

MYSTICISM

A lecture given on
2 February 1952

[Routes to the Top](#)

I want to talk to you a little bit about metaphysics, mysticism and so on, and give you some of the history of this subject. This comes up almost continually in this school, and as a result, we ought to have a little understanding of it.

In the first place, we are playing very close to the borders with some interesting data. In the echelon of Dianetics that I occasionally play around with — para-Dianetics — we find a great number of possibilities: Is there another universe? Can you go out through top static in this body and pass over into this other universe?

Interesting questions, such as: Does the human soul, after belaboring along this evolutionary chain for so many eons, finally clarify itself by some means or other? Perhaps you as auditors are accomplishing this and permitting something to come up into a complete development, clear away its impotences and take off for some other universe. Are you accomplishing this? Does it happen that a soul or a life static or anything you want to call it goes along a track for a long time, picking up overt acts, more overt acts, more overt acts, and finally goes someplace else than Earth? We might even go back into an animal state. One doesn't know these things offhand.

Fascinating questions. For the last thirty-five hundred years in particular, man has been very baffled by these questions. He assumed, many times, some assumptions which were unwarranted assumptions; they did not prove out. He is liable to go along on one of these assumptions and, as we phrase it, spin in. Lots of things are possible above this certain level of operation in Dianetics.

We are sitting very solidly right now with a complete package: The life static exists — that we know. It doesn't have wavelength — that we know. It doesn't have mass or weight — that we know. It is timeless, as far as its ability to move around in time — that we know. We know these things.

Now, what is above that? That is very fascinating; that is a very fascinating and alluring field of exploration. That field of exploration could take one into the very laps of the gods, perhaps, or the infernal regions or anyplace else that man might have dreamed up is there, or might be there.

The life static, for instance, might be an entrance point from another universe. For all we know, our self-determinism might go up to this life static and from then on we are owned. The most fascinating battery of questions; you can just keep on asking them ad infinitum.

What we know is how. We have a good description of a life static. We know that a something suddenly began to influence matter, energy, space and time on this earth and was influenced by it, and that this life static could then control, animate, motivate matter. We know how it does this; we know the various forms it assumes. We know an awful lot — a lot more than men knew before.

But there is a great tendency to say “Well, although this possibly is known, we won't even investigate. Let's go search in that green pasture elsewhere.”

The whole operation of Dianetics is the construction of a bridge. Almost any datum that you find in Dianetics could be found anytime during the last thirty-five hundred years; that datum would be unevaluated, not related, not given any emphasis. At that time, it was in the status of

opinion because it wasn't evaluated, or it was in the status of a soothsaying or something very wise that people just sort of knew was true.

Now we have taken this data, and datum by datum by datum, phenomenon by phenomenon, we have built a bridge — each one through to the next point.

We have got an awful lot of whistling posts and watering stations and so forth nailed down. Somebody used to say, "Well, that desert over there in the center of Colorado has 155 cathedrals in it." Well, we have been there; we know there is one general store. That is a slight difference.

We know how. Not only do we know the modus operandi of "how" but we know how to untangle it, and it gets into a pretty bad tangle. Now we can untangle it; that is our job: take "how" and untangle the maybes in the person in "how," and we get quite a product when we are finished with it. It is very satisfying to do this.

How this affects the individual, so far as another universe is concerned, I can't answer it — not at this time. Maybe in a few years, maybe next month, maybe twenty thousand years from now, the answer to this will turn up, if there is an answer. And always remember that one.

Now, knowing this and observing the construction of this bridge, finding out what we can do, finding out how much more complete our operation is, is a very exciting adventure by itself. But there are always those who don't particularly care to take a look at such a constructive level but go over it, go out and beyond.

Remember this: man has been going out and beyond for an awfully long time. The primary flaw in man's research in the human mind has been his unwillingness to settle for a workability and to find out everything workable in the sphere of that workability before he took off by rocket ship, teleportation, telekinesis or something else for the nearest star.

Man has had an awful lot of fun in the past thirty-five hundred years, that I know about, in taking off without having any landing field from which to take off and none to come back to. Alpha Centauri has been his goal without ever trying to find out how you stock the ship with some bread and butter to get there. Naturally, he goes off for Alpha Centauri. Once in a while he lands at Alpha Centauri.

Somebody says, "Where are you?"

He says, "Oh, blah-di-blah-blah-blah" — gibberish, gibberish, gibberish. "Don't you see?"

And you say, "No, I don't."

It is a commentary on something or other that those races which have specialized in superstition, which have made wild guesses and have settled for these wild guesses in an ecstatic state, are races which have either vanished from the face of the earth into decadence, or which today exist dirty, politically corrupt, socially debased.

The Chinese, for instance: the lamas of the western hills can tell you more wisdom that sounds like good wisdom in three minutes than I could tell you in years. And there they sit in their rags, with the lice running through the creases in the robes — starving to death, overrun by bandits, shot, burned, living lives of agony, degenerating century by century lower and lower and lower, and getting, by the way, unhappier and unhappier. But they know the answers — they say. I am perfectly willing for them to know the answers. I want to use answers, not know them. Big difference!

The Western world is anxious for something which gives it action. We can observe this fact: that a live, potent, vital human being has answers to accomplish action. And such a person as some of those in India: they are very holy to look at and very wise, undoubtedly, but they sure

aren't in contact with this universe. And what small, slender threads of contact they have with this universe are so abused that you would be shocked. You would say, "Oh, heavens! Only an animal could do this sort of thing to himself," and yet these men are wise.

India is teeming with overpopulation, famine, disease. The death toll, any day in India, is greater than the yearly automobile toll of the United States, just from debased living. That is a pretty big figure. In any day.

They have a country which is overpopulated and yet which won't kill a single bug, which won't kill a cow although people are starving. Here is all of this, you could say, evidence; here is a country which is going by the boards. Unless something here in the West decides to do something for India, the Indian race will just go out the bottom as monkeys, practically. I mean, it is that bad — Mother India. And yet these people for thirty-five hundred years have known that they knew.

Now, it is an odd time for it. It is what do you want? When it comes down to it, what do you want? Do you want a sane world? Do you want action? Do you want happy people? Do you want man going out to conquer the physical universe? (And by that, I mean the whole physical universe.) Do you want all these things taking place — something that is nice and sure and we can see it work — or do you want to see him sort of go by the boards, without any evidence that he is doing anything else but going by the boards?

There is no evidence of any kind that anybody ever achieves nirvana. But I can give you lots of evidence that man, with what we know right here in this school, can achieve a very happy and productive state of being. We know about that; we don't know about the other.

Originally, when Dianetics was first written up — 1938 — it was written up out of a fund of information which had been accumulated over a long period of time. That information had been codified by what we now call mathematics, what we now call physics, we now call chemistry, biology, what we know about evolution. These various things all came together with what had been known for an awfully long time, and we got a codification of this. What was the basic goal of man?

Well, let's not just go out and sail off to Alpha Centauri again; let's put down a goal we can use and let's find out what that goal is, and we find out how far it goes. I did so — 1938 — but don't think for a moment that in following this track I haven't been through every ecstatic state on the books. You want to know about these ecstatic states, you come to Papa.

Now, in 1938 I was so steamed up I wrote a 125,000-word book in six days — good book, it's well written; six days. I bundled it up, took it to New York and said, "Oh boy, now we've got it!" I dropped it on some editorial desks. Fifteen people read it.

The first one that read it finished it; he didn't bother to put it down. It was about seven or eight o'clock at night, evidently, because his secretary saw him in the office that late. He laid the book down, he opened up the safe, he took three thousand dollars' worth of company funds and he has never been heard of since. Adventure one.

Two or three people read it and their jaws hung open and they looked at it and they said, "Well, modern psychology says . . ." and bogged down in all their maybes and looked unhappy, but nothing very bad happened to them.

A few more people, and then a fellow read the book, ran up an enormous amount of debts the very next morning and raced off for South Carolina with the wrong woman. There he was. He eventually had to pay these debts; he is still sort of ruined, but it is all right. The next thing that happened was one of the publishers to whom this book was submitted came in, got ahold of one of the foremost critics of psychiatric and mental works in New York and had this man come in and read this book, for his opinion, before they published it.

I was in the office the next day when the fellow brought the book back. He came in, he threw the book — this great critic, this great authority — threw the book down on the editorial desk so the inkwells jumped, and he said in a voice which was very close to a high-pitched scream, “It’s not so, it’s not so, it’s not so, it’s not so, it’s not so!” And he turned around to me and he said, “You wrote that, didn’t you?” — screaming. And I looked at him rather numbly and he said, “You know damn well it isn’t so!” He screamed, went out, slammed the door hard enough to knock all the plate glass out of it, went home, packed and nobody knows where he is since.

Well, about that time I realized that there was something in this book which did something other than what I wanted it to do. Fifteen people read it, four went completely off their bases — just like that.

Well, I decided not to make a sixteenth guinea pig, and I pulled the book and I put it in the safe of Dell Publishing Company where a good friend was holding forth. And I said, “Now, you guard that book with your life. Don’t let anybody read it.” So she put it in with rare manuscripts and so forth that nobody ever looks at, and it stayed there until the end of the war.

I took up considerable numbers of subjects in order to disprove this book, in order to disprove these theories, in order to change all of this, somehow, and alter it into something else, or find why it made people spin so badly. In this search I gyrated back, by the way, to mysticism, metaphysics, religion. It wasn’t a very far distance for me to gyrate; I change my spots very easily. In 1941 I was pretty well enmeshed in trying to prove up and go into the field of mysticism — go by the channel of mysticism to discover more.

While I was in the navy, I was a commanding officer of escort vessels. And we were in a terrible fog in Boston, and I stood and tried to see something like a dock or a light. I couldn’t — it was that bad. You couldn’t see your own jackstaff. And we had quite a lot of ship there I was trying to put alongside — tide wave running, fog, night — no light. So I just threw in the sponge and turned around and faced the bulkhead, put my chin on my hand and I said, “Right standard rudder, all engines back one, all engines stop; left standard rudder, starboard engine back one, port engine ahead one,” and put the ship alongside the dock without enough jar to break a teacup.

I didn’t think very much more about this; you might as well do something like this as just sit out there in the stream all day. After all, if you can do things by mysticism, you might as well try once in a while. (After all, it was U.S. government property!) The captain’s telephone talker was standing over there, and although it was very dark he could still see me. And I looked around after we got the lines over, and this kid was still standing there like the pillar of salt, looking at me.

He went over on the beach on liberty that night and he tried to tell some of the boys about it and he had quite a fist fight, until he finally located the helmsman. And the helmsman had also observed this, so now they had everybody. The ship was completely spooked for a while. You are not supposed to do things like that; it is not in the ordinary ken of man. But what have you got? Maybe you have got a radar in your head; I don’t know.

It says over there in India, in some of the early books, that this sort of thing is possible. It says you can locate objects and you can do all sorts of things this way. It says there are such things as astral walking and all of these fascinating categories of odds and ends.

You can do this trick yourself if you want to: Hypnotize somebody and have them go home and go to sleep. Then after they get home and go to sleep, so forth, you walk over in your astral body and wake them up and talk to them and give them a message and tell them they are supposed to call you at 10:15 the next morning and tell you the house is on fire. Then you come back in your astral body and get back inside yourself and you go to sleep yourself. At 10:15 the next morning, why, they will call you up and say, “I don’t know why, but I have a terrific compulsion to tell you the house is on fire.”

Well, you know, a facsimile doesn't have any space; it doesn't have any time. There isn't any reason why you couldn't do this, actually, just with a standard memory — just say, "Whoosh! You've got it!" Why go through all the ramifications of hypnotism and all this sort of thing? This is all I am bringing up here.

There is no doubt that there is phenomena with which we have no knowledge. And when I say "knowledge" I mean accurate use of. There are lots of phenomena. I could give you a list of fifty phenomena that man has never been able to use accurately or effectively or efficiently to produce good, solid, continuous results. But I can show you that there are phenomenon after phenomenon after phenomenon after phenomenon that work some of the time. Providing you walk up to the top of the hill and providing you don't think of the word hippopotamus, they work. But if you think of the word hippopotamus, of course, they don't work.

This is just a rundown on the thing. I am showing you there is a body of data out someplace. None of this data that I am discussing right now has been found to be of consistent use to man. On the contrary, it has been found to be rather consistently harmful to man, because he believes he can do this and then he starts forcing doing it; then he fails a couple of times and then he can't do it anymore. And what have you got? You have got a loop, that's what you have got. Because it will restimulate every engram he has got in the bank, eventually. This is dangerous stuff, as long as man is aberrated. After he is completely unaberrated it might not be dangerous anymore, but he might not be there anymore either, so we have got this sort of a situation to face.

All I am trying to do today is give you a rundown on what you know you know, and what I don't think you know.

Now, the Axioms, as they derive, as they fit together and so forth, contain a lot more phenomena than we have yet uncovered. Maybe the Axioms contain this other phenomena. They may contain it; they may contain an explanation for it.

Four months ago, when that set of axioms was codified, it was suddenly discovered there was an awful lot of material that hadn't yet been added up from these things. What you are working with is a mathematics which has basic laws. Now, what you can extrapolate in terms of application from those basic laws, God knows. What those axioms will locate, we don't know. I don't know for sure. We had the most wonderful time last night trying to locate something new. But it is all in the Axioms. (But just because it is in the Axioms, you don't try to locate something.) The point is, there is a bridge — good, usable bridge.

Now, if you want to go out and jump off to Alpha Centauri without any bridge and hypnotize people so that you can communicate with them and save yourself a nickel, and predict events which will happen because you predict them, or any one of these other phenomena, why, that is certainly your business. But I merely wanted to tell you that they have been doing it for thirty-five hundred years and look where we are. Look where we are.

The whole field of psychoanalysis went over into the field of mysticism.

The psychoanalyst today is in a raving fit of joy, by the way. No kidding. Since those axioms came out, some of the hot boys in the field have gotten very hot. They like it: the first codification of psychotherapy ever attempted — not just done, but ever attempted. That is what they are saying right now. All right, that's fine. If they are in that state of mind, I am very delighted. I have gotten some letters lately that would fascinate you.

But do you know, a fellow by the name of Jung was monkeying around with past lives. A long time ago — almost fifty years ago — they were fooling around with past lives and didn't know what to do with it, because they didn't know how to run out a present-time lock! Now, what are you going to do with a past life with a lot of charge on it if you can't run out a present-time lock? That looks to me to be first.

What are you going to do with a past life with a lot of grief on it if you can't discharge a secondary which happened three days ago and which is wide open with no emotional shut-off on it?

What are you going to do with a lot of action and effort somewhere if you don't know about thought, emotion and effort and its obvious behavior? If you don't know that such a thing exists as a facsimile or what is in a facsimile or anything about a facsimile, how can you handle one? Because all we have done is hand out anatomy of facsimiles; we didn't invent them.

So here, fifty years ago, was somebody perfectly willing to jump off for Alpha Centauri and have a lot of fun with past lives. By the way, today in New York City there are Jungian workers who are having their patients go through druid rites and so forth as a therapy. It does not work. It is very interesting but this doesn't work. But they are doing this.

Now, you see what a pale shadow that is compared to saying "Well, let's see. I wonder if this guy's got a druid service facsimile? Well, sure, he's got a druid service facsimile. How interesting." "Let's see, now, did you kill a priestess? Or what happened there? Oh, you chopped down the sacred tree. Okay, let's start chopping."

"There is no reality on this," the fellow says.

"We don't care about reality — chop!"

All of a sudden you find him after the incident saying, "Well, I just can't admit that I was ever there, that's all. I just won't admit it, even to myself. It is too horrible to face. Here I chopped down the sacred druid tree, and . . . So it happened!" So man has been pretty baffled on this line.

The preclear walks out of the office. He is feeling pretty good. He tells Joe. He says, "You know, it's a funny thing: I did the darnedest thing. I was busy chopping a tree down. But, you know, it seemed to resolve all these various other problems. And, you know, I chopped this tree down and I feel good now. And all these carbuncles I've been having on my left elbow are gone, and I feel good about the whole thing. I wonder if I ever could have lived before. Of course I did! I was actually there; that certainly was no delusion. Oh well, what the hell. Let's get busy."

And that is about the state it is in.

Freud, in 1894, was trying hard to solve the second dynamic. He knew there was something about the second dynamic.

All right. You as an auditor know how to handle locks, secondaries, engrams — the service facsimile is a specialized type of engram — thought, emotion, effort; these are all just tools and you handle it this way. And you know that there are certain things on the evolutionary track that you can look for and lots of things that you can accomplish. And there are a lot of things you don't want to do and a lot of things you do want to do with the case; you know all these things.

This fellow walks in and he tells you, "You know, I have the funniest sensation back here in my jaw all the time. I just can't seem to do anything about it."

You say, "Well, I'll be a son of a gun! Clam — full restimulation." "Okay, sit down here in the chair and do this. You see?" And all of a sudden he hasn't got that somatic anymore and he feels pretty good about the whole thing. You know it is action, and it is good action.

Now some girl comes in; she tells you that so-and-so and so-and-so, she is very upset about religion and so on, and you find out the first time she ever heard about the Garden of Eden she

practically went off of her knocker. There she is: she is all upset about the Garden of Eden. What of the Garden of Eden?

Freud would have said, "Sex. Ah! This girl has something in her past." This would have been a very safe observation, because most girls do have.

And the girl would have said, "Well, what really bothered me about the whole thing was the snake!"

"Oh," he would say, "symbolism." Symbolism: Adler would have gone along with him on that — symbolism. So he would have "run this thing out": "Did you have dreams? Now, did you ever want to . . . ? Is there any conflict? And were you the third member of the triangle on the left side of the epiglottis?" and so on. He would get no place.

You as an auditor say, "Well, Garden of Eden, snakes. Well, let's see . . . Remember seeing a snake sometime or other?"

"Yes."

"All right. Well, what about this snake? What was he doing? What are you afraid a snake will do?"

"Oh, I don't know. You know, it's a funny thing: I've got a headache."

"Where is this headache located?"

"Well, it's sort of right in the middle of my forehead."

[A break occurs at this point, followed by distortion of the recording. Some text has been lost.]

. . . attack by a serpent. The monkey tribe and the pre-man tribe in general had as their primary enemy the snake, because a snake could climb through the trees like mad, and he was very silent and he had various means; and he was not poisonous. He was more of a python variety, and they used their heads as battering rams. They specialized in knocking out monkeys' teeth and then knocking the monkey out of a tree and then going down and squashing him up to a nice pulpable form and eating him. It is liable to give anybody fits. I mean, people don't like to have this sort of thing happen to themselves.

So, what do you do with this girl in the Garden of Eden? You get her knocked off by a snake. And then you have her knock somebody's head in — overt act. You have probably got it right there as a package — nice, positive reaction. You know what you ask for you are going to get. You are not going to have to fish for forty years or the standard period of analysis of three years.

There was the snake symbolism — it was a real snake! It is no wonder they invented the Garden of Eden story, because back in those days things were very lush. You have no idea the amount of game around and that sort of thing — terrific amounts of game, birds, animal life — very green and growing and so on. It looked like a Garden of Eden in the first place.

Man finally committed a lot of overt acts against snakes and snakes committed a lot of overt acts against him, and he began to conceive of the snake as being a very wise character.

Why? The snake was calm, cold and calculating, and man wished he wouldn't stand up and down on tree boughs and gibber so much himself. And he figured out that was the thing to be: calm, cold and calculating. So the snake was wise, and he was all set.

I don't invalidate the fact there might have been a Garden of Eden someplace. The evidence you find on the track will run back into plenty of gardens of Eden, oddly enough. Fascinating business.

You can ask for what you want to receive and you will receive it, as auditors. That is good; that is not bad. Somebody comes in, they have this and that — you are all set.

Furthermore, you start reading a psychogalvanometer and it will start telling you all about it. If you don't want to run the Garden of Eden on this girl, you want to give her a full rundown on a psychogalvanometer: you will find out all the ramifications of the service facsimile on her and you will be able to knock that out. You audit her for ten to twenty-five hours, and at the end of that time you have somebody who isn't worried but who is active, who is changed in physical and facial characteristics for the better.

Remember that the fellow who took off for Alpha Centauri without building a bridge, sixty years ago, couldn't do it in three years.

Now, you can even take a much lesser technique. You can say, "Ah, you're worried about the second dynamic. Second dynamic is a worry. Let's get every time in this life when you desired to affect somebody on the second dynamic and have failed. Let's get every time you were sorry you were cause on the second dynamic." Lock Scanning — another tool. Just lock-scan these things out: "Every time you desired to affect somebody else; every time you desired to be an effect on the second dynamic." It is just a codified package of cause and effect on the second dynamic, because there you find cause and effect very heavy. You scan this out and you will probably hit a couple of charges on the line, and the next thing you know, this person seems very well back to battery on the subject of the second dynamic. And he will feel better about it. How long have you audited him? You might have audited him only five hours or four hours.

We are talking about positive tools. These things will do these things.

But there is always another route. There is the route of mysticism. Anybody who wants to go this route can do so. You have more than most mystics ever had: You have got a map.

You see the top band of that map? All an individual has to do is postulate to himself each one, right down the line, and if anything turns up to him and it occurs to him that he can't be that, he just remembers it and obliterates it. He invalidates it, he throws it away and says "That isn't."

This means he has to say "Well, I'm going to survive. I'm probably going to survive forever. Is there any reason I can't survive? No." He doesn't even bother to pay any attention to past stuff. "I'm going to survive." He makes a strong postulate. "I'm right. I've always been right. I'm always going to be right.

"I'm fully responsible for everything — thee, me, everything else.

"I own everything there is, so there's no reason for me to have any private property. I own the world, the stars, the universe, everything.

"I am, actually, everyone. My attempt to hold on to my individualism is pretty narrow. I am really everyone, because I possess characteristics in common with everyone, so I am everyone.

"On the matter of time, time is meaningless to me. Right now is always; always is right now. Therefore I can handle time any way I want to handle time. Time can't control me: I control it.

"I am the source of action, motion.

"I am truth. I know what truth is.

"I have perfect faith in myself. I am faith, and everyone else is faith.

“I know. I don’t even have to know what I know; I just know, that’s all.

“I am cause. I am willing to be the cause of everything. I don’t have to be but I’m perfectly willing to be the cause of everything and be fully responsible for everything I cause.

“And furthermore, I am. I am in a state of beingness. I am in a live, vital state of beingness.”

That is a map. That map introduced in the second century before Christ would have meant a revolution. That is a valuable map — a very, very valuable map. As far as just that use is concerned it’s no good to us, because we got a better map. But when no map at all existed, was this thing valuable! Because that is the codification of what a mystic has to do, and all the things he has to do, to become everything he supposes he should be.

Now, does it work or doesn’t it work? It worked on four out of fifteen. Because if a person does that, he has a tendency to become utterly uninhibited. But you understand that an individual really can’t be utterly uninhibited, because he has got excess motion he will have to dispose of if he becomes utterly uninhibited unless he is running fast enough to be able to use all the motion himself. But there is no action in this band; a guy isn’t moving fast enough. So he has got to have some excess motion.

People who go into yoga, for instance, suffer the counter-efforts of this excess motion.

If you don’t like somebody, have him sit down in a chair and have him concentrate on not-beingness for a little while — for instance, concentrate on being motionless for a while — and all of sudden he will feel counter-efforts hitting him because you have slowed them down below the counter-effort band.

Right here on this map is a counter-effort band. From about 3.5 down to about 0.5 there is a counter-effort band — 3.5 down to 0.5. It is a rather narrow band; and in that band people can feel counter-efforts. But from maybe just above 0.5 down to 0.0 they don’t feel much in the way of counter-efforts. You can’t make them experience somatics. And from 3.5 up on this scale, you could practically run over a guy with a truck and the truck would bounce. I mean, the guy can handle that much motion. It is something that has to do with an internal speed of the individual.

Now, your mystic that wants to put himself up here to 20.0 is not going toward the goal of the mystic. The goal of a mystic is 40.0. Twenty is action — lots of it — not sitting around contemplating or wanting to join nirvana or something of the sort. That means action; that means going out and running a couple of miles just for the devil of it; that means putting groups in motion; that means doing something for man; that means doing something for animal life; that means accumulating MEST, by the way, and using it. That is action!

But his goal is up here. There is another counter-effort band. Another counter-effort band starts in at 36.5 and goes to 39.5. And the person gets up into this counter-effort band and he gets the same effect. You can tell somebody to concentrate on being cause, source, and to survey all, something of that sort. And you have him sit still enough and he will get the counter-efforts in that band.

This top strata, mathematically, adds up to zero. It also adds up to infinity. You can do anything you want with it, because you can add, subtract or multiply zero by zero by zero. You see, full responsibility is a zero: The second you take full and complete responsibility you don’t have anything you have selected out for randomness. That is to say, there is no target, because the second you say “I’m fully responsible,” of course you say “Well, I can understand and I overreached that thing.” There is no motion. That is obvious, isn’t it? The second you become fully responsible for everything in the world, you of course can’t criticize anything in the world because then you would criticize yourself. So you wouldn’t be fully responsible.

So you get into this endless circular logic with which mystics have been associated far too long. It is circular logic because it is zero plus zero times zero divided by zero equals zero. Actually, you sit a person down and make him assume all of these things — and really assume them and reason out where they all are — and he will start to chill. He won't get a chill from some past life or something of the sort; he will start to get cold, because this static is -273 degrees centigrade as far as the MEST body is concerned. And when the human being starts to get into this area he starts to go into motionlessness, and complete motionlessness is -273 degrees C as far as this carbon-oxygen motor you have is concerned. So you are not going to take it with you, because it certainly can't stand that.

You take a pork chop and you put it in liquid air only at — 200 degrees centigrade and that pork chop will freeze instantaneously. You pick it up, and if you were to hit it over the top of that microphone, it would fly out into splinters like glass — I mean, it is frozen that solidly.

This, by the way, is very solid; that is a solid observation. The body does not go up through static — it obviously can't. If you want to conduct the experiment, you are perfectly at liberty to do so. Take somebody you don't like, because he won't speed up very fast!

Now, you get the idea?

So, there is this route: A person, by his self-determinism alone — and mind you, I say self-determinism, not circuit-determinism — can analytically put together the fact that he is there (he would be smarter if he put together the fact that he was there, just below it); but if he puts together the fact that he's there, he can achieve an ecstatic state which will last from two to four months. If he is not very much in conflict with the rest of life, he can kick it on up to about six months, but that is about the end.

Your measurement of the incidence of reversion after Holy Rollers have confessed and thrown themselves frothing before the altar (not making fun of them; they do experience this, you know, in churches all the time); four to six months and they come back on the other side. You can't live up there with no motion! They never get there, actually. When they start to speed up toward the top, they probably get up to about 38.0 and then hang up there.

Well, it is fun to just sit down and say to yourself "I am. I am a state of beingness. I am in a state of beingness and I mean to be!" and hold it. "I mean to be. I am. I am being," and so on. Quite normally you will get kicked in the jaw by something in the past that says to you "No, you're not."

It is a therapy. You could sit down and get your preclear to postulate this and keep postulating it, and you will find out more and more reasons will keep turning up why he is not in a state of beingness. It will appear that he is arguing with himself. He is not arguing with himself, he is just knocking out all the locks. And you can go on for a long time this way and you can actually accomplish some interesting things if you keep him at it.

You won't accomplish anything as interesting as some of the other things you could accomplish, but it is very, very fascinating work.

Now, I am not telling you this particularly because of the Minnesota experiment. That Minnesota experiment was predicted in November of 1950. I gave a series of talks out in California.

[On 20 January 1952, and again on 26 January, interviews were recorded in Minneapolis, Minnesota, with a person who was reported to have been audited to Clear. In the first of these interviews this person led an experiment, with the people attending, in the handling of theta. The interviews were sent to the Foundation. you could think of, in the old days — for marines and building a Marine Corps? Now, that is a mystery. But those boys — esprit, good, functioning boys. There is a group being built out of aberrees. These boys are no less

aberrated, actually, but they are now part of a true group — it is not a true group but it is very high up toward one.]

There is a lot of material back there in November 1950. There was another series of lectures here; one particular lecture had to do with this in November of 1951. Now, in both of these times, it specifies that there is this distinct possibility: if enough people could get together high enough in tone, they would automatically drag up other individuals. And there is that possibility.

Certainly you notice that a group that is low in tone drags down individuals. Well, it should work the other way too. Therefore, a group could be formed of aberrated people which would be more or less a true group. And this is exactly the statements made during those two periods I mentioned — aberrated people, who could form up a very beneficial group. How would you find the United States government taking in criminals, bums — anything.

Now, the function of a true group would not be just to clear up people; it would be to function as an effective unit in the society, because if it did not have purpose and goals as a group, it would be a non functioning organism, and who wants it? Of what good is it?

To take a true group and have people move into this group and become ecstatic — the oldest mechanism known to man is that one! You have a church: Everybody in the church says “I am, and we all have faith in God.” Guys come in, they say “I, too, would like to renounce my former self, cast away my devils and sins and be one of you.” But you notice the mechanism: he is saying “I want to be one of you.” A true group will not effectively operate on the basis of “I am” — be dragged up by the group itself and then the person peels off and the group disintegrates. This is not the same experiment — not quite.

It is a very interesting experiment they did up in Minnesota. I am very pleased with the experimental results of it. I know what will happen, fairly well, to the individuals connected with this from a standpoint of their own stability in operation, because I have already talked with some of them. As a matter of fact, I have been in communication with this group ever since this happened.

And Perry did himself a good job there. He went up and he did an experiment: He gave somebody twenty hours on the handbook, thirty hours’ worth of auditing, and all of a sudden he got one of these cases I used to run into in the past once in a while. You just sort of flick your fingers at them and they straighten out. There are quite a few of them in the United States now, by the way, but they don’t come out and show their faces.

Now, that is one project. The other project was the effort to make a true group. That project actually can have the effect of rendering human beings much better off than they were, without any further processing. It is a stopgap. Your individuals, if they continued in the atmosphere and environ of the true group and if a true group continued to function in its own support and activities, you would find those individuals capable then of maintaining a very high level and continuing to maintain it, in ratio to how active and how dedicated this group was and to what it was dedicated. But those are all necessary parts. Just like a human being is no good unless he has a goal, a group cannot remain a corporate group body without a goal.

Now, a human being remaining in the confines of that group, with that group dedicated and with every human being in it dedicated to that purpose, could exist with very, very minimal processing. It would be subject, however, even then, to the occasional breaks of code and so forth which service facsimiles will kick in, because it won’t kick out a service facsimile.

Now, here is an individual who detaches himself from the group and goes out into the wide world: What happens to him? He is up against the everyday kick-in-the-teeth restimulation he gets in this society. Maybe he is carrying a message. If he is carrying a message, God help him: he is in bad shape if he is carrying a message. “You should do this. You should do that. You should do something or other.” He is an evangelist.

It looks to me like we need, also, hewers of wood, drawers of water, engineers to build bridges and people to polish up the stars in the sky, as well as evangelists. If everybody in the society started evangelizing, you wouldn't have a very good society.

But what about this one individual? Let's say society has an allowance for this one individual. What will happen to him on a detachment from the true group? If the group were in enormous good odor in the society, if its repute were tremendous, as he went out into the society people would look at him with respect and listen to what he had to say. But this isn't group therapy; this is just the ordinary resurgence that a human being gets when he is respected. You can take anybody and respect him enough and he will snap out of almost anything you want.

Now, there are your problems.

Dianetics was released in more or less full form about four months ago, and the Axioms were displayed knowing that here and there we were going to get some spins. People might pick these up, look at them and spin on them. If they go ahead and want to spin, that is their self-determinism; that is their responsibility. I figure it is better to have the information out than not to have it out.

But you have not seen anything compared to what could happen if we took selected Axioms — this one, this one, this one, this one — and presented those Axioms as it. No dirtier trick could be played on the human race, because it is that that has been done before by this very sort of knowledge.

People would get a truth and then they would make a mystery out of it, and they would use it for the control and subjugation of other human beings.

You take the Assassins in the Middle East: they learned some data concerning how individuals could be affected by hashish and so forth, and they proceeded to control and subjugate the Middle East for about three hundred years. It took the troops of Hulagu to finally break down their citadel.

They had a truth and they hid it, or they only gave out part of it, and that is what has happened to man continually. The great masses of men have been subjected to lone individuals or small groups of individuals who have amassed certain working truths or working phenomena and have then used those working truths and working phenomena to subjugate the rest of the race. That is the history of government.

Your knight puts on his shining armor and after that can't be very badly cut up by the local yokel, so he can tax him. What does he have that the other fellow doesn't have? He has in his employ or has himself the know-how of making steel plates to protect his body. And that is the phenomena — the know-how — that keeps him in control.

Hashshashin men knew a great deal about religion and they used that to excite the credulity of the superstitious, and so they controlled, not just the Middle East, actually the better part of Asia.

A bunch of boys that I went to school with wrote down a lot of formulas and they got themselves together an atom bomb. And the joke is on them: they did too good a job. There isn't a government on the face of the earth today which is capable of using this phenomena. They did too good a job, so they have blown government off the face of the map. What is the next step? We may get a government of scientists. Five years ago the boys were talking very handily about making atomic weapons — atomic hand weapons. Then you couldn't attack a scientist. What were these fellows doing? They were going to use the single weapon, the phenomena they knew, for the subjugation of the multitude.

Now, you can go out here and say, “The vulgar are unable to understand. Therefore, we’re going to give you a big message, boys, and we’re going to keep all this very secret. And these boys are not able to understand, and so therefore we’re going to have to tell them what to do and how to do it.”

Man has always fallen by the wayside under this philosophy. You can take any half-dozen axioms — maybe you could take any dozen axioms out of that book — and you could set up a hierarchy of government and people control to such a degree that nobody would be able to spit in the United States without asking your permission. There is power there; there is plenty of power there. There is always power when a vast amount of phenomena of this character is spread open to view.

Supposing you knew — only you, this group in this room — how to do PDH, pain-drug-hypnosis. And supposing you had at your beck and call a few criminals that you could send out to call on the highest men of the country when they walked out to their garages or lay in their beds, or you could reach their wives or their children or their colleagues. You could have any legislation passed you wanted in Washington. You could have a slave state here; you could even install communism in America. You could install fascism — do anything you wanted to do, and that is the truth.

It isn’t even against the law to PDH anybody. The law doesn’t recognize it because the only person who can complain is the person to whom it has been done, and psychiatry has established the fact that anybody who complains that he has been drugged and talked to is giving a symptom of paranoia and is therefore crazy and should immediately be sent to an institution, so he has no civil rights.

The second you PDH anybody who complains about it, he will immediately make this announcement and he will be denied his civil rights. It is not even against the law. The only person that can complain is the person who can’t complain — very interesting.

The society is not geared up to Dianetics — not at all. What we are trying to do with it now — we are just trying to make a few people well and trying to keep it going, because it will grow — particularly now that we have a good package to go on.

But it depends on a thorough knowledge of the subject. You should know what can happen with somebody who goes over into mysticism. Oh, you shouldn’t think this is bad or good, particularly, but you just know that there is that field. You also know what you know, only you really know what you know. And you also know that a partial use of any of this could result in very, very destructive lines.

Actually, nobody who cannot use the knowledge of an auditor well and understand it well should have that knowledge. That is the truth of the matter. So it is your responsibility to know it well — to know it very well.

If Dianetics had been released in a crude form without any technique of application which resolved cases, we would have issued into the hands of a power group the ways and means of subjugating a country or a world.

Russia’s only political weapon right now is this nonsense — this drug hypnosis and strain technique that they use. Why, Dianetics can run rings around it.

And on mysticism, you could go into a church and talk to the parson, and if you knew your Dianetics very well, you could have this boy up the pole in no time at all. You would send him right up the pole.

You can do anything you want to do with this, and you can choose any way you want to go with it. But there is one safe thing to do: know all there is to know about it as it exists now and avail yourself of this experience here and of what we know.

You are going to hear an awful lot of things. From time to time people are going to come in and they are going to tell you about “We have just made a four-headed Clear. We have just done this and done that.”

Don’t particularly snarl at these people and get angry and jump up and down and scream. This is one of the phenomena which you run into. You are going to run into this in the field. You are going to have people come in and say, “Oh, well, we’ve got a brand-new technique over here. All you do is stand the preclear on his head in the corner and pour water up his pant leg and he gets well.”

But we have now a very good map which you should know, and which you could point out very ably to anybody who wishes to follow the line of mysticism, metaphysics or the ecstatic religions of life. Only this is the complete map; don’t let them sell you a partial map — you have a better one, a nice complete map. If you want to argue in the field of religion, you can take that upper band of this map — you can take the upper strata of this Chart of Attitudes — and you can start arguing, if you want to go into this endless zero-equals-zero type of argument you get in religion (Did he.? Didn’t he? Was he? Wasn’t he? Has he? Hasn’t he? — all that sort of thing); you can go into that strata if you want to, and if you do, you will find yourself very well equipped if you get the person to arguing on full responsibility.

“What is the responsibility of the individual within the full responsibility of God? What is the full responsibility of God?” A Catholic priest is very able at this. Tackle one sometime: You’ll make a fool out of him, because he can’t admit that you are fully responsible. And the second you point out evil in the world, he can’t admit then that God is fully responsible. So who is God? Obviously God is a little bit different than he has been painted.

“There’s full responsibility. Full responsibility is very logical; it has to be full responsibility. If God has full responsibility, then God doesn’t have any randomness — isn’t that right? Well, that’s right, he wouldn’t have any randomness. So, if God doesn’t have any randomness, that means that he has elected himself to be fully responsible for everything that goes on in the world. Therefore, he is fully responsible for the devil. Therefore, the acts of God are devilish!” No.

I did want to tell you about these things and I thought it was about time that we had a rundown on this score. I thought you might like to know a little bit more of how Dianetics fits into this and what it has to do with Dianetics. And I hope I have given you some information on this line you can use.