stove, the cat jumped off the sink, and he went out the back door. You run him through it again, and he burned himself, the frying pan and a pot fell off, the cat jumped off the sink and screamed, he went out the back door and the cat hit him in the leg! This thing keeps developing; these are perceptions. Preclears sometimes are quite surprised at this.

By the way, if anybody doesn't believe that the mind records when it is unconscious, run him through one of these light injuries. He will see how much he was perceiving and picking up that he didn't know he was picking up. That is a good proof. The worst way in the world to prove up an engram, by the way, is to give somebody four or five gallons of sedation, and knock him out and latch it up on top of all his operations as a late-life engram, and then say "Well, he can't remember this anyway, but we're just making it as a scientific test. And yes, we're following protocol. We're doing exactly what everybody said—he won't be able to remember it though" and so on, and then try to audit this thing out. Of course nobody can touch it. (Some psychiatrists did this when we were back at Elizabeth.) And they say, "You see? Nobody records during engrams?"

The other test is much more valid: If you have a psychiatrist or something like that who you are working with, take his hand and lay it on a hot stove. Then you say, "Now, let's run out this engram." He will proceed to run it out, and he will find out that he was recording during the whole period. It will be a great surprise to him.

It is equally surprising to a preclear. when he starts scanning areas of decision, that he suddenly picks up a bunch of hidden postulates which he didn't know were there. He was making up his mind to do this and to do that. This is a great shock to him. I did it the other day to somebody on his decision to wear glasses. I just went over the area about glasses, looking for the decision.

The fellow said, "I never made up my mind."

I said, "Let's go through the periods before you started to wear glasses: the day before, two days before, a week before, a month before?" All of a sudden we dropped into about seven years of age when he had a teacher who was all-protective, who scolded Mama and who wore glasses, and we found an analytical decision sitting there—a concentration on trying to be like that teacher. It was not just "Well, it's an automatic response and I'm sort of a puppet on the strings of fate." The child was sitting there saying, "I want to be like that teacher" and then it suddenly occurred to him that the glasses looked nice on this teacher, so he decided, analytically, to wear glasses.

We are not looking for anything hidden, obscure or anything like that; this stuff is locatable. And when he finds it, it will be some kind of a studied decision. It is fascinating.

For instance, a two-year-old child sits down and thinks, "My mother is mean to me. What am I going to do to get even with her. Now, let's see, I was sick. Yeah, I had a bellyache; it didn't bother me much, but she sure looked worried." Okay. "Mama, I got a bellyache." "Look how worried she looks—ha-ha-ha-ha?"

This kind of a thinking operation goes on. And the fellow was doing it, just sitting there consciously, willingly, willfully doing all of this right straight along—step by step, everything understood, exactly why he was doing it, nothing blurred about it and so forth.

Later on, he has gotten it down to an automatic process, falling against the original decision. Something happens—bing!—the decision for that is to get sick, so he gets sick and so forth. You can even locate it during that period if you scan over it a lot of times. All of a sudden he finds it. "Hmm, that's funny. I sort of said to myself, 'I hurt my head; therefore I have to be sick.' I wonder why I said that?" You get him puzzled about these darned things; start looking for them and you will really find them.

But what do you do with a case that doesn't know whether it's Tuesday or macaroni? Can you run Postulate Processing on this case? No, you can't. You can find things like his decision to go downstairs.

This is like the boy whose notebook was found and turned in by the master-at-arms on a ship I was on. The book was full of stuff like "I am forward, now I am going aft. I am now going below. I am below, I think I will go topside. I have started to go topside. I am now topside." It was a thick notebook. He was keeping a written record of all of his decisions on what he was going to do. He was crazy, of course, but that was very interesting. This mechanism had come all the way to the front. It is operative all the time in everybody. All that had happened is that it had just come out and become the whole individual.

You can find with some preclear that he can find the moment when he walked downstairs and the moment he decided to walk downstairs. First he will try to tell you that he just walked downstairs, he didn't have to decide to walk downstairs. The devil he didn't! Unless he was carried down, knocked out cold, he had to decide to walk downstairs. Or he had to decide to walk upstairs.

The instantaneous character of such decisions renders them rather hard to locate for a moment, but they are decisions. If you got up all the decisions to walk down, to go down, in a person's life, you would bring him up to present time.

But you are looking for decisions in the middle of entheta facsimiles, so you had sure better know how to handle entheta facsimiles.

A woman comes in and she looks rough; she looks bad to you. You start going over her case, kind of testing it out lightly and finding out what has happened. You build a little ARC in the process of doing so, get a little inventory, talk to her "Oh, your father died?" and so forth.

You look this case over and it is obvious to you that if you ever got this case near a grief charge it would hang up fast. So you take some locks off; see if you can find some worries that you can take off, cure up a worry or two. Pick up her worry about being home in time for supper; she is worried about that. Just go over this a few times. Get her to remember times when she was late for supper and a few things like that—just nonsense, practically—until you get this case lined up so you can figure out what you can do with it.

All of a sudden you figure this case is stuck in an engram, that the ARC of the case could actually be raised up to a point where we could run the effort out of that engram. So you decide on this very adventurous postulate, that maybe this is what you are going to do. You are

deciding that with some deliberation, not with any spontaneous wandering-around kind of proposition. This is an actual diagnostic decision. You are going to take this scalpel and this pair of scissors and put on the rubber gloves and take out one engram.

So you take out one engram. This doesn't mean that you are just loafing on the job or sitting around, nor that you are going to go on and on and take out more and more engrams. No, you are going to take one engram out of the case, and then you are going to see if this case can't do a little scanning on locks or something of the sort. Or you take out one engram and the case doesn't improve particularly, so you say, "Well, this probably wasn't it. I wonder if we could take out a grief charge." How are you ever going to get the case up to a point where you can get a grief charge out? Validation MEST Processing. So you start pounding down the line on this, orienting the preclear with regard to matter, energy, space and time—just orientation. Then all of a sudden you find that there is a charge ready to come off, because that little book Self Analysis will occasionally blow a charge into view.

So you start to take that grief charge off, you get it about halfway off and you find that it is being held down by a very bad circuit of some sort. If you were really a red-hot auditor you would shoot that circuit. That is really the ne plus ultra of auditing. If you can take a computing psychotic and shoot his circuit out, you will have a well person on your hands immediately. What is the circuit he is operating there?

But until you have become adventurous enough to shoot circuits, you might as well bypass that. Get off as much of the grief charge as you can; get it all off and the case will start running.

All of a sudden this case is ready to roll on some scanning; now scan it, get up locks. What are you looking for now? You are looking for nothing but conclusions and decisions. You get a Tot of those up—a lot of scanning—then suddenly you find out that the case won't scan anymore.

Why won't the case scan? You may now find out you have latched this case up in a tonsillectomy. Now you take the effort out of the tonsillectomy; you are going to put on the rubber gloves and take out one engram. You do that and you find the case has freed up and you can then run more postulates out of it.

This is the way I work a case.

But I have seen errors an auditor can make: He takes a case and decides he will get fancy with this case. The case is wide open, locks are ready to be run, conclusions are ready to be shot out and everything else—the case is in good shape. But the auditor doesn't take those locks out. He decides he had better just dive down the bank and get the earliest engram or something of the sort—not a very good decision.

Or he will run this case for a while and run it and run it, and all of a sudden this case is no longer getting up locks the way it ought to, but he continues Straightwire long after he should have done something about it. This preclear is getting the same incident, the same incident, the same incident, over and over.

On a case like that, you have to drop it into the next strata by running one engram or by running one grief charge or something like that. You lay it open and you expose, by doing that, enormous sections which can now be straightwired. You drain those sections and get that all squared around, until all of a sudden you run dry again.

And I have seen this happen: An auditor gets into the case, runs the case on locks, finds out there are very few locks available and then shoots some sort of a charge off the case, or an engram. He shoots something off the case and then shoots something else off the case, and then shoots something else off the case—but he isn't picking up everything he is laying bare; he isn't even beginning to pick up what he is laying bare. And this case can actually become disoriented and scattered. The way we are doing it now, the case can actually become

disoriented by picking up too many of these entheta facsimiles and running the effort out of them as such.

Run all the decisions you can get off a case, in other words. When it won't run any, then decide what else you have to do to this case to lay open some more area. Then take everything you can get on it, and just keep this up. You have here a repetitive process.

But you are in the position of individuals who are being asked to judge—diagnose—what is wrong with a case. You have a good tool in the tone scale, a very good tool. Look over that tone scale and you will find that those mechanical processes still work at their own levels of the tone scale. You will find that there are cases which won't work to anything but ARC. And you will find that there are cases which just appear to be completely bogged until you have done something about a grief charge, and so on.

But judgment is needed on your part. You now have a new, further end goal than you had before. You want to get the case into shape so that you can straightwire, repetitive-straightwire, and lock-scan out every conclusion the person has ever reached in his whole life. If you can do that for one lifetime, we will grant that you have on your hands technically what is a Clear. We will just grant that that is it. That is simple, isn't it?

What do you have to do to the case in order to get all these things up? You would be good auditors if you took any case that walked in, and by the technique and formula of Conclusion Straightwire, you just got all the conclusions that you could lay your hands on out of this case. That case would be in good shape. He could then walk away and he would be saying, "Well, Dianetics did a lot for me. That auditor's a good guy: he got results."

You could do that and get away with it. But it is something like delivering a five-cent package when you can deliver a five-hundred-dollar package. That is the idea. There isn't very much comparison to what you could do if you took all the conclusions available out, or if you set up the case in such a way that you could get enormous numbers of them out.

If you know the rest of your tools, if you can shoot out the engram that has this case latched up—he is stuck in this thing and has been in it for ages—take the effort out of it.

Or you get a person so far out of valence that he doesn't know which end he is standing on. Find the effort that is keeping him out of valence and get him into valence. Turn up his ARC at that period, and all of a sudden the case will be beautifully patched up. Now you can do an enormous amount for this case; you can get a lot out of it now.

So that is diagnosis. You are going to get people as well off as you can use these tools. A person doing Foundation auditing ought to be able to do Straightwire by formula on Validation MEST Processing and conclusions. He ought to be able to shoot a circuit; he ought to be able to run an engram, completely, and at least get all the effort out of it. He ought to be able to run a secondary and get one when it is available. He ought to be able to muster up enough ARC potential so that he can take a psychotic and have this psychotic in fairly good shape in order to be processed. He should be able to do all those things, but that is not very many things to do, actually.

We would have, then, a bag of tricks by which we could ensure that anybody who walked in would certainly walk away in good shape.

Of course, a Foundation auditor ought to be able to shoot out, at will, a chronic somatic—just shoot it out at will. And I will give you some processes by which this can be done.

SELF-DETERMINISM ON THE DYNAMICS

A lecture given on
23 October 1951

Looking Beyond the First Dynamic

I have given you a very brief resume of what an auditor ought to be able to do. In view of the fact that we have a relatively new target, I think I had better now devote some time to the outlining of that target.

Self-determinism is the phrase we are using. There should be a better phrase for it. It ought to be a phrase which says "self-determinism on all dynamics," which would be, really, pan-determinism or something of the sort, because when a fellow says self-determinism, he is to the greatest degree trying to think of himself. Therefore he is doing self-determinism on the first dynamic.

First things come first, and the first dynamic comes first. But at the same time, there are dynamics two, three, four, five, six, seven and infinity on top of that. Therefore, when we say self-determinism, we should understand exactly what we mean by self-determinism—exactly what we mean by it. It is the person's own command or control on each one of the dynamics.

One of the early axioms says that the mission of theta is the conquest of MEST; that is a very valid axiom, you will find. That embraces self-determinism as far as the goal of self-determinism is concerned.

Self-determinism says, "It is I who . . ." and then there is what. What is the person going to do? What is his goal? His goal is the conquest of MEST, oddly enough, along each dynamic.

You will find that individuals have to cooperate on the third dynamic so that the group, the third dynamic, can engage in a conquest of MEST. But you will find that an individual is only really well off when he feels that he himself would be able to command a group in the direction of a conquest of MEST. If he feels that he would be able to do this, you will find, oddly enough, that he is also able to cooperate. But he cannot cooperate wholly unless he himself could control.

Now, that isn't a paradox, as it might appear, because when an individual is on an enforced-cooperation basis, what has been injured—what has been forced or warped on the third dynamic—is his ability to control a group engaged in a conquest of MEST. When that gets warped enough the individual will go into apathy on the third dynamic.

People then say, "Well, he is now a part of a group which is engaged in a conquest of MEST." This fellow is not. Just look at your tone scale. This fellow is not a good unit of a group. When his self-determinism on the third dynamic is high enough so that he actually has a belief, self-confidence, with regard to the third dynamic and his ability to handle people in the direction of a conquest of MEST, you have an individual who isn't aberrated on the subject. He can be rational, and cooperation is only possible in the lineup of rationality.

So, what you shudder away from is the person who is doing a manic control— "I've got to control this." This fellow is so inhibited in his self-determinism on the third dynamic that it is pitiful. The fact that he has got to control demonstrates that he has a fear that he won't be able to.

Have you ever had somebody stand around you when you were busy fixing a flashlight or something and you couldn't quite get it together, and they wanted to take it away and do it? There is an anxiety on their part about fixing a flashlight. If this person were in good shape on the third dynamic, he would be able to have enough confidence in himself to have confidence in

you to fix the flashlight. Because when you aberrate the third dynamic, what gets aberrated is a person's confidence in others. Having no confidence in others, the individual starts to take weird shortcuts— completely irrational shortcuts—and he will wind up with a screaming necessity to control other people.

Now, an individual who is very relaxed on the subject can walk in on a third dynamic, find out that this group is engaged in a certain angle of the conquest of MEST, look over what their problem is and decide that either he can help them or he can't. If he decides he can help them he wants to know who is doing the best job there, who is in control of it, who knows the most about the subject. He is perfectly willing to drive the tractor, if the tractor has got to be driven and if that is what he can do in that group.

But an individual who has to control that group will walk in and although his only skill is driving a tractor, the second that you put him to driving the tractor he starts backfiring into the control of the group by introducing entheta, cutting off the communication lines and doing all sorts of weird things. He goes around and says, "Well, the boss doesn't really know what he's talking about; I mean, it's an awful mess and so forth. And this project isn't being done right. If I were doing it . . . And your job there, it's too bad that you're doing that sort of work..." This is murder. Yet this manifestation passes itself off for self-determinism on the third dynamic, and it is not. It is domination because of aberration on the third dynamic.

Here is a postulated experiment: If you took a number of individuals and got them together and there was a certain job they could agree upon— they agreed on the fact that this job ought to be done—you would find them pretty well falling into line on who got orders from whom. The most relaxed sort of an atmosphere would prevail.

I remember an engine room where we had two or three men successively in command, one right after the other. These men just had to control that group; they had the rating to control it and they had the knowledge, obviously, to control it, but those engines just kept breaking down, breaking down, breaking down. So one day I said, "Whose advice do the firemen and the boys down there take? Who do they ask for advice down there?" As it happened there was a little motor machinist second class who had run a diesel-repair shop outside of Chicago. He knew very little about the navy and so on, but this was the man everybody went to. So I called up the personnel officer, had three chief petty officers removed, bumped this man's rating up to motor machinist first class and gave him the engine room. I took the officer out of the engine room and gave this man the engine room. This felt all right. The engines never again broke down—never again. Everybody in the engine room was happy.

There were no orders issued down there. It was remarkable! The boys had it figured out about what they were supposed to do and what they weren't supposed to do, and they would get into a powwow and talk with the new chief about it and decide who had the watch and who didn't have the watch. They suddenly decided that the Old Man had the Watch Quarter and Station Bill all fouled up as far as they were concerned, so they made up their own Watch Quarter and Station Bill. After that, when you sounded general quarters you were liable to find engineers almost anyplace. You would have certain engineers assigned to a gun crew and they wouldn't be on that gun crew. You would say,

"Well, where is Jones?"

"Well, Jones is—he isn't here."

"Where is he?"

"Well, he's down in the engine room."

"Why?"

"Well, he's the only man down there that can run the emergency oil pump. He knows that. That's where he belongs."

"Oh, all right. Well, why are you here?"

"Well, I guess they figured I'd be better off on deck"—and he would be perfectly happy about manning the guns.

There was peace, peace and quiet.

This machinist was very high on the third dynamic. He never had the slightest doubt in his mind that he could take these engineers—some of whom were some of the toughest articles you ever looked at—and talk.them into doing almost anything. He never had any doubt about this. He never came up and told you so and he never told them so; he just did it. He had complete self-confidence with regard to himself. And yet he had worked in perfect calm as a motor machinist second class in that same engine room without making any fuss, without any enturbulence-or anything. But the moment the job had to be done and I looked around to see who was doing the job, he got the job. Why? Because he knew more about engines than anybody else and because he could handle the men. That was self-determinism on the third dynamic.

Self-determinism on the fourth dynamic follows right straight on through. You find somebody who has an overweening desire to change this whole human race and you have found somebody who is basically scared of it. That is perfectly true.

I have knocked around the world to an enormous extent, and I have gotten my head beat in a lot of times. Things didn't run right. But it wasn't until I got involved in a war that I decided once and for all that man just didn't know what he was doing. Having decided that one afternoon, sitting at a typewriter, I made a big conclusion: "People get the government they deserve." I said, "Well, boy, they sure don't deserve much, then, do they?" I thought something ought to be done about it.

In 1936 I was writing articles on "the United States is going to go to war with Japan." In 1941 I found myself involved in fighting this same war which had been predicted. I had said, "The United States has either got to go along with the Japanese imperial policy of the conquest of Asia and assist that policy and pat Japan on the back and so wind up with an orderly Asia, or she has got to say no right now to Japan—tell Japan to cut its army to pieces, cut its navy to pieces and stop right there"—because Japan would have come up to a basis where she would have made a formidable enemy.

I wrote all this down, it appeared in a magazine and so forth, and then all of a sudden I got involved in a shooting war. They are very nasty things to get involved with. So I felt a terrific outrage. The fourth dynamic had put upon me more than I had intended to be put upon ever again in my life.

The very funny part of it is that a lot of this feeling sort of went by the boards in getting processed. And we are not moving as rapidly right now on the fourth dynamic because I had stopped feeling that we were this badly put upon, until, not very long ago, President Truman issued a statement that said, "Well, we now have weapons which can wipe out all of civilization." That was also a statement that we could use them too. So right away we had a lot of people getting awfully interested in the fourth dynamic.

Now, the wrong way to get interested in the fourth dynamic would be to set up a revolution and so on. That would be all wrong.

But our necks are in it right now along with everybody else's, so if there is any possible alignment that can be put into the problem at this time, all of a sudden we have a responsibility to put it in—not to destroy or knock apart governments, not to get class conscious about certain

segments of man or anything of the sort, but certainly to make information available to man so that he doesn't drop those bombs.

Maybe a little aberration, a little mania, would help us out. "A government gets the people it deserves and people get the government they deserve"—that conclusion could have been left in place.

The point is that there is an apathy strata whereby a person says, "Well, I'm not much of anybody and my vote wouldn't change anything. Why vote?" "Well, men will get along by themselves," and so on.

There was a fellow by the name of Hitler who really had aberrations on the fourth dynamic. He had been a corporal and he had been pushed around by Junkerl officers, which aberration eventually licked him; he would not take the orders of the general staff. He wanted to give them orders, but they knew best—he didn't. So we got a man who said he was all out on the fourth dynamic, and there are thirty million human beings dead. He did a little bit "better" than Napoleon. That is not a fourth-dynamic self-determinism.

Right now, as a result of processing, for instance, I feel and people here in the Foundation feel perfectly competent to do something. But what do you do? You offer information and you make it possible for organizations to pick up and use this information by restoring self-determinism wherever possible on the fourth dynamic. That is a good solution.

The wrong solution is to get a terrific anxiety on the subject and then go around shooting certain strata of the populace in order to "help" the populace. That is aberrated.
So there are optimum solutions on each one of these.

Now let's take the fifth dynamic, life—self-determinism on the subject of life. I don't know anything that helps a man in this category like a belief in his control of animals. You take somebody who is frightened of dogs, for instance, and you are going to find him badly off on the fifth dynamic. Being that badly off on the fifth, it will go just straight across the line. A man must have a belief in the fact that he is a very superior quantity on the subject of the fifth dynamic. He is top dog.

He has a perfect right to kill game. You get these people who are afraid to kill for food, who think of "dear, poor little Bambi," or "We're all out for Pekingese dogs because men are no good." Bambi is cute, but deer are good eating. It is very, very nonsurvival not to feel, as a human being at the top end of life, that one has the right to control and command life organisms. One should have that feeling. You will find that the lack of this feeling is not a mild aberration. You will find that most of your preclears that walk in are loused up on the fifth dynamic, and it takes some unlousing.

I remember getting my fifth dynamic unloused very dramatically. Because of the deaths of dogs and things like that, I was kind of run down on the subject of life.

My mother went out to buy my little boy a dog. They went over to the pound and found this beautiful white dog, and they said, "Oh, fine" and bought this dog.

The dog was half spitz and half malamute—a sled dog. There is only one thing that a sled dog knows: pull! It is bred in the bones. You take hold of a leash on a sled dog and he takes off! And if you happen to be luckless enough to be of my mother's weight, you go.

He was too much dog, that was all. He was a powerhouse. My mother would take a stick and try to beat him to make him stop, and he would look around—"Oh, somebody's playing!" You could hit this dog with all your might and he would think you were playing!

They called him Al. She taught him to bark at calves that wandered in from strange pastures onto the ranch, and promptly, of course, he couldn't be broken of barking at calves—this was

fun. So he could then pull and bark at calves; this was two tricks he had now. The next thing that happened was that every dog who even showed up way over on the horizon someplace promptly got his neck broken, because that is something else that a malamute can do. Their natural element is "Kill or be killed at forty degrees below zero"! One of those dogs has been known to move a one-ton sled— break it out and walk with it. That should give you some kind of an idea of this powerhouse.

I was feeling kind of down on the fifth dynamic and so forth, until I ran into this dog. I wrestled around with that dog for about three weeks. He was saying, "I'm boss, you're not," and I was saying, "Look, I'm boss." We had it out. When I would try to make this dog heel—I was just teaching him standard routine training, and I would try to make him heel or do something like that—he would bite me. He had nice, long, sharp teeth. So I cured him of biting me.

It was actually the physical handling of this animal that picked me way up. I could feel my tone go up on it. Looking back on it now, I didn't realize what was happening at the time, but I finally got this dog buffaloed. Every time he would flash at me I would get ahold of his jowl and flip him, and it discouraged him. Finally, it got to where he would see me and he would take a running rush at me, and I would catch him by both jowls—as his cavernous red mouth opened up—and use his own impetus to throw him. He would land—crunch!—and the ground would shake. He would get up and you could just see him thinking, "Something has happened."

Day after day of this kind of athletics was very rehabilitative. All of a sudden one day the dog took a look at me and said, "Gee, he's a pretty tough guy. I guess I'd better join up." After that I would tell the dog "Heel" and he would, and he would be very happy about it. I would say, "Stop," "Come," "Go," and he would do it just fine. So I said, "Gee, ain't I something?"

My self-confidence on the subject of dogs went way up, which was enough force—and you will see this happen in people's lives—to spring back and knock out any earlier conclusions on the subject. Here you have a big enough static so it actually masks the earlier statics.

So, there is the fifth dynamic. And this is something for an auditor to remember: With each one of these you can start shooting on a preclear, and you will find all sorts of data if you remember that it is self-determinism on each one, that it is the self-confidence of an individual in handling things on each dynamic—to handle himself, children, future, sex, group, man, life.

So now we get to number six, and that is a very interesting one— dynamic six. Self Analysis is devoted wholly in its impact to the sixth dynamic—an attempt to rehabilitate on the sixth dynamic. The sixth dynamic is a very, very important one.

You will find out that people who have kleptomania (as most children have) get it simply because somebody upset their self-confidence about their ability to control, or to be part of a group to control, MEST. They haven't any confidence in it. They don't want to own things.

Beware of an individual who doesn't want things, because that person is bad off. Greed definitely has its part—not greed of other human beings, however, but greed for MEST. A person who likes the idea of getting ahold of a nice, big chunk of MEST—he likes this, it is satisfying to him and so on—is in a good frame of mind. He is pretty well off.

But it goes over on to an aberrated basis of where a person has just got to have it but as soon as he gets it, it will fall apart and he isn't sure that he wants it; a person will start negating against things that he has. Look at how somebody treats his own possessions and you will find immediately about where he sits on the sixth dynamic. It is a very, very important dynamic.

Now, as far as dynamic seven is concerned, you can draw yourself a great, big question mark as to just what. But you will find that the seventh is aberrated, badly. As an auditor you should know this, very definitely—how badly the seventh dynamic can be aberrated.

Every few preclears, you are going to get hold of one who has monkeyed around with spiritualism, mysticism, yoga, Hinduism and all the rest of it, right down the line. And self-confidence in handling the seventh dynamic depends on not having tampered with it. That is a fact.

Look at the gorgeous louse-up that this dynamic can occasion. Let us take an individual who takes up Rosicrucianism when he is fifteen years of age. He is sent a little folder and it tells him that he should sit in a dark closet, gazing at a lighted candle for fifteen minutes every day, until he finally sees something. And believe me, he will eventually see something. If he can just get relaxed enough, one of these counter-efforts will hit him— bong! Now is he convinced! Of course, it was probably Mama's broom handle or something of the sort, but it is much easier to assign this to a spirit world, and he says, "Gee, there's something here—maybe." And there is where the seventh dynamic starts falling to pieces: on that confounded maybe.

Now, let's look at this. This boy is saying, "Do I have any affinity with something that has gone beyond, or with spiritual guidance? Do I? Well, do they have any for me? Well, I can't nail that down, but I have a feeling like there's something there. Do I agree with anything that this spiritual guidance is trying to do or not? Or is it there to agree with? Does it exist? Is there any reality to it? Well, I don't know. Now, can I talk to spirits or can't I? And if I talk to them, do they listen?" A-R-C—question mark, question mark, question mark. Is there any A, is there any R. is there any C on it?

And that is how a fellow gets himself into a beautiful state on the seventh dynamic. He just gets himself completely loused up if he keeps this up.

I speak with a great deal of experience. I know lots of people in various parts of the world , men who are very holy—who de m onstrate it—an d there is no accounting for the things that these individuals can do. I have seen the poltergeist phenomena. Very interesting—matter moves without being touched. Fascinating. I know people that started in telling fortunes and were excellent at it, just expert, and in about a year or so they were all off the groove on the subject of telling fortunes. I know people that have followed and studied magic, mysticism and so on as philosophies, and I know that every single one of them started out in pretty good shape and wound up in horrible shape.

I studied this off and on, I guess, for about five years in my life, because it is the most beautiful field in which to find phenomena. And can you find some choice and lovely phenomena! But if you can't get the phenomena and bring it back to MEST and pin it down in its association with MEST, it is just a blur and you get worse and worse and worse on it. I am telling you all this, not autobiographically, but so you can appreciate some of these people when you run into them.

Let's take the fellow who practices yoga: He sits down and contemplates his navel and he has various positions and so on. This is a fascinating field. But every time he sits still and trains himself to sit still, he is also training himself to receive a lot of counter-efforts. In fact, a person can sit still enough so that the counter-efforts-really start knocking him to pieces. He can feel them.

People practicing yoga don't realize that they are always hanging, without quite nerve enough—because they don't realize why they haven't quite got the nerve—just on the edge of letting themselves into an utter relaxation. They hold themselves above that.

In other words, they are out of valence. They don't actually relax as themselves. If they went into a state of unbeingness, really into it, in valence, they would really get those counter-efforts—bang! I can show you how to do it any time you want.

They also get cold. They are receding toward the static, and a person who starts to recede toward the static naturally gets ESP. Why not? He is backing up into the body of static where it exists. We know that theta doesn't have any wavelength or distance or anything of the sort, so

naturally if one gets in toward a source of theta, he starts picking up ESP and the rest of this stuff.   There is no monkey business about ESP; it exists. But the state an individual has to be in with regard to MEST and motion in order to pick up ESP is horrible.

How one attains that balance is a study for somebody else. There are at least a couple of good signposts which haven't been there in the past. So if anybody wants to play with this, that is up to him; that is his self-determinism. But let him be warned that his self-determinism can be very easily upset for the good reason that there is no positive ARC available on the seventh dynamic. He will get into bad shape.

Now, you may notice that psychotics will come in to you talking about ESP; this is inevitable. A person doesn't have to be psychotic to talk about ESP, but being psychotic sure helps. What have they done? They have gone skidding down or up the tone scale toward a point which is a static, and they haven't got enough motion. Life has arrested motion—or they have arrested it in themselves—to a point where they are approaching a static, and they act very loopy.

What do you do as an auditor? Look for an engram about ESP? Encourage them to go on practicing so that they closer and closer approach that static? If you wanted to really start encouraging them to do so, you might just as well take a gun to them and do it quickly, because you can drive them all the way off with this on the seventh dynamic. The thing for you to do is to try to speed the fellow up, because you have to speed him up to get him into an optimum range on the tone scale so that he can function.

This fellow obviously started playing around with theta though he had insufficient stability. I don't think anybody has really got enough stability to start sliding into these statics very solidly without getting pretty flimsy in the upper story. It can be a nerve-shaking proposition to play around with the seventh dynamic.

So what do you do when you encounter somebody like this? Do you sit down and discuss with him, endlessly, his opinions on the subject of mysticism, ESP, and all the rest of it? No. Don't validate it, because the person is running too slow to be here amongst human beings.

It isn't whether he is holy or bad or good or anything else—that has nothing to do with it. It is just that you as an auditor want to see him function as a human being.

Now, he is really there because he wants to function as a human being again. But the closer he gets to the static, the colder he is going to get. That static is minus 270 degrees centigrade; that is its temperature. It has no wavelength, there is no mass, there is no space, there is no current, there is no motion, there is nothing. So he is backing toward a point of unbeingness. At this moment, I know of no way to back into the point of unbeingness in a body which requires 98.6 degrees Fahrenheit, a beating heart, a flowing bloodstream, air in the lungs and a certain amount of cellular growth.

It may be possible for an individual to detach his own theta as theta and sort of suspend animation in himself, and somehow or other back into the static. There may be some way he can back into the static as a detached being. But if he is going to study in this field, he had better not try to take the body along with him; it is uncomfortable.

If you don't believe this, any time you want to try it out, just try to assume a state of unbeingness. Slow all of your processes down; concentrate on be ing n othing , complete ly. If you c an re al ly let go you wi ll sli de into valence and you will start to get counter-efforts. If you can just let yourself take those counter-efforts and still stay in that state of unbeingness, if you can just get yourself to that point, a lot of somatics will exhaust. This is true, but you won't be running very fast. You will get cold—you start down toward minus 270 degrees centigrade.

You can play around with this and see how loopy you are after about two weeks; you will get pretty loopy. That is essentially the experiment which they are trying to get people to make in yoga, only this is its anatomy.

I am telling you about this because you have to know it; too many people who come to you will be suffering from this malady of running too slow. They have skidded back toward static.

What is a person doing when he is going down the tone scale? He is sliding toward the static of death. What is he doing when he goes way up the tone scale—too high up the tone scale—way out of sight? He is also going to that same zero. This is a circular tone scale—it starts and ends at the same zero. So a person can stop by going up too high or he can stop by going down too low. There is a tolerance band of life, and if you want this preclear to start functioning, thinking, being and so forth as he should, put him in motion.

You don't put him in motion by heavy processing because this slows him down more. What you do is start picking up, with Validation MEST Processing, his disassociation with the sixth dynamic. You rehabilitate him on the sixth dynamic in every way you possibly can, with conclusions about the sixth dynamic and everything else. You get this fellow back in contact with MEST and he will speed up. He will go to a better position on the tone scale and he will be healthier and less wild-eyed. I assure you this is what will take place; I have had quite a bit of experience with it.

You should be getting in some experience, because you have, in your midst, people who are going to read those axioms and climb a pole. It is quite a desperate undertaking, by the way. The fellow all of a sudden starts to say to himself, "Let's see, now, agreement... agreement is really complete obedience or something. There really isn't any ARC. The worst way in the world that you could possibly fix up people on the tone scale would be to show them some sympathy, or to give them any ARC. So therefore ARC doesn't exist. So therefore one shouldn't love his fellow man. I wonder what theta really is? Let's see . . . You know, I've got this idea—it just came to me in a flash that at night when I lie down, if I lie very motionless, I can pass into a sort of a coma state...."

This is a weird business. You are going to get people doing this. Somebody is going to read those axioms and start out like a shot gun. You don't let them go on spinning. What you do is speed them up by the simple expedient of rehabilitating them on the sixth dynamic and taking their point of concentration off the seventh, and not by arguing with them on the subject of it. Just get them down off the pole by pointing out to them that a physical universe exists, and do it very adroitly. Don't just bluntly say "You're wrong," because what do they do then? They flop over and unspin at such a rate that they go completely to the opposite end of the tone scale with no pause in the middle. The fellow has been invalidated and he will fold up on you. So you just rehabilitate his MEST—sixth dynamic.

As far as the eighth dynamic is concerned, you will find that your preclears have an enormous number of aberrations on the eighth dynamic. In various parts of the world you will find that almost any manifestation of the deity has been brought forward as the manifestation. There are terrific arguments amongst cults. Does God exist or doesn't he exist? And the ARC situation obtains there.

A little child gets into this kind of a state, and almost any child in this society has gotten into this kind of a state: "Does God love me? Do I love God? Is he there? Does he listen to my prayers? Do I receive any messages from him? Where is he? He's everyplace. Well, that's not possible—but he is."

This, fed to a little child, is ARC across the field. A little child has stability enough to stand up to the conclusions he makes. But let him get beaten around by life, and sitting back there are these conclusions, just ready to fix him some day.

This has nothing to do with religion. It has to do with a society which is on a very low band of the tone scale. It is just the fact that a society, when it tries to teach, enforces or inhibits. It doesn't try to give anybody data and let him make up his own mind; it does it on the basis of "you've got to!"

This applies on the third dynamic and the second dynamic and the first dynamic, as well as the eighth, so it isn't anything peculiar to religion. It is just the fact that this fellow has been given an enforced setup on something which is relatively indefinite, because the eighth dynamic is faith. It is not even knowledge, and it is certainly not ARC or understanding. It is faith; it is a static, and in a complete static there is no understanding. The individual is taught "You have to understand things in life," so he goes ahead and tries to understand the eighth dynamic. But you can't understand the eighth— that is faith! You accept it. You don't try to wonder about it.

You will find some peasant over in the middle of France who is probably very, very happy about God, who has never thought for a moment "Is he there or isn't he there?" or anything. He is very happy; he has faith on the subject.   And you will find some learned scholar, grinding away at his books—like Spinoza:l study, study, suppose, postulate, think, think, think, think; spin, spin, spin, spin; think, spin, spin. No faith!

Faith, however, is an automatic proposition, and the reason a person tries to think on the subject is that people try to use it as a control mechanism. And what this individual is trying to do is understand what is trying to control him in his own race—and he blames it on God. People are trying to control his actions and cut down his self-determinism by using the threat and potential of God. He gets upset on this subject so he bypasses trying to understand, because he didn't understand what people were trying to do to him. He turns around and starts "understanding" on the subject of a Supreme Being—but he can't do it! And the second he does, he will spin.

The way you undo it is find out who was trying to control him with the eighth dynamic. What human being was trying to control him with the eighth dynamic? What human beings were associated with him on the subject of the eighth dynamic? Unburden his contest and conclusions with regard to these human beings and all of a sudden the eighth dynamic will go right on up and be in beautiful shape.

There was a very interesting officer who sailed with Columbus. He was a dashing fellow; he did very dangerous things continually. One time Queen Isabella was sitting on the top of a turret and she was bored, so this fellow said, "Oh, you're bored, Your Highness?" And he stepped over the edge of the parapet onto a beam about six inches wide and about three hundred feet above the ground, that was sticking out about twelve feet. He just walked it, turned around in a circle on the end of it—he was not any kind of a ballet dancer or anything—and walked back. Queen Isabella had fainted!

Anyhow, this officer had a little picture of the Virgin Mary, and he always carried this picture of the Virgin Mary.

One of the caciques in Haiti was raising a lot of hubbub up in the hills and a big revolution was going to take place and so on. The officer heard that this cacique was making trouble and that the people in the garrison were worried about it, so he went up into the hills all by himself one night and walked into the camp of about four thousand natives. He tapped this cacique on the shoulder and said, "You come with me."
"Oh, no. No, no."

"Well, you're just going to have to." So the officer picked him up and carried him out of the camp and took him back down to the stockade! Nobody even shot at him.

Two or three years later we find this officer conducting an expedition on his own. He sailed the Atlantic. Knowing nothing about seamanship or anything else, he sailed the Atlantic and

explored the coast of Cuba and there he set up a colony. We don't hear of these wildcat adventures that went on during Columbus's expedition because he squashed them.

If you had asked this fellow how he stood on the subject of the eighth dynamic—the Supreme Being—he would have looked at you very blankly. He would have said, "Why, the Virgin Mary takes care of me; I get along all right. I don't have to be afraid of anything. I don't know what you're talking about, because nothing can happen to me—nothing!" And he acted that way. And to the end of this man's career, nothing ever disturbed this. He did the most fantastic things imaginable.

This fellow was running on pure faith. It certainly wasn't a manic because this man's accomplishments were very rational.

But there is faith as it can be used. The reason why it keeps coming downhill (this is very simple) is that people try to control others with it.

This is awfully important, because a large percentage of the individuals who are neurotic or insane are neurotic or insane because of this eighthdynamic louse-up. So you can put that down as important.

If you take a look at the Minnesota Multiphasic as an intelligence test, you will find that an enormous number of its questions apply to religious aberration. And you will find out that the people who got that together took it empirically from insane asylums. This was not somebody's figure-out; this was all the kinds of questions that they assembled and found as the most common points of trouble. You will find that maybe 30, 40 or 50 percent of the insane are insane mainly because of the eighth dynamic. They have been controlled on the subject of the eighth dynamic till you find them in continual attitudes of prayer and so on.

How do you rehabilitate this? First, you probably have to reorient an individual with regard to other people—just anybody. Get him in contact with other people, and then finally carve it down to a point where you undo the efforts of other people to control him through a warping of the eighth dynamic.

So you are not throwing the eighth dynamic in question. You are not paying any attention to the eighth dynamic, actually, to do this; you are just picking up the aberration. You don't try to convince a person about the eighth dynamic any more than on the third dynamic you would sit and convince the fellow that he had to be friendly with groups. You give no sales argument. What you are doing is trying to pick up the control factors: When have groups controlled him? When has he concluded he had to be controlled by groups? And that resolves the eighth dynamic for him.

BEING RIGHT

A lecture given on
24 October 1951

Making Others Wrong

I had a somatic which I had been trying to undo for a couple of years on other types of processing. It would go away, but it would come back again. I found it yesterday with Effort Processing; I found its source, and in the process of knocking it out I learned a couple of things. That is a good way to study.

We are going to cover the length, breadth and thickness of overall processing, particularly the combination of Conclusion Processing and Effort Processing, the way the two mix up and the way they intermingle and how you shift from one to the other. I think this may be of some interest, because you are going to be doing this to a lot of preclears. The only mistake that you are going to make is in not getting all the effort out.

Perhaps it will require a little facility on the part of the auditor to look into the preclear's mind. That facility is furnished by an automatic index on the tone scale which isn't written into Science of Surviual. It has to do with muscular tension. Muscular tension is an excellent index.

You have a tone scale which runs, in terms of speed, from 0.0 to 40.0. An individual fluctuates between 0.0 and 40.0—which could also be called zero—and the 0.0-to-40.0 index would be an index of motion, the amount of motion the preclear is traveling on at the moment. This would be an actual index of speed—0.0, 4.0, 20.0 and so forth.

I want to tell you about a gimmick in Dianetics that has not been discovered yet but which exists simply as an extrapolation from the Axioms. Somewhere—and this may be also the solution to practically the one-shot Clearl—there is a "governor." There is some factor of speed of motion of the individual's internal concerns and of his external concerns. There is a speed, a velocity.   When an individual travels at a lower velocity he picks up the file of entheta facsimiles of that velocity. If you can get a fellow down to 1.1, he will have a large file of material which has, as a common denominator, the tone level of 1.1.

In the middle of an engram, at its greatest depth, is apathy, a close approach to motionlessness. As you move through an engram you find an area where there is still a fight to get out of it, and at the end are the feeble struggles to regain and come back to balance. The whole tone scale is rapresented in a severe engram—the whole tone scale, from one end to the other. At the beginning the fellow is more or less at a normal level of activity, and all of a sudden he gets hit. Whether it is sharp or slow doesn't matter. The fellow moves down the tone scale, slowly or quickly, to 0.1. Just before that is grief. At a point both before and after the bottom level of the engram the individual will be found to be covert. There is a point in the engram where he is at 1.5, and his direction is very overt as far as destruction is concerned; the second that fails, he starts caving in on himself.

It is very interesting to you as an auditor that every engram, if it results in unconsciousness, has in it every point of the tone scale from 2.0 down. Every one of them has.

Therefore, you could take a large number of engrams and you could lay these things out on a chart, and you could draw a line through the 1.1 point of every engram and you would have a speed, a speed of being. You could take an engram received at two years, an engram received at five years and an engram received at ten years, and these engrams would all start down from about 2.0. Right below that are these points of 1.5. Maybe two of these engrams didn't get any lower than 1.5, but one engram got to 0.5. That is a speed; 0.5 is a speed. It is just like twenty miles an hour on your speedometer.

This is like a fellow driving down the road at five miles an hour. Let's just arbitrarily say that he picks up at five miles an hour. At any instant that he is traveling at five miles an hour and receives intelligence of a failure—it is important that he gets that trigger, he fails at something—he will have available to him, for his use, all these points of 0.5.

If he is traveling at thirty-five miles an hour and he meets a sudden bang, we could say that he suddenly has available to him all the points of 2.0—and I mean by that all 2.0S down the whole genetic line and everything else. He has all the 2.0S, SO he can choose them. A choice is operating there, but that is what he chooses at that point. He chooses 2.0—that is his velocity.

Now, this may be something that is not quite within reach because you haven't seen it in a preclear. But one of these fine days, some of us are going to look at a preclear and we are going to suddenly realize that this individual is traveling too fast or too slow and that what we are trying to do is equalize his speed, and we are going to be able to lay our hands on the governor— actually lay our hands on the governor.

The governor is self-determined. The fellow puts his speed down. When he makes a choice of an entheta facsimile, he does something with himself to match it. Just clumsily, I am going to call it speed. An individual has a certain inherent velocity or something. The static from which he is operating at the moment is capable of receiving a certain amount of velocity. This is very nebulous, but it works out even though we can't lay our hands on the governor right off the bat. I would dare to say that within a month we will probably find it.

A person, all through his life, has been choosing entheta facsimiles at his various levels of operation. Oddly enough, he chooses them on the whole gamut all the way up and down the tone scale. He travels at a certain speed, and all that establishes the speed, evidently, is just his belief in what speed he has. It is just as simple as that. The fellow says, "Now I am going at such and such a speed," something goes whir, click, and he says, "This matches up Aunt Agnes's funeral. Poor me, poor I. I don't feel very good today; I don't think I'll work." It is just about that mechanical.

But you can see for yourself that self-determined effort, those selfdetermined postulates and so forth. You have been back into this stuff and you have found that you had periods when you wished you were sick. You weren't sick; you just said all of a sudden, "I will be sick," "I will have bad eyes," "I am going to get sick at my stomach—I'll show her! " and so on. You have found these points.

The mechanical mechanism of choosing the level is matching a speed to the environment and finding that that speed matches an entheta facsimile, and then using the entheta facsimile. It is very simple. A fellow does a self-determined selection from his own card-file system—a self-determined selection. He says, "This is what I am going to throw at them."

Let's say a fellow has just received an entheta facsimile. He has come out of a tonsillectomy, and somebody says to him, "Aw, that doesn't hurt, that doesn't bother anybody." The individual could do two things: he could say, "It doesn't matter whether this character is validating or invalidating me," and just let it go, or he could say, "It's important whether this character is validating or invalidating me; it is now necessary for me to validate or invalidate him. To be well, now, is to validate him—if the tonsillectomy isn't anything. But if I am sick, the tonsillectomy is then capable of invalidating him." So he takes the tonsillectomy which has just been gone through and he says, "I'm sick. You're wrong!"

This is an insidious method of control, and I will show you why in a moment.

But the nurse says, "Oh, you're not sick. Nobody ever gets sick from a tonsillectomy."

The fellow says, "Look at me—sick. You're wrong, you're wrong." All he is saying is "You're wrong." It is his method of putting the nurse into apathy, because the way you put people into apathy is to make them wrong.

So all he has to do is pick up this handiest facsimile, but maybe it isn't a tough enough facsimile. Maybe the necessity to invalidate the nurse is so great—according to the individual's own choice—that he thinks, "Let's reach back and pick out a big engram in the file and get really sick." Then he says, "Not only am I sick . . ."

You can actually find places on the track where the individual does this consciously. "Oh, this tonsillectomy isn't so much. I think I'll reach back and get the time I fell out of the baby buggy," so he lies there half unconscious— boy, is he pathetic, is she wrong!

Or, a child has been lying in bed on a school morning, and just in the line of experience and action (he isn't accepting these facsimiles) he is halfway thinking about the time he is going to be a bomber pilot or something of the sort, and he gets over the enemy lines, he is shot down and there he falls in flames.

Then Mama comes in and says, "It's time you got up and went to school! "

It is always necessary to make Mama wrong, if possible, because she is a big control mechanism in the environment. The little boy has postulated this mood for himself, and all of a sudden a new factor enters in on him. He is being shot down in flames over Germany, but obviously Mama is not going to swallow being shot down in flames over Germany. However, it is necessary that Mama be wrong at this moment, so he reaches back and picks up the snivels he had last Wednesday. He says, "You're wrong; I can't get up."

And she says, "There's nothing in the world wrong with you, Reginald! Nothing. You get up this moment and go to school!"

So he thinks, "Well, those snivels weren't good enough; let's see, what can I find back here now? Oh, boy! My pneumonia (cough! cough!). Boy, are you wrong, you slut! " That is what he is thinking to himself—"You're wrong. Boy, am I sick."

Now, if Mama said "You are just faking; there is nothing in the world wrong with you. That is just your imagination" (little does she know it is his self-determinism), this child may reach back and pick up birth and hand it up—after all, she did it to him—and say, "My head aches and I've got a stomachache and a sore jaw. I can't get up."

Somewhere along the line, as he picks up facsimile after facsimile after facsimile, he is finally going to get one that will trigger a facsimile in Mama, and when he does that he is of course stuck with exactly where he triggered it, because now it is necessary—in order to be honest, forthright, ethical—to go on with that facsimile for a day or two.

He is perfectly all right until he forgets that he himself brought it forward. If at any moment he falls into his own trap of saying "This is real," it becomes real to him. Then he is sick. And here starts a lifelong siege of hypochondria, illness, spectacles—all sorts of things.

The first contest with Mama was not on a mental basis. The first contest with Mama was strictly with the dukes up. Baby is lying there enjoying himself, life is going along perfectly fine. But he doesn't get fed! He feels mildly hungry, so he says, "I have got to have fuel—whimperwhimper"—and nothing happens. "Whimper-whimper! "—nothing happens. That baby is liable to reach back and pick up birth or something of the sort, or reach back into a prenatal—get some action somewhere that is very convincing—and put himself into a screaming hoopla.

Mama comes in and says, "Well, what on earth is the matter with you? Why don't you shut up?"

That is the wrong result, so he is going to get a better one. Somewhere along the line he is going to get service.

But other things happen, too. For instance, he is lying there but he gets disturbed. He is picked up when he doesn't want to be picked up or he is too warm—his self-determinism is interfered with. This is like a little baby just out of the hospital whose mother is trying to feed him cod-liver oil. She holds his head—she is going to break him down to apathy on the subject of cod-liver oil. That can go so far as not even utilizing it in the physical system. Why Mama doesn't take it, when the baby would get it as a breastfed baby, I don't know. Maybe she doesn't like it. She has to dramatize; she holds him down, puts a knee in his chest and gives it to him.

The baby objects to this sort of thing, so he decides he is going to haul off and plant a haymaker on the person who is doing this. That is a good solid decision—one haymaker called for; the right bicep gets tough, he is about ready to brace himself and let fly, and all of a sudden he finds out that he hasn't got the muscular control. Furthermore, at the moment of this haymaker, which is just going to end up as a light tap, the grown-up says, "Oh, don't struggle, dear"—crush!

Now what does he do? If he is pulled all the way down into apathy, he has his choice of all of the death engrams, all of the apathy engrams that he has. He is going to make somebody sorry for that if he possibly can, because he has to make somebody else wrong; he has to. He.wasn't right! He let himself down; he wasn't strong enough or tough enough. So he establishes a new velocity of being.

Most infants spend their infancy in a docile state thereafter, after they have broken this down. But there really isn't any reason why an infant should.

I went through a little series of experiments with a baby which were quite interesting. This baby was five weeks old. I was rehabilitating his belief in his own toughness. We could call that now, more technically, "getting him up to velocity," because he was way down—he was snively, sick, he wouldn't cry very lustily and so forth.

I had this child around for a while. He would say, "Waaah"—instant service. If he gave me the faintest struggle, it was "Okay, anything you want." This baby got to thinking it over. If he wanted to turn over, I let him turn over; if he wanted to grin and be cheerful—sure, grin and be cheerful. In other words, I let this child self-determine everything that was happening—everything. Didn't want his bottle? So he didn't want his bottle! If he wanted a bottle he got a bottle.

This baby started to get tough. He didn't cry any weak little whimpers; he cried "Waaah!" When he said "Waaah" he was coming up the tone scale, and I would give him service quick! The first thing you know, this baby was in much better health.

I did this with a cat. I had a cat that was very, very down in the mouth. (I'm telling you this so that you will realize that we are working with purely mechanical stuff, not words, coaxings, understandings or anything.) This cat had what they used to laughingly call an inferiority complex. I don't know who doesn't have one; that is something like saying, "He is a human being." This little cat had taken a terrible beating from life. Mama evidently deserted her, and a little boy had picked the cat up and thrown her onto a front porch. This kitten was just bare, bruised up and hungry. I found out she was very smart; I kept the cat around.

People started to get mean to this cat. The cat would want to come in, so they would shove it out; the cat would want to go out, so they would keep it in; the cat would want something to eat, so they wouldn't feed it; the cat didn't want anything to eat, so they would hold it and make it eat.

This cat was not doing too well, and she was showing a tendency, when strangers would come in, to go around and hide, slink. She wasn't keeping herself clean; she wasn't keeping her fur licked up good and clean, she wasn't keeping her face clean.

What do you do about a cat like this? Just get the cat up to velocity. So what I would do was touch the cat's toes, and if the cat flinched that meant I had touched too hard. So I would catch the cat again just when she was sitting still and touch her toes very gently, and when the cat started to swat at me I would say, "Ow! Ow!"

I kept this up for a few days. Every time I would find the cat around someplace, I would flick its ear, and if it turned its head sideways I would jerk my hand back: "Now, stop it; leave me alone! Don't scratch me!"—that whole attitude. Finally I got her up to where, if I hit the cat's toes hard, the cat would just whack me.

That cat got up to velocity. Guests would come in and the cat would walk over and claw their ankles all up, untie their shoes and so on. She started keeping herself clean, started walking straight up, looking tough; she got self-respect, came up the tone scale, and then got very happy and friendly with everybody. And if somebody would get unfriendly with the cat, she would tackle him back.

That cat subsequently developed into a hunter. Very few cats in this modern society ever really develop into hunters to amount to anything; they will play with mice, and that is about all.

But rats are very often as big as cats. And squirrels are the most formidable enemy that a cat has, because a squirrel has a claw in back of his paw and he can walk down a tree upside down; he can walk down a tree head-down and a cat can't—a cat has to back down. So in fights between squirrels and cats, the cat always loses, and cats more or less just inherently stay away from squirrels.

Not this cat! She went after these great, big, tough red squirrels. Pow!—one dead red squirrel! Of course, it was rather embarrassing; she would c ome in with c an ary b irds an d al l sorts of things fro m the neighbor hood, and very proudly leave them laying, with a certain nonchalance. That was a real tough cat, out of a timid little kitten.

You can do this with a human being, and the point is that you had better. But just how do you do it with a human being?

Let's look again at this scale of velocity; these numbers from 0.0 to 40.0 would represent relative speed. A human being can go too fast until he stops. There is a speed way up there someplace which is a static. You increase velocity—increase, increase, increase, increase—and then hit a static. Or you decrease velocity—decrease, decrease, decrease, decrease—and hit a static.

Actually, up at 39.05 is grief; at 39 is covert hostility, at 38.5 is anger, and so on. You have the same tone scale in reverse up at the top, from 40.0 down, evidently; that is where it lies.

In other words, a person's velocity can come up, and if it hangs up around 20.0 he is in good shape. But then his motion starts falling off. And there is a direct index between his belief in his own ability, his own selfconfidence in his environment, and his velocity; there must be a mechanical trigger there.

I have seen it work too often not to suspect. Whether or not we can find the trigger and regulate it more or less automatically is a horse of another hue, but the point is that all of the preclears you watch are going on a speedup toward the upper zero or on a slowdown to.ward the lower zero if they have hit the dwindling spiral.

In increasing years, alone, one hits the dwindling spiral. The reason for this is very simple: A person keeps postulating all during his youth on the state of age, and then falls into it just in numerical terms of years.

Now, oddly enough, at 0.0 and 40.0, or the upper zero, there is something very peculiar going on: it is terrifically pure thought! And it is only when a person suffers some kind of a reversal and slows way down that he thinks himself a few tremendous thoughts. The trouble is that out of that new static he may or may not resurge.

But there is a sort of an operation going on whereby an individual can pose his own static. He reaches a static point and then poses a new static and goes on from that new static—only it is a false static. And if you look over a person's life span and you look for the time when he had these big ideas or when he had an enormous concept of something or other, you are going to find a slow place which is immediately preceded by a tremendous failure.

This is the big cycle or the small cycle. This goes on from day to day, it goes on over weekly cycles, it goes on over yearly cycles and it goes on over the cycle of a whole lifetime.

Now, there is a governor of some sort which the individual is in control of. I am afraid that controlling this is like learning how to wiggle your ears. You say, "I am traveling at such and such a speed." You don't quite say it that way; the way you would term it is "My relative dangerousness to my environment at this moment is such-and-such," and out of that you set your speed. 0

How does an auditor use this? The tone scale of relative velocity is also accompanied by a lack of tension or by too much tension. There is nonoptimum muscular tension present in the individual—the cords up in the neck and shoulders and so on. This forms a tone scale of tension.

If a person has too much residual tension, he gets slower and slower and slower until he stops. What he is doing is holding on to motion. How much motion is he holding on to? How much motion is he trying to damp out? What is he trying to do with the entheta facsimile? This is sort of a game he plays. He gets the entheta facsimile and then he damps it.

The degree that he is damping out that motion called pain is the place of fixedness he will occupy on the tone scale. That is very simple.

You can take anybody and feel their shoulders, feel the residual tension in the muscles on either side of their spine, even feel muscles in the back of the neck. Are they pretty tense? That is how much motion the person is holding on to out of an entheta facsimile which he himself has attracted. Sometimes you can't get him to let go of this entheta facsimile that he has attracted.

An incident can just have happened to an individual, and there isn't any reason he can't finish up and come to the end of the incident and be right as rain—even though it is a tonsillectomy or anything else. Something has to happen to make him reach back and pick up that facsimile and hand it to somebody. And he does this according to his own concept of his own speed at the moment, his concept of his own ability inside the body to shunt off pain.

If he believes, for instance, that he is practically impervious, he has the feeling that motion hitting him will be immediately converted and utilized in his business of living. That is at about 20.0. The next level down, he has to damp it out a little bit before it goes out. And on a lower level—the level of 1.5—he has to hold it and he doesn't let it go.

This is an interesting example of that: You know about a 1.5's depository illnesses. A person who has arthritis is at 1.5; that is a depository illness. He has the motion of an entheta facsimile and he is holding it; he is holding that motion in the entheta facsimile. Therefore he will hold deposits of chemicals. Also, these 1.5s are the most maddeningly persistent people along any irrational line imaginable. They will start out along a certain line and they won't even turn.

The tendency of a 1.5 in driving is to handle motion by holding it. For instance, when he comes to a curve he doesn't turn it because he would have to change motion. He is not trying to change motion, he is trying to hold on to motion. So if he is going along this straight line down the highway and he comes to a curve there will be a little lag, a tendency not to turn it.

In addition to that, the level of action is damping out motion. So he tries to damp out the motion of the people in his environment. Somebody bounces around in the environment and the 1.5 will try to destroy the person one way or the other—but directly and overtly. There is nothing very covert about it.

You will find that the circulatory system is operating the same way. It gets to running at one speed and it will stay that way. There is no change at this 1.5 level; the person has thrown away his right to change.

I am talking now about very definite and deep fundamentals on this subject. This is what you are looking at in a preclear; you are looking at somebody whose belief in his own ability to handle himself in his environment is damaged. That is the first thing that is wrong with him and it is really all that is wrong with him.

He has taken aboard entheta facsimiles to prove his speed and then he has laid aside his self-determinism in favor of the entheta facsimiles. It is in these steps that you get the deterioration of self-determinism.

There is something horrible about all this; it is gruesome. And you can really use this in auditing, because you will come up eventually with the conclusions if you use it.

Now, we covered earlier that the three possible postulates were start, stop and change—not to be, to be, to change.

On top of that we put ARC across eight dynamics—one, two, three, four, five, six, seven and infinity.

Let me ask you this question: Can a person influence dynamic three without influencing dynamic one? It is all the same bundie of energy or lack of it. Can he influence infinity without influencing dynamic four?

Self-determinism is composed of this package, isn't it?

It so happens that this identicalness only holds true—obviously true— below 2.0. This is the old characteristic of the reactive mind: A=A=A=A.

This identicalness holds true below 2.0.

There is some differentiative quality above 2.0 where some self-determinism exists. But every time an individual embarks upon an operation which is below 2.0 in its intent, he picks up entheta facsimiles to use against another dynamic. That is a dangerous thing for him to do, because the next thing that happens is that when the entheta facsimile is not wholly effective on the other dynamic, he gets the whole impact of it along all the dynamics—like a prairie fire suddenly exploding.

It is perfectly all right as long as he says to somebody "I'm going to kill you" and then proceeds to kill the person. He is fairly safe then. But if he says "I'm going to kill you" and then doesn't, it is too bad, because it is going to backfire all along the other dynamics.

Now, you are principally treating the first dynamic when you are treating a preclear, because an individual who has gotten down to the practically nonexistent velocity of 4.0 is running pretty slow, and he is mostly concerned with the backfires he has gotten from all the entheta facsimiles he has handed out.

It is a horrible little trick: He hands out an entheta facsimile on dynamic three and he goes along fine until all of a sudden he is brought to a speed of motion where he needs that. Then the thing will switch valences on him and so forth; it goes out of control and it apparently wipes out his self-determinism. He merely becomes an actor in one of those entheta facsimiles.

Much more simply, an individual starts out to operate on dynamic three. For some reason or other, he has freely chosen that other individuals in his vicinity must move. They have to move; he has got to have action out of other people. Where this starts, one doesn't care particularly. He wants other people to move.

That is "start motion, dynamic three." That would be exactly what he is trying to do. But he isn't successful and he isn't successful and he isn't successful, and so he finds out he can't do "start motion, dynamic three." He receives a failure on "start motion, dynamic three." Now his reasoning is "Start motion, third dynamic—failure." And the second he says "failure" on the end of that, he gets the same result on the first dynamic. So, from "Start motion, third dynamic—failure," he gets "Start motion, first dynamic— failure." All of a sudden he is unable to move himself because he couldn't move others. This is horrible and it is very insidious.

Now he wants other people not to move in his vicinity. It works both ways, and both of them bad. He wants other people not to move in his vicinity; he wants to stop motion on the part of other people in his environment. His postulate is "Stop motion, dynamic three—can I?" Sooner or later he is going to hit a moment when he isn't up to a very high velocity and he is going to realize that they didn't stop.

He can pick this up out of an engram, by the way, very easily. Let's say he is lying on his back being operated on or something of the sort, and he wants the surgeon to stop. Then he realizes, as he goes down to sleep in the engram, that the surgeon is not going to stop. So right in the middle of the engram he postulates failure—"Stop motion, third dynamic—failure!" After that, he can't stop himself from doing things.

If he gets a habit, he is sunk! He starts smoking cigarettes; he knows he cannot stop it.

Now all of a sudden he gets into a wild argument on the subject of God. He talks about it for a while. Then one day he says, "Even though I am going to do something that is evil in the eyes of God, God can't affect me. In other words, I'm going to change the direction of his action. I'm capable of doing that." (He is liable to say something like that.) But then, unfortunately for him, he trips over a lawnmower or something of the sort and skins his shins. He adds this in to what else he did and he says, "You know, I can't change the motion..." He comes up with this terrible "realization" that he is unable to influence—that is, change—the eighth dynamic. Something is going to go wrong.

You find that a lot of children have gone through this rather silly piece of reasoning. Something happened to them—they got a bellyache, or something or other happened to them—and they said all of a sudden, "Can't do it."

More importantly, a child has asked God for a bicycle, for instance. Now he has found out he can't change or influence or produce action from dynamic eight, because he didn't get the bicycle. So failure on that means that he cannot change himself! The second he recognizes failure, then on the first dynamic it says, "I can't change my own action. Here I am, I just seem to have this terrific passion for corn liquor and I can't quit. I can't quit. But more important than that, I have tried and tried to shift over to Scotch; I'm unable to do so."

The individual will find te is unable to run a small group that he is associated with. Why? Because he can't change their course. He will keep insisting that they remain in a static state and not change, because he has lost his ability to change things—he thinks. So if he hasn't got the ability to change things, then things have to stay in a persistency—a horrible persistency. Yet environments change. Whether he wants it or not, his environment changes; therefore he has to be able to change things!

Any time he postulated action and acknowledged failure—particularly entheta postulates—the failure kicked back against all other dynamics.

I am sure all cases have several central computations where the conclusion says "start, certain dynamic number—failure," which means "start, certain dynamic number—failure" for the other dynamics. It goes in identities; this is identical reasoning. We are right down to rock bottom now on logic. That is the way thought is carried forward.

Thought is conducted by the selection of theta facsimiles, and an individual, whenever he considers himself in peril, will start comparing his present situation with past entheta facsimiles. Furthermore, he can postulate to himself that he is going to change location, that he is not going to be there, that it is not going to be real; he invalidates the situation and all that sort of thing. He is just as likely to back into the entheta facsimile as a choice rather than stand there and face whatever he is facing. And as his consciousness level dies, he is liable to do this very easily.

I'll give you an example of this. This is in operation in auditing; and it is highly practical. Do you recall a time when you tried to start somebody talking? fpause)

Recall a time when you tried to start somebody talking. (pause)

To start somebody talking—how many of those times exist? (pause)

What effect does this have on your own ability to start yourself talking?

(pause)

This is very interesting. If you want to conduct those exercises on yourself for a little while, you will see a better map of all this than I can give you. There is one of these facsimiles for every operation and action—start, stop and change, each dynamic—and for every action phrase in the language. So if you want to alter the first dynamic, work the third, work the fourth and so on.

You can get up more locks with greater speed with this than I have ever seen happen before.

INTRODUCTION TO THE SERVICE FACSIMILE

A lecture given on
24 October 1951

The Excuse for Failure

I have worked up an auditing system for auditors which uses rotating cards or discs, which you will find very interesting. It is based on the dynamics.

Around an outside card the dynamics are laid out—one, two, three, four, five, six, seven, infinity. The center card is divided up into start, stop, change, not-stop, not-start and not-change. There are those six parts for each one of the dynamics. Using this, you can think up an enormous number of situations.

This isn't complete; there are about four other discs which could be used on it. But you can think up, just out of that little center, a terrific number of situations to straightwire.

The various component parts of the physical universe—matter, energy, space and time—could go on one of the discs, and you could add organisms. But actually these are component parts of the dynamics themselves, so if you wanted to translate the "dynamics" card into all of its component parts, you wouldn't put down the dynamics, you would just list the component parts of each dynamic.

The second dynamic would be sex and children. Dynamic one would of course be you, but you could divide it off into mind and body if you wanted to. Seven could subdivide rather nebulously. But the sixth dynamic divides into four categories—matter, energy, space and time. Dynamic five, of course, is life, but you could divide it up into the various kingdoms: vegetation (vegetable life), marine life, domestic animals, wild animals, game animals and so on. You could get a terrific number of combinations. As far as dynamic four is concerned, you can take the component parts of all the dynamics out of four—those things which man holds to be true. Naturally, the third dynamic falls apart into various types of groups, including county, state, national and social groups, professional groups and all of these various subdivisions.

So if you wanted to list each one of these separately instead of by dynamics, you would find an enormous number of Straightwire questions. But actually, if you really know what these various dynamics represent, this is an adequate card.

Apropos of nothing in particular, somebody asked me a question which I think I ought to give an answer to. I worked out a pat answer many years ago for people who had started to go into the static. I didn't know quite what they were going into, but I knew it wasn't good for them.

People talk about ESP or spirits or trances and seeing the future and all of this sort of thing. It isn't very good to just say "No, no. No, it isn't so," or something of that sort; that is a dull way to go about it because immediately the fellow has to invalidate you. Therefore he has to accept more solidly what he has, and he kind of goes down into apathy about the whole thing if he can't accept it as solidly as he thinks he ought to. It makes a mess.

So, what you say to a person who is doing this is "Yes, I know! ESP and spirits and trance, Rosicrucianism and yoga. Yes sir! Of course, there is the question of whether or not it's good for you." When he doesn't have to defend it you can get him to back out of it in most cases. That is a good trick. You simply say, "Yes, it's not a question of whether or not spirits exist. It is not a question of that—it's whether or not they're good for you." This brings in a whole new line of thinking. It gives him a nice out. Now he can establish ARC with you because you are evidently concerned with his state of being, which is what he wanted you to be concerned with in the first place.

Now, you may have thought that I was rather drawing a long bow' when I mentioned earlier about a governor.

There is no particular reason why the past should affect the present. This has been accepted blindly since Breuer first brought it up about 1884—that the present could only operate well if you addressed the past.

But this is something that has only a surface truth. The fastest route we know of, at the moment, to patch up the present is to patch up the past.

But look at the position on the tone scale of all of those cults, groups, studies and schools of the past; look at where they have been on the tone scale. They were actually individuals who were wildly endeavoring to solve their own problems. Most of them were not interested in a broad survey; they were interested in their own problems. And naturally it occurred to them that this was a way to go about it. Why?

The psychotic is interested in the past, the neurotic is interested in and concerned with the present, and the sane person is interested in the future. Therefore, a position of authority can be estimated on the tone scale by its concern with one or another of these points. I can tell you that it is obvious that the way you get your data with which to compute on today is from what happened to you yesterday, and therein lies a most horrible error. Personally, I don 't think that the computer has to be liable for this error.

There is a lot of talk on the part of men who are broken down with rheumatism and can no longer get up and fight the young men who walk into the office and demand things; these old men say, "Experience is the thing." What they are doin g is pal min g off fac si mi le s , m any of the m ent he ta facsimiles, as an excuse for physical disability.

This is just like many people who drive very fancy cars, maintain enormous social activities like parties on Saturday night at vast expense, spend fifty thousand dollars for dear little Betty's coming-out party and all that sort of thing. These people may be substituting "flash" or the power to buy for the power to be.

People can very easily do this. We run into some girl who has no social charm at all. But if she can put on a ten-thousand-dollar diamond collar and a fifty-thousand-dollar mink coat, it excuses a lot, doesn't it? Now she doesn't have to have any social charm!

This is no dissertation on the subject of the rich. The point I am trying to show you is that this is a physical-universe item being substituted for a possible inadequacy. It isn't necessarily being substituted for the possible inadequacy, but it could be. And very often, if you start examining people who do that, you will find that they are substituting for an inadequacy that they feel.

There it is in the physical universe: one ten-thousand-dollar diamond collar and one fifty-thousand-dollar mink coat—a substitute for social charm. There is nothing wrong with fifty-thousand-dollar mink coats, but when you look around you, you will find this very often obtains. And this is the closest physical-universe approximation that I know of, offhand, in terms of good, solid, big chunks of M EST which approximate the use of a theta facsimile or an entheta facsimile.

A person will reach out and pick up these entheta facsimiles and hold them up as an excuse for disability. It is usually dramatic experiences that a person holds up.

Have you ever listened to anyone talk about his operation? You have heard somebody mention an operation: "The doctor told me, 'Mrs. Smythe, your appendix was easily the most difficult operation I have ever performed. It's a wonder that you lived through it.'"

This is like the fellow who says, "You know, I am the deafest man in seven counties!" Drama! But if people can't get drama or action out in the universe at large, they try to make drama and action out of entheta facsimiles. This is a very beautiful piece of randomity. And people come around and hand you these things: "Yes, I remember when I had my tonsils out. As a matter of fact I bled for four hours—came very close to dying. They said that it was the worst tonsillectomy . . ."

I conducted a survey one day to find out if there were any ordinary operations ever performed on anybody, and I found out there weren't!

People will actually pull up entheta facsimiles and offer them as drama. There is this thirst for experience, this thirst for motion, this thirst for adventure, and people in a low-toned society aren't impressed with the fact that somebody had a good time.

Somebody says, "You know, I went clear to the Mountains of the Moon and all the way back and I never lost a single bearer. Nothing happened—we accomplished the objective perfectly, we had all of our equipment when we returned." And everybody says, "Oh, how dull."

The next fellow says, "You know, we went to the Mountains of the Moon, and halfway there, beriberi overtook us. We lay for eight days! Nobody was able to move a limb in the whole camp. Jungle cats were prowling all around us. Two of the bearers were eaten on that occasion." He goes along like this, and everybody says, "Gosh!" Drama!

After all, we are involved in a terrifically dramatic operation. We are alive and in motion, in contest with not being in motion, and that is an interplay of drama. That is drama. So to demonstrate drama, what you do is demonstrate that you are still in motion, but that you can skirt down toward statics and come back on up again.

You will find that nobody is quite as dramatic as a spiritualist. That is her drama. She knows, really, what she is doing: she is going down toward death! She wants to convince you that she too lives a dramatic life. She can post her motion against a lack of motion.

Life versus death—that is the dichotomy of all drama. You are dealing with preclears who are pretty dramatic, ordinarily, and it may be that all we are doing is finding a good reason to let them get out of all the drama they have loaded on themselves. It may be that we are only taking them back on the time track and running them through effort until they can find an excuse which is adequate to themselves. Then they find this excuse and they become well. They find they don't need this excuse. No matter how real the experience seems to have been, that may be it. And you as an auditor should keep that in mind.

Let's look at it on a small level. A little child breaks a vase; it goes bang! and flies in splinters. Then Mama comes in and says, "You broke the vase, didn't you?" The child has no out; there is the vase lying there. He is wrong. But he must not be wrong; that just must not be. He can go through the widest sweeps of skirting rightnesses and wrongnesses, swinging back and forth in all directions and have himself a wonderful time in life, but he mustn't ever come to the point where he says "Yeah, I was wrong."

She says, "Now, you broke that. It will have to come out of your allowance till you're sixteen, because that was the present that dear Aunt Mamie gave us, and as a matter of fact, that vase was full of her dying breath." Now, if this child is going to make any recovery at all, if he is stopped right there and made to be wrong, he will find an entheta facsimile someplace or other to prove he is not. He will probably be sick within twenty-four to forty-eight hours. But people don't remember very far back so they don't really very often connect these things. He will get sick or he will start saying, very dramatically, "I am the sort of a person that breaks everything; I just can't seem to help it"—crash! "Well, I guess there's nothing you can do about me"—crash! Or he will say, "You see, I'm so feeble that it fell."

Of course, if he is very young and hasn't learned yet that grown-ups are very, very crabby about what they consider reality, he is more likely to say, "A great big polar bear came in through that window" (which isn't even open) "and it jumped across the table. As he jumped across the table I tried to stop him but couldn't do so, and the vase fell and broke. He went out the door—he went that-a-way."

He may try this in varying forms. The first time he tells one of these things and doesn't get away with it, he will try some other thing, and he will find out that about the only thing acceptable is nothing big and adventurous like a polar bear jumping in the window with him standing there, small, braving it all! Did he flinch? No, he didn't flinch—he tried to grab the polar bear so the polar bear would not knock over the vase, but the polar bear knocked it over. He did the best he could.

Children will do this, but only very early in life, and it breaks down pretty quickly. In a very short space of time they find out that there is only one excuse which is acceptable. It is not the great, big, adventurous lie. It is the acceptable lie of "I'm sick, weak, small and need care. Poor little me."

I dare say you can't go back on the track of any preclear without finding the time when he was a child that he wished he were dead. Children go around gloomy; they think about it for a while and they do the most beautiful job of getting up a flock of tears on it. They think of themselves lying there in the coffin, all the things people would say around them and how sorry everybody would be that they had treated them that way and so on.

I have run into a little child sitting on a curbstone with tears rolling down his cheeks. I said, "What's the matter, son?" (Sometimes children tell me the truth.)

He said, "Well, I was just thinking how beautiful it all was at the funeral."

I patted him on the shoulder and said, "I understand thoroughly." This satisfied him a great deal and he went on crying some more. It was wonderful: he was having his own funeral! Real drama.

Why does anybody read the trash put out these days as literature? (I say that advisedly; I have some experience in the field.) About five or six college boys are perennially hired by a certain publisher to be a fellow by the name of Ellery Queen. This character Ellery Queen carries the banner on his own books and also is his own hero. He goes through all of these operations with death and mystery, and he is always shaving the corners, risking death and so on. People buy these things and they sit down and read them, and they are willing to accept this as reality.

Then somebody comes along from the field of criminology and takes a snide look at these detective stories and he says, "You know, those don't compare with reality." He thinks that this is something wrong.

The one thing you mustn't ever do when you are writing is have anything compare to reality. Somebody writes in to the publisher and says, "I can't understand why you rejected my story, because every word of it's true." That is the exact reason it was rejected.

It takes an aesthetic interplay of this life-versus-death proposition in order to get people alerted to the situation. And in a society which is so narrow-minded as to insist that no polar bears can jump through unopened plate-glass windows, there is only one thing left: the reality of sickness, the reality of accidents.

But how real are those? How real are they? You find, before every accident that anybody gets into, a decision to have it.

A little boy gets slapped by a school teacher, and three days later we find him falling off the top of the chute and busting his arm. Isn't that interesting? We find that every single success brings

about a tendency to continue in the direction of success, but these various failures bring about a tendency to continue in the direction of failure. And every single bit of it is self-determined. Isn't it horrible what a fellow does to himself? But there is drama.

If one is going to be alive, one tries to be alive at the greatest possible level of life.

So when we go back into a preclear's past, it may be that we are only trying to find a good excuse for him—one that he is perfectly willing to get away with, one that you as the auditor are willing to accept, a computation which looks sufficiently valid—to account for his being in the state that he is in.

If you are not willing to accept the state that he is in and you just bluntly keep kicking it back at him, he will get into tougher shape. But there is an interesting attitude in the higher reaches of ARC which is very inexorable: "He's going to get well; running this stuff out will make it all right. Horrible things have happened to him, terrible incidents—it is gruesome! But we're going to fix him up. It's inexorable that he'll get well. That's all."

You as an auditor are operating on this kind of an attitude. A preclear comes in and he says, "I don't think I'll ever be the same again," and that sort of thing. Your attitude says, "You're going to get well; there isn't any doubt about it. The unfortunate thing about it is you walked in the door, and that was your first mistake. You walked in the door, and your second mistake was lying on the couch, and your third mistake was trying to tell me that, because now you're done for—you're going to get well. And it's tough!" Of course, you don't say it in these words, but that is more or less your attitude.

You have to add something else to it, but this isn't sympathy. Sympathy is "You poor fellow." That gives the fellow some ARC and he is sort of getting paid for his entheta facsimiles, and he doesn't want to get rid of them now. You say, "Boy, those were horrible things that happened to you. My gosh! That was pretty bad. You certainly must be a tough guy to have lived through all of that," and you give him this kind of an attitude. "Of course, you're going to get well now. I mean, naturally, that stuff was completely adequate to account for your present state. My gosh, that stuff was completely adequate to account for it; it's a wonder to me that you're still alive, that you could totter in that door. Of course, it's an unfortunate thing you did because now you're going to get well. But it's a wonder to me that you're here! Why, you've been through hell!"

The fellow says, "Gosh, yes, I have! I had it pretty tough. Yeah."

All of a sudden he begins to think this and that over, and he will turn up past failures for you with rapidity. But you want the most dramatic one that you can get—not on the delusion side, but on the actual side. You want the central computation of the case. You will get it as fast as he feels that you are willing to accept it as itself, and that you will accept it on the basis of "Well, you give me that and you'll get well. It is quite adequate that you got sick because that happened."

You get that kind of a state of mind. "There isn't any wonder that you're sick, having had all this happen to you; and it is a horrible experience, but I am going to get you over it, and there's nothing you can do about my getting you over it, because you came in, and that means that you were determined to get over it and your self-determinism entered in."

You can prove this to him by just proving to him his self-determinism; you start proving that. You could also prove to him that the reason he is lying on your couch right now is because of his own self-determinism. He wants to do that; therefore he wants to get over it, he wants to get well. But you know very well that those things are why he is sick; you agree with him. But you only agree with what he tells you. If he tells you this is it, this is it—no monkey business about it. Don't contradict him.

It may be that as we go along the line, as we isolate this little mechanical gimmigahoojit that is left—how does a fellow put himself back up to speed? how can we do that rapidly?—maybe all that we will have to do is merely account to the fellow for why it is down in speed so he can then put it immediately back up to speed. It might be that simple.

But if you think you are going to get rid of every entheta facsimile an individual has, as a facsimile, you will find there are too many years stretching between here and the creation of the universe way back then. You would just have to work too long. The most you are going to do for a preclear is get rid of a few entheta facsimiles for him. You are going to get rid of a few facsimiles and you are going to knock out his conclusions for him. This is what you are going to do for him.

The one thing that you could do wrong is let him get into an entheta facsimile that he wants to keep very badly because it was survival of some sort or other, and then not let him get all the effort out of it so that he can't keep sitting in it. You get the idea? You can leave these entheta facsimiles with effort on them, and you can leave enough effort on his ability to hold on to them so that he can continue to use them.

Actually, I am being very brutal when I tell you what is wrong with people. There is this beautiful mechanical setup that individuals use. They have used it without understanding it. They at first used it a little bit and then the mechanism swamped them. Now they are trying to fight their way through this morass, and naturally, for them to admit they were wrong in the first place to have wished such things on themselves is not good. So you have to unburden it to a point where they can suddenly say "Yeah, that is it."

That is your course and process of processing—the rehabilitation of the self-determinism of an individual. This is done by picking up his erroneous conclusions, getting out enough entheta facsimiles to demonstrate to him that he had adequate reason for them, and getting those facsimiles out of the road.

An individual theoretically could be at a point where he could just jettison them all without touching the past; without touching any one of them, he could just jettison all of them. That is the button you are looking for.

That is what I am talking about when I say the "governor." All he has to do is start traveling at a different velocity—start traveling at 20.0 on the tone scale all of a sudden—and they will all be gone. But where is the button? Where is 20.0?

Next to that, the way you get a preclear up to speed is by picking out all his conclusions, because you are inevitably going to pick out decisions which were down-speed decisions. It is as though an individual were in this static all the time and just changed its speed vectors and handled the physical universe by doing so.

The horrible thing is that individuals don't have this understanding of things; it hasn't been proven to them that this is it. It is hard to prove this to them because you are going up against the necessity of the individual to be right. As a result, the individual started this very early and he has gotten a lot of entheta facsimiles, he has pulled them all in on top of himself, and now all of a sudden he gets so bewildered he doesn't know which is him and which is entheta facsimiles or anything else. You, as an auditor, can straighten it out for him.

Now, here is a handling you can do by rote: (1) Make an estimate of where your preclear is on the tone scale. (2) Estimate what entheta facsimile he is in, in terms of years and type. That is probably in his present life. Assume that it is present life, because the one that will have the most effect upon him will be present life. He wiped out all his sins by getting killed in the last life anyhow. (I will tell you how you do some of these things shortly.) (3) Pick up start, stop and change locks on the third dynamic—particularly those which are pertinent to talking, walking, having pleasure and having pain. You can pick up a few of those.

Now take another look at your preclear. This is the next step—diagnosis by obvious error. What is wrong with him? Just look him over: Is he too thin? Is he too fat? Does he wear glasses? Is his hearing a little bit off? Is his speech as smooth as it should be? Is there anything wrong with his teeth? Has there been anything wrong with his teeth in the past? Take a look at his stomach; is the muscular tonus good on his (or her) stomach or not? On a woman, look for the extra fat on the back of the ankle and so on. The shapeliness will tell you what condition the endocrine system is in, and that is almost a direct index on the second dynamic.

This is just a surface look; you can call this inventory if you want to, but it is just a surface look.

Remember to be sensible at this stage; it is not esoteric at all. Let's take glasses: The locks that go with glasses have to do with when he has tried to keep people from looking—either start, stop or change—to keep people from looking or to make them look, ending in failures. On every one of these you hit, the preclear will fix up his own eyesight just that much. So, on glasses, you are looking for start, stop and change on the subject of looking, and it is on the third dynamic.

If it is his stomach that is wrong, you look for start, stop and change on eating—third dynamic. When has he tried to make others start, stop or change on the subject of eating? Let's just pick up the five or six billion locks at one swoop, because that is going to influence the individual. You know those locks are there; they are heavily there because they are obviously reflected on the preclear's own being.

Let's look at a girl whose endocrine system is even faintly out of line. It is very obvious what you are trying to pick up there. You are trying to pick up times when she has done start, stop and change on the subject of sex—third dynamic. It is really the second dynamic, but I am talking about other people.

You will find that it is not simply restraining somebody from attacking her; there will be other locks—hundreds of them. She wanted her sister to look better so she would be more attractive to the boyfriend because they were going to fall apart, but she didn't succeed in making her sister look better. Later on she didn't succeed in making herself look better. Do you get the interlock?

She tried to force Mama to buy her dresses to make her attractive to boys, but she failed. Do you get the combination there? It is anything that would tie in to the attractiveness of a woman or a man on the second dynamic—anything that would cancel it out or enhance it: the effort of the person to cancel out other people's attractiveness, to enhance other people's attractiveness and so forth. Let's just keep it out there on the third dynamic, and that makes it good and safe for your preclear to work on. The first dynamic is too darn close to home, ordinarily, to work on. So let's have him start and stop and change other people. This is his control of his environment.

Now let's take something like arthritis: What has he been trying to do to people, on arthritis? This is very simple. You know that arthritis is holding; the tone scale is very good on predicting behavior and physiology. It is a holding disease. He is trying to hold motion, he is trying to damp out motion, so let's get all the times he tried to damp motion out in his environment. When did he try to damp motion out in his environment? Who used to do things that annoyed him and so forth?

The first thing you know, he will start scanning through this stuff more or less automatically. He will be all over the track; it just starts coming through too fast.

When has he tried to damp out motion? You take those off, and it is the first locks that come off. They are very easy to get. The next thing you know, you will be getting the moments when he decided to have that error.

You will have him looking, by the time you have done an endocrine setup or one of these other obvious errors. You figure out about what that error is, and figure out how he wished the error on himself by wishing it on other people. What kind of an error was it, which he was wishing on somebody else, that backfired and caught him? All you have to do is make an estimate of that, and that is "diagnosis."

Your next trick (and this one can go in at almost any time) is to start working to restore his belief in his self-determinism. But you probably won't get a chance to do much, because this fellow will be going like a dog after a rabbit right about that time; he will have struck something that looks funny to him. You should really do this until he hits something that looks strange to him in his life. Let him find it. That is a very important step in this processing.

You work him on this other stuff. You try to rehabilitate his self-determinism, you work him this way and that, but you keep working him in the stratas that I have given you so far until he smells a mouse. Somewhere along the line, this preclear is going to tell you, "That's a funny thing—I am very afraid that you're going to get up and leave. This is very peculiar." You have already got the thing triggered. If he recognizes that there is something funny about it, you have already got that funny item coming through. He knows there is something strange.

He suddenly realizes, "Say, you know, every time I sit down to the table I always hesitate before I pick up my knife!" This is not the time for you to go dashing off to something else, nor really is it the time for you to jump in about knives. What you want to do is remember this mechanism: a preclear who is rationalizing (and that is all he is doing—rationalizing) is rationalizing on the furthest perimeter from the actuality.

The hypnotist makes the subject take his coat off and put it back on by touching his tie. The subject will begin to find something wrong with the room, then he will begin to find something wrong with the hypnotist, then he will begin to find something wrong with the hypnotist's clothes, and at last he will say, "Tie!" And the moment he gets to the tie angle, the posthypnotic suggestion springs.

You want to remember that mode of operation and that perimeter. When he says, "It's a funny thing, but I wince just every time I pick up knives—I don't like knives! You know, I just realized the sound of silverware is very antipathetic," you say, "Well, let's pick up something about the parents." You want to pick up about people he has had to eat with. That is your subject. Get the generalized subject on the particularized item which he hit.

He will climb around on this subject for a little while, and then he will say, "You know, I don't like tablecloths either! " You let him climb around on this; you go on looking for start, stop and change on the subject of, not tablecloths, but dining rooms or people eating—people in restaurants eating, if you want to really take it away from home. He will gradually come back in and he will inform you out of the depths of his suddenly acquired knowledge (always let him do the informing of you), "You know, I hated to eat with my parents! "

And you say with great surprise, "Yes?" (You have been waiting on this for a long time.)

He says, "I hated to eat with them."

And you say, "Well, let's get a time when you made some decision with regard to their eating."

"Me make a decision with regard to their eating? Oh, I'd never do anything like that."

"Well, there is some decision you might have made with regard to their eating; did you ever make a decision with regard to their eating?"

"Yeah, I wished they'd be quiet."

All of a sudden we find out that this preclear, unbeknownst to himself, was barked at about his table manners year in and year out—nag, nag, nag. Suddenly he finds out that there were two other members of the household that he had forgotten about and that his position at the table was so-and-so, and he had forgotten about this.

You can expect that about the time he starts to get into the core of the whole matter he will trigger an entheta facsimile—probably before he gets into the core of the whole matter. You will run him that far and all of a sudden you will find him getting into an entheta facsimile of one sort or another.

Now give him Effort Processing.

I am not talking here about a psychotic or a severely neurotic individual. I am just talking about a normal when I am talking about this rote procedure.

We have hit on a computation which he made—probably in the depths of unconsciousness or during a struggle or something of the sort. He has made some sort of a postulate. We could fully expect to run into a past death at that moment.

He will start asking a question; he will start telling you that there is a missing incident. There is something missing in his life; there is something that has happened in his life. He will say, "It must have been here, it must have been there—no, it must have been someplace else," and you as an auditor can keep him picking up locks on allied subjects until he finally triggers it. He will notice something strange.

As a little boy he liked to ride in cars, but he finds himself at fourteen hating to ride in cars. All of a sudden he says, "You know, there must be an automobile accident in here someplace."

You say, "Well, are there any later automobile accidents?"

"Oh yeah, I've got several of those. Yeah, I got those all cleared up."

"Is there an early one?"

"Maybe I fell out of the crib or a baby buggy or something. I'm not sure. Well, I—no, it must be an automobile accident here when I'm about eleven. Yeah, it must be!"

He maunders around, and you say, "Well, now, let's go over some times when you have tried to stop cars or something of this sort."

"No, no!"

He probably won't have anything to do with you by this time. He goes off like a rocket.

All of a sudden we discover it was when he was ten, and we discover it was an accident all right. He walked out into the middle of the street and got hit by a car. And all the rest of his life, this single datum has been missing. He has kept it missing.

Do you know what else you will find? You will find that he has used the dickens out of this entheta facsimile. We don't tell him so, but he hid it from everybody, and you will generally find that that facsimile was invalidated to him. It is a missing center on his case—if there is one—but it has always been like that.

Somebody said, "It wasn't serious," "It didn't happen," or "It was your fault." Somebody said this to him, somebody argued with him, and he had to keep putting forward this facsimile; he kept putting it forward. His best way to put it forward is to demonstrate it and try it on his own body. Maybe he had this horrible thing happen to him: He got bunged up, he went home and he said to Mama, "I got hit by an automobile."

"I don't see anything wrong with you—another one of those wild tales!"

The back of his neck happens to be hurt a little bit at that moment. He was probably jarred. Then, maybe a few weeks later, he will be coming around and explaining how he just fell off the back fence and hurt the back of his neck. Mama believes him now and does something about it. You will find that his concept of what he tells the world has happened to him will go off at that moment, too.

This is just one type of computation; there are many such types. But it gives you an idea of what to look for.

The stuff that you are really looking for on the case has these characteristics: It is not obvious, the preclear at this time is evidently not conscious of it and it is manifesting itself as a psychosomatic illness; the entheta facsimile, of necessity, had to be offered because of invalidation, and it created a pattern reaction. He used it as a pattern reaction from that time henceforward. And it is not necessarily down near an incident.

If you can get this one, you probably will have to work all the effort out of it. When you start working all the effort out of it you are going to have quite a job on your hands, because there are postulates in there that make him hold on to it. But he has made the postulates himself and he will tug away and try to work with these postulates and so on.

It will be a great temptation to you as an auditor not to follow this kind of road but just to gunshot it, and once you have hit the entheta facsimile, not exhaust it all the way. Some of those will really try your patience—hour after hour after hour. It may take you ten to fifteen hours of auditing to knock out the central entheta facsimile which the individual has been using in this life.

What you are trying to do is pick up the service unit, the "service facsimile." You can just call it that, and it will keep you oriented on what is going on and what you are trying to do. There may be one and there may be five. But I guarantee you, when you have gotten that one or five up, there will be no worries about it.

So, you can knock out conclusions and you can do all sorts of things, and you will find the preclear is ably moving on the track by the time you have done this. There is no great trouble to it. It does not matter to you how occluded a case is, because that occlusion just says he is probably sitting in the middle of an entheta facsimile, and he just blacked out at that point so his perceptics are off.

You start turning on his reality and you work those things on Effort Processing: "Well, what is your effort to have this? What is your effort not to have this?

"What is your effort to do this? What is your effort to do that?

"What is your effort to have affinity for this thing? "What is your effort to disagree with it? What is your effort to agree with it?

"What is your effort to stay there? What is your effort to go away? What are you thinking about at the moment?"

You just keep this up, and you can keep this up very well. After you have asked a few questions, the file clerk gets the hang of it. You can start getting all this stuff on file-clerk responses, and the preclear will push them this way and pull them that way and so on.

You will be surprised how much effort you will find on one of these service facsimiles. You can drain them and drain them and drain them of effort.

You may find yourself working a past death, and it may occur to you that this is it. It isn't; there are lots of past deaths in a case. But out of that past death, the service facsimile in this life may spring up. And what you want is the service facsimile. It doesn't matter where it is on the track; it will exhaust. The preclear may have been using that past death as the service facsimile, but there is also a trigger facsimile up the track in this life that is hung up with that past death.

You will find him out of valence and everything else. You will find a lot of emotional stress around the incident and you will find a lot of recomputations coming out of it. And generally what you will mainly find at that point is his recognition or his feeling that he needs a lower velocity. And he accepts a lower velocity from life. He is less dangerous to his environment; he begins to handle his environment differently. There will be a shift in action.

Now, when you have exhausted one or more service facsimiles off the case, you then should be able to just swamp out the rest of the conclusions. You will probably find some more service facsimiles, but they will be minor.

I give you this as a means of busting cases, because I have been busting cases with it. Furthermore, it figures; it is very nonsurvival to live on your past computations. Do you know the basic reason why? It is because the past environment has kept shifting, and your past environment is not your present environment.

The organism which cannot shift and change to adjust itself to the environment and adjust the environment to it is nonsurvival. And one's conclusions are always in another environment than one is in. So it is very nonsurvival to compute what one does now by what one has been doing over the past twenty-five years.

What you must do for the individual is free up all of his reasoning all the way along the line. Therefore, with every computation and decision there is the reason why: Why did you do it? What was the reason? "You know the reason for that" is better auditor parlance.

You can see what I mean when I say that you are trying to give him his chance. Once upon a time he didn't get his chance, and he has been using an entheta facsimile ever since to explain that he was right.

Service facsimiles normally contain flagrant injustices. They are not rational in their computations; they go in one way and come out another way, and the fellow won't reconcile them. They don't figure; they just don't compute. And there is a false point on the computation of the thing and there is probably emotion on the thing. They have probably been around for so darn long that they are pretty hard for you to exhaust.

What you are doing as an auditor is you are at last giving him a chance to tell his side of it, and you are agreeing with him that it is pretty serious. Then you get rid of the service facsimile for him, and he will come out walking straight up.

There are probably several of these facsimiles kicking around in any person's life that he has had to use, that have been invalidated but which he has had to keep in order to invalidate other people. They are a very lousy sort of a computation. But there is the anatomy of a computation, and there is the procedure to overcome it.

If you could simply find, without any further to-do, ways and means for a person to bring his speed up so that he would no longer echo across the lower bands and so be able to touch these entheta facsimiles, you would have it whipped right there.

An individual who is in an environment which is attempting to slow him down and does this to him and that to him and so on, will eventually slow down to the speed of the entheta facsimiles, and he will start picking them up in order to reinvalidate the environment. He will start picking up these entheta facsimiles as he goes down the tone scale, and he will get worse and worse. An individual in an environment that is trying to speed him up continually—send him on up the

other side—will do the same thing. He will try to come up but he will eventually hit a low level and begin to stop.

But what do we mean when we say "speed him up"? We know that that is exactly what is happening. Some fellow has a job of driving trucks for some truck company, and the dispatcher is always telling him, "Speed up! Speed up! Speed up!" All of a sudden one day he gets unhappy and he gets sick. He has had to choose another speed to make the dispatcher wrong; he has had to choose a different speed in order to invalidate the dispatcher. And the way he chose a different speed has as step one, an unknown, and as step two, the selection of an entheta facsimile.

We do know something about this unknown step; you can call that the governor. How fast does a man run? What is the mechanism by which one chooses one's own speed on the tone scale? I will leave that up to you; I am sure you will find it in a preclear.

I don't know whether you use the word abracadabra or foosilar1 or whether or not you tickle the soles of his feet in order to get him speeded up; I don't know. But I know there is something there, because there is stage one, running at a chosen velocity in good shape; stage two, demonstration from the environment—an effort to alter self-determined velocity; stage three, choice by the individual through self-determinism to select entheta facsimiles to cancel out the factor that is trying to alter his speed in the environment; and stage four, failure and kick-back on self because it kicks back on all the dynamics.

That is the anatomy of restimulation and decline on the tone scale. You as an auditor repair it the other way. There is a missing link; we call it self-determinism, but it is self-determinism directed in a very mechanical direction.

What is this thing we are calling speed inside the individual? It isn't that he has to walk faster or walk slower, it isn't that his heart is speeding up or his heart is slowing down, but there is some essential part—and it will be physical—that is affected, and he has control of it; but through the receipt of engrams (that is, through choosing entheta facsimiles in the first place and having them fail him) he gets this mechanism occluded.

But I am sure that in his native state, without that thing occluded, a person just does it at will. "Well, I, think I'll be happy." "I think I'll be energetic." "Now I'm going to be . . ." But it becomes an automatic response.

Take some fellow who runs an undertaking parlor: all day people come in and he is very sad. He doesn't choose any entheta facsimiles at all, he is just very sad and very sympathetic. "Yes, too bad, dear dead departed. Yes, we cut him up and poured formaldehyde in him, and the bill was $985."

Then he goes out to the amusement park with the children and he has a great time. It is very funny, but it isn't the speed of the children that is affecting him directly.

This is one of the stimulus-response mechanisms that psychology went on the rocks because of; they said that everything is stimulus-response and nothing is really self-determined, that everything is action-reaction. That is just not functional. We fell into the same trap in the early days of Dianetics.

This undertaker goes out with his children. What do the children do? He looks at them and this does something to him. He isn't directly, physically affected, but there are the children and he decides that in the presence of these children he is going to be happy and energetic. Then what does he do? All of a sudden he is happy and energetic and he likes the children.

But he could choose a flock of entheta facsimiles to tell him he doesn't like children. So he would slow his speed down. "Be quiet, children. Do this, do that. Run here, run there." It is his own choice.

I think we have gone over this fairly thoroughly. It is time for you to get your hands full of preclear and see if you can find one of these central computations. The way to find it is just by running start-and-stop locks one right after the other—starting and stopping doing anything—until you finally get your preclear triggered, and then all of a sudden he is going to run into something that is blank. He will find out there is something blank and he will tell you that it is blank.

You should be very busy on your preclears. Don't let them boil off; that is no good. Work them pretty hard, work them interestedly. And you will find that once a preclear gets the hang of effort, he is liable to sit there and run effort, run effort and run effort without any great aid from you. But you had better keep him checked up on.

THE SERVICE FACSIMILE PART I

A lecture given on
25 October 1951

The Central Computation

The techniques which you now have are many. They are awesome. Don't let yourself get confused by the fact that there are more and more of them, because those are just more and more techniques. There are lots of ways to do this. Just as there are lots of ways to work out a geometry problem, so there are lots of ways to work out a case in Dianetics.

I suppose that amongst all these ways there is a best way. I don't think that best way has been entirely gone over and discovered yet. Some of these techniques are better than others. We know, for instance, that a technique such as just the running of engrams and secondaries in a case and nothing else has a tendency to undermine an individual's self-determinism.

Why, though? Because you are bypassing his conclusions, and if you bypass an individual's conclusions you will break him down into apathy. If you keep proving to him that his conclusions were otherwise than his own, he will go into apathy eventually. In other words, you are getting up the stuff which made him that way to a large extent, but at the same time you are bypassing the material and sending him down the tone scale. So you are bringing him up the tone scale on one end and down the tone scale on the other end, and he remains relatively static.

As a matter of fact, you can so thoroughly threaten some conclusion of the past which is long buried and forgotten that the individual, all by himself, can go into apathy and latch up in a chronic somatic.

Now, you have seen individuals who have been audited for a while and who have all of a sudden turned on a chronic somatic—just one pain someplace—and then kept it. What is evidently happening there is that the auditing is bucking up against their service facsimile—some old conclusion —and is therefore attacking what they have elected to be their survival. As a consequence, this service facsimile simply turns on stronger and stronger and stronger, and they use it more and more and more.

This should be of interest to you in the resolution of cases which have been audited by earlier techniques. It should tell you with accuracy what you have to do with such a case. What you want to do is get this case—with start and stop decisions, finding the various conclusions this individual has made in his lifetime—up to and beyond the point of having to have that service facsimile, and then you just tackle the service facsimile itself and knockit out.

Until you have identified it you are going to maintain it. That is to say, it will stay around until it is identified as an actual incident, with sufficient reality and conviction on the part of the individual for him to accept it as an actual incident. At that time you will reduce it and get rid of it.

That is how you fix up somebody who has been audited into a chronic somatic.

Is there any difference, actually, between that and how you undo any chronic somatic? No, there isn't. What happens with a chronic somatic is that life keeps demanding of the individual that he get rid of a service facsimile, and he keeps turning it on. Life says, "You've got to get rid of it," and he has to turn it on to invalidate everybody, and so it is just a seesaw back and forth.

By the way, I made a survey, and we have only one gentleman from the field of psychology who has ever been worth anything. He is very valuable. That means that out of any area you

can get somebody. But do you know that several of the failures in Dianetics have come out of the field of psychology? That should be interesting to you.

Why? The field of psychology specialized in the fact that a man had to be adjusted to his environment. It said, "You have to use your service facsimile in order to get along." It not only said you have to use it, but it said, "We're going to give it to you and we're going to confirm it for you." Actually, the conclusions in this field summed up to the fact that an individual's conclusions were necessary—that a neurosis was actually what made a writer write, for instance. Isn't that gorgeous? How crazy can we get? A neurosis made a writer write. They came up with this because they couldn't make anybody get rid of their neuroses! They had seen that individuals would get rid of one and just turn on another. Actually, they weren't turning on another, they were turning on another part of the same service facsimile. They weren't even transferring engrams. So in psychology there was a whole study which was devoted to the confirmation of service facsimiles.

But Dianetics did tend to search for and attack and get rid of service facsimiles, didn't it? So individuals from such a field would feel themselves tremendously threatened in what they considered to be their survival, and they would kick back blastingly and drastically against this thing. It is not a problem, then, of occult, different conclusions, or of some mechanical difference of vested interest or selfishness or meanness on the part of psychology, psychiatry, medicine and so on. It is just that these boys are running on service facsimiles and Dianetics can take those away from them.

I am telling you this for a reason, not to rant and rave about the subject of these fields. I am telling you that when you get an individual who has a chronic somatic—what they call a psychosomatic illness—this thing is being confirmed to him in his own environment every day, and he uses it and uses it and uses it. Therefore, his environment tells him he cannot survive without that service facsimile because it, it tells him, is the only thing he has with which he can invalidate the individuals around him.

So an individual comes in to the Foundation and he wants to get rid of a chronic somatic. He has got "hipsagoodle of the twirpwhumps.''1 You tell him, "Well, we can get rid of that for you," and he is perfectly willing to go along because you are part of his environ ment . But how is he going to invalidate you? He is just going to turn up the rheostat on that service facsimile, and turn up the rheostat again, and he is going to get worse and worse. He really is going to get worse if you start tackling it bluntly without tackling his environmental problem— his computation.

If you don' t tackle, right off the bat, his first echelon of self- determinism —rehabilitate it and square it around so that he knows he can stand on his own two feet without a service facsimile—he is not going to give it to you. So individuals will go on wearing glasses and all sorts of things.

Have you ever had a preclear start writing you notes, as an auditor? He starts writing reams and reams of things that he thinks are wrong with him. These things are all wrong with him, he is sure, and he gives these things to you. You can just bank your bottom dollar that not a single one of them has any validity to it.

What it means when he does this is that you haven't hit the computation on his case. That is just symptomatic that you have not hit the computation on his case. And he will keep writing you notes and telling you what is wrong with him until you do hit the computation. At that moment he will stop; he will cease writing you notes.

Consider a chronic somatic exactly that: notes being written to you because you haven't hit the computation on the case. There it is, visible evidence: glasses, hipsagoodle of the twirpwhumps, whatever it is. It doesn't matter. He is handing it to you as part of the environment, saying, "This is what is wrong with me. I didn't do it—not my fault! " and "You

see? You see what you do by attacking me and tackling me and so forth? I keep getting swellings of the medulla oblongata all the time."

He will keep offering this and it will get tougher and tougher. You can actually take a preclear, without hitting his chronic somatic—you don't even know he has this chronic somatic and maybe he only has a vague idea that he has it—and you can start auditing him and the next thing you know, you can have turned that thing on full so that he now has a psychosomatic illness because of auditing.

Now, out of pure salesmanship, you can sit there and talk to this preclear and tell him how much better he is going to feel and everything else, and all of a sudden he will lay aside the service facsimile. You didn't hit the computation, he just laid it aside. And you say, "You see what Dianetics has done? Isn't this wonderful?" But then he goes out into his environment again and five months later he has still got it. He went into his environment again and no salesmanship existed in that environment but the salesmanship that told him he had to have this service facsimile. So he turned it on again.

Even if you had to some degree desensitized the actual engram which was that service facsimile, he would turn on what was left of it if you didn't get the computation that went with it.

So you can see that note-writing means "Haven't got the computation on the case." The continuance of a chronic somatic says "Haven't got the computation on the case." A continued low level on the tone scale says "Haven't got the computation on the case." Anything that remains wrong with this preclear that he keeps offering to you says the same thing, and he is offering you an illness, he is offering you a low tone of voice, he is offering you how bad he feels, he is offering you actually, to this extent, what they have mistakenly called "transference." He will offer you a service facsimile to the point where he is practically saying "Eat me," because in earlier generations that was what happened when he went by the boards— he got eaten.

In other words, he will keep offering you more and more, apparently, of his self-determinism. He will give away his self-determinism so he can keep a service facsimile. He is keeping that service facsimile with malice aforethought, and don't ever think otherwise. He knows, computationally in the bottom of his mind, what he has hold of, but he won't let himself know that he knows.

Let's just put this thing together in a package. You know that a mental aberration is part and parcel of a physical body; it is the physical effort that comes in, and later on the person can manifest the aberration out of it.

We know that on a light level, people can take phrases and dramatize them; we know that phrases all by themselves can cause aberration. Sometimes when you get rid of a phrase on an individual he feels a lot better. Don't overlook that fact. But by processing phrases, you are validating language to him, and one of the things that is wrong with him is the fact that he considers language too vital.

So we have a lower echelon than language: we have MEST and organisms and his handling of those things, his decisional level. This is much more important in auditing than language. Though we may not have suspected it at first, it is much more important. There will be a computation which is not a word/phrase computation. All of those mechanisms, those phenomena, exist in the mind. But it is your job as an auditor to just slice right straight on by them and get to a more basic cause.

You have about eight ways from the middle to get to that basic cause. You can just speed the fellow up, if you can, to a point where he doesn't have to be wrong. Actually, a howling success does that to an individual on a purely operational level. He goes out and gets a tremendous amount of applause from the "Catarrh Society of America''[1] for rendering a solo

on a bassoon or something. Everybody says, "My, he's the best bassoon player," and so on. The first thing you know, this fellow doesn't have any chronic somatic. He has been able to lay aside his service facsimile for the moment, because of success. What he is doing is running at a higher rate of speed.

His concept of his own ability is raised to such an extent that he finds out he can win. The only trouble is that he will fall right back on the computation the moment he has the slightest little down-dive in his success level. He will skid again.

As a matter of fact, the manifestation of what they call a manicdepressive is the rising and falling and rising and falling on concept of success and failure. What the manic-depressive who is insane considers success and failure is a very interesting thing. On a psychotic level, a success may be an enormous success to this individual if he has merely succeeded in bumming a cigarette off you; this would be a great success to him. A failure might be as slight as being unable to get the match to light that cigarette; that might put him in a completely depressed state.

But what are we fluctuating between? The person fluctuates between success and failure—successes and failures on each one of the dynamics.

However, we can define success a little more actively: Success is survival; it is ability to achieve or launch oneself upon courses which lead to survival goals. Failures are little gradients of death, and failures are great in the magnitude that they depress the survival of the individual. So it is pretty easy to find them.

Now, let's go even more basic. A success is being able to create, conserve, maintain, acquire, destroy, change, occupy, group or disperse MEST. In other words, in order to be successful, a person must have been able to realize his conclusions to all these action words on prosurvival objects or people in getting them going, and on contrasurvival objects or people in stopping them.

So you see what the formula is: A person has to start, maintain, conserve, preserve or obtain prosurvival motion. He has to have that ability. And he has to be able to stop or radically change (by any one of the action verbs) contrasurvival motion. So there are just those two factors there.

Change means that he has to take what might be contrasurvival and change it into prosurvival. He has to be able to convert it.

All this sums up very simply: One could say that one's health depends upon his dangerousness to his environment—just that! When did the preclear decide he wasn't dangerous to his environment? If you just go on the basis that one's health depends upon one's concept of his dangerousness to the environment, you will find that you are hitting right down the center line on the whole problem without very many fancy frills.

You might say, "That seems very strange—a woman considering herself dangerous to her environment." No, that isn't strange. How does a woman consider herself dangerous? She cuts other women out of boyfriends. If she feels she might not be able to do so, she will do so. But if she is perfectly confident that she could, she won't! She doesn't put it to test, in other words.

It is her ability to dress, to acquire favors, to perform her tasks and duties. In other words, to conduct her life on a survival level, she must continue to be able to make her weight felt in the environment. She has to be able to make her weight felt.

How does a woman make her weight felt? How does an artist make his weight felt? How does a writer make his? How does an engineer make his? How does a teacher make his? How does an auditor make his weight felt?

It is very simple when you reduce it down to that. A fellow has concluded to make his weight felt. Then he doesn't, and he fails. If he fails on one dynamic he will fail along all the dynamics.

You know how you have felt when you have gotten through a tough session, one where you felt that you had done your preclear some good, and then you found out you didn't do him any good—he is worse, if anything. Your emotion level went way down, didn't it?

Now, how do you feel when you work on a preclear for a few minutes and all of a sudden he doesn't have a headache or something and he says, "Gee, that's fine"?

You could misinterpret it: you could say that this is because you have received appreciation. No, appreciation is down along 1.1, unfortunately. We are talking now about band 20.0. You find appreciation, approval and acceptance and so forth down below 4.0.

Let's talk about somebody who is really in good shape: he has really made his weight felt. If he has not made his weight felt on the environment, if he has not proven that he is a punitive element in his environment, his concept of his punitiveness goes down.

This fellow audits somebody for a couple of hours and at the end of that time the preclear is in good shape, just fine shape. The auditor's own concept of his environment and all of his own dynamics goes way up.

Remember that when I say "his idea of his dangerousness," he includes in his dangerousness the dangerousness of man, of life, everything. He has improved the whole thing clear across the band the moment that he has achieved a success.

People get so badly off that they have to gamble in order to achieve such a success. In other words, they have to leave it up to something nebulous like "chance" whether they succeed or not. And you will find that most gamblers are pretty badly off. Gambling is fun on its own basis, but you will find that people who really gamble are really crazy, because they have handed their self-determinism over to Lady Luck. They are so completely undangerous to their environment that it is left to some strange monitoring factor—some system of betting on the horses or something of the sort—as to whether or not they have any effect upon their environment.

The service somatic and its use is an index of that. The person finds he cannot affect the fifth dynamic, life, so he has a service somatic to explain it to life, and of course, he has got it for himself.

He starts out with this thing, by the way, by offering it to somebody else or something else and it kicks back on him. Actually, if you look these things over, you will see that they generally arise in childhood. The little child has gotten bunged up or something; some other human being or physical force rolls into him like a Pershing tank,1 and it is actually true that he doesn't have the physical strength to stand up to it. He doesn't have. But his own mental health, his concept of himself, demands, actually, that he go down fighting—even though it kills him—with complete integrity as his own self-determinism. He trades the apparent death which would result for a service facsimile; he doesn't die at that point, he cuts in a service facsimile. There is another mechanism less than death: he, to some degree, gives up his self-determinism in order to live. And this is really the central computation on a case.

These service facsimiles aren't very mild; they are rough. But he didn't do what he was supposed to do, which was go down fighting; he quit. Out of pain, out of miscomputation, out of something of the sort, he quit and said, "All right, I give up my self-determinism here by determining for myself a twilight. I won't die here, I'll just go into a twilight and I will show everybody around here what they have done to me." And that seems the best way to stop them anyway—to hand them this semblance of an injured, sick piece of his life and so forth. So this is the best thing to do; this fixes them.

You see how shabby that piece of reasoning is! That is very shabby reasoning. I don't care if he was only three years old and his parents insisted on beating him with a club every day. The way life is designed to run smoothly, and I mean smoothly, is on a self-determined basis.

"Never give up in the face of physical force." That is what self-determinism says. It says, "Don't give up." The second a fellow does, there has to be some other reason. And he grabs this shabby piece of reasoning and says, "Well, this is it," and he has been given a nice service facsimile.

The inexorable character of theta says, "At this point you are supposed to die. If you can't maintain your status, that's the end of you. If you're too little and you find these forces too great and you haven't got nerve enough to stand up to the agony which you are facing here—if you're going to fold up and quit at this point—you're supposed to quit all the way and do it all over again."

But we temporize. We say, "Well, we'll take a half-death. We'll take this service facsimile, and this demonstrates that we were too sick so that we couldn't have. We couldn't possibly have gone through with the basic plan, and so now we've got to carry around this darn service facsimile."

When I say service facsimile, of course, I mean precisely an entheta moment, an entheta facsimile, an engram—a moment of physical pain and unconsciousness which exists as a theta facsimile, or entheta facsimile— which is stored and which may be used by the individual; he can choose to use it or not choose to use it.

You understand that pain facsimiles—engrams—are used by the body in its blueprint and construction. They are definitely used. It is information to know how that particular stage of the organism failed. How do you retain that information? The only way you could possibly retain it is by the entheta facsimile of its failure.

So the body actually starts to build again, and it modifies its planning in accordance with these entheta facsimiles. So they have a survival value. This says, "How did the organism fail?" But they don't have a survival value to the individual in one generation unless he accepts his selfdetermined death at a point of failure. Right away he says, "Well, let's see, how did the organism fail?" And this is it. So he keeps offering it to himself and to everybody else, and there it is.

Now, it happens quite frequently that an individual does offer one of these service facsimiles. It happens every preclear or two. In fact, there isn't one alive today who isn't packing one—one, two or a dozen. And it has a very precise anatomy. This engram begins, ordinarily, as just an engram, some sort of an upset. At the end of this engram, you will find that the individual is convinced that he was wrong. During this moment of cut-down consciousness, during anaten and so forth, while he is still staggering around, he is convinced he was wrong. He turns around and offers the service facsimile in lieu of it.

Generally there is some injustice involved, in the real tough serviceable service facsimile. It won't figure. Such-and-such happened and he knows that it happened but nobody will permit him to believe that that was what happened or they won't let him take that out as to what happened. There is justice involved and so on. This particular engram will have something that can't be computed at the end of it.

Now, undoubtedly a person could go through birth, he could go through all manner of automobile wrecks, everything under the sun could happen to him, and he would just take it in stride. These would be what you would call standard entheta facsimiles. Operations, childbirth, prenatal AAs1—it doesn't matter. They are just junk, until all of a sudden, somewhere along the line, the fellow gets an engram—usually in the first fifteen years of his life—the end of which won't figure; it won't compute.

Then you as the auditor come along with your techniques of start and stop motions, of scanning, of letting him try to figure his conclusions, working him over the track one way or the other, maybe even running an engram for him or running a grief charge, doing almost anything you can do and keeping your eye on the ball, knowing that somewhere along the line one of these service facsimiles is going to show up. You know that it is there. You can just take one look at the individual and see that he is carrying it. He is carrying the somatic of his service facsimile plain as day.

What can't be computed about it? You can't compute it for him. You have to work him around on the track on subjects allied to that service facsimile until all of a sudden he himself triggers it.

The chances are you are going to have to run out quite a bit of that service facsimile before the computation perceptics begin to show up in it. You do this by Effort Processing. You won't get it by Standard Processing. He will skip it on Standard Processing. You start working it out on effort and a lot of things will start to show up about this thing. You will find that it normally has many, many thousands of locks on it. And as you start to work it by Effort Processing, if you want to really recognize the service facsimile, you can recognize it by the number of locks that start to fly out of it.

Now, when you are doing this, you are worrying about this lifetime; you are worrying about one lifetime only. The chances are he is going to try to back into earlier stuff. You may have to work some of that earlier stuff. If you do, try and work out as much of it as you can. You will find the service facsimile which he is using in this life got connected to, and then he pulled in with it, old past-life engrams. That is why those things show up, because they match his service facsimile, evidently, or match one of his service facsimiles. He may be using two or three; this is doubtful, though. A person is usually using just one syndrome.

Now, you run enough of this old stuff to get started again in this lifetime until he finally triggers whatever it is—the computation, the missing computation. He will start to wonder about something, and then he will start to worry about it, and you keep him scanning over areas or into areas which are associated with that worry (if he won't go on worrying about it). You keep working with it and all of a sudden you will find a hidden incident that has this characteristic: There is a little tab of it showing usually, plus the amount that is on his body. You can go down the time track and he will keep telling you it is there. In other words, he knows it is there, but he refuses to recognize it as a service facsimile until you hit the computation on the end of it.

He will start to get an overall computation on his life; the overall computation on his life will start to narrow down to one about an area of his life, then it will start to narrow down to an incident and then it will start to narrow down to a part of an incident. And it is the part of the incident which you are working for.

Somewhere he surrendered. Somewhere he said, "From here on I can't live." Somewhere this happened. And there is one of those on every case. If you can just release that you are going to have people walking around about ten feet tall.

THE SERVICE FACSIMILE PART II

A lecture given on
25 October 1951

The Tone Scale as a Service Facsimile Indicator

I want to call to your attention again, in relation to service facsimiles, what an individual does with motion at various levels of the tone scale. In other words, what causes levels of the tone scale?

The first level is just an adequate handling of motion—utilization and transfer of motion, not being very upset about motion of any kind. Highlevel handling of motion of course is pleasure. Then it deteriorates till you get down to the area we are interested in, because it is the area of the service facsimile: the first antagonism. That, simply, is just receiving efforts and batting them back—entheta efforts, any effort like that.

This is retaliation. One of the best manifestations of this is when an individual somehow or other gets the idea that you are maybe attacking him, that you are motion or something of the sort, and he retaliates. He retaliates without provocation; this is the first symptom on that band. You say, "It's a nice day," and he looks at you and says, "Well, you needn't make cracks about it! " Or he just looks at you rather resentfully for having spoken to him. That is what he is doing with the motion.

Then down to 1.2 he takes in more motion and tries to freeze it. At 1.5 he is taking in motion and not giving it back out again; he is holding it, damping it out right there. That is 1.5. He doesn't give motion back. He tries to destroy motion. The manifestation is that he becomes angry at motion in his vicinity. He demonstrates anger.

Anger is holding, the holding and damping-out of entered motion, and the motion can have entered rather deeply into the individual. When you are processing people with effort, you will find that when you are processing a 1.5 motion—this doesn't mean a 1.5 preclear, but simply a 1.5 facsimile area—trying to damp out that motion is very interesting, because it is sort of frozen. You get it out very slowly; it is frozen to some degree. You have to play it from all angles, all vectors, work it and work it and work it. The preclear will continue to be out of valence in the engram. But you work some more motion, get this, get that and so on, and you will find that the way he is handling this is not as a somatic, but that he is handling it all through his body. Let's say the blow came up from his feet: You will get the effort all through him of holding a motion that came up from his feet, trying to crush it out. It is a very sticky sort of an engram to monkey with.

However, it is not as bad as when you go down to 1.1. Here you have gotten to where he is not just holding the motion but he is trying to adjust to it. He is trying to be the incoming motion. He is trying to vibrate somehow to it or adjust to it in some way. This is propitiation. Covert hostility is there, too, because every once in a while he will find an area where he isn't succumbing to that motion, and he will try to snipe through it. But he is trying to be the willow tree that is bending in the wind.

This works out in terms of a letter on a desk. You come in on somebody who happens to be in a service facsimile at 1.1 (actually, it isn't very important where people are on the tone scale now—you can change them so darn fast), you give him a letter and you say, "Now, you answer this. You answer this letter."

"Letter? Sure."

You walk out the door, and two days later you ask, "Did you answer the letter?"

"Uh . . . yes."

"Are you sure you answered the letter?"

"Well, I forgot. But I will answer it." He is again going along with-your motion.

When we get down lower than that, we find out that he isn't just letting this motion shape him, he is becoming more and more the motion which hit him. You see how that would be as you go down the tone scale? In grief, a person is filled with this motion and evidently has no motion of his own. He is all this motion. You may have noticed that a person in grief is really flabby. If you pick up the hand of a person who is in grief, it just flops.

On a little bit lower level, you touch this person's hand and you don't get any reaction. You can move it here and there and so on and it will stay more or less in its own shape, but you can move it around. You could take this person's hand and put it over in an ashtray, and there would be a lag on taking it out of the ashtray—a very bad lag. In other words, you could do something damaging to this person and he wouldn't jump. You could actually walk in to this person and say "Here's your death warrant; sign on this line. You have to sign it, and then you get executed," and he would go along with the motion on command. That is the level of hypnosis. When we get down the line a little bit further, it is just more of the flop, until we get to a point where the person is the motion, and that is 0.1; he is the counter-effort. You can put him into the weirdest shapes and he will stay in those shapes.

Now, if you want diagnosis, there it is. What kind of an effort are you looking for? What are you going to do to find the individual's own effort in a service facsimile? Is there any?

In a 1.1 there is a little bit—when no one is looking. So you get a little effort; you can process some effort out of him. But on those lower bands you can't, and that is why you can't treat a psychotic with Effort Processing. You just can't find enough of his own effort in the service facsimile to do much about it until you have actually moved him a bit in the service facsimile.

So what do you do with a high-level case? That is simple. On a highlevel case, you simply knock into it. You say, "What is the effort to do . . ." something or other? and he gives you an effort. Then you say, "What is the effort not to do it?" and he gives you another effort. You go on processing this way, and the next thing you know, you have wound up in a service facsimile and you are processing it out. It may go slowly, because there are also all tone bands in it, usually, so that there are various levels of it that you have to address differently than others. But it is all more or less the same; you are asking for his own effort.

So you can go into it directly as effort right at the beginning, if the person is high enough up the tone scale. And if the person is too low on the tone scale, then you go at it in reverse: You start by asking for the lightest possible computations. The computations you are going after can be so light that you are merely inviting him to recognize that there is such a thing in existence as himself as part of the human race. A-R-C. That is the lightest level you can hit. You can just say, "Well, you do exist." This is ARC. "You exist because I imitate you and you see that I exist, so therefore you probably exist." And in this way you get the fellow's reality of his own existence up.

It goes from well up on the tone scale—a point where you just hit effort and knock efforts out and you run into the entheta facsimile—down to the bottom of the tone scale where you are running down through less and less sharp computations. You have to get broader and broader computations until you finally get down to the broadest computation of all, ARC: "You exist." At that level, "I am not" is the fellow's computation.

In short, your problem of diagnosis on case entrance is as simple as touching somebody's hand and seeing what he does with it. It is as simple as that. You can even go to the point of feeling muscular tensions; you know about where they are on the scale. What is the person doing with

his muscles? If a muscle is so bad that you can put your finger on it and the dent stays in it and then comes off, he is really in bad shape.

Do that on a fellow up at 1.5—no dice. You can't make a dent in that fellow's muscle. It is that rigid. He is holding on to it. What is he doing with the motion?

Of course, the emotion that you will process out of the entheta facsimile, his service facsimile, is its key emotion. As it descends at each point, it is just exactly what the person is doing with motion at that point. That is all there is to it. It is so simple that you are liable to overlook it.

This fellow has an anger reaction; he holds hard to things, and so on. Although he doesn't ever appear to be angry, you know it the second you trigger emotion on this thing. And you can surprise him on his service facsimile; you say, "What is the effort to turn off anger?" if you are working him on that basis. As he starts to give you that effort, he will start to get mad.

If you find that the individual flinches away from you, you are going to get fear as the key emotion that you have to crack. So you can surprise him again; you can say, "What is your effort to keep from being afraid?" And you can start on Conclusion Processing: "When have you decided to be afraid? When have you decided not to be afraid? When did you decide to associate with somebody who made you feel brave? When did you decide to associate with somebody who made you feel afraid?" Just start hitting that band. You will find his muscle tonus will change as you work Conclusion Processing against emotions. You locate what emotion it is in the service facsi mile you are shooting for, an d then you start looking for conclusions on the track with regard to that emotion.

Doing this will permit you to uncover an entheta facsimile—the service facsimile—at its own emotional level, because you have already to some degree rehabilitated the emotion elsewhere on the case.

This looks terrifically mysterious to a preclear who doesn't know what you are doing. He gets better so much faster. And if you know your tone scale and you just look over muscle tonus— just that, all by itself—you have the fellow pegged. You shouldn't even have to write it down. It should be such an evident fact to you that it should never get away from you; there should be no difficulty in it. What does a person do with motion as he goes down the tone scale? You know by heart what the tone scale is: It starts out from 2.0 at antagonism and goes down through anger, covert hostility, fear, grief and apathy, and that gradient scale is a scale of what he is doing with motion. It is a gradient scale of what he will do with any motion you make in his vicinity. So you should be able to estimate it very easily.

Furthermore, your preclear is sitting there right in front of you with his service facsimile hanging out, very definitely. It will be in terms of being slightly deaf in one ear, or he has glasses on or he has a potbelly or he has some terrific idiosyncrasy like smoking.

You will find out, by the way, that most confirmed tobacco users are displaying what we would call a service-facsimile forerunner, which would be a lesser service facsimile. There are bundles of service facsimiles; there are a lot of engrams and locks that tie on to any service facsimile. So an earlier or later one had to do with tobacco. There is one around there.

So, it isn't very complex doing a diagnosis, and it certainly isn't very complex working it out.

You can take the conquest-of-MEST formula whereby theta is trying to create, maintain, conserve, acquire, destroy, change, occupy, group and disperse MEST, and work that with a preclear on the basis of Conclusion Processing. When did he conclude to . . . ? When did he decide to . . . ? When did he decide not to . . . ? And if you just take all the objects and motions you can think of and add them into that formula, you will have quite a remarkable array of Straightwire and Lock Scanning questions. You have a terrific number of them there. They just add up to the stars.

Or you can go at it by running the decisions to stop, to start, to change, not to stop, not to start and not to change anywhere on the bank, relating to the various dynamics and their various parts. You have, in that, essentially the same thing.

Those are two entrances to the same object in view. One is a little more basic than the other.

Now, you know very well that a person who is holding hard to motion is going to damp out and stop all motion. If you are going to get anger off a case, you want to get all the locks of when he tried to put the brakes on somebody or something else. If you want to get it on merely a mental level, you take it just on anything that is moving: when he decided to stop it, when he decided to start things that were moving and stop them, when he decided to change things. And on a 1.5 service facsimile, you are going to find yourself with a pretty hard time right off the bat trying to get the "to start" motions. You will find it easier to maintain a motion with that case, and so on.

There is another method of diagnosis which you should not overlook, because it is the same entrance. Let's just start asking him gunshot questions until we find out what he did in life with motion. This is going at it in reverse. Let's find out what he did with motion and then peg him on the tone scale.

Maybe this character can't find very many locks that had to do with starting motions. He can find some that had to do with stopping motions, though—he can find a lot of those. It is a pretty good bet that he is at 1.5. That is what he can do.

Let's find a person who has lots of locks and incidents whereby he let motions happen; he let them occur. Of course, with this fellow you are dropping below 1.5, generally down around 1.1.

If you find merely a bare majority of these things, you are at 1.1 with this service facsimile, and if there are more, if they are getting up to almost 100 percent, this fellow is down to the catatonic range—letting motions happen. We can see that manifesting out in the society. Let's say a car is rolling toward the curb, and an individual you would think would have done something doesn't act until it actually hits the curb and bounces. It took the bounce to bring up his necessity level to a point where he would act. Here is a motion which is going—he won't stop it.

These are interesting people to have on shipboard, because things start to happen fast, but they will stand and watch them happen! They will stand back from an operating motion. Furthermore, they get seasick with ease, because they can't stop a motion that they themselves start, and they just go down the tone scale. The ship starts moving and one day they suddenly get the idea that they ought to stop this motion, particularly if it is a random motion. They will start bracing their feet to stop it, and they will brace themselves against passageways as though they are trying to stop the ship. They are at 1.5 as long as they do that, and if everything goes along well they will maintain themselves at 1.5 and they won't get seasick; they will just get kind of sore.

But did you ever see anybody who was really seasick? They just lie on their bunks. But that isn't what's bad. It is when a guy slides down in the scuppers, and if you watch his head as the ship rolls, you will see his head flopping back and forth, back and forth, with the motion of the ship. He is limp—limp as a rag. He can't stop anything, and he can't stop his stomach action. He can't get his balance canalsl lined up. He can't do anything. As far as maintaining himself or any equipment or anything like that, you could put him on a wheel watch and he would stand there and run right square into another ship. He just would not be able to regulate himself to a point where he would do anything about motion, and the ship is moving and so forth.

You get a fellow who is hung up at 1.5 because the ship is slopping around or something of the sort—he has gotten down to 1.5 and is still trying to brace it and so forth—and you will find that this bird will cut down the speed of the ship. He will have a tendency to stop the ship for

no good reason. You hear the engine-room telegraph and then you hear the engineers—"Wonder what's going on up on the bridge? Captain's crazy as usual, I guess."

You ask this 1.5, "What's the matter?"

"Well, there's a big white patch out in the water out there. Almost ran into something."

But there is nothing there.

It is the same way with automobiles. You get somebody who stops a car often and examines it—he says something is wrong with it—or somebody who is trying to go on a long trip but he won't maintain any kind of motion, he stops every place and he can't keep up any time. He is actually trying to stop a car. He is at 1.5 with regard to cars, in other words.

Furthermore, the 1.5 will do the darnedest things to watches and clocks and things like that. He will take them apart and he won't put them back together again, either. When they get down around 1.5, children will start doing this.

But you can look at what kind of locks are on the case, and you can generally tell what part of a service facsimile he is in. But remember this about a service facsimile: it is also an engram, and he can select any tone out of it that he wants.

A funny part of it is that it works both ways. If he went into this engram awfully angry and if he persisted in anger throughout this engram—that is possible, because self-determinism can operate right straight through an engram—and if this is really a service facsimile that hasn't just been led down to b ut is a sudden , abrupt servi ce facsi m ile that has i m me diately appeared in the fellow's life, he would be angry or something like that all the way through this thing. Nothing is stopping him—he is just mad. So he holds all this motion in abeyance, and at the end of the thing somebody hits him over the head and knocks him into apathy by computation of some sort or other.

This is really a fancy one. This is a service facsimile which is being held on to, and the fellow's effort to get at it is apathy. They will both be in the same area. He will go out of valence at this end point because it is not computable. A service facsimile is not computable. In the first place, its motion doesn't agree with itself. Its motion doesn't agree with what it should agree with; the motion and emotion are generally out of whack in it. Furthermore, the mood that comes at the end of it doesn't agree with the engram as it was entered. Everything is in disagreement mechanically, verbally and computationally, so it is a beautiful bewilderment. And the only thing the fellow can do with this thing is just flick out of valence.

Now, there is a definite concordance between a service facsimile and a death facsimile. They have the same manifestations.

You want to know why somebody doesn't get straight recall all the way back down the track? It is because of his out-of-valen-ce flick with a death engram. He goes right out of valence. You send very many preclears back on the track—you run them through some past deaths, just experimentally— and you will find that it is very easy to locate what they were. You just run them up to the moment when they flicked out of valence and they get an impression of their own shape. But they go out of valence at death. They go into a new epicenter for their new life.

So you will find that a service facsimile is where a person gets his first serious out-of-valence jump. You can try to take a person after the facsimile and run him back to periods before the facsimile—he will be pretty confused as to where he is and so forth—and maybe you can get him into valence. Certainly at the beginning of life you can get him into valence somewhat. But you get up toward this service facsimile and he starts going out of valence. So there is another test: Where is the service facsimile on the track?

The early areas before the service facsimile are merely upsetting. He is in valence or he is out of valence; he is just mixed up. He is or isn't out of valence, but he is not broadly way out of valence in that area. But after the service facsimile he definitely is out of valence. The service facsimile says, "I died." He is out of valence and you can establish the fact that he is out of valence after that.

Now, this is a pretty jackleg and very rough rule of the thumb. If you go back skidding down you will find this person is very indefinite about where he is and he doesn't quite know where he sits. It is sort of foggy but he can square it around somehow that he is lying in a crib. You get up a little later and he has some kind of an idea of something or other—in fact, there he is!

"Well, now, how are you seeing yourself?"

"Oh, just seeing myself—simple—I mean, there I am, running around in a sailor suit."

And you say, "All right, now let's go back..." You have already hit the first service facsimile. He is vaguely in or out, and later he is definitely out. Between the period when he is definitely out and the one when he is vaguely in or out (if this carries forward on all cases—I haven't tested it on enough cases to really appreciate it yet) you will find a service facsimile. There may be a later facsimile on the case—another service facsimile—but it is actually part of the first package. You may get the later one before you get the earlier one, but there will probably be an earlier one then, too.

So there are a lot of ways you can skin this cat. You are looking for the engram where he first went out of valence. It has to do with how he handles motion.

If that were all you had to know—if all you had to know were Effort Processing, where he is in valence and where he is out of valence, and how to run the service facsimile—this would be a very simple subject, because that is a very simple operation.

There is nothing much to running Effort Processing. You will find that, as long as you are asking for certain efforts and the person remains out of valence in the incident, you are asking for the counter-efforts. The counterefforts kick him out of valence because they are what impinged on him. If the effort you ask for seems to maintain him more closely in valence, then that is his effort. It is very easy to locate his effort.

Furthermore, if you want to exhaust all possible efforts on the thing, you just make him sort out the vectors—up, down, back, forth, and so on. You know that when a person falls on his feet, the impact is going to come from his feet and start traveling up as a pain wave; the impact travels up as a pain wave. What is the action of the rest of the body against that pain wave? It is a reaction down. Or the pain wave can be such a shock wave, so sharp, that there is no action down and you just get the pain wave. The pain wave is counter-effort and his reaction against the pain wave is his own effort.

Now, if something hits a fellow in the nose, his head goes back. Don't confuse this. Sure his head goes back. But what is he trying to do internally against that blow on the nose? That impact will travel around various nerve channels and go back into the brain and toward the back of the head. His effort is to stop the pain wave. So his effort is pushing out against that pain wave. You may have to run the counter-effort slightly in order to get his effort, but you want his effort, not the counter-effort. You don't want the pain wave, you want his effort to resist the pain wave, and if you get that the pain wave goes out.

This is a problem in vectors. You will find your preclear is mostly confused. When he goes into an engram, you ask him for his effort or somebody else's effort or the counter-effort—or the environmental effort, which is a very good phrase for a preclear; he can understand it more clearly—and he has an awful time trying to straighten these out.

The funny part of it is that there is a part of him—the file clerk—that doesn't have much trouble straightening it out, so you can just work with the file clerk. Just ask, "What's your effort?" He will give you an effort. "Now, what is the environmental effort?" That is another effort. And you can actually work with the file clerk to get efforts out of a preclear.

But if you work somebody who is very low on the tone scale with Effort Processing, what kind of efforts are you going to be processing? Nothing but environmental or counter-efforts; nothing but the efforts against him. Those are the only efforts you will be able to find, because his efforts are zero. The shock wave came in and he didn't resist it—it just ate him up. So what is the effort there? It is no effort.

However, when you ask the preclear for his effort and you get no effort, fortunately, except in the case of past deaths, there is always a little, tiny bit of residual effort—always. Just a little, tiny scrap of it, maybe, but it is enough to be there. In a past death it goes down to zero as you run through. In a service facsimile it doesn't. Therefore, you may have trouble getting up past deaths every once in a while; the preclear starts to peel off to 0.0 and you start to pick up his actual chill, and you pick it up for two reasons: first, in the past death he is getting cold, and second, he is going back toward static, and static is cold. So there are two good reasons why your preclear gets upset a little bit toward the end of past deaths and why you as an auditor could be sloppy enough to leave a past death a little in restimulation.

The number of efforts which you are really going to get out of an engram that you are taking all to pieces is astonishing! And there is a point there: The auditor should never believe the preclear concerning the fact that there is no effort left on the incident. Just don't believe him, because he will skip it; he will get bored with it and you will let your preclear hang up at 2.5.

He obuiously comes up. You can tell when you have gotten most of the effort out of the engram because your preclear starts looking like somebody well above 2.5. You don't have to take his word for it, you can look at him and tell where he is. And if he doesn't look or sound like he is above 2.5, you just haven't got all the effort off the engram, regardless of what he says. This may upset his self-determinism no end. That is tough. It is nice that we have found out that self-determinism is so tough that it is practically indestructible. This means we can practically beat preclears over the head or do most anything we want to with them, as long as we finish off what we have to finish off in the engram. Do you understand that? This doesn't mean the Auditor's Code goes by the boards, but it does mean that you can be tougher occasionally. If you are going to process something which is highly authoritari an like an engra m an d a ll the efforts in the en gram , I am afraid that you as the auditor, at the moment you are processing that, are actually taking the role of the counter-effort. Your being there as the auditor permits the preclear to occupy himself. When you aren't there, the preclear doing the processing on himself does it slightly out of valence because he is being the counter-effort. But if the auditor is sitting there being the countereffort, the preclear doesn't get out of valence.

So you can get tough with a preclear. The preclear says, "Oh, I've run all the effort out of that! I've run everything out of that; there's nothing left in it. I ought to know; it's my engram!"

You think, "Well, we got him up to 1.5 anyway," and you say, "All right. Well, let's just take another little test on this thing. Let's get the effort of the pancreas to exert . . ."

He will say, "What? Where are they located?"

"Well, the pancreas is down in here. Just concentrate on this effort somewhere around here"— bong!

This is the kind of reaction you can get if the preclear is at 1.5. Actually, it is a tough job pulling a preclear through a 1.5 effort, because he has clamped down on it all the way, he is holding it like mad, and you now have to start transferring his attention off to other parts of his body so that he will let go of it. He will let go of it just that much, and then the second the somatic turns on, he holds on to the effort again.

Then you transfer his effort someplace else, but he is a little bit wary now; he is watching that slightly. You transfer his effort, and you have to get his effort very thoroughly associated with his effort somewhere else. He lets his attention up just a little bit—bang! Sometimes it takes a long time to get out one of these hard-held efforts.

But if it takes a long time to get out one of those, think how much longer it would take to find this little, tiny one one-millionth of one erg of energy which is the actual effort of the preclear and start it working on this tremendous flood of counter-effort. A person down at the bottom of the tone scale has been subjected to such a flood of counter-effort that if you as an auditor start to get authoritarian on him, you just swamp him. Therefore, when he is low on the tone scale the only thing you can work him with is ARC.

Now do you understand clearly why working a psychotic takes ARC? It is just the fact that he has such a magnitude of counter-effort that the auditor doesn't dare kick him around. When you get him up to 1.5, maybe you have to kick him around. Sometimes when you get him up around antagonism or something like that, you practically have to beat him over the head with a club!

So an auditor has to be very facile in the way he handles a preclear. He has to be able to shift.

You can tell from the mood the preclear is demonstrating toward you about where the preclear is. Maybe he is still saying apathetically, "Oh yes, I feel wonderful, I feel very good. I felt much better yesterday than I ever felt before." In a pig's eye! This preclear has still got an awful lot of countereffort.

So you say, "That's fine. That's good. It's too bad that you're going to get well"—invalidating the counter-effort and so forth, if you have it in you to do that.

What can you do for him ? You c an take off a lot of self- determinism locks and so on; make some more theta available. You keep working that way. Maybe once in a while you grab on to an effort and work the effort, and then you work some more locks and you work some more efforts and some more locks and some more efforts. All of a sudden you get him up the line to a point where he is in a part of his service facsimile where he was holding. You have gotten him up, then, to 1.5, and you can shoot him on through that.

But oddly enough—this is fortunate for us in processing—at the point where he gets antagonistic, he can take a beating. At the point where he gets antagonistic, he can take a beating. When he gets up to the point of boredom, you can practically murder him without hurting him any. He is bored with the engram.

You say, "All right, I'm bored with it, too. But we're out to get to the effort!"

"Well, if you put it that way, all right!" You have brought him down to 1.5 again—now he will work!

He will again get up to 2.5—"I'm bored with it!"—and actually, you have to keep shoving down his tone artificially a little bit when he gets up to that point so that he will finally fire through. Then he will come up above that level, and you will have gotten the effort out of the engram.

There will be a great temptation to you as an auditor to walk off from a service facsimile without putting all the effort that you can into auditing it out. It is a temptation to, because the preclear apparently is getting so much better that you underestimate how much better he can get! In addition to that, you are liable to get him up to propitiation and mistake it for tone 4.0.

Now, it is interesting that if you want to test people on these reactions you can do it very easily: Let a plate slide off the table. A person high on the tone scale may think "Well, it's just a plate," and not do anything about it, let it go. Lower on the scale, a fellow will take a slap at it. A 1.5

will grab at it in such a way as to stop its motion and break it. Down below that level there will be an ineffectual poke in its direction, and if it can be done covertly enough he will hit it a little further. But down below the 1.1 level if the plate falls, it will just fall.

"It fell."

"But you were standing right there!"

"Well, it just fell too quick." The person was standing right there and all he had to do was grab it.

I had a couple of men putting up a tent one time. I remember so vividly their horrible efforts at putting up this tent—terrible! Every time the tent would move and start down, of course, it would just fall. And these men would be all wound up in the canvas. They were real prizes.

Can you see why it is that low-toned people are accident prone? They will start driving a car, for instance, and the motor starts running badly but they won't touch it. They won't disturb that motion of the motor; they won't change it—although it could be running without oil, it could be knocking, it could be murdering itself as a motor. "No, we just don't disturb motion, that's all. Motion is all over us like a tent. So, therefore, we must not disturb motion."

A 1.5 will resist changing the course of an automobile a little bit. He will resist changing motion, he will resist changing plans, he will resist changing almost anything. Anything that is motion, he won't start or stop or change. There is, really, status quo; there is authoritarianism, there is fascism and so on, right on that band.

But down in the lower part of the tone scale it is for a different reason that people go over the embankment. The car starts to go up over a curb and all it takes is the simplest twitch of the wheel. The car has changed direction—it has hit a bump, had a blow-out or something—and it starts up over the curb. It would only take a minor flick to bring the car back into the highway again but they won't make it. They will just sit there with their hands on the wheel and let it go on over and fall.

This is more noticeable on an individual who is riding a bicycle. The fellow will be riding along the curb and the bicycle will start to lean too close to the curb; all this individual has to do is just shift his body the other way and the bicycle will come right back out. But if it ever starts off in the direction too close to the curb, he will lean his body to make it go the rest of the way. He will go with the motion of the bicycle. Therefore, it isn't that he chooses a destructive motion so much as the fact that any motion that happens he will go along with.

This is what people have found to criticize in the "rabble." Somebody stands on a balcony over in Italy and he says, "Ruh-ruh-rah-ruh-ruh-ruhruh-ruh-ruh. "

Everybody says, "Three cheers for il Duce! l Three cheers, three cheers!"

And he finally says, "War! You're all going to go to war now. Go get your helmets. Go get your guns. Now, you're going to attack so-and-so!" "Three cheers for il Duce!" And they go get helmets, guns and so on and go out to march. There is nothing to it. If the enemy fires, they just drop dead. They make bad soldiers, but they make a wonderfully appreciative mob out in the street! They will do anything you tell them. Right or wrong, it is a motion, so they accept it. But remember that anybody can come along right afterwards and tell them something different and they will accept that too.

Il Duce, back in his heyday, used to lecture from one balcony and let the opposition lecture from another balcony. This is a fact. We had ideas that there was no freedom of speech or something, but there was actually a revolutionary outfit which existed against il Duce. He would give them "Ruh-rah-rah-ruhr" from his side, and the crowd would say, "Cheers! cheers! cheers!" And then they would turn around and somebody else would speak from another

balcony and say how il Duce was all wrong— "Cheers! cheers! cheers!" Then they would turn around to il Duce— "Cheers! cheers! cheers!" It was just who happened to be there—who commanded the bayonet units.

Now, in a fascist state, it is the purpose and principle of the state to reduce people down to a point where they will go along with the motion of the state, and a fascist government will unwittingly always reduce them down to a level where they will go along with any state, any movement. So they set up their own revolutionary groups the second they do this. Therefore, only a government which restores the self-determinism of human beings is a government which is safe. Do you get the idea? In this country, our populace is not at that point. But they are sure getting there in a hurry.

I hope you have a pretty good grip on this, a pretty good understanding of this point of diagnosis for motion, what the service facsimile is and what the person will do with motion, and how to resolve it.

It buttons up to this degree: If a person can't find his own effort, then you have no business doing anything but giving him some ARC and getting some light locks. And if he has a lot of difficulty finding his own effort, then you had better start finding the start, stop and change locks on the case. And if he can find his own effort, you work it until he gets pretty blurred on the subject and then you find the locks which belong to that effort—start and stop decisions and BO on. You could almost do it by rote. And all the time there are lots of ways to go about this, there are lots of ways to crack the problem.

What I am giving you, as well as I can, are these fundamentals. But you can still go into a case with Standard Procedure and lay it wide open. You can do nothing but run that, or specialize in shooting circuits off a case, and do it a lot of good. You can get grief charges off cases and do them a lot of good. And sometimes you will find your lower-level cases just won't move at all unless you blow some grief.

Sometimes all you can do is exercise the fellow's memory. He says, "I never knew anybody. I can't remember a time when I walked through a door."

"Well, you just walked through the door a moment ago. Do you remember that?"

"Ha-ha, yeah!"

You just blew a lock.

So, you have a very full tool kit.

THE EVOLUTION OF MAN ACCORDING TO THETA FACSIMILES

A lecture given on
26 October 1951

The History of Man

I am going to give you a little brief resume on evolution as it plots by facsimiles; I don't care what it plots by on the beaches or anything else. Actually, an enormous amount of objective evidence exists in this particular line.

The theory of evolution was a happy thought on the part of the fellow who wrote the fourth Vedic hymn. The fourth Vedic hymn actually contains the theory of evolution. That was certainly word of mouth before people could write. It wandered into Europe during the eighteenth century and in the very early part of the nineteenth century after being bruited about somewhat. Then somebody looked up one day and saw that horses in the highlands of Persia grew long hair, but when brought into the plains they grew short hair; then when they went back into the mountains they grew long hair, and so on. So they said, "Let's make a science out of it."

A lot of people monkeyed around with it. There was a fellow by the name of Lysenkol who messed it up somehow, and there have been a lot of people banging their brains out on this for a long time. I speak rather disrespectfully of them because they did a lousy job.

A very good piece of work was done by a fellow by the name of Darwin. A blinding flash occurred to him and he said, "You know, I think that one ought to take a look at the real world and see what cooks." This staggering flash sent him off on a trip around the world, from which he returned to be figuratively machine-gunned, guillotined, executed and riddled. As a matter of fact, he was assaulted from all sides, driven back from every parapet and discredited. Finally we got the theory of evolution by Charles Darwin. .

Actually there is no theory of evolution. I have never seen the law stated as such, but I have heard "theory of evolution" mentioned many times. I have seen no codification of it. I have seen some attempts to codify it, but the theory of evolution as stated has holes in it.

It is not, as it existed a few years ago, a wholly workable plot. But some of it is workable, and as a consequence they have kept it around sort of for old sake's sake,l and biology has a lot of fun with it.

But the theory of evolution as practiced in biology, the theory of evolution as practiced in cytology, the theory of evolution as practiced in the fie ld of ani m al husbandry, again in soc iology an d again in psy chology, are five different theories of evolution. They do not agree one with another. So I wouldn't blame anybody for being a little bit confused about it.

The missing link in it was the insistence on the part of some individuals that all of this information which would go to make up the blueprint of a living organism was somehow or other on file, but never under any circumstances must be available.

This is a complete piece of nonsense: The living organism grows, but it doesn't have anything on file—there is no blueprint. "Well, the blueprint is carried in the genes. That's simple. It's an impulse. Memory is something else. Memory is what you forget what you had for breakfast with."

Obviously, the living organism has to have a construction blueprint; obviously it has to have one. If we want to be completely inane we say, "Well, it has one but it's not on file."

I would like to see you build a factory where everybody said "You follow the blueprint!" but when you asked "Yeah, but where are the blueprints?" they said "Well, they're not on file. They're not available; nobody can have them."

That would be really something; you wouldn't get much of a factory built, and yet all around us in the world today we see living organisms. At least, some of them are partly alive; I saw a kitten the other day that was alive.

Here we had somebody shoving off an imponderable on us as logical. They were posing this phenomenon—that the living organism comes into being on a blueprint which is not available to the living organism. That would really be something! They were saying a factory got built although nobody knew where anything was supposed to go or what shape it was supposed to be, and nobody ever had a blueprint of the factory.

Have you ever seen a building built without blueprints? It makes for an interesting building, usually. The cellar door connects in the second story and other interesting things occur.

Whereas it may be perfectly true that psychiatrists are built without a blueprint, I do not think that living organisms are! I think that they have a blueprint. One fine day I started to look for some material on the track and found myself treading water. Did you ever see a cartoon where a little fellow runs off the end of a cliff and goes way out into space still running, and then all of a sudden he notices that he is way off the ground, and the second he notices this he falls? I went off what I considered the beginning of the time track with a preclear just about in that fashion and I found myself doing the same thing, much to the astonishment of the preclear. He found himself in a place where there wasn't any place to be.

The data which was accumulated in the ensuing months became more and more interesting.

Now, I call to your attention the valence mechanism. You can see this operate in this lifetime in any preclear. You send him back down the track but he is out of valence. In order to get him into valence, you have to take him to an area where he was in apathy. And only by working an awful lot of effort can you get him to the no-effort of being in valence again and then up the tone scale to where he is. You can watch this work.

I call to your attention another interesting phenomenon: Josie had a grandfather and the grandfather died when she was seven years of age. That was the end of Grandpa. You take Josie back on the time track and you find Grandpa—or do you? Not if it really has a charge on it. We don't find Grandpa. You don't even find Grandpa way back earlier before he died; you don't find Grandpa anyplace if this is really occluded. This is a twist on the valence mechanism. This individual shuts out. And every individual has in his lifetime several people who are closed off in this fashion. You have seen this mechanism.

Now let me call to your attention another mechanism: An individual can have ARC with himself or not have it. He is to his command center an organism, much on the order of associated organisms, except that it is just more intimately associated.

So we lose Grandpa on the track, and we lose the preclear every time he kicks off. Here you have the individual defeated by death and you get a close-off, and this is simply a valence-shift mechanism, just as it is in an ally. There is nothing much to this, because if you start working it over you find out that if you go back and find a time when this individual was a great disappointment to himself and you turn that on and turn it up, you will find an enormous amount of material earlier than that appearing on the track.

I also call to the attention of auditors the exclusion of material before the first out-of-valence flick that the preclear does—in childhood and so on. The main service facsimiles usually happen between ages three and ten. You will find the material before that first serious service facsimile very messed up, very cloudy or shut off entirely.

People cannot remember their childhoods, and this is why people can't remember their childhoods: they have flicked out of valence. They have gone through a sort of symbolic death through failure. That is a very, very basic mechanism.

Now, you take a preclear way back down the track—way, way back down the track—and you will run into all sorts of things. The odd part of it is that you run into deaths. I am very sorry if this is a sore subject any place, but you can't work anybody by Effort Processing without bumping into a death whether you want it or not. Sooner or later, if you just keep working your preclear by Effort Processing, he is going to be lying there deader than a mackerel in his coffin with everybody saying "Poor Oswald." And your preclear says, "Oswald, Oswald, Oswald, Oswald; seems familiar, but . . ."

You bring the rest of the death up and he will be more willing to be Oswald. You see, Oswald failed. He died and he shouldn't have; this is against the rules. This is a little joke life plays on you. It says, "You've got to live, you've got to live," and then kills you! You are alive as long as you stay in there fighting with full ARC, and if you are not, you are not.

Anyhow, this phenomena of theta facsimiles back down the track, before the time track is supposed to start, is very easy to find. And one should find it much easier to accept the fact that the theta facsimiles are on file than that they are not on file.

Man has done this valence shift to a point where even in his existing cultures he has said, "Well, I was never connected to anything before. I just suddenly arose here and floated, and here I am. There's no blueprint. My talents, my skills and these sorts of things are just sort of inherent, because I'm bright. I was born, and I couldn't remember a thing—everybody told me—until I was three. Of course, the funny part of it is, I had learned the full English language before I was three, but of course I can't remember that. That's why I don't speak English."

So people keep posing these utterly mad ideas. This is the introduction of an arbitrary, and the introduction of another arbitrary, because nobody ever looked for the theta facsimiles. There was something wrong, that they didn't look for them; I think they were just scared. I wouldn't say anything harsh of them; I just think they have been yellow.

You will find this cowardice in individuals you start to work with. You say, "Now, let's go back and see if we can find anything before the track begins."

They let out a pale scream and say, "Well, you nasty thing, you nasty thing, you believe that there's such a thing as—well, that's terrible." And will they get upset! This is a cowardice. The fellow doesn't want to go back and get killed!

The net result of all this is that we find the most valuable datum on any such track of evolution would be death. You can't make the theory of evolution work unless the organism can find out how it failed. If it knows how it failed, then it can repair or fix up its future generations so that it won't fail. But if anybody tells me that an organism believes it is in the process of failing when it is procreating, that is wrong. And yet, according to old theory, that is where it takes off; it takes off along a genetic line—birth, growth, procreation. It would be a silly-looking cycle that went birth, growth, procreation; birth, growth, procreation; birth, growth, procreation—no failures! So obviously we are all still algae!

Whereas this may apply to certain fields of science, I hope it doesn't apply here. I don't believe that all the living organisms are static; I don't believe they are still floating in a sea of ammonia. I believe they have progressed.

Why did they progress? "Well, that's very easy to figure out: they reasoned it out. No, no, that's wrong; they naturally selected themselves out, so they are no longer here." Of course, they never had a single theta facsimile to tell them that they had been naturally selected out so as to construct something new that wouldn't get selected out! It was all a gunshot proposition.

It is unfortunate for the people who have followed this long line of evolution that none of them were mathematicians. It is unfortunate, because they probably would have blown this problem sky-wide a hundred years ago if anybody had been able to figure it.

They pose an unattainable infinity of factors when they say "Natural selection is all there is." You just can't figure it. They are also saying that the original protoplasm contained in it not just the potentialities but the full design of every future organism. How incredible can we get? We have given to this minute bit of protoplasm enormous and miraculous powers which it obviously does not possess, and wiped aside any logical explanation.

They even go to the point of saying the environment has no bearing and does not shape the organism. Maybe you don't realize it, but this is like the way people used to talk about psychoanalysis: "Well, everybody's got everything buttoned up in the field of the mind."

You would say, "Why, not necessarily—psychoanalysis certainly hasn't."

"Well, it's obuious that it's been around for a long time. So obviously, it has everything buttoned up."

And you would reply, "The formulas of James Clerk Maxwell on the theory of electricity were in full bloom in 1894. The libido theory of Sigmund Freud was in full bloom in 1894. Out of the formulas of James Clerk Maxwell, we have the atom bomb. We've still got the libido theory. That isn't a very live theory."

It is hard to believe unless you have looked into the field that this actually exists as a prime tenet—that the environment does not influence the organism. Everywhere we look, we find organisms fitted to the environment, to survive in the environment. We find that adaptation has been quite good, one way or the other, if we were just to go on the adaptation theory.

And yet they say it is all inherent in this bit of protoplasm at the beginning of the track. Then somehow or other every time it didn't quite click, that line died off and it left all the other lines carrying on.

This is incredible, because it poses an infinity of shapes and sizes; it poses an infinity of happy circumstances and lucky accidents. "Let's just leave it all to the roulette wheel down at Las Vegas, and not think." This is very definitely a 1.1 or a 0.5 line of reasoning.

I can show you a palm tree. That is a form of life. A palm tree can hardly support its fronds where there isn't any wind. If you want to look for a perfect airfoil, go look at a palm frond. It is a perfect airfoil. Do you mean to say that this piece of protoplasm at the beginning of the track could build a perfect airfoil for a beach and a climate of which it knew nothing?

This is real genius being posed here, and I think the boys got somewhat clouded up on the thing. Of course, you can go back behind this and find out why this impulse started in the first place.

But you will find out that life forms are adapted; that palm frond is actually molded by wind. Generation after generation after generation, the wind itself molds a perfect airfoil.

It is interesting that there would be no impulse to mold a perfect airfoil or recreate the pattern of a perfect airfoil unless somewhere along the line the palm had a chance to find out that its airfoils were failing. It has that perfect airfoil in order to support its fronds; they are very heavy. The wind blows very hard; a palm frond supports itself as an airfoil and can exist. It can live, it can stay on the tree. But if the wind were to die out completely and stay died out, the weight of the palm frond would break it off the tree because it is too heavy.

There are millions of these things in life. A study of biology is just sown with these tremendously intricate and happy and beautiful combinations of organisms designed to defeat time.

You start looking along the track and you will find theta facsimiles; you will find the theta facsimiles which are the blueprint. This is quite a remarkable discovery, actually. I do feel that somebody might have thought it up and looked before, but I guess the world is in a pretty sad state.

It stands as a discovery—something that obviously should have been suspected was there all the time—the theta facsimiles of the blueprint. They are all on file.

Furthermore, the failures are on file. Evidently there are parallel lines there. The blueprint line parallels only the protoplasm line. It is very interesting material.

Now, as you go back along the line you will find as you process preclears that there are very, very few preclears who don't suddenly turn up with early failure facsimiles. The odd part of it is that when a preclear picks up a service facsimile, he picks up a package. It is all right for you just to go into this life and somehow or other get the incident, the service facsimile of this life, off the package and square it around in this life. It is all right for you to do that. But you will find that you will occasionally get there much more swiftly by knocking out the earlier part of the bundle.

Therefore you should know something of this past track and you should look because you are indeed doing a lot of exploring. You are examining a few billion years' worth of theta facsimiles that nobody has ever looked at before, except the cells as a blueprint. But as far as a mind unit is concerned, you are for the first time looking at these things. And they are very interesting. There is data on that track the like of which nobody ever suspected existed. The biologists could find out, looking on that track now, exactly what the routes were. A thousand imponderable questions in biology would suddenly resolve. This doesn't leave much question in a fellow's mind. He looks at this tremendous material and he says, "Well, of course this step happened! Yeah, that's how it did it."

As I say, the biologist has been beating his brains out ever since Leeuwenhoekl in an effort to find out how it happened. The front window of the world has been opened up as far as you are concerned; you can sure take a look.

There are two or three points which have been recovered in this. You can examine the whole track for your own edification, but there are two or three points which, unless you have been through them as an auditor, you might miss in a preclear. One of these points is the fact that man is two, not one. You might miss this. The basic unit of the universe is two and the basic unit of man is two, not one. The funny part of it is that a man is not an individual. He is two!

The exact point has not been recovered, but the points before and after it have been recovered. The evolution chain starts on something like a very elementary photon converter. Just what this is exactly is not hard to stretch your imagination over, because you can find them still alive on earth: they are algae, plankton—monocells. But the photon converter that you will find at the beginning of the track is much more elementary-than an algae. An algae is a late and well-developed organism. It is a complete animal. It subdivides. It is called a monocell; it needs no mating up in order to regenerate.

Where this original photon converter is, is not well established. Perceptions are very poor at that point on the track, from what I have observed so far. But impulses aren't.

We have, going right along with this, ample proof of a theta-facsimile characteristic (theta facsimiles are not force but they contain a pattern of force), because the initial photon converters, which are microscopic in size, can yet exert on your preclear enough force to leave him gasping badly. It is an overall somatic.

Here you have an individual who is a hundred or so pounds and he is being influenced by a theta facsimile of something which is microscopic in size. When you see him puff and pant and wheeze, you will understand immediately that a theta facsimile contains a pattern of MEST that.can impose itself authoritatively upon MEST in no uncertain terms. It doesn't matter how big the MEST is or how small it is; the pattern will fit.

The organism starts out in this wise and carries along for a number of generations—many generations—and gets up to the rather advanced state of plankton. Its worries shift at that point.

Very early, the photon converter is only interested in one thing. The state of "not-beingness" comes first—the state of not-beingness. This is complete static. But the first photon that hits it catalyzes it into "to be" because it bats that motion back.

The next point is that it has to stop a few photons, change them and start them out another way. Therefore, this is the cycle of its motion: start, stop and change.

The whole track, from there right on forward till now, has no other motions than these elementary and basic motions: change the direction of a vector, stop it or start it. Life is a static which is handling nothing but motion—that is all. Every piece of physical force which it has, it has borrowed from the physical universe. Yet it is catalyzed by an impulse or a static. And that is very interesting; something lies behind that original photon converter—there is something earlier than that—but we won't go into it at this time because we immediately move into the second echelon of research when we do.

You will find that life has various problems along this track, and its first problem has to do with a cosmic ray. The bug in the ointment is the cosmic ray. Physicists have spoken wisely, learnedly and without any data about cosmic rays for a long time. I don't have the figures in mind to rattle them off, but something like twelve of them pass through your body every second, whatever they are. They are not rays, however; they are particles.

This was a mistake which we were making back in 1930. I couldn't see, back in 1930, how in the name of common sense you could ever have a ray. It would have to be a particle flow, and yet I flunked an examination in atomic and molecular physics because I insisted there was particle flow. This did not become stylish for about ten years.

Anyway, the point is that every so often—maybe once an hour—a cosmic ray explodes inside you. Those figures are simply estimates; they are figured out by quantum mechanics, and you can get any kind of an answer you want by quantum mechanics. (You could even get who is going to be the next president by quantum mechanics, by just instituting a few bugger factors!)

The point is that the photon converter's first problem is a burst. The bursting of a cosmic ray (gorgeous phraseology!)—of a cosmic particle—is not unlike the explosion of an atom bomb, and to an algae is darn near the same order of magnitude. This wouldn't happen very often with a tiny, tiny particle like a photon converter. It wouldn't happen often. But when it does happen, it is of about the same order of magnitude as New York and Chicago being wiped out simultaneously by atom bombs.

I am not drawing a long bow there. If you wanted to go out and examine a lot of plankton very carefully, you would only have to observe them for a few days before you would find one that had been destroyed by such a burst.

These things explode on photographic plates and so on. They were thought to be what caused mutation, and now we know how they cause mutation. That is an interesting answer, isn't it? They cause mutation, but not by any mysterious hocus-pocus magical force. They simply cause mutation by raising up such a fuss, by wiping something out so thoroughly that it now has a new type of theta facsimile, and that has to take off into a better organism which is big enough to support the explosion of atomic rays. There is the first engram: it is the explosion of a cosmic particle.

By the way, those explosions are quite amusing; you start figuring them out, and you find that the magnitude of explosion, the amount of energy released, is just fantastic! Every once in a while you may feel a twitch in your being: it will be one of them exploding. But the cell that it is recording on has gone to glory! It has received the kind of an engram that becomes a holder.

The ambitious early converter tries to damp these explosions out. The ray explodes and the converter says, "Stop!" It hasn't got any experience yet.

Now, the photon converter has an emotion: the emotion of acceptance and discharge. These are very simple emotions; these are the emotions of start, stop and change. It receives, in other words. In order to be, it has to receive. So the emotion of acceptance comes in about that level: it accepts, accepts, discharges, accepts, discharges, accepts.

Then all of a sudden, boom! It is busy accepting something and the something is a cosmic particle, and that explodes! You can find this in your preclears with ease.

From head to toe, but possibly not too sensitively in the legs, this theta facsimile superimposes over the existing being and will get into restimulation. And it is usually brought up by service facsimiles. It lays down a basic personality problem for the individual.

The combination of acceptance, discharge and explosion can be varied considerably; there are many variables. Out of this you can get a basic pattern of behavior. You should try this on a few preclears, but you will never realize it better than you will if it is tried on you.

But you shouldn't have any qualms about what you are tackling. You are tackling something that is a long engram to reduce, but it is simplicity itself. And you had better reduce all of it if you get hold of it. It is nothing to tamper with and then leave in restimulation. Reduce all of it.

You will find the effort to receive and the effort to damp out, and finally the motionlessness following it and so forth. You ought to get this on the individual. So that is the first major engram. There may be another between there and this next step, and there may be another before this one I mentioned. But the next one I know of at this time is the problem of staying afloat. Here you have an advanced form which has a form of buoyancy. It is a photon converter, but it is a very advanced one.

I am not absolutely certain what its nucleus is, but the individual gets the sensation of being in the middle of it when he is in valence. The center of the nucleus is evidently in the middle of the forehead. This may vary in preclears; I don't know.

The point is that something is staying afloat. It is out in the sea, it receives sunlight and chemicals—those are its food—and it receives these over many days and finally expires and goes through another cycle.

At night it is very dark. There are certain things which the photon converter—the algae, the plankton, whatever it is that you happen to be hitting—must not do, and it has already learned at this stage that it mustn't go ashore and it mustn't get itself wound up in waves. It can already record sound to some slight degree, as vibration influencing it. But it can't propel itself or move in any particular direction. However, by death facsimiles it learns to stay away from the beach. How does it stay away from the beach? I guess merely by recreating its next facsimile further asea.l That is the only mobility that it could possibly have.

It has already learned, it thinks, that it can handle time, and it is ambitious on this subject. But in order to float, it has to expand. It expands all over; it blows itself up. It gets a tension line out to float to the surface. But if there is wind blowing and it is night, it doesn't want much showing above the surface of the water, so it contracts. It contracts to sink, it expands to float. And sooner or later it gets to the point where it gets a death facsimile whereby it is trying desperately to float by expanding and goes on sinking.

Here you get the first illusions of time-track action. Anybody who has worked very long on a time track has gotten mixed up with this illusion.

The illusion, for instance, of the birth engram is very interesting. A person is liable to key in these early photon-converter engrams because he is trying to expand so he can get up to a point where he can breathe and function. Hence you get just the normal reaction, in a birth, of the baby trying not to be crushed, and this will get multiplied by this earlier effort to stay afloat. It is a very severe effort, that effort to stay afloat.

The next major engram of which I know—and there are probably several intermediates that have been skipped—is "not to get pulled up." Somewhere along the line there is a vegetable development which grows from the bottom up, and the only really horrible thing that can happen in this stage is to get pulled up and go adrift. If they go adrift they go ashore, and if they go ashore they get in the sun and the sun dries them up; that is pretty painful. So you get this effort to stay down, this effort not to be pulled up. It is pretty sticky.

There you are getting into some interesting data, because that is a static state of being. It mustn't go ashore. And there you get your first sunlight engram—drying up in the sunlight. Lots of preclears have had photophobia —they didn't like light. This is the first engram along that line.

Later on there are many interesting complications occurring, such as the bursting of small mollusks and that sort of thing. These give strange somatics too. If you know what they are and where to look for them, though, you can just see a preclear hurting someplace, and without bothering with anything else, just hit one of these types of engrams that you know cAdsed that somatic and you will blow out whatever pain he happens to be suffering from. It is very handy to know.

The organism gets out to sea in various types and forms. He finally finds out that you just can't stay tied down to the bottom. Enough death facsimiles get together on this subject, and you eventually get something like a jellyfish. And then you get the first mollusk.

Up to this point, evidently, you were a one-colony being. But here you became a two-colony being—two complete and distinct lines. And this could really fool you as an auditor. Two complete, distinct lines started back earlier with photon converters and moved forward, and then, along about the mollusk state, merged so that the organism had a double control. That is very important to you because it is not compatible.

This is a major difficulty on the time track: the conflict of two beings both trying to run the same house on an equal footing. One loses. On which one loses depends whether a person becomes a southpaw or a right-hander. But the one that loses contains a lot of apathy along the line; that epicenter is pretty well fouled up. You will find such things as its control lines extending only to its own side, whereas with the other epicenter, when it gets a somatic you can feel the somatic on both sides. But on this losing epicenter, you get the somatic only on the same side.

These two epicenters eventually work out the problem of government, and this is a wonderful solution; it is just all set for something like Russia and the United States. They take the government of Russia and they put it in the United States, and the government of the United States and put it in Russia. And after that they have some peace. That is why you have your right and left opposites of control. You can find this point in your preclear. There is a lot of stuff there, a lot of data.

These two epicenters, however, are the most sensitive nerve spots which you will run into in the human body. They are at the hinges of the jaw. They are surrounded by the biggest nerves. But these two epicenters control opposite sides. There is a louse-up on the track in most people, evidently, that has to be straightened out right at that point.

The next major setup, of course, is more contest with sun, gas and putrefaction. Take somebody who has a very gassy stomach and that sort of thing; that is a very simple one. The sun hits these things after they go ashore and then they swell up and burst and so forth. It is very interesting that preclears running on this subject get the nastiest tastes in their mouth. They comment on it; you don't have to suggest it.

The teeth are formed by small spores going out to the edge of the shell. They also may be on other genetic lines, but I haven't any evidence that they are. You find that on the rim of the shell this little mollusk will form. When the sun hits it, it bursts. The only somatic that nobody would ever think of looking for in a tooth is the effort to hold one down, to hold it together against tremendous gas pressure building up because of putrefaction in the middle of the tooth.

Now, if you have ever had a toothache, you may remember how it started in one tooth and then spread to several others, and after a while it just ached all over the place. That is one of those facsimiles of a burst. They are quite painful.

There is evidently a procreation going on somewhat on that order too, whereby the animal puts out a little spore on the edge of the shell, and that thing goes on and grows and becomes the next generation. I found something very interesting: There is a concern for the loss of teeth because it and the loss of progeny were all mixed up together; there is a lot of anxiety on the subject.

Now, as we come up the line a bit further we run into various other types of forms. There is an interesting engram along the level of things trying to get at a shellfish. It can't let go and it can't close down, and it is really a static. If it opens up its shell—which has been partially entered—of course it will be attacked all the way. But it can't close the shell. This is a static and it is a very bad static state. This whole beachhead operation finds the organism in more or less inactive states. For instance, it has no mobility. It hasn't even the freedom of the sea or anything like that. It is exposed to sun and waves; it gets beaten to pieces. This is a very interesting lineup.

You start from there into progressive animal forms, and you get into some interesting things. I don't know how this got figured out, but evidently it is right: the tarsier and the sloth are man's ancestors. You will find them back on the track.

If your preclear becomes very puzzled as to what form he is in you can just send him to a death and he will flick out of valence and get an impression of his own form.

This data comes on up the line; it has been amazingly accurate. The men who worked this evolution line out, working with a bad theory—that is to say, they had limited their theory beyond any necessity to limit it—did a truly brilliant piece of work in tying together what had occurred. They were limited in their viewpoint, but it was truly brilliant. They would look back and figure out somehow or other how to connect one species up with another species or something of the sort. And it was just a fine job of sewing together all this data.

What was not fine about it was in the field of the mind. They didn't think these things were on file, and they never bothered to look for them. And they are on file, all the way down the line.

Later on, a lot of speculation can enter in, a tremendous amount of speculation. How does a person get talent? What are these mysterious elements like talent? Has it occurred to you that if somebody were taught for 150 generations how to beat a drum, he would finally wind up a pretty good drummer? I dare say you will find individuals on higher and higher strength levels of talent as they are progressively trained in earlier generations. This is just a possibility.

There is also the possibility that we have our finger mighty near the switch which turns on the knowledge line—all knowledge, all the way back down the line. As a matter of fact, the finger is more than near the switch. I have been fooling with it and it presents some very interesting possibilities.

Evidently one conceives here and there that his talent on some subject is shot before he dies. You can rehabilitate it with repeater technique. Just blind repeater technique possibly may have some effect. There are certainly easier ways to turn this on than this, but it is an interesting little experiment. Take some fellow who is trying to write but having a lot of trouble, and have him just repeat "I will never write again," or "I've failed, I'll never write again," or something of the sort.

You could gunshot, theoretically, back into some earlier-life failure or a conceived failure, and pick up the earlier conclusion. It may be that these earlier-life conclusions are effective, and it also may be that we are on the verge of turning open the whole battery of theta facsimiles for the review of the individual.

We know the valence mechanism, and we know that the valence mechanism—going out of valence—occludes the earlier life. We know that in this life. So therefore, some adequate combination of this—a rehabilitation of an individual's ARC for himself—would put him back into his own valence, at which time he would recover, of course.

You also may have noticed that an individual, immediately after he is operated upon, has a bad memory. The new epicenter gives him a bad memory, and he will go around for quite a few days forgetting things that he ought to be remembering. He will finally more or less get the new epicenter hooked in to the motor switchboard and get going on it somehow.

I think, if this knowledge is available, that there is probably no great trick in locating it and getting full recall.

I also want to call to your attention that little boys and little girls are made to agree upon who they are. This is another conclusion line. "You're Billy Jones. You're our little boy; you belong to us"—great stuff. Maybe at first he doesn't agree on this, and you possibly may find some preclears who have periods in their lives when they didn't know who they were. In their very early life, very early childhood, they went around wondering who they were. And you will find there is hardly a child alive who isn't going around with a complete concept that his parents are not his parents. The most popular story you can tell a child is "You were a waif, you were found. They are not your real parents." The child will agree with you. Everybody in the past has interpreted this as the natural antipathy of a child for his parents. But it is very funny that it happens in every child.

My research on children is pretty good because we get along fine. You can just stack the children around you like sardines with any kind of a story which has to do with "They weren't your real parents." They really agree with you.

I can recall, myself, times of standing around thinking, "Who the devil am I? I know I'm not supposed to be here. I'm supposed to be doing something else. What am I doing here? This is this part of the world, and I am not supposed to be here. Who am I?" and then going off into a sort of apathy—because of course I was skidding in toward a past death.

It would be interesting for you to check yourselves and check others on this, because the person is made to agree that he is who he is. And it may be that if you just started getting up those agreements—all the times when he finally agreed to be who he was supposed to be—he might spring wide open all the way back down the track. It is a possibility. And we have seen what a man can do to himself with his own self-determinism.

HOW TO TALK ABOUT DIANETICS

A lecture given on
26 October 1951

Hitting the Right Reality

I have a little datum for you that I just happened to think of; this has been a puzzle to me for many years. Down in Panama and in other parts of the world, they have a large number of insects that have taken on a complete pattern of ferocity or something of the sort, so that you find a butterfly with a ferocious, snarling face painted on his wings or you find some bug that looks just exactly like a poisonous bug, only he isn't poisonous. It is a camouflage of sorts.

I often wondered how on earth this design came about. It plagued me and plagued me, because the patterns are excellent and the amount of duplicity involved in it is tremendous.

You can find these insects in entomology books, and it would be worth your while to take a look. It is unbelievable that life would make a butterfly and then reproduce an animal's face, teeth and all, on its back. And you don't just imagine you see it there. It is there.

How simple can we get? This is merely a counter-effort. It does it by counter-efforts. What has been killing it? Somehow or other it has gotten fixed up on the basis of counter-efforts, and it just takes the counter-effort and builds a new body just like the counter-effort. It doesn't put the sting in or the poison or something like that; it leaves that out because it doesn't have that.

I wonder how many human beings operate that way. Maybe some fellow has been killed by large, tall men with fierce black mustaches, so in the next lifetime he grows tall and wears a black mustache.

We are out into the blue as far as the amount of stuff we can recover is concerned. Actually, though, we have a very finite package at this time. We have answers to an enormous number of hitherto unknowns or "guessedats." "Guessed-ats" are more dangerous than unknowns, because people with "guessed-ats" will defend to the death their guesses, whereas you seldom get into a fight with somebody because he says he doesn't know.

An overall picture of the subject at this time definitely tells us that we have axioms which embrace all the phenomena. But the phenomena do not have to be listed with the Axioms. The Axioms are just as valid without the complete listing of phenomena. We have taken a departure point in this subject.

I imagine that there is an actual reason for a secret society beginning to use some of its rites secretly. It is because the public won't believe them. They get their hands on certain phenomena which the public doesn't believe and they don't just willfully say "Now, we'll use this phenomena to control a large segment of the populace." They don't say this; they just get driven into doing it. The object, however, is not control; the object is simply to know and to use what one has. There is nothing impermissible whatsoever about telling somebody about this material. But the problem of making them believe it is yours.

You have been into this subject up to your elbows; you know what this stuff is about and you know what can happen. You are trying to tell somebody who doesn't even know there is a time track that once upon a time he was an algae, and that he can remember it! He says, "Gawp." You can see why.

The funny part of it is that the basic axioms and standard phenomena can be offered, can be backed up, and can be completely believed. Somebody will walk in on it at his peril, because if he starts walking in on it very far and becomes very practiced in it, he is going to run into the rest of the phenomena. It is inevitable that he will.

However, the superficiality of study of subjects may also make it so that, in the immediate confines of the subject, those who have been trained in the subject know how bad it can get or how good it can get. And others, merely studying from the text, find the material very useful, very usable. They go on using it at that depth and with no greater depth.

What I am trying to tell you now is that you have a subject which explains itself without your introduction of any incredibilities to anybody's mind. You can tell somebody about this. You can get very simple. You can say, "Well, pain is like an energy, and once a person is hurt there's a sort of storage record of this energy of pain. Then later on, why, this storage file is brought into present time and the person hurts."

The fellow looks at you and he says, "Gee, that's a tremendous thought —something new."

And you say, "And furthermore, we can work it out. You can take this old file of pain and you can work it out in such a way that it doesn't bother you anymore." This is very acceptable, no strain at all—particularly when you start running the somatic and he starts to hurt when you tell him to. He may consider this rather odd and peculiar, but after a while he doesn't hurt so much, and certainly his sinus trouble has been handled and he isn't worried about what you hit and knocked out. It was his service facsimile and its attendant locks and some of his conclusions. He just feels fine.

What I am asking you to do is forbear on educating and concentrate simply on doing things for people, because you can wave the magic wand with this subject. You can do things for people. Not until now were we completely beyond depth, because in order to communicate the subject, you put yourself somewhat on the order of a geometry teacher taking a five-yearold child and teaching him geometry. You have to estimate how much the five-year-old child can understand.

"Geometry? Well, geometry is very interesting. You know there are such things as angles."

The five-year-old child looks up—"What's an angle?"

"Well, that's an angle. Now, it can be a narrow angle, it can be a wide angle."

He says, "Gee, that's right! I never thought of that before. Tremendous."

Then you say, "There are circles. There are big circles and little circles. And you look all around the world about you and you'll find circles—big circles, little circles—angles."

This child is tremendously edified. He will immediately go out and tell the other children that he knows geometry now. But he won't know geometry.

People come around to you to work out a problem. You have the mathematics with which to work their problem, you have the data necessary to resolve their problem and you are a scientist to that degree; you have the data. You have to decide whether you are going to act with your information or teach your information. And even if you decide you are going to teach your information to someone, you have to decide how much.

Never, never try to teach somebody more than he can absorb, because you will just leave him confused. You tell somebody, "Well, a person's lifetime is very full of pain. They've been hurt lots of times, so if you could get rid of all this pain or get rid of the reason to have any of this pain, a person would feel a lot better, wouldn't he?"

The fellow would be perfectly agreeable.

So you say, "Well, it so happens that there's a way this pain is stored, and we can knock it out. Now, you just remember this, and you can remember that," and so on. That is about all the explanation you actually need in order to execute processing on somebody—about all you need to tell them. Don't tell them anything more; you are wasting your time doing so, because they

are not going to understand you unless they go to the beginning of the subject, start in where you did and study all the distance that you have studied—and that is quite a distance.

They haven't spent the time you have sitting around the couch trying to make a preclear well while realizing that your techniques are not quite adequate, knowing that there are things which you don't know, wondering whether or not you are doing it all right, looking straight down the barrel of phenomena and trying to make it operate according to your dictates, being triumphant at your small successes and being way down in the depths at your failures, and so on. This is a different kind of attitude than anybody else will really have on it.

But just the same, if you are going to teach this subject, there are two ways to go about it. Somebody says he wants to know all about this subject. You can go about the whole proposition as in a class of actually teaching him the subject by the Axioms, demonstrating each time that you give him an axiom that there is phenomena to back up this axiom. You demonstrate it very quietly and go on.

Or you can teach him in such a way as to simply snow him under, and that has its uses. You could take the book of Axioms and hand it to him and say, "Now I'll take Axiom One. Of course you are acquainted with physics." (He flunked this in school, so you have already snowed him under a little bit.) "In the general practice of mathematics, geometry and so forth, we find it necessary to set up an orderly array of data which coordinates. Now, this has been accomplished in this fashion." (Don't let him get off on to anything simple enough to argue with—and throw him double talk!)

But don't be bothered to throw yourself into question and your knowledge—which is very, very good and very wide—into question by trying to talk to somebody who knows nothing about it and trying to unload the whole package on him simultaneously. You can't do it! And you will wind up by being invalidated or something.

So fix yourself up a little package by which you relay what it is, in order to do processing. If somebody asks you, "What is this?" you simply tell them according to their ability to know the subject. Or you conduct a full class and teach them from beginning to end. Those are your choices.

It is much easier to say "It can do" than it is to say "Well, its intentions in the future are to . . ." You say, "It can do."

You actually can pull this trick at this time. I tried to tell an attorney one time what this subject was all about. He didn't click on any part of the discussion until I suddenly said to him, "Well, what if you had a sentence that you could issue to an individual with a snap of your fingers and have him roll up in a ball on the floor?"

"Well, that would have some use." (This gives you the point where he was on the tone scale.)

You can actually do that. Somebody starts to tell you something about Dianetics, and you can take a look at him and you can see he obviously has a chronic somatic, that he is disposed to argue with you, and that he is going to be combative and skeptical about the whole thing. Just tell him, "If your head were being pushed, which direction would it be moved?" and make him jockey himself around like that until he finally says, "I've got a headache!"

Then you say, "Well, so you've got a headache. I can turn it off for you," and you turn it off for him. In other words, what I am recommending to you is that you avoid so-called reasoning on the subject and specialize in action, even when you are trying to demonstrate, even when you are trying to teach. Stress action.

You don't realize, because it has happened gradually, the degree to which you have entered a complex and technical subject, and the degree to which you have succeeded in orienting your

knowledge of that subject. And you are apt not to realize that it took quite a while, and that the people around you may not be able to come up to the same level you are at in five minutes.

But you can certainly demonstrate that you have considerable force and power if you just say, "Well, now, let's move your head in that direction," and so on.

They become very convinced. They say there is something to it.

We have been talking about handling arthritis. It has perhaps escaped you (I hope not) that arthritis is at 1.5—not 1.4 or 1.6, but 1.5. It is always at 1.5. The fellow might be a 1.5 who is in a momentary, just a twenty-four- or forty-eight-hour, apathy about something, but he is a 1.5. His arthritis will go away when he goes down the tone scale below 1.5, and it will go away when he goes up the tone scale above 1.5.

We have had considerable discussion about holders—the holding and damping out of pain. That is what happens at 1.5. It takes a 1.5 to damp it out and hold a deposit. It is quite a remarkable facsimile that will cause an individual actually to take a deposit of calcium and hold it in suspension in his body. That is quite a holder. That is really a.wide aberration; it is physical and it is very bad.

So let's realize, then, that if we are treating an arthritic, we are treating a 1.5. And 1.5s are pretty easy to treat! They are rancorous and cantankerous and they will find a lot of fault with you and so forth at the beginning, but you know exactly what they are doing and you know exactly how to resolve what they are doing.

Neuralgia—so-called—would not be as easy as arthritis because it can be below, above or all around; it is not necessarily in one spot. It is usually, however, down the tone scale to a point where the individual is surrendering to emotion. You go over the category of psychosomatic illnesses and you will find that sinusitis, for instance, does not spot itself, so far as I know, inevitably upon the tone scale. It could be several places because it is just sort of a generalized part of the major syndrome.

A scale of illnesses has not been completed. But you will find that on the Chart of Hum an Evaluation, in the column on behavior and physiology, depository ills come in at 1.5.

There are other depository ills besides arthritis—many others. There is the fellow suffering from kidney calculi,l and lots of them. I am not quite sure where a duodenal ulcer lies, but I think it is just a little bit down the tone scale from arthritis.

Now, you can estimate how long you are going to have to process an individual by estimating how much effort there is left in him to fight the efforts that are hitting him. A fellow in apathy, of course, is pretty close to zero residual personal effort with which to kick back against the efforts which have almost overcome him, so he is kind of rough. At 0.5 he has a little more, but not enough to make a smooth case for you. But at 1.5 the fellow has a lot of personal effort with which to combat the incursion efforts. He takes an incoming force and he holds it and damps it out. That is what he is doing with it. He is not very hard to treat, and the treatment of it is done by rote.

The thing will be a service facsimile and it will have to do with holding or stopping, not changing. So what kind of locks do we look for all the way across the tone scale? If we want to get the entheta locks, we just shoot out all the times when he has tried to hold on to something—particularly times when he has tried to hold on to something and failed—all up and down the track. Those are the entheta locks.

The validation lock is when he succeeded in holding on to something— when he succeeded in stopping, in other words—and not just holding on to something, but stopping. When has he stopped his car? When was he able to stop somebody from moving? When did he stop somebody from talking? When did he stop somebody from walking? When did he stop a clock

from running? There is pleasure in that, by the way; this guy busted something— he stopped it, broke it so that it would not move. Locks of this character are what you look for.

And you look for a computation whereby the individual is not permitted to hold on to something.

The service facsimile has demanded a surrender and has caused him to hold on to something, so he is holding on to something to spite somebody. Or he is persisting in a course of action to spite somebody. As he goes down the tone scale he will then refuse changes of action to spite. There is a pattern here. In the service facsimile he is holding on to something. The service facsimile makes him hold on to something and he has accepted this facsimile. But the facsimile came about because he was not permitted to hold on to something.

This is the essence of simplicity. What kind of locks do you look for? Stops! What kind of a service facsimile are you looking for? Where he wasn't permitted to hold on to something. He is fighting somebody; he is holding on to it anyhow on a sub-level. Only now it is arthritis!

So, you get your computation into view and you will find out when he wasn't permitted to hold on to something and so on. You just work it out. It should resolve fairly rapidly.

The reason I have been mentioning arthritis is that it happens, with other depository somatics, to be at a point on the tone scale which can almost invariably be worked. So your resolution of the ill becomes a leadpipe cinch. This person will hold on to his engrams to spite you, but you only want one engram. That is the service facsimile. He will be doing a lot of dodging with you and it will get worse if you don't process the case the way it ought to be processed, but the processing of it is the essence of simplicity.

Now, when I say "holding," I mean holding on at the 1.5 band.

But do you realize that there are psychotic manifestations of a person not being able to give up any motion? This person can't tolerate any kind of motion at all. His nontolerance of motion is because he is just a tiny bit alive and he is opposing tremendous amounts of motion. You try to give this person any change, any start, any stop, anything, and it is dangerous. He is really holding on, and the motion which is opposed in the service facsimile is just sweeping, destructively and devastatingly, across the individual. It is just going through and by and around. You want to try to address "I," but you only have a tiny little bit to address. The individual tries to come back and he is working against this fact that he can't let go of anything and he can't do anything.

But with a 1.5 there is enough of the fellow there; he has a lot of force.

The arthritic, by the way, is quite ordinarily a fairly forceful individual; ordinarily he is pretty well endowed. It takes a lot of horsepower to hold on to calcium to that extent. So you see the type of person that you are going up against?

Now, an auditor has to be very facile in the way he handles a case. He has to estimate how much counter-effort is sweeping across his preclear, being stopped by his preclear, or being shunted back by his preclear, and operate accordingly, because that gives him an immediate index of how much preclear there is left for him to work on. So he has to adjust his methods accordingly.

But you can take an arthritic and practically bang his head in; you can't upset him very much. The only way that you could really upset an arthritis case is to go lower on the tone scale—go into sympathy. That is going lower on the tone scale than the case. The case then says, "I've got him, so I don't have to do anything." You want to stay higher on the tone scale. Antagonism toward the arthritic does not hurt; that is higher on the tone scale.

The fellow says, "Well, I don't feel like working today."

"Well, that's up to you. It's a nice day—I'd rather go out playing golf anyhow." He will change his attitude right away. "Well, you don't seem to be in the mood to run anything or cooperate today; I think I'll go for a drive." That gets him.

One thing that is interesting about an arthritic at that level of the tone scale is that just the act of somebody walking off or driving off is an entheta lock because they didn't hold the person, they didn't stop the person. Somebody goes to the grocery store and the 1.5 understands clearly that this individual has to go to the grocery store, yet he will get mad. Then this 1.5 has to have a lot of fancy reasons why he had to get mad; none of them are valid. The only reason that he had to get mad is that something left him.

He is holding solidly on to an antagonistic motion, so he considers all motions antagonistic, actually. He will try to keep anybody from moving, but the way you keep things from moving is by not letting them get out from under—don't let them move out from under.

It is not too bad to have something out there moving in. But something starting in close and going out—no! And once something moves in, he won't let it get out again.

If you have a friend who is an arthritic, you will find that this individual gets unhappy if, for instance, you say "Good night" and walk down the steps. He will hold you in conversation. Of course, that is quite a human trait because people are interested in people, but this individual will go through all sorts of machinations and so forth in order to keep you from leaving. It isn't that your company is so precious or anything else; it is just that you are something that is not to leave. You are a potential moving-away motion, and therefore you must not move away.

You will find that such people very often are ready to complain that you haven't treated them right, that you are wrong, and all this sort of thing— "You shouldn't think things like that," "You mustn't move." And when engaging such a preclear, it is very wise to get the preclear's medical record and perhaps even X-rays which demonstrate the existence of the condition, and then get the X-rays to demonstrate that the condition has disappeared.

We have ample precedent for the disappearance of arthritis in processing—even when, as I occasionally suspect, it has disappeared because the person has been moved down the tone scale.

You can succeed in changing this fellow by picking up locks and so forth; you can certainly clean up his difficulties.

Now, I would not feel any such security or certainty with sinus conditions, although they are fairly easy to resolve in Dianetics. It is just that you don't get a pattern package; it is not the same road to process.

There is some possibility that cancer may lie along that line. The individual with cancer is probably in conception or mitosisl as an engram. The one he is in depends on the kind of cancer he has. Embryonic cancer is mitosis in restimulation and malignant cancer is conception, merely because the fluids of the body at that time of generation were such-and-so and such-and-so, and this gets into restimulation. Then the cell starts growing madly or you start getting mitosis all over the place and so on. It is a fascinating business.

Have you noticed the "birth wax" on people's hands occasionally when they are stuck in birth? I can tell a person who is stuck in birth very easily just by the amount of this waxy substance on his hands.

Similarly, cancer introduces certain fluids into the system. At the moment of conception there is a certain generation of nutritional growth balances—growth catalysts—and at mitosis there is another set of them to produce another effect, so that in a case stuck in either one of these areas you would get a type of cellular malgrowth, or misgrowth. The whole body starts to produce

these catalysts and some germ cell left around starts to go wild. That at least is a theory behind cancer.

But cancer is of little moment to us. There aren't anywhere near the cancer patients in the United States as there are some others. When I say it is of little moment to us, I mean this is not a big goal. A lot of good people go by the boards because of cancer, but it is not a major point; this is not a major answer. All I am doing is bringing in the fact that cancer may lie along this 1.5 band, and it would be interesting for you as auditors to see whether or not that holds true. I know arthritis does.

Now, just above this level of arthritis you get minor dampings on motion, and the person gets minor diseases on holding. The minor depository diseases are just a little higher on the tone scale than arthritis. Kidney calculus is not at 1.5, but at about 1.7, 1.8, or even at 2.0, depending on its severity.

So you can feel fairly confident when you tackle a case which is displaying a depository ill that you are tackling something that you can resolve.

But I don't think you should feel the same amount of confidence in tackling somebody who is about 0.2 or something like that. Trying to find enough motion left in them to rehabilitate is a rough deal. That is a real rough one.

You as an auditor, however, might have the tendency to consider the arthritis case tough because the arthritic is combative, and consider the lowtone-scale case easy because it is not combative, it is so placid. So you might have a tendency to give less serious attention to the apathy band, merely because it doesn't give you trouble.

The resolution of the arthritis case is a lead-pipe cinch with present techniques. But what care it requires on the part of an auditor to pick up the little grain of effort that is left in this great mass of counter-effort which is the apathy preclear, and somehow or other build it up in order to get back at some of this other effort and handle it. I point out that this is the case which requires skill in handling—tremendous skill.

Your greatest forbearance as an auditor, of course, is called for at 1.1. Some of these 1.1s will start tearing you up; it is gruesome. They lie on the couch and start to snarl at you, then they pretend that they are being very friendly just so they can get around and chew at you again.

I have had preclears at that level so insulting that I wonder I just didn't bust the couch over their heads. I had one who, every time he would sit down, would say, "You pompous jackass," and start off from there. I would give him just about so long along that line—let him ride just about so long—and I wouldn't say anything; I would be producing an opposite effect. Then he would come around to propitiation, and everything would be nice and quiet.

This fellow was once forbidden to have any more processing by somebody that was working for me. They got mad at him. They said, "No more processing for you."

"Oh," he said, "look, I'll be good. I won't do this anymore—I won't do these mean things, I won't say these mean things anymore, and everything else—but don't do that to me."

He came back, sat down in the chair—"You pompous jackass."

This character, by the way, was stuck in a very, very nasty mumps engram at nine. If I had had Effort Processing at that time I could have saved myself an awful lot of work, because he was right there in that mumps engram. The second he got disturbed the least bit in that motion, he became bad off. He was not convinced that he could handle the counter-effort, but he was still thinking he ought to try.

You will find that the easy cases to do are those that are above 2.0, of course. Hardly anybody above 2.0 gets sick to any great degree; some of them wear glasses.

By the way, do you know how to take somebody's glasses off? Let me tell you that. It is very easy.

Any time you affect one dynamic, you affect them all. Isn't that so? So let's get the locks of stopping anybody from looking on any dynamic, including self. Get all these locks about stopping people from looking. They exist, though they are a little bit hard to find in most preclears.

Then get, particularly, conclusions that one has to have assistance to look, and I don't mean just glasses. You want conclusions that one has to have assistance to look, and this includes going and getting a flashlight or any time one admits that one needs assistance to see something.

After you have unburdened this for a short time—you have gotten these locks more or less off—you want the effort not to communicate. And you clean up communication setups here and there: the effort to communicate, the effort not to communicate and so on, specializing on this. Of course you will run square into the service-facsimile engram for the glasses. And that is how you get there. Then you just process it out by effort.

Now, you will find that a rape or sexual attack may result in glasses, because this is refusal to communicate. And after all, what is a dental operation but a sort of rape, if you really think about it that way? Somebody is trying to take something away from an only partially reasoning individual who is under drugs. And what does the patient want? He wants to get away—not communicate. Do you get the idea? "Don't communicate with me, don't touch me, don't hurt me."

So you start up and down the track and you will find incidents here and there, and particularly locks are what you want; you don't want to process a thousand engrams just to get off a pair of glasses. You get the times when the individual didn't want to touch, feel, see, hear, or any of the rest of the package of communication, because that is what you are looking for.

Also, falling out of love with somebody is a decision to break affinity, which can cause bad eyesight. How? Because you have affected C by a break of A—a break of affinity causes a break of communication.

So, run Conclusion Processing on affinity, reality and communication and you will start moving in toward more locks on not letting people look, not wanting people to see, and so on.

It is wonderful how many teachers wear glasses. It is really wonderful how many teachers wear glasses, because regardless of what they think about it, until they get rid of the glasses they will have a slight impulse not to let the pupil see what they are talking about. They won't communicate all they know by a long way.

Now, it is an odd thing that the holding of a secret or the promise not to tell, when picked up, can result in an almost spontaneous remission on glasses.

Do you see why that is? The person has promised not to communicate. And if he was scared or little or something when he made this promise, or if the secret is very big or very dreadful, all of his communication channels get affected to some degree. It is only that it is more popular to wear glasses in this society than it is to be deaf that causes him suddenly to pick up glasses. If it became popular to be deaf, everybody would go around with ear trumpets and their eyes would be all right.

Promises not to communicate, promises not to tell—you will find them effective even when they are in the form of a game played with the big sister or with Auntie—"Now, when Mama comes home we won't tell her what we did, will we?"

"Oh, no, we won't!"

And the funny thing is that this ties them both to glasses.

That is a handy one for you to get up as an auditor anyhow. There are chains of these doggone things—"I won't tell, I'll keep it secret," and so on.

Take somebody who has been operating very long in intelligence work and you will find he starts to hang glasses on his nose. Take anybody who has been in the armed services, and you will find that some part of his perception will be affected very definitely if he is handling classified material. This is not supposed to be communicated, so it is not supposed to be communicated on that dynamic.

Now, let him get to a moment where he suddenly communicates unlawfully against the decision of the big sister or something of the sort—where he communicated unlawfully and is made to realize that he has broken his promise, where he has failed his own conclusion on the subject of communication—and you have such things as glasses and deafness as a lead-pipe certainty, right there.

So this is the kind of thing you look for in order to take people's glasses off. And, believe me, you are not going to effort-process off a person's glasses unless you pick up at least some of the reasons why he has to have the service facsimile of those glasses. So get some of those reasons up.

PROFESSIONAL COURSE LECTURE

Hubbard Dianetic Foundation

Wichita, Kansas

29 October 1951

Following the Foundation Auditors' Course, Ron gave one more Monday evening briefing for the month of October.

In this lecture Ron sums up his findings on the anatomy of thought, on theta facsimiles and on the self-determined nature of man.

Here you will learn about the basic nature of aberration and how one sets up an automatic mechanism for handling the world with theta facsimiles, thus losing control over his own thoughts and actions.

THE THETA FACSIMILE PART I

A lecture given on
29 October 1951

How We Use Our Facsimiles

I want to give you some material about theta facsimiles. Part of this has never been covered before; it has to do with learning. It also has to do with a couple of new gimmigahoojits which have been discovered in the mind that you don't know about yet.

I overestimated the length of time it was going to take to find the governor—how a person could speed himself up and slow himself down. It was right there; it was no trick to find. Later on I will show you how you can speed up your governor and slow it down.

I also want to tell you about a center button concerning theta facsimiles, and give you a new tone scale.

A theta facsimile is considered to be nothing more nor less than a picture of the physical universe; you refer to it ordinarily as a memory. You can consider that when you have looked, listened, felt or otherwise observed the environment, anything that you perceived, plus where you were sitting and so forth, is a package of perceptions. It is a number of perceptions all packaged up very nicely.

Now, this gets filed. In present time we get it directly and simply take observation of it. We get it directly as we perceive it and then it is filed, and we can afterwards recall it or use it. But our present-time observation of it is not filed and then recalled for our present-time awareness. In other words, it is on a direct circuit as you first observe it.

You observe something, you see something—that comes straight in through the action switchboard. There is a monitor there which compares it and so on, but it goes straight into action or it is filed for use, and both occur. What you perceive is used and then filed, but always filed. Or you simply perceive and file without taking any action.

But each time that you have filed something, that file we call a theta facsimile. Theta is merely the mathematical symbol of thought. It is nothing mysterious like elan vital; it is simply a mathematical figure. Mathematically, it is something we don't know everything we would like to know about, so we represent it with a Greek letter theta, much as you represent nine apples or twelve canoes with an x in algebra. You might have been very confounded in algebra; don't be confounded about theta, because it simply is a word which we use to describe something about which we have adequate knowledge to say it exists. But calling it theta does not say how it exists, it merely says there is something there.

And when we say facsimile, we do not mean the actual thing; it is a picture of the actual thing.

Any time you record anything with a camera you simply hit the button and the real universe goes in through the lens and records on the camera film. Now you have a picture. You could just as well call that a facsimile. So we have theta (call it thought if you want to, but thought is so abused and misunderstood that we will just lay off using this word and call it theta) and we have facsimile, which is a recorded picture.

You take a picture about every 125th of a second, every 75th of a second or something like that, and any time you perceive something you perceive it on all channels, and that theta facsimile is recorded on all channels. That is, there is a constant recording of everything you see, a constant recording of everything you hear, of everything you feel, and a copy is retained. This goes on from the beginning of life to the end of life. Whether or not this is all recoverable

or not is nothing we have to belabor. It happens that it is, but it doesn't invalidate anything or validate it one way or the other.

The point is that you can record things and you can recall them.

So, you perceive all of these things and this package comes in as a picture. The structure and mechanics of this picture are very interesting. But we needn't go into that. What we are interested in is that you, by remembering or recalling some picture which you have taken of the physical universe on all these perception lines, are simply looking at a picture.

Now, let's take a look at the awareness unit, the central control or whatever you want to call it. The Greeks called it the id. Somebody back in the old days, way back in past history in psycho-analism, used to refer to it as the ego; they also had a number of other "parts of the mind"—they had terrific numbers of parts. They didn't know what any of them did, so they had to name a lot of things.

But let's not be that complicated. Let's just call it "I." This "I" is your awareness of being aware. A thinking being is aware of being aware. When we say "I" we mean the gimmick that takes a look at the physical universe on one side and the recall bank on the other side and which also takes a look at all the computers around, figures out all the problems and receives the solutions.

This is all very simple. Let's take words: You hear certain words spoken. These words are symbols of physical-universe actions which you have perceived in the past; you have it all added up very beautifully. This word word is a package: it tells you a sound wave, a symbol, a meaning—just the word word tells you this.

The word table is very simple. That is simply what you have recorded as being what this sound table represents. But again, these are just theta facsimiles.

Now, thought is accomplished by "I" taking these theta facsimiles and comparing them to the present-time situation, a present-time environment. "I" makes all these comparisons and sorts them all out; it tells you what is dangerous, what isn't dangerous, what is safe, what is painful, what is pleasurable. This sorting process goes on continuously and—incidentally—instantaneously. It is all a very neat system, and actually it is not hard to understand.

You just take a lot of perceptions of the physical universe, from the time you were born on forward to present time; this gives you data. As you see anything in the present-time environment you can then recall stuff in past environments and compare it with the present-time data. You do this so fast that you don't even realize that you are determining that you do it.

You don't do it unless you determine that you do it. It is not something spooky that sneaks up on you in the night somehow, any more than it is a spirit standing out there telling you what to do. You are doing it. You can start or stop this process at will.

Somebody has put something out in the society saying, "A man has to think all the time; you can't stop a stream of thought. It's all by association and so on. And there's this constant stimulus-response mechanism on, and you're just a puppet. The universe acts so you then react, and it all just works out on that basis—and you haven't got anything to do with it, you poor fool. That's why you're here for treatment."

A fellow who is actin g in that fas hi on of course has turne d his selfdeterminism over to his environment. He has said to the environment—and incidentally has said this consciously in his own lifetime, usually when he was very small—"I want the environment to control me," "I want Mama to pick me up," "I want to be handled," "I want to be told what to do," "I'm going to agree with this person in order to get something." This is good, valid "reasoning."

But you go back there and you find out that the individual himself was telling himself what was going to happen, telling himself what to do, and telling himself consciously—fully consciously—which theta facsimile he was going to pick up and use.

You take somebody and get his recalls up and give him a little Postulate Processing or something like that and he will all of a sudden spot these mechanisms.

He bites down on a radish and it hurts a tooth. You will get him to the point, after a while, where he can differentiate, and you can make him remember this little incident. He hurt his tooth and he can get the moment when he recognized that he had hurt the tooth and then what he chose for the excuse. He is not supposed to hurt himself, so he chooses this reason. He says to the body, "You're really falling apart. You've got to go to the dentist! The tooth hurts, it won't heal again. It's your fault!" So he goes down to the dentist and gets the tooth repaired.

By the way, if you just pick up this chain of decisions you will blow the toothache. It will be gone. In other words, just the realization that one is doing it to himself is enough to blow a whole lifetime, practically. A fellow takes an entirely different turn on existence.

You walk up to somebody and you say, "Did you ever wish that you were sick? Did you ever make yourself sick or did you ever wish to be sick?"

"Oh, no. No, it's just the environment. I'm a stimulus-response mechanism and the environment comes in and I get these new facsimiles, and I just can't do anything about it; I'm just helpless about the whole thing."

You say, "Come now, there must have been a time in your life when you wished you were sick."

"Oh, no."

"Did you ever try to get out of school?"

I haven't found anybody yet who hasn't bit on that one. That is the beginning of a play called "Cutting One's Own Throat," because once you have done this and selected this theta facsimile, all you have to do is select the conclusion. That is very simple then. You selected the facsimile when you were young, and you got that into action. That was a little hard to work, but now all you have to do is remember selecting it. And then after a while you only have to conclude that you have concluded that you have concluded, and it will happen so fast—thought being instantaneous—that something can happen in the environment (for which you have had this as a ready excuse) and you get sick.

You fail at something—you drop a lead pencil or something terrible— and immediately you cough. This is conscious! It is horrible.

All you have to do is experiment with this a little bit and you will find out how horribly true this is; it is grim. For instance, a girl comes around and tells you that she is dying of pneumonia or something; her lungs are going all to pieces.

You say, "When did these symptoms start?"

"Why, oh . . . three days ago."

"Well, what did you fail at just before that?"

"Oh, nothing! No."

"I mean, did anything go wrong in your life about three days ago?" "Of course, four days ago—four days ago I ran the car into the side of the garage."

So you say, "Well, now, what did you think when you ran the car into the side of the garage?"

"Oh, I didn't think anything; I mean, I was just hurt!"

Meantime, you are loosening this up; you are getting out the right theta facsimiles about running the car into the garage. Your job as an auditor is just like sorting cards. You are just trying to sort out the right facsimile and deal it into the right spot and say "You see? Four-flusher! l"

She says, "Well, I did think something. I thought, 'Oh, how mad John is going to be.' I remember thinking that."

"Well, what else did you think?"

"Oh, I didn't think anything else. Oh, except, of course, that I ought to have some excuse for it."

"Well, now, what did you tell John?"

"Oh, I told him I had run the car into the side of the garage."

"Come now, how did you put it?"

"Oh, I didn't say any Oh, yes. I said I had a dizzy feeling."

Now, this person doesn't know anything about Postulate Processing. You just start working with her like this and all of a sudden, "How does your chest feel?"

"What chest? Oh, yes, that's funny; it's gone!" It is really just that simple.

What is happening there is that the individual is actually, actively, all the way along the line completely self-determined. An individual starts in this life and continues on through to the end of this life on his own supply of, you might say, theta—his own theta facsimiles. He chooses them, he sorts them around, he makes them what they are.

For instance, he elects at some time or other to be afraid of something. Of course, nobody ever elected to be frightened of anything! But were you ever told a ghost story when you were a little child? Do you remember how obliging you were? You said, "Gee, that scares me!" and you were very smug about the whole thing.

You remember a Halloween, even a recent Halloween when you decided to act frightened for the benefit of the children down the block? Do you remember that? What you did was reach in and pick up a theta facsimile, and this was a nice "frightened" facsimile, and you just counterfeited it— you thought. Actually, you used the real facsimile, but your intention with that facsimile was not to really be frightened. But you chose one; there it was, it said "fright" on it.

The odd part of it is that when you choose this theta facsimile it will possibly be something which is very available to you. Then something happens: a man jumps out from behind the bushes down the block a few days after you pretend to be afraid of the children, and what is your nearest action? Now you can use this theta facsimile, but you use the theta facsimile on him, with you in the winning valence. You jump at him, you yell at him suddenly or something like that. That would be your first impulse.

When you realize that this doesn't do any good you reach a moment of failure and you reverse valences—that is, reverse the efforts—and you get on the receiving end of this theta facsimile. So you get really scared and you run like the dickens. Or you feel like running, or you just freeze where you are. But you elect to do so.

You have to have a choice in the monitoring of your own body in order to respond to situations in a fairly survival fashion. It all depends on what you choose as your response to the situation. This situation fits facsimile eight billion to the twenty-first power, ninety-one. That particular theta facsimile fits very exactly to this situation. You reach back, pick it up and try to use it—first as the counter-effort; you try to use it as the winning side of it. Does that work? No. Then you use it as the losing side of it, because either way you get action—either way.

It is a compound solution of a situation, and in a time of emergency people use these compound solutions.

In training troops you have to give them good, solid, compound solutions that don't depend on entheta facsimiles or damaging facsimiles. Otherwise they will go on a winning streak but the second they hear they are losing they will all turn into a flock of cowards and run. Therefore, the trained regular keeps on in action because he has been given enough theta facsimiles to keep him going in action. But militia doesn't keep going; they get out there and each one is using his own theta facsimile on the enemy—winning, winning, winning, winning. Then all of a sudden he hears that he is failing and maybe he is a little bit worried about failing, and he just turns the thing around. So you get a rout; all the militia runs away—they leave the field.

In other words, in order to carry through a course of action of any kind, it requires some experiment in the past which has been successful or unsuccessful as you have wanted it to be. You have to have all of this experience. Experience is another name that can be assigned to a whole file of theta facsimiles. That is all there is to it.

Now, you can think of these files of theta facsimiles as an index-card system. Don't try to make it as infinite as it is, because there are lots of theta facsimiles. There are billions and billions to the billions of powers of them, actually, in a genetic line. You look through this card file and you find that they are sub-indexed. Your major conclusions are at the top. Then under the major conclusions there is another bank of conclusions and under those there is another bank of conclusions, so that you can pick out a whole bunch of conclusions.

Let's take the conclusion a fellow is operating on with regard to women: "Women are no good" or something like that, something nice and general. Under that are a bunch of other con c lus ions which ha ve adde d u p into thi s big conclusion, and under that there are a bunch more conclusions.

When you get down into this second strata, however, you start running into this sort of thing: You pick a card out of the second bank, not a major conclusion. Let's say there are fewer times the fellow has decided that women were good than times he decided that women were no good. You reach into this second strata and you will find the minority in there is still effective, and it says "Women are sweet angels," "All women should be defended to the death," "I love women," "They're all good."

But this major conclusion depends upon Sally Anne jilting him and girl playmates being mean and he couldn't hit them back, and all these conclusions. In other words, this is pretty confused; it is a pretty confused mess on this second echelon. There is a finite number of these, though.

So, this first major conclusion says, "Women are no good"; he concluded this. Down in the second echelon, there are a number of theta facsimiles that say "Women are no good, women are no good." These are incidents, facsimiles, and they are actually complete motion pictures. They are usually much better motion pictures than any motion pictures a movie studio puts out because they are also "smellies," "feelies" and "talkies," and they are in three dimensions, in color and everything.

So, he has a certain number that say "Women are no good," but he still has a few that say "Women are wonderful!"

Now the fellow has this major conclusion unsettled. He is lying in the road, knocked out cold or something of the sort, and a woman comes along and helps him out; she gets an ambulance and sees that he gets to the hospital and so on. This is shattering to his conclusion. He can't use that major conclusion anymore—not without a wince.

So the poor fellow now is undecided about women—"Are they bad? Are they good?" He is in a maybe classification.

Unfortunately, the mind runs on the system of yes~ no and maybe: "It is true," "It is not true," "I don't know whether it is true or not." Those are the three possible answers to any problem—yes, no, maybe. It doesn't matter what problem it is. Yes means that there are more yeses about it than there are noes. No says there are more noes about it than there are yeses. Neither one is absolute, but the mind is perfectly willing to accept any majority opinion of yeses for a yes or any majority opinion of noes for no, as to its theta facsimiles.

This is the way it thinks; it adds these things up and it says, "'Women are good'—one, two, three, four—those are all yes." And then it gets "'Women are no good'—eight noes! Conclusion: 'Women are no good.'"

Now all of a sudden this girl helps the fellow out, and sitting right with this major conclusion he now has one that says "Yes/no—women are wonderful/women are no good." He can't live with that because it puts him in a maybe strata. He is sitting on the center. He can't make up his mind. There is no majority opinion.   Any time this happens, the chairman of the board, the president—the control center, in other words—throws in his vote. And the individual can actually, at this instant, decide of his own volition, "Well, here I am, hung up in maybe, and maybe is very bad because it means an unsolved problem and ties up a lot of circuits and all that sort of thing. So I'll just say bang!—bad or good, this is my decision, and go on from there."

You can do this, by the way, about any problem that you become upset about. If you are upset about any problem, right now at this moment, all you have to do is realize that it is because you can't get a clear-cut yes or a clear-cut no on your answer, so you are haunting this horrible center ground.

"To be, or not to be: that is the question." "Yes or no: that is the question." You will find out first that you can solve that problem merely by finding out what the problem is; that is often handy. This tells you "Yes or no—I have a problem." That is the first thing to ask yourself: "Do I have a problem?" And then you find out "Well, what is it?"—just as mechanical as that. "Well, what is it? What is my decision on it?"

"Well, if I stay out with the boys and play poker my wife will be mad. But if I go home I will be unhappy and I will waste the whole evening, and I do like to be out with the boys once in a while." That is in a maybe realm. It is fifty-fifty whether it is better to be out with the boys or keep the wife happy. You have seen people do this. They suddenly throw in the sponge; they say, "Well, I'll go anyhow!" They have decided already that they will take the consequences. They just concluded "The consequences aren't so horrible that I can't take them."

A person will come up into this basis: "Yes or no—am I alive or am I dead? Maybe." An individual can even go to the point of solving this problem by realizing that he can't answer it yes. He says, "Am I alive?" and he tries to answer it yes. That is to say, "Do I have action? Am I in control of my environment? Am I handling my problems?"—in short, "Is there anything to live for?" And all of a sudden he finds out he can't answer yes to it.

In other words, there are too many factors that say life is too horrible, too many factors that say there is nothing in the future for him. All he is going on, though, is his old conclusions. He is operating on these old conclusions and he is trying to solve this thing one way or the other. He asks himself this question and he realizes he is hanging in the middle about this whole thing.

It is a solution, and a very workable solution, to say "No, I have nothing to live for"—boom! That takes one out of that problem completely; one doesn't have to worry about that this life!

Maybe he decides on the yes side. Once he has started to incline toward yes on a major problem of that character he will generally go all the way and be very determined about the whole thing.

That is what determination is, and that is what certainty is. And self-confidence itself is made out of this factor: Are all the past conclusions in your life resolved as they should be, or are they unresolved? If they are all resolved, yes or no, and if they add up into an alignment, you probably won't grow wings but probably the Santa Fe Railroad could use you to haul the Super Chief. You would have that much horsepower, because any cloudiness in thinking is tied up on this basis of the maybe.

Each one of these theta facsimiles has its own conclusion on it. Selfdeterminism has put the value on it, and it says "Women are no good" on one set of facsimiles and "Women are good" on another.

Fortunately, today's environment is not yesterday's. The environment changes if only from the standpoint of time. Environment is always changing, so the conclusion which was valid to you when you were four years of age about sucking your thumb is not particularly necessary to you now. The conclusion that you made at six months of age—"The only way to get fed is cry" is not valuable to you now. If you go into a restaurant and start crying, they won't feed you.

Yet those things are still monitoring. Once you have made the conclusion you are stuck with it, because you made it.

So when a fellow goes into a restaurant there is actually, kicking around in all these other conclusions, a mix-up about crying for the food. It is as silly as that. It is clear down at the bottom of the pile, but it is influencing later conclusions.

An individual can get so confused about food. How do you like people to ask you "Do you want tea or coffee for supper?" You have to answer yes or no to tea, or yes or no to coffee. You have to consult whether you like coffee or like tea. But that isn't what you consult. You consult theta facsimiles with regard to coffee and tea, relative value.

You end up with "Well, I don't care, dear; you choose it." Right at that instant, by the way, you have handed over your self-determinism to another human being. The point is that what you did was go back and find out that "growing children should not drink coffee." You found out that "tea burns the tongue." These are some of the conclusions that are kicking around in the coffee/tea question, not resolved at all. You look back through the file and that is what you find—"Coffee is bad for growing children," "I had a bad cup of coffee in the navy," "Coffee is very often too hot," and there may even be such a wildcat conclusion as "When you drink coffee in a china teacup, you are liable to break the teacup." It has now gone over into teacups and you are faced with the decision of drinking something out of a teacup, not choosing between coffee and tea. And teacups are dangerous because you get the devil knocked out of you if you break a teacup. So you would just rather not choose. It is not your fault that that teacup gets broken! Do you see what your decision is? It isn't about coffee and tea at all; it is about whether or not you are going to be blamed. So you say, "Dear, you choose it."

Now, it can be that way about any problem or situation in life. A person is as healthy, as happy, as effective, as able in sports, as instantaneous in his thinking, and generally as well off, affluent, safe and long-lived as he doesn't have these points of indecision, and he is well off and all these other things in direct ratio to how much his life is laid out in terms of yes and no—in other words, to how self-determined he is.

His health and everything else depend upon his self-determinism, his power to choose—and not only that, his recognition of his power to choose— and also upon a sorting out of what he has chosen in the past.

Have you ever tried to live with somebody who had a nasty temper, who was kind of sniping at you all the time? Did you ever try to live with anybody doing that? It is a funny thing, but they are afraid of you. They have determined to be afraid of you somehow and now they are going to set up situations to make it possible for them to have something to be afraid of.

Or if they are angry, they set up something so that you will do something so they can be angry with you. They get it all worked out completely. They postulate, in other words, whether you are going to be angry, or whether you are going to be a villain, or what you are going to be or how you are going to be, and then they pick up one of these theta facsimiles and try to hang it on you to make their postulate come true. And then they get very upset if you don't compare with their data.

So, somebody elects that they will be afraid of you; they are going to involve you in all kinds of stuff until they have a situation where they can be afraid of you. Then they are right—and only then can they be right.

But if you go on like a saint they eventually crucify you, because they have to be right, they have to get over into yes or no, and you won't let them. You won't do anything so they can be afraid of you—you are mean. You won't beat them so they can be angry with you!

Let's take a college girl; she goes on this course and nothing much happens, but about midterm she suddenly rushes to the dean and says, "Last night the professor took me out in the car and attacked me."

The dean calls this professor up on the carpet and he says, "What's going on here?" Maybe this fellow has an alibi, and maybe he hasn't—that is tough.

Now, this girl wasn't "experiencing a sublimation because of the symbolization of the snake festival as practiced by the ancient Indians." When she first went in she simply said to herself, "Gee! That guy is liable to attack me!" And then he doesn't—the beast!

She hasn't said "Now, I have to sublimate all this. And I have to be very covert about my libido theory because Freud in 1894 said something about it. I have to be awfully covert about this whole thing. I really like him, you see, but I'm going to postulate this. And just to explain to myself why I want it, actually man is a beast down underneath and you mustn't ever let it come to the surface, so therefore I've got to be this covert." That is not her line of reasoning. That is the psychologist's line of reasoning (if you want to call it reasoning). What she does is simply postulate "This guy is dangerous to me; he is liable to attack me." And then the weeks go on. She made a postulate; she said, "The future is going to be this way," and she said it with a jolt! Possibly she recognized in him some of the characteristics of some fellow back in high school or her father, or she has an entheta facsimile from the prenatal bank—anything. It doesn't matter why she postulates this thing.

She doesn't have to postulate it, by the way. But she postulates it, and now having postulated it, she is hung with it; she has to make it come true.

She finds out that he walks between two buildings at night and she will go somewhere along there so that she can make this postulate come true.

But this professor just keeps saying "Good morning, Miss Smitherington," and "Good evening, Miss Smitherington. How are you? How are you getting along in class? Oh, that's fine," and keeps walking up to his desk. He never attacks her.

As long as he keeps up this "outrageous conduct," she is wrong! There is only one way by which she can be right. But she can't precipitate her own future, so all of a sudden she just postulates that it has happened. Rather than be wrong she says, "Well, it's happened! I'll go to the dean and complain." So she does.

There has been many a man had his throat cut this way; I'm not kidding.

And many a woman has had her throat cut the same way. Some fellow comes along and he takes a look at this woman and he says, "My, I'll bet she's mean. Oh, but she's mean. You know, I'm going to tangle with her sooner or later. I just know it." Maybe this girl handles the files. Now, regardless of who he saw in her or why he made this conclusion—that has nothing to do with it—he didn't have to make this conclusion. He had a free determination whether he did or not, but now he has made it, and so he says to this girl all sorts of weird things.

She keeps on saying "Good morning, Mr. Smythe,'' and "Good evening, Mr. Smythe," and that is about all. Finally he finds out that her card-file system isn't as good as it might be and there are a lot of reprehensibles. Actually, this fellow will go to the point where he will keep setting up traps for this girl to fall into so that he can tangle with her, because he has to be right.

How wrong can you get? Dead. So he doesn't want to be wrong. All he has to do is get this girl to a point where she fights with him. Then one day she hears that he has said something or other, and that he has done something or other, and she barks at him about it. Now he is right. He tangled with her; there it is and life is now simple and smooth. He looks around for another goal.

As incredible as it may seem, this is the way these things get set up. People actually set up things to be afraid of, to be angry about, to be happy about and to be bored about. If you want to do this, just try it sometime. Let's say you are going to go to a show and it is reputed to be the best show in town. Before you go, sit down and very honestly and earnestly—not as a test—tell yourself, "I'm not going to enjoy that; I know I'll just sit there and be bored the whole evening!" You go to the show, and it can be the best show in the country but you will be bored. You will even figure out reasons why it bored you and tell all kinds of things about why it bored you, how it bored you, why the acting was this way.

But you can pick out the worst picture in town and say to yourself, "I'm going out and treating myself to a movie, and regardless of what it is, I'm going to enjoy it. I'm really going to like this. I'm going to enjoy this movie. I bet there are a lot of things about it that I could enjoy; I bet there are, if I want to look closely. Even if I just enjoy how bad it is, I'm still going to enjoy it." You go to the movies and sit down and you will enjoy it. You will have more fun picking the villain apart or something of the sort, but you will enjoy it!

This is forecasting the future, and you don't need to be cleared to do this; you can do this right now any time you want to. You just hand out these conclusions and they happen.

You are engaged wholly with your mind in postulating new realities for yourself and for those about you; that is what your mind is trying to do. You are measuring up and estimating efforts necessary to accomplish actualities or realities all the way along the line. You keep this up as a steady computation.

This is done by comparing theta facsimiles, one with another, so as to sort out your experiences . And, believe me, they don 't sort out on a magnetic association level. You have free choice. They don't combine unless you want them to combine; they don't come apart unless you want them to come apart. The only thing stet about them is that they are there, because you have taken them automatically.

You can even choose to take the visio, for instance, out of any theta facsimile you want to. You can actually choose to take the visio out of it. You can take the visio out of present time: Just close your eyes for a moment; there went the visio. That theta facsimile doesn't have any visio in it.

On a recall basis, by self-determinism and by other conclusions, you select theta facsimiles for use. You have a recall center, and we can call this central files. The command post, "I"—the command post of the mind— reaches back to recall information, to recall data. It does this on

an automatic basis—that is, it just says, "Well, in this life I'm going to recall lots of information." It can go back and do this on a wholly automatic basis or it can select by examining, one by one, the theta facsimiles—memories, in other words—and just bring them up and take a look and say, "Let's see—yeah, I'd look nice on horseback. That's a good one! Horseback.... Riding habit. Yeah, I'll put a riding habit into this now." This is imagination working: Put a riding habit on the thing and dress up this theta facsimile. Of course, now you have made a theta facsimile with your imagination to compare with the original theta facsimile. You have put a riding habit on or something like that.

So, your command center, or control center, reaches back into the central-files system. There is nothing very "subaware" about this centralfiles system; it is all there. It is just whether or not you want it,

You decide that you have been through a horrible experience. You say to yourself, "Gee, the bicycle came down the hill and I didn't get out of the way in time and I got knocked flat. Horrible experience! Oooh, just terrible; a terrible experience." Now you have a theta facsimile about a bicycle coming down a hill, and it has a conclusion tab on it—"Horrible!" It has every other tab on it too. It is just as mechanical as that.

You say, "Goodness, I just don't want to look at that anymore." You have made a conclusion, so you block out that theta facsimile on recall. You forget it, get it out of sight, duck it. It is too horrible to recall—it says so right on the theta facsimile—so you duck it, get it out of the road.

Let's take another one: Somebody comes along and slaps you across the eyes. This gives you a theta facsimile—a slap across the eyes—and this we could call an enturbulative theta facsimile or a bad theta facsimile or a forced theta facsimile, anything you want to call it. It is a slap across the eyes—painful.

Then one day you happen to be wearing last year's suit and it is sort of full of holes, and you don't feel that you look quite as attractive as you might. Somebody comes along and stands there and looks you over. You say, "Well, what's the matter with you?"

"Oh, nothing," and he snickers a little.

Do you go off and forget this boy and just kick this whole thing overboard? He is being insulting! He is looking you over! So you say to yourself, "Let's see, what do I wish I could do to this guy? Well, his eyes are what is offensive, so I'll slap him across the eyes." But then you very foolishly don't. And if you don't, the theta facsimile moves into another file. It moves from a third-dynamic classification where you are the winning valence to the first-dynamic classification whereby you are the victim.

You say, "I'd like to put that guy's eyes out. I wish he wouldn't look. What's the idea of staring at me?"—anything like this. All of a sudden you postulate: you pick out of the hat the theta facsimile that says "Hit him in the eyes," but then you don't hit him! You have another theta facsimile that says "Control yourself at all times; this is the way all young psychologists should act."

So, you pick this first one up; it says, "Put his eyes out, the dog!" but then this other one says, "Nah-ha-ha-ha—no, control yourself! " So you say, "Okay," and then you go down to the doctor's and get some glasses.

Why? You wanted to do it, and you by conscious self-determinism brought a theta facsimile up into the action category, and then you didn't either put it back in the file or put it into action—one or the other. No, you left it in the action category, and as long as you left it there you got the somatic, because this thing contains a somatic. In other words, it contains the slap across the eyes! That slap across the eyes would never trouble you as long as you lived provided you didn't say "Well, I need a good, strong theta facsimile to knock this guy silly."

You take out a theta facsimile and you say, "Gee, I wish I could knock him silly." Why are you saying "I wish I could knock him silly"? The theta facsimile says, "A person is knocked silly by hitting him over the head with a baseball bat!" It says, "A baseball bat is picked up by grabbing it with both hands by the handle, raising it up over the head, flexing the biceps and bringing it down with force. The person who receives this blow very often gets a headache." This is data. This is experience.

And the way this theta facsimile really became an impressive facsimile —that is, a facsimile with big value on it—was by hurting the devil out of you. So you can figure it would certainly hurt somebody else. A natural, simple proposition, isn't it? So you pull up this theta facsimile and you say, "Hit him over the head with a baseball bat."

Suppose you bring out this theta facsimile and you hit this boy over the head with a baseball bat. Then his mother calls up your mother and you get spanked! Nothing happens to you that time, but the next time you see this boy he tells you the same thing. He says, "Your mother uses a mustache cup and your father's a psychiatrist"—something insulting. You get mad and you reach for this baseball bat; you are reaching for this theta facsimile, but there is another facsimile that says "Mother will not love me anymore if I use baseball bats. I have reached this conclusion of my own free will." And you did, too; there is an earlier conclusion that says "Mother has to love me." So you say, "What do I do?"

Right there you have a theta facsimile which was once very open-andshut: You got hit over the head with a baseball bat and then you used the theta facsimile to hit somebody else over the head with a baseball bat (you didn't even have to use it that often). You look at this other boy and you have the effort to pick up the baseball bat and hit him over the head. You have already called for action—"All stations, calling all stations. Alert for hitting person over the head with a baseball bat! Theta facsimile number so-and-so, hook into motor controls. Throw the right switch." But you don't do it.

Obviously only one thing can occur: You say to yourself, "I failed. I failed to use this theta facsimile. I failed." You didn't hit him over the head, you didn't get even with him, you didn't finish the cycle of action, you have been inhibited—you have failed!

So you take the theta facsimile and you say, "I'll show me! " Bong! You go home with a headache. You just turn it around, because it was yours in the first place and you got it with a headache; now you use it on yourself to explain to yourself how come you didn't use it on the other fellow. You lost before, now you have lost again and that is just tough; but you have a headache.

Years later, your spouse is sitting on the bed very sympathetically while you have a headache. Where did the headache come from? "Well, obviously it's the mitosis of the left 'yubdula oblongata,'l and it's easily cured by aspirin."

As a matter of fact, you can so fix up the motor controls with aspirin that they won't react. So you can have all the theta facsimiles in the world sitting at these motor controls saying "Act, act, act!" And if you take the aspirin or anything similar, you can bring the synapses apart in the action switchboard with these gimmicks, and the theta facsimiles won't act. Of course, you won't think as well.

On the other hand, you might suddenly realize, self-determinedly, "You know, now that my head doesn't hurt, I think I will reach for a whole batch of new theta facsimiles and do something." You have free choice on any of this.

I am showing you what the basic mechanism is. Way down at the bottom of the track, with the earliest beginnings of this sort of thing, it happens this way: An individual receives motion, turns the motion around and starts using it. He chooses, in the early part of the genetic line, to turn the motion around. When a motion comes in—even though it is a painful motion—he just turns it around and heads it back toward the environment.

Now, if he receives it and holds it and doesn't send it back again, it acts against him. But a person can turn any motion around.

You can reach all the way back down the time track and pick up any theta facsimile you ever had and wish it on yourself, but unless you see that there is a good reason for it, you yourself will reject it. But any time you pick up a bad theta facsimile—an entheta facsimile, one which has physical pain in it for you—and don't complete its action but fail in picking it up, then you wish it on yourself as an explanation. This is a very simple mechanism.

You can sort through a fellow's thoughts until he finds where he himself is making these conclusions; as soon as he finds this out, these things just start tearing up. This is a very central push button.

You just ask an individual this question: What is your method of getting even with somebody?

Much more importantly, who do you want to get even with? Take what you consider your chronic somatic, right now at this moment, or something that hurts you periodically or a little bit, and just think about it for a moment and wonder who you wished it on. Who did you first try to give this thing to?

You may not unbury the answer right there, but if you can answer that question, if you can find that data, that chronic somatic is going to go away; it is just as simple as that.

You tried to wish it off on one other dynamic than your own. You tried to wish it off on the second or third or fourth or fifth or sixth or seventh or eighth dynamic and it didn't stick, so you got it.

This chronic somatic or whatever you consider to be wrong with you— what did you try to wish it off on in the first place?

Did you ever see a little boy kick a rock? Did you ever see somebody beat up his coaster wagon? That is a very elementary use of this sort of thing. He has been beaten sometime or another, so he figures out the coaster wagon is going to get that. Oddly enough, a person gets madder and madder and madder and finally will get sick in trying to beat up a coaster wagon, because the coaster wagon will not complete the whole cycle. It won't finally say "I quit, I give up, uncle, please stop beating me." And in view of the fact that it won't say this, the facsimile will not be finished out, so the individual goes into the losing valence, and he just gets madder and madder and madder and finally gives up beating the coaster wagon.

He explains it to himself as "It didn't do any good to beat it." He couldn't finish off the theta facsimile.

This whole thing is a cycle of action. If you postulate action and then you do not carry it forward, you consider that you have failed. And when you consider that you have failed, you give yourself an explanation as to why you failed. You say, "I'm sick" or "I was unable to do so." If you can't throw action off onto the physical universe and the organisms around you, if you can't divert this action and give it to somebody else once you have chosen it and postulated it (it isn't any stimulus-response mechanism; you chose it, you postulated it, you said, "This action is going to happen," and you have then started the whole cycle of action), if you fail to complete that action, you will turn around and wish it off on yourself as an explanation.

This shouldn't make you frightened of choosing a course of action, because the most deadly thing you can do is not choose courses of action. But it should make you very chary of picking up good, solid, painful entheta facsimiles and wishing them off on somebody else, though that is all right too. You can do that because somebody else can process it out right away. Or you can—you can just remember when you said you would pick it up. This is very simple. It will go away.

In short, what you should know here particularly is that you are the boss, and not through any stimulus-response mechanism or any hocuspocus, or any unconscious, subconscious, discommissioned mind, or something of the sort. You are the boss. Naturally, things can get into the reactive mind; you can get engrams—the whole mechanism of engrams is perfectly valid—and engrams, in getting restimulated, can tend to coerce you a little bit by just giving you more ammunition. But you choose the ammunition. You choose that engram and you turn around and you use it.

You will find that people have what is known as service facsimiles. There is one chain of engrams which they use; it is about all they use. The auditor only has to find out when the individual started picking up this particular type of engram, trying to wish it off on the physical universe and then failing, in order to find out how the individual got it wished on himself. The individual gets it back at himself. It is a very simple course of action.

If you start to do something, you haven't realized it completely but your only complete cycle is win or die. This is a horribly barren, final sort of a thing. You say, "I think I will go to the movies." Now if you don't go to the movies you are liable to get unhappy. When you make up your mind to do something, you probably do it. Don't let that become engramic. But if you don't carry it forward you get in trouble. You can do this and do this and do this. What you think you are doing is sort of checking your impulses; but if you go on checking enough impulses, pretty soon you don't have any impulses.

You say, "I'm going to do something—oh, no, I better not." Then next time you say, "I'm going to do something. Oh, no, I think I better not!" And the next time you say, "I'm going to do something. No, I guess I better not!" And in that exact degree, you are turning your self-determinism over to your environment.

But if you were just to sit there and think to yourself, "Who have I tried to get even with? Who have I tried to hurt in my life?" somewhere along the track you would pick up your effort to wish this entheta facsimile off on somebody else, and your failure to do so. It will blow right there; it will disappear.

That is a central mechanism.

THE THETA FACSIMILE PART II

A lecture given on
29 October 1951

Responsibility for Your Own Condition

I pulled a very mean trick on myself recently: I picked up the postulates about smoking cigarettes. I wasn't thinking very much, and I was just doing it as a test. I found myself sitting there without the least desire for a cigarette.

I found out that I had postulated that when I grew up and got big I would show them: I would smoke cigarettes—they couldn't then take them away from me. Somebody had stolen four cigarettes off me—which I had stolen someplace—and accused me of being a very vicious criminal for having stolen these four cigarettes. So they stole them off me. I considered that this was horrible; I made a postulate that I was going to smoke—come hell or high water I was going to smoke. I picked that up and I sat there for a while without any desire to smoke. So I had to make a new postulate that I wanted to smoke!

Now, I want to tell you some more about theta facsimiles. The center button of the case, you will find, is nothing more nor less than the decision to use a harmful theta facsimile. The decision to use a harmful theta facsimile, when put into action, if it meets with failure, will turn against the individual. That is to say, he has made the postulate to use it and now he is stuck with that postulate. He has to use it, but he can't make it effective upon the person he wants to affect. However, he does have some MEST which cannot be contested in any way—namely, himself and his own body—so he uses it on himself.

You can trace this course of action very easily. You can sit down anyplace, anytime, and you can think back to a time when you wanted to harm somebody, you wanted to stop somebody from doing something, you wanted to start somebody doing something; you wanted action or no action —one or the other—out of another human being, and you found out that reasoning with them, ARC, did not prevail. You couldn't appeal to their reason, you couldn't do this, you couldn't do that; they were just noncontrollable, so as the last resort you picked up a nice, juicy force facsimile and you said, "Here it is!" The facsimile said, "I am going to beat you up unless you do this," or "I'll kick you in the shins unless you do this," or anything along in that line; you were using an experience which was already in existence. You had the theta facsimile of this experience, and having that facsimile, you postulated you were going to use it.

Then you couldn't use it on that person—a part of the material universe —so you used it on another part of the material universe, your own body. Remember that you as an individual are primarily a command post, a control center; this control center is effecting motion and action in the physical universe but it is not itself the physical universe, and your body is under the control of this control center but is part of the physical universe. So you have elected to use this theta facsimile against the physical universe and it will wind up in your lap. That is all the mechanics there are to it.

If you see somebody going around with a shin that is out of order—a twisted bone or something like this—when did they want to kick somebody in the shins? It is just as simple as that.

They say, "Nobody."

"Well, did you ever want to kick your teachers in the shins?"

"No! "

"Ever want to kick your mother in the shins?"

"No, absolutely not."

"Ever want to kick your father in the shins?"

"Oh, perish the thought."

"Did you ever want to kick your...."

"I never wanted to kick anybody in the shins! What are you talking about?"

And you say, "Did you have any brothers or sisters?"

"Oh, yes."

"Well, when did you want to kick your brother in the shins?"

"Oh, I—yeah, the big bully. You know what he used to do to me?" Yakety-yakety-yak .

As an auditor you are not interested in yakety-yakety-yak any more than what is necessary to get the conclusion that he arrived at that he was going to kick his brother in the shins.

So here is a little boy; at the age of five he had a broken leg. Now at the age of twenty-five we find this individual slightly crippled. Obviously, his broken leg has restimulated. What is the root of that restimulation? What is the exact mechanism that occurs with regard to this facsimile of the broken leg?

The broken leg was really all right for quite a while after he broke it, and then for some reason or other it just stopped growing.

If we look we will find something ridiculous happening, and it is not the broken leg.

Now, we can take away the broken-leg engram and the present-time broken-leg situation can then no longer be effective, so the leg will start lengthening. But that is the long way to do it, and it has a liability which I will tell you about in a moment.

He knows that getting one's leg hurt hurts; he knows this hurts. Therefore when somebody tries to pick on him, he does the first, handiest, most painful thing that comes to mind: he tries to give them a broken leg. Simple, effective, proven, true—no slightest doubts about this, the broken leg hurts. He knows this by experience. So he tries to hand it out.

Of course his brother is bigger than he is and he only succeeds in getting in one kick and—bang!—there he goes, down on the floor. That facsimile didn't work. So he decides he is really going to put this one into action now and the next time he gets into a fight with his brother he is really going to give him a broken leg: kick! bang! whop!—there he goes, down on the floor again.

He can't be wrong; remember that. He is determined to put this theta facsimile into operation on somebody else.

So for a third time he kicks his brother in the shins and his brother turns around and shoves him down on the floor once more! At this moment he goes into apathy, but not quite. He is not dead; he can demonstrate that, because the business of living in its operation is the business of using theta facsimiles. One cannot live without using them. One has a right to use them. One must justify his right to use his own memories, his own personal recollections— these are his. And he must demonstrate the fact that they are his and that he is self-determined on the thing. He has determined the thing will go into use, so he puts it into action in the physical universe. But the only physical universe left remaining to him is himself. And naturally it fits beautifully, since it is his own engram. So he has it now.

You can labor around at the times the leg hurt him and get the locks off and get the time he got sympathy for it, and you can work and you can work and you can work. You will finally get down to the basic engram of the broken leg and run it out and the fellow's leg will straighten up—but his temper won't, because it was a service facsimile.

Let's take a fellow standing there with his own rifle and his own bullets and you walk up to him and—whap!—you take the rifle away from him. You say, "Now you can't shoot anybody and you're perfectly safe." How does he feel?

He does not like this. It is said that in the best regulated societies, individuals frown upon other people who disarm them. All kinds of people in the society are dramatizing this. And an auditor can dramatize it too. He is taking weapons away from his preclear. These entheta facsimiles are really weapons.

This preclear is, of course, going to become a better person: he has fewer weapons. And you could take more and more engrams away from him; he will have fewer and fewer weapons to use, and he will be more and more cheerful—he thinks—and everything will be happy. But every once in a while he will go into relapse slightly. He will eventually wind up in a little skid and suddenly decide that he hates his auditor.

So, the more you do for a preclear by taking away his weapons, by reducing engrams, the worse in Dutchl you are going to get with him, until you finally by this operation alone restore his self-determinism—just because he gets mad about it finally and decides to be self-determined. Yo u have seen this happen.

He doesn't get mad at you if you start taking away his self-determined efforts to knock himself to pieces, because this way you are rehabilitating his self-determinism; you are giving him more and more choice to use weapons, so you will wind up his friend.

There are therefore two ways to go about this sort of thing: one is to take out the service facsimiles, the other is take out the decisions to use them.

Unfortunately an individual very often postulates in the middle of an engram; he makes postulates in the middle of an engram. Generally, if these postulates were ever going to be used, they are in recall. A person will often come out of an operation telling people that he remembers a certain part of it. It is that part of that engram which will contain a postulate. He has made a decision with regard to it. In other words, you don't even have to run the full engram to get that. Get enough effort off the engram by Effort Processing just to uncover this postulate and blow it, and then get his agreement with you that he should gQ back and pick it up, because that is also an agreement to use and have the engram. Clean that postulate up and the engram will disappear.

He can go back and pick it up again. But what you want to do as an auditor is get this fellow into a situation where he is so much at ease, he is so self-confident, he is so capable and able in the universe at large and with his fellow human beings, that he has no slightest desire to use it. His selfconfidence emanates from him to such a degree that people really aren't too afraid of him and he is not afraid of anybody else; he is not going to use these things. You put him on a basis where he is going to reason things out, where he is going to persuade or coerce rather than force.

Below 2.0 on the tone scale, individuals employ entheta facsimiles in any and all transactions. Above 2.0 on the tone scale they employ them seldom. And way up on the tone scale, they don't employ them at all. This should tell you an awful lot about the operation of a human mind. It self-determines action in the physical universe and then carries out that action on the physical universe, even if it is on itself. When it postulates a bad action on the physical universe, it is using a theta facsimile—an actual facsimile—and when that action backfires, that facsimile will backfire with its full somatics.

When was the first time any organism decided to use an entheta facsimile? I have been asking that question now for months. When was the first time an organism decided to use an entheta facsimile—a physical-pain engram, if you want to put it in other language? When did it decide to use one of these things the first time?

Obviously you have to figure out, too, what was the first entheta facsimile ready for use? We find out that it couldn't possibly have come from another organism, but must have come from the physical universe itself. It was in terms of being beaten up in the surf, having a cliff fall on it, getting torn up by the roots or something of the sort, way back on the genetic line. These genetic blueprints are still available.

Therefore it was the physical universe sort of falling in on somebody. This is force. This is painful, very painful. And so the organism gets a facsimile.

Then the organism feels itself attacked from some quarter by something —maybe another life form. It feels itself attacked and it will pick up this physical-pain engram, this theta facsimile, entheta facsimile—they all mean the same thing—and try to hand it out, dramatize it.

It knows on the receipt of this pain that it has been nullified in its operations and actions. Therefore, while it is being attacked, it wants to nullify the operation of another individual or another thing, so it switches this thing around and tries to use it, postulates that it is going to use it, and if it fails, it gets the backfire because it got it in the first place.

For instance, have you ever had a dream of falling and not hitting the bottom? The physical universe at some time or other fell in on you, and you found out that it stopped you. So now it follows that you are the countereffort and you can stop it. This is experience: one learns that this can happen; therefore he gets the postulate, silly or otherwise, that he can stop the physical universe one way or another. So after a while when he starts to fall, he uses this entheta facsimile of being stopped himself and tries to throw it back against the universe. Halfway through a fall he will suddenly pick up this entheta facsimile and say, "There it is, and I stop right here. Obviously, I hang in midair."

By the way, if you have ever worked a preclear through effort, it is very amusing to get him near the top of a fall and try to get him to fall, because he has so many built-in mechanisms whereby he can stop time and space, having been stopped himself so often, that he can stop himself in midflight— so he never hits bottom in a dream.

An individual in an actual fall pretends not to hit bottom; he won't finish that cycle of action because it is death for himself. It has been said that all one's life passes before one's eyes when one is falling. I don't know about "all one's life," but I can certainly tell you that a person probably does a very fast shuffle through entheta facsimiles to find out what he can throw at the physical universe in order to keep himself alive. That is the mechanism behind this sort of thing.

Therefore, you get up the choices and they deintensify.

Now, getting up a postulate that one is going to use an entheta facsimile is very simple. You know how to reduce a lock: a lock is reduced by going over it several times. A conclusion can reduce the same way; a conclusion flies out or deintensifies just like any other lock, with this exception: An individual will not let it go unless he gets the reason that goes with it. If he can remember he made such a conclusion, you have to also ask him what the reason for making it was, and this will let it pry loose from the rest of the bank.

What you have done is that you have found the conclusion, but it was based on a reason. So you want to make him look at the second echelon of the bank and then that conclusion will fall out. It is very simple. Conclusions have to be deintensified just like anything else.

By the way, you can use repeater technique on conclusions, as long as the preclear knows that he is using repeater technique on conclusions—his own, not somebody else's. This technique could probably be very easily overused. This individual knows, for instance, that he has to wear glasses. He has told himself somehow or other, somewhere back down the track, that he had to wear glasses. Of course, a little earlier he was trying to put somebody's eyes out with this engram, but nevertheless, it will help his eyesight slightly to get up just the postulate "I have to wear glasses."

So you say, "Well, what did you think when you first put glasses onyour nose?"

"I don't know."

"When did you think it?"

"Oh, I must have said something on the order of 'Well, I guess I can't see so good.' "

"Repeat that."

He will actually find himself in his own postulate. Very intriguing, isn't it?

It could very definitely be overused. I have sent two preclears into past existences with repeater technique on their own conclusions with considerable aid and assistance to their general health. But at the same time it is very upsetting to somebody who doesn't know anything about any kind of an existence to find himself shuffling through the theta facsimiles that he didn't know he took. That is always startling to an individual. He thinks he knows all the pictures he has ever taken of anything, and then he suddenly looks and finds a new file that he didn't know was there. It shocks people.

That is a good trick, by the way; you can pull it on people any time you want. Have them say something like "I will not ever again ride in a surrey," "I hate clavichords," or a few things like that; you will wind them up in the conclusions. You estimate the conclusions by what the fellow doesn't like to do in this life, and whether or not there is any connection in this life with that thing he doesn't like to do.

For instance, it is mysterious to you just why he hates traveling, because you really can't find any time he took any serious journey, anything about traveling or anything of the sort; you can't really find any real dope on the subject. You can actually repeat him, by use of other vehicles and things like that, way back down the track. This you can do with anybody.

You find this fellow standing in a French cocked hat; it is embarrassing. The fellow says, "Well, of course there is no such thing as past lives and so on, and a fellow gets found in a cabbage patch, as everybody knows. This is scientific theory and so on."

You say, "'I will never again ride in a surrey.' Please repeat that." You have got him.

So, here we have found a use suddenly for an earlier technique we thought we had left behind. Overused, though, it could probably get people in trouble.

Now, if you try to run too many engrams out of your preclear without at the same time rehabilitating his self-determinism and doing a lot of other things, you are going to have your preclear mad at you, because you are taking his weapons away. These are his; he owns them. On some preclears, if you just start reaching for any of their theta facsimiles they will pull them all out of sight. What you want to start in on, then, is finding conclusions that people are going to take things from them. Because just as fast as they conclude that they are liable to lose something, so they will conclude automatically, willy-nilly, to hold on to their theta facsimiles. And they will hold them so tight and will bury them so deep to get them away from you that they can't get them anymore. So all you have to do is pick up the conclusions to hide them from you, and a few other things, and they will come right back to battery on it.

An auditor definitely should appreciate the business of living. It is fairly logical; people live fairly logically. Life is composed of a relatively few basics.

People want to get rid of contrasurvival objects, individuals, times and so forth—they don't want these things around, they want to get them away, usually—unless they have found a "survival use for them," as in the case of kicking their brother's shins; they want this one.

The more of these entheta facsimiles which they have used successfully, the meaner they get, because they get down along the tone level of what they are using. The old mystic would have had a lot of fun with this, because it was one of his prime principles to "do unto others what you would like to have done unto yourself—or else, bud!" That is an old mystic principle; that goes back 3500 years that I know of.

The "exchange theory" has been very badly applied and misused and so forth because people use it on the basis of enforced ARC: "You've got to be nice to people and you've got to get along with your fellow man, or else! " In other words, somebody has taken an entheta facsimile on this one and thrown it at people. It is just good sense not to use entheta facsimiles any more than you need them.

One day you suddenly wake up and find you have corns. Don't be so dishonest with yourself as to say "Well, God has afflicted me and the environment has turned upon me and I now have corns. And it's probably those shoes that I bought." You bought those shoes to give yourself some corns. You had better decide when you decided to stamp on somebody's toes.

Little children generally don't find very much of their opponents available. The opponents are rather large and have a tendency to loom, and consequently there are only the toes, the shins and such things to pummel and kick and bite and so forth. And in order to pummel, kick and bite, the only things a child can use are the entheta facsimiles of being pummeled, being kicked and being bitten. Children pick these up from other children. As a matter of fact, they go out and they practically manufacture them: they tumble, they wrastle—puppies fight with each other and growl and snarl. These are beautiful entheta facsimiles they are manufacturing for each other. When they get in a real fight, they can really use them. Play is very necessary: "Bang! Bang! You're dead!"

"No, I'm not! You are!"

You should, then, know something about the average course of human events. People get born and have trouble with their parents and fight for their own self-determinism.

What do you usually figure about school? A person gets out of school and he says, "Well, I'm through with that! I never have to go back into that again! I want to forget the whole subject as fast as possible, now that I'm educated!" As a net result, what happens to educations?

One is generally so confoundedly happy to get out of the state of being the pygmy in a world of giants that it is with great relief that he reaches the age of six, seven or eight and is able to sit at the table at his own request and so on and not be mauled by his environment—like "Isn't he cute?" "Giveums Mama-ums a kiss," and so on, daily assaults on his dignity. People are very happy to get out of that period, so they just close up childhood. They say, "Well, I am grown up now, you hear me? I am not a child! I will not be spoken to that way! And you can't spank me unless you can catch me, and I can run fast now! You used to have the edge on me, but not now—I've been sprinting here for days." These are the basic contests of any individual.

Then there is the contest of youth with age: "I'm young! I'm vital! I have ideas! Those old fuddy-duddies are trying to hold me down."

"I know I'm old. I have a great deal of experience and a great many things to offer. Of course, I don't think so fast, don't get any new ideas, but these things are useless. Actually, it's only experience, particularly bad experience. The bad experiences which I have had are the only

really useful things. So the thing to tell youth is 'You should have bad experiences, and really, pain is the thing; you learn by suffering!'"

"No singer is a great singer unless they have first suffered!" An old opera star tells a young opera star this, and she is thinking, "This will choke her throat down, the hussy!" Hand her an entheta facsimile any way you possibly can. That will keep you up there. This is sort of the way it goes.

An individual in his or her old age has made a whole bunch of postulates about "I'm not attractive anymore," and so on. He's got to take a teaspoonful of soda in a glass of warm water every morning before breakfast, and he's got to do this, that and something else to keep himself going. A person has all of these postulates; he has just built them up. What he is doing is mounting on all the conclusions of youth, and youth is full of alibis. Youth says, "I'm sick," youth says this, says that, and tries to get around. It gets to be quite a dizzy spiral.

An individual should also know something about the basic happenstances of love; these are very interesting. Human beings fall in love, one with the other. They almost never fall in love with each other unless they tell themselves to. That is correct. Somebody is busy dying of a broken heart; I hate to invalidate this beautiful sentiment called "love," but this person has picked up some lovely entheta facsimiles from Princess Rosamundl in early French romance, he has picked up fairy tales and that sort of thing. These were beautiful facsimiles and they made him feel very noble; they had high aesthetic value. So he picked them up and said, "I'm going to fall in love." He walks down the street and meets somebody and says, "I'm in love with that person!" and he is in love with that person. Then he says, "Well, I'm going to suffer now," so he suffers. Then he says, "She has left me; my life is ruined!" so he is ruined.

This is all very simple—elementary. But you should understand that human beings go through these things.

So when you look at your preclear, don't think you are looking for the archeology which would relate and apply only to the Egyptian priesthood of the later Abyssinian period. You are addressing something which is terribly rudimentary in the basic classification; it has a great deal of variation. But the rudimentariness is wholly postulated upon what they have postulated, and at this time in our society their postulates are very simple: "I am sick; I am well."

Now that we know this mechanism, it can really get complicated. A person can postulate all sorts of things in order to unpostulate other things which he hasn't postulated. He can really fix himself up with this now. He knows the basic rules he is running by, so he can find some other rules to hide from himself. But once you know this, you are scraping bottom on answers.

When is the first time you decided to think slowly? Do you remember when you decided to think slowly?

I will tell you the exact instant: It was the first time you didn't want to agree with somebody and you said, "I'll think it over. I need a little time to think it over."

Thought is completely instantaneous; it requires no time at all. But you said to somebody, "Well, I will think it over." You didn't have courage enough to say at that moment "I don't agree with you and I'm not going to do that." It was probably back to your parents and you would have got your block knocked off, but you should have had courage enough to say it.

They said, "Now, Rollo, I want you to understand that we are doing this for your own good," and so forth. You didn't want to agree, but they already had the aberration so they said, "Well, you think it over for a day or so."

The proper statement to make, instead of "think it over," is "I will gather some more data," because that takes time; but it doesn't take any time to think.

You say something to somebody and he sits back and just looks at you and blinks. I don't know what this person is doing; he is not thinking. It doesn't take any time to think. The unfiling of theta facsimiles is instantaneous. It is even faster than the speed of light; it is at no speed, which is infinity speed. So this individual who is doing this is aping somebody, he is mimicking somebody or he is putting forward an effort of some sort by which he wants you to believe that he is wise, because "everybody knows that wise men think very slowly." They tell you this in school.

The way this gets around is that older writers always want to fix up young writers who are such horrible competition. The older ones can't do so well these days, so what they say to the younger writer or the rival writer- is "Do you realize that you wrote that thing in ten days, and therefore it can't possibly be any good." This is just a comment on the typing, not the thinking or the quality of the manuscript. But if the older writer can just make this stick so that his rival now believes that in order to have a good story it takes three years, look at the competition he has knocked out there; look at the beautiful markets opening up.

As a matter of fact, I remember consciously thinking and realizing that offering advice to young writers was the most deadly thing you could possibly do—telling them how to write, how to think about writing, how to plot. There are things called "plot genies" and all sorts of things—how to plot. If a human being can't think out a plot, he has really been inhibited by some teacher or other.

Now, I want to show you another interesting mechanism. There is a mechanism called the governor. The governor is actually not even faintly influenced by entheta facsimiles originally, nor does it depend upon entheta facsimiles for its operation. It is a sort of a speed-control mechanism.

If an individual is riding at tone 20.0, he is riding there because he is running at the speed of tone 20.0. He is set up as an organism to run at optimum speed, and he sets himself up. It is part of his self-determinism. An individual speeds himself up or slows himself down in order to meet various situations in life.

You can see him do this when he decides to walk or run, but it is more subtle than that. The metabolism and everything else concerned with the body can be speeded up or slowed down by conclusion, postulate and so forth.

You can find this governor in yourself. It is not even as difficult as learning to wiggle your ears.

I will show you how this governor works. The governor uses theta facsimiles, but it doesn't depend on theta facsimiles. The governor puts the theta facsimiles of the chosen speed into use.

In other words, the governor says, "I want to run slow. The best way to run slow is to pick up a slow theta facsimile," or it says, "Now, I want to run fast; therefore, I'll pick up a fast theta facsimile." And it does worse than that: it can postulate or imagine a slow theta facsimile and then run on it, or it can postulate a fast theta facsimile and run on that.

I can give you an example here of "run slow": Think of something very sad. Think of something very, very sad; think of a little child being run over out in the street and being dragged by an automobile, or something of the sort—something sad.

The governor is right back of that thought and it slows you down because the governor says "Slow down." That is a down vector.

Now think of something happy. Think of something happy and cheerful. This might be a little bit harder to do. You can turn this vector around, just automatically, and start thinking of an up vector. You can just start thinking about that and you will start manufacturing your own facsimiles; I don't have to tell you what they are.

Just imagine to yourself being able to conquer the whole cockeyed universe, doing anything you want to do, being utterly, completely unrestricted and free in all directions to do whatever you pleased—bad, good or indifferent—and being strong, powerful and unassailable. Just think of yourself in those terms. That governor starts you speeding up.

Just think of yourself as doing that. Go ahead, think of yourself along that line.

I will tell you a little mechanism that is probably going on in your mind: The second you start to think that idea unlimitedly, you start bumping into postulates where you excused the fact that you weren't running at that speed in the past. Isn't that right?

But if you just sit down and say to yourself "This is the way I think about things, and I'm going to think about these things in spite of anything that comes up," you will be bringing in your own postulates against this and just knocking them out, because they come in and try to go up against it and they blow, and they just keep blowing. You have turned this speed up— you are going to be expansive and conquer everything, you know you can embrace the whole universe, you know that nothing can stop you. You just go ahead on this forward vector and you will keep running into these locks and they will keep blowing. This is practically an automatic clearing device. I don't know how many hours you would have to sit and postulate that in order to blow everything out, but everything would blow.

So, there is a very simple mechanism. That governor brings you up to speed. You start running at a higher level of speed and everything that you brought up to make you run at a lower level of speed will blow.

As a matter of fact, it is much shorter and simpler than this. If at this moment you simply made up your mind that you were handsome, beautiful, strong, dangerous, powerful, that you knew everything there was to know, that you were totally capable in any job that you undertook or any sport you undertook, and if you really believed that—and you can believe it—your face might change physically right there.

There is this mechanism. You study your own self a little bit and you will suddenly find it. It is very simple to come by.

Now, I want to show you something about another tone scale. This tone scale is a very simple one. It runs on the basis that individuals operate between the static of 0.0 and the static of 40.0. The first one, 0.0, is death. And 40.0 is eternal life; it is the absolute, theoretical static of the complete power which runs all the motion you will ever command.

Don't get mixed up, by the way, and think that this is trickling through from some eon in the past up the genetic line to you here and now, because it is not. You are in direct contact at this moment with ARC; you have your own ARC. It is here, now; it is not coming to you through your past experiences. Your past experiences are modifying—modulating—on your permission, your present available source of ARC, which is pure. You are adulterating your own ARC as it comes to you, in other words.

Efforts in the past have received ARC and wrapped it up; they are still there in entheta facsimiles. They are still available and you can bring them up to present time. But that is not where your supply of ARC is coming from. Your supply of ARC—or theta, or the postulate or the static which permits you to be in motion—is right here with you. And then you take it, you monkey it up and you throw a few circuits across the line, a lot of apologies and a whole flock of postulates, and you say, "My whole past is responsible for my present being and that is why I am not able to pole-vault fourteen feet anymore. That is why I drive this car, which could very ably go at ninety miles an hour, at fifteen. And this is also why it's falling apart, as I have no time to do anything about it and—" apologies, apologies, apologies. And you get this whole supply of ARC snarled up with old postulates.

So you take out these old postulates and the whole problem will resolve —or you simply say, "Well, the devil with it!" and they will blow.

Anyway, at 40.0 we have a static. It is a static in that it is a static capable of monitoring motion.

Down at 0.0 there is also a static—that is death. It is an individual who is completely out of ARC. But he is completely in ARC with the conservation of energy and the other laws of MEST, because his body has become MEST. As far as his body is concerned, he is MEST. And as long as he is with a body, thinking about the body, modified by his own body as he modifies it, he goes down the tone scale and then out the bottom. He stops. And there is the other static. At the instant of death there is a static. So people run between this 40.0 static and this 0.0 static.

At 20.0 you have optimum speed, which is to say that not only are you operating at optimum speed in your environment but also your heart is running at the right speed, your glands are running at the right speed and everything is functioning the way it is supposed to function according to blueprint. You are working just fine. You may feel that 4.0 is a good speed, but you are actually just beginning to enter at 4.0 a kind of existence which is bearable, because at 4.0 you are still employing a lot of ARC.

Now, I want to show you something else on this line. Up at the top of this scale we have "know," and way below that is "you know" and even lower, "somebody else knows."

At this basic level between 20.0 and 4.0 you have "understand." Below this you have all the interplay of "seeking to understand"; part of this is you seeking to understand, and below that is somebody else seeking to get you to understand or else. So, ARC goes on a dwindling spiral. This "understand" is actually a sort of optimum randomity position, but it has a character of static in it too, in that it is instinctive, intuitive, it doesn't require time to figure out—you simply understand.

You have listened to a lot of people play a trumpet; you have watched people playing trumpets. You have trumpet facsimiles galore. So one day you reach over and you pick up a trumpet and you play the trumpet—there is nothing to it. Lower on the scale, though, you practice! You seek to understand. And the second you say "I am seeking to understand, I am trying to understand," you are disturbing the fact that you understand. So you don 't understand as long as you seek to understand . This is almost too simple, but it is horrible.

From your instinctive understanding you can go into the next loop up, and up there is a species of ARC, but also there is an increasing randomity toward the upper static—faith. So a fellow as he goes on up the line actually understands less and less and knows more and more, until he understands nothing and knows everything. That is very simple, because he is then in the static and he is not living.

There is a terrific thirst for experience. That is because this static is minus 270 degrees centigrade; but a living body is 98.6 degrees Fahrenheit— much more comfortable.

You may think I am joking. As an individual starts either way from understand, he moves from an optimum randomity toward a static. Therefore, the interplay of his life is where he races along this level, and he will swing much wider. Individuals elect to swing wider. This fellow says, "I've been going along at this optimum randomity level for a long time, and gosh, it's a bore. This place is a static!" So he goes out and sees how close he can come to killing himself with a racing car or something of the sort, or he gets a motorcycle and rides it down the highway at 120 miles an hour. All he is doing is swinging out of the line.

Or he can say, "Now I'm going to be very holy." (Actually, he is daring death.) "I'm going to reach into the inner portals of the inner, inner, inner, inner portals and I'll practice yoga." He actually knows what he is doing: he is courting death. It is a randomity.

You can get really tangled up in this upper bracket. The Rosicrucians say, "If you look at a candle for fifteen minutes a day and concentrate on that, particularly if there's a mirror sitting in back of it, all of a sudden you'll see a face in the mirror"—and they don't mean yours! You start sitting that motionless and you will start up toward that upper static. And then all of a sudden you say, "Gee, you know, I want to see that face, I want to see that face, I want to see that face," so you pick one out of your last appendectomy and you say, "There it is, and it stabbed me!" Wonderful!

If an individual could only keep out of that one, which is low on the scale, he could undoubtedly do lots of strange things in these upper brackets. As a matter of fact, if you as an auditor got up there along about 30.0 and if you could maintain it, you could take one look at your preclear and he would come right up the line.

Your preclear would be sitting on the couch saying, "Oh, I'm terrible, and I get beaten every day at home, and my children are all mean to me, and they feed me garbage. And I just got divorced because my husband burned my feet; he made me sleep every night on red-hot bed springs. Here are the marks to prove it." A grim case.

You as an auditor would say, "How are you feeling?" The preclear would brighten up, come right up the tone scale, and you would say, "That's fine. Pay the cashier." You would be so close to this upper static that you could actually sort of transmit the level, and you would be acting as a sort of conduit. This is a wonderful mechanism.

As a person started to come up into this upper end he would also get into telepathy and clairvoyance and all sorts of things. Of course, you can always see theta facsimiles in the future even though they haven't been manufactured yet, because you can always manufacture them. But more important than that, theta has nothing to do with time and theta facsimiles of the future are there already, so you can look at them anyhow. You get your "extracurricular" theta manifestations up there.

If a fellow really starts spinning in and spins in by this route, just before he starts kicking off, he will go psychotic and he will get these same manifestations .

You go around an insane asylum and you will find people talking about ESP. They explain it very foolishly sometimes; they say, "The Western Union telegraph office has just hooked up two wires to my mind so the federal government can listen in on my thoughts. They're all plotting against me, you know." But it is the same manifestation.

In other words, there are two sides to this tone scale. At the top you are seeking to know, and down below you are seeking to understand. At the top you are seeking to know more knowingly, to become more static about statics. And down below you are becoming more understanding about the MEST universe. At the top MEST is just nothing to you; down below you are trying to understand it. ARC applies to MEST. There is no ARC at the top.

I hope that clarifies a couple of things for you.

LEARNING

A lecture given on
29 October 1951

Cleaning Up Facsimiles and the Environment

I would like to go over with you what learning is, because you really have to know this to work well with a preclear.

Learning is the process of cleaning up the environment of the facsimiles you are trying to record; that is all.

You try to teach somebody something; this is very simple. Let's say you want to teach a signalman to signal. You are a chief signalman and you want to teach this boot to signal. So you are standing there with the signal flags in your hands and you say, "Now, A-B-C. You understand this?"

"Huh?"

You get the idea that people think it takes time to learn. It doesn't take time to learn, but a person has to accumulate a lot of theta facsimiles in which the dangerous things in them are cleaned up.

As he looks at the chief signalman going "A-B-C," the new signalman is seeing a superior petty officer who may do things to him, the deck of the ship, the sea, lines, speaking tubes, magazines and so forth. That is all in the facsimile. He has a whole, big facsimile here, and you are trying to call his attention to a pair of signal flags. He can't see those signal flags yet. His attention is dispersed. So the facsimile he gets is a facsimile wherein the signal flags are not clear.

Day by day, he finds out things. The first day he finds out the sea isn't dangerous about learning to signal; it doesn't apply to it. The next day he gets theta facsimiles that say the deck has nothing to do with it. Then he finds out finally the CpOl is not going to knock his block off or criticize him, so he doesn't have to be afraid of the CPO. He sorts out all these details; finally he gets it down to a clean facsimile which merely says "A-B-C." Now he has a clean facsimile to work from. He has confidence in it.. It is clean—no fear, no danger in it and so on—and he can handle this facsimile, so you can get him out there and he will do A-B-C—no problem.

Obviously it has taken him a certain number of days to learn this, so you say, "It takes individuals a long time to learn something."

But he could have been taught this in the same afternoon. You could have said, "The signal flags are the goal. Now, would you take a look at the sea? Is there anything going to happen to you from the sea right now?"

And he would say, "No, no. Nothing's going to happen."

You would say, "Look at the magazines; what do they contain?"

"Ammunition."

"Well, what kind of ammunition?"

"Well, gun ammunition."

"What happens to ammunition?"

"It blows up."

"Is that ammunition liable to blow up?"

"No."

"All right, what are these speaking tubes here? What's liable to happen about speaking tubes?"

"Well, you're liable to run into them in the dark."

"Well, is it dark?"

"No."

"Now, under what circumstances am I liable to hit you over the head with these signal flags?"

"If I was too dumb to learn? No, you wouldn't do that; the naval regulations say . . . No, you wouldn't do that, would you! Ha-ha."

"Now, see these sticks? You ever see a stick like this before?"

"No, no. No, I never saw anything like that before."

"What did your father used to use to beat you up?"

"Oh, he used to use a cane! No, I never saw anything like that before." "All right. Now how about these flags, made out of cotton—cloth. They remind you of anything?"

"No."

"They're just flags."

"That's right."

"What's that sound remind you of?"

"Ma's sheets flapping in the wind."

"Well, that's fine. What are they?"

"They're signal flags!"

"What are these sticks?"

"Well, they're sticks on signal flags."

"What's the alphabet?"

"Hmm . . . letters."

"Well, did you ever have any difficulty learning your alphabet?" "Oh, n You know, I was in the first grade twice."

Clean it up, in other words.

All of a sudden you say, "This is A, this is B. this is C! Here, take them. A-B-C."

Now get him communicating across the deck to another sailor—just across the deck. Get him letter-perfect to a point where he will go "A-B-C" and receive and send across the deck perfectly.

"Now," you say, "we've got a signalman." Oh, no, you haven't! You put him on a signal platform and say, "You signal that other ship over there."

"Sure!"—lots of confidence. He steps up—but this is a brand-new facsimile: there is the sea and a ship. He doesn't actually think actively or consciously that any of these things are really dangerous to him at any time, but it is blurred. Here is a ship; here is a new thing injected into the operation. How can he handle this?

Now, you could spend two weeks of your time and that of a signalman on the other ship in teaching him how to do this, or you can say to him, "What's that over there?"

"Oh, yeah, there's another signalman over there."

"Well, is that a ship or a garbage scow or what?"

"Well, it's a ship."

"What's that ship do? What are those guns all about?"

"Uh . . . hey, well, I know all this!"

"Oh, yeah, but does it go through the water and do the guns shoot, and when do the guns shoot?"

"What are you trying to do? It's just a ship!"

"Well, now, you take that water down there: Anything wrong with it?"

"Well, there's sharks in it sometimes."

"You see any sharks? You ever hear of a shark biting a signal line in half at this distance?"

"Ha-ha! No. Never did."

"You going to have to swim across to the other ship to get the message, or anything like that?"

"No. Well, it never occurred to me that I'd swim. Naturally I won't swim! It's just another ship, and it's just the ocean, and all I've got to do is send him a signal. It's a little hard to see the guy, that's all."

And he will be able to do it; just clean up his facsimiles.

That is learning. You give a fellow enough clean facsimiles and you will have narrowed his attention on to what you have narrowed it down on. But if you keep a fellow nervous while he is learning so that he can't clean up his environment, he will not learn.

Furthermore, you can take an individual and give him a lesson today and a lesson tomorrow and a lesson the next day, day after day, each time in a different environment with a different person, going over the same text that so me b ody e lse wou ld go over in conse cutive l es sons with t he sa me person in the same place, and you will find out that this first individual won't learn. Taken place after place, with different people talking to him, this fellow won't learn the subject.

Did you ever have a student complain about having his classroom or his professor changed? Indeed you have. If it is changed on him two or three times he will go into apathy on the subject, because his clean theta facsimiles that he has managed to clean up are all muddied up again with new factors which are surrounding the subject. And you are asking him to absorb the whole theta facsimile.

Now take a preclear on the couch: It is very important to you to clean up this preclear's theta facsimiles of the couch and the room he is in and you.

"Who am I?"

"Well, you think I'm crazy or something? You're my auditor, of course!"

"That's good. You sure I'm not your uncle Oswald?"

"No. You do look something like my uncle Gerald, though. Mean fellow."

"Well, do you see your uncle Gerald? Take a look at me—you know I'm not Gerald. All right, that's fine, that's fine. What's that?"

"That's a light."

"You ever see it before?"

"No, not that one."

"Here's the bed. You ever have a bed like this before? You ever lie down on a bed like this? You ever lie down on that bed before?"

"Well, I was in the hosp but I'm not in the hospital now. This bed is pretty—no, I've never lain down here before; I'm perfectly comfortable."

"All right, see that door? Ever see a door handle like that before?"

"No, except for San Antonio Jail. (What am I saying?)"

"All right. Do you hear these noises around—footsteps, a typewriter going down the hall? Any of these things familiar to you? What are they?"

"Well, it's a typewriter going down-the hall!"

"You sure it's not a cement mixer?"

"No, it's not a cement mixer. It's a typewriter!"

"Okay, it's a typewriter. That's fine. Okay. What odors do you smell here?"

"Wax, floor wax, bedsheet, leather."

"Well, where are they coming from?"

"Oh, well, the floor wax comes from the floor, and the bedsheet comes from the bedsheet, and so on. Anybody ever tell you that you had halitosis?"

"All right, you got all these things identified. That's fine. Well, good. All right, let's start in auditing."

What you are doing there—and what you should do and continue to do—is keep the present-time environment of your preclear cleaned up so that he doesn't have to devote attention units to shaping it out. And actually, the first three or four sessions that you ordinarily spend with a preclear, he is not giving you data. He is not running engrams, he is really not getting anyplace at all. All he is doing is spotting you, looking you over, comparing you—with a lot of his attention units—being nervous, not knowing what you are going to do, being restimulated this way and that by his old postulates, one way or the other. He is undifferentiative. You are not getting all that you could get of his attention. You clean up his environment and he will start running right off the bat.

Now, this is useful to those of you who employ people occasionally or who want to habituate somebody to an environment rapidly.

Do you know that the first week or two of a new employee are spent in just wandering around sort of dazedly? He doesn't do his work very efficiently. He is not sure how he is going to get on, he thinks; he has a lot of explanations for this, but actually, he hasn't got clean facsimiles of the place yet. He hasn't sorted out the dangerous from the undangerous, he hasn't sorted this from that, and so on.

As a consequence, if you merely escorted him around the place and showed him everything there was in the shop, called it to his attention, and even called to his attention these knives over here that cut paper— "Keep your hands away from them, they're quite dangerous"—he would be much better off. It is necessary to call his attention to those knives. He is liable to be quite nervous in that room for four or five days every time he goes into it before he finally pins it on where it belongs—the knives. He won't have noticed what is dangerous in that room. Point out what is dangerous, and all of a sudden he sees that the table is all right; he doesn't have to fall across the threshold flat on his face and break all the plates every time he comes ln.

In short, you can take anyone and by cleaning up his learning environment, or cleaning up his working environment, you can habituate him to the whole thing merely by giving him a clean theta facsimile.

Advanced Procedure and Axioms

Written October-November 1951

Published November 1951

Ron's discouery of self-determinism as the lowest common denominator in handling man's aberration, the techniques evolved from this discovery and the codification of the Axioms of Dianetics marked a major step in the climb to higher states of awareness.

From the discoveries and techniques detailed in the lectures of this volume, Ron evolved a new approach to processing. Through October and early November 1951, he carried out advance research and testing of new techniques, toward the goal of a standardized procedure which would take preclears from their first contact with Dianetics processing through a definite sequence of steps—and end up with a being far in advance of anything man had ever before known.

This was Advanced Procedure, a giant step in the development of today's Grade Chart. Advanced Procedure incorporated the most major developments of 1950 and 1951, and it was designed for use both by inexperienced co-auditing teams and by trained auditors. It is simple and very effective.

The principles and data contained in Advanced Procedure and Axioms are universally applicable in life. Armed with an understanding of these concepts and fundamentals of human thought and behavior, you can improve your life and become more cause in your environment.