

THE MISSING PARTICLE (part 2)

A lecture given on 10 January 1953

Alternate title: GRADIENT SCALE, ADMIRATION PARTICLE

[Based on R&D transcripts. This was checked against an old reel for LGC-4. The reel starts in the middle of LGC-4A and continues on into this lecture.]

Now, in the general course of events – continuing this fourth lecture – you will find that the address of admiration to any subject will result in clearing that subject. It'll knock out the held-down fives.

The first things which put in their appearance for admiration will be bad things because those things persist. The bad things persist, that is, the nonadmired qualities persist.

So you ask a child to do a mock-up of arithmetic and you get a mock-up, but if you were to look at that mock-up yourself, you would find out it was a nonadmired mock-up. That is to say, he's mocked himself up doing arithmetic, ink up to the elbows and all drugged up and kept in and so forth. And now, if you were to tell him, "Now admire that facsimile" – or "admire that mock-up. Now admire it."

"Yeah."

"All right. Now get another mock-up of you doing arithmetic."

"Mm, mm-hm. Yeah. This is worse."

"Now admire that."

"Mm. Hm. Yeah."

"All right. Now get another mock-up of you doing arithmetic."

"Yeah."

"Now admire that."

"Oh, yes."

You're bringing him up the line on it. It'll be a little slower than that, but you're getting – the bad, nonadmired qualities are appearing. Some preclears in Mock-up Processing always get the bad ones first, Oh, it's just gruesome if you just let them run.

Now, in the Creative Admiration Processing which we have yet to cover, we'll cover this theory. But let it suffice that evaluation of the goodness or badness of the mock-up to be gained is bad on the part of the Group Auditor. He says, "Now get yourself doing well in arithmetic." You see, he's evaluated, and the auditor never evaluates.

There are two shuns: he never evaluates or invalidates a preclear, So he doesn't evaluate with this mock-up beyond this point: He says, "Get a time when you enjoyed something."

Now, he's getting a time when he enjoyed spinach, you know-grim, terrible. Every time you ask him to get some – you can count on this – you ask him to get something he enjoyed, he's going to get the time when he won the prize and was very sorry because the other boy cried because he hadn't won the prize.

You get the veteran, you say, "All right. Get a time when you enjoyed something," and the veteran gets the time when he was standing there in line, he was all clean, spick-and-span, everything was in fine condition. But it did result in the fact that the captain that did admire him during that inspection was killed in action the next week. I mean, he's immediately into that. You can almost depend on springing a grief charge if you go into this enjoyed something, enjoyed something, pleasure, pleasure, pleasure – bang, you've got the guy crying. All right. It's a reverse action of the universe. Because what's happening is, is the nonadmired things, the painful things have presented themselves first.

Now, what is survival? We've got two levels here we're operating on. Analytical, which is rational, which makes sense. There you're on safe ground. You say, "This is admirable. This is admirable? Yes, yes, that's admirable." Analytically, one knows it and one will continue on that basis.

Well, there's another level all the time right under that, and that is reactive, stimulus-response. And in the stimulus-response bracket everything runs backwards. The nonadmired things are the compulsive things. So that if one has a lot of ambitions, analytically, he's going to carry on and do very well. But if these are reactive ambitions, they are just compulsions and they are going to grind him up in bad trouble, because he's going to make sure that he fails every one of them.

The fact that he's succeeding makes him fail and so on. Goes in reverses, There are a lot of characteristics of flows which we don't have to cover at this time. It just – just take it from there that you got a reactive level, which is a stimulus-response, unseen, uncomprehended thing, which forces computations on an individual.

This analytical level? Sure, up here on the analytical level if you admire something, you want to do this, you know that will happen and so forth. Every once in a while this reactive level intrudes. And what is in the reactive level is unadmired things. They're hanging fire. There is a reactive level because of the missing particle.

Now, if you want to read Book One, you'll find a great deal of information in Book One. It's not controverted nor is it beyond use at this time. It's more than we had at the time. This technique of admiration, just to give you some kind of an idea, solves every problem advanced as a problem in Book One. So we've done a jump here.

The Theta Clear was a milestone. Book One was a milestone. Behind that, survive was a milestone – its isolation as a principle of existence. So we hit this other milestone, and when we hit such a button, this button should, perforce, solve all the previous problems. And Book One now solves on Admiration Processing. All you do is get admiration for speech – not

selectively, not with evaluation, not admiration for bad speech or good speech, just admiration for talking. Just mock up yourself admiring talking. Just mock up yourself admiring talking, other people admiring you talking. Just mock up talking, And the next thing you know, there will be quite several concussions and somatics and collisions and all sorts of things will happen in the being that shouldn't really happen to a dog, but they will occur, and you've run out the bank. It might take quite a little while before you could do that. But you take any turned-off perceptic on an individual and get him to admire that perceptic unselectively without evaluation – just admire the perceptic. Don't tell him nonselectively, just say, "All right, get 'Admire looking. 'Admire looking.' Got that?"

"Oooh, yes, yes. Well, I can't get anything. Yes, well, yeah. I got pain in my eye."

"Just admire it some more."

Now, in Book One it said that the most aberrative factor was speech. That's true, because you can't see sound, and man counts on sight more than he counts on sound. So here's this aberrative factor: sound gets buried in heavy incidents, gets buried all up and down the bank. What's been said to you, a person – the reactive mind takes it very literally. This is Book One, straight dope, You start admiring speech and you all of a sudden desensitize the aberrative quality of speech by providing the grease to let it fly to its normal terminals and unwind. And the bank just comes to pieces. So you just get admiring talk. That solves Book One.

I'm not telling you how many hours it'll take you, but the test on this was very interesting. Tests: admiration of speech, admiration of talking, men, women, records, talk and admiration of sound and then admiration of the individual. Now, there are easier techniques than this. I'm just telling you that that is not the technique. That is just a technique that solves Book One. Everything that's in Book One is in Book One. It's there and it solves on that basis. So that's the missing particle and that's why all of this speech didn't just suddenly fly out of the bank and leave a fellow Clear. See, you can create a MEST Clear with Admiration Processing, everybody furnishing the grease on that and permitting him to again be analytical about things that are said. And you get a tremendous change in an individual just from that.

Now, the whole society is rigged on a basis of evaluation of good and evil; the mind deals out good and evil, one after the other. Don't think, please, that you have to go around admiring evil. Don't think that you have to become a devil worshiper or something of the sort to reach God. No, don't make that error.

There's a level of ethic which is very high on the Tone Scale that takes care of things like this. God and the Devil are arbitrary factors to a large degree. There are gods above gods, there are many gods. And there is a God above all those gods, And I'm afraid that from area to area, the messiah of Africa and the Chinese and so forth, these all these people have different kinds of gods. And there's all kinds of them. And they represent good or they represent evil to that people. They've evaluated, then, what was the function of God. And you will find in primitive society, God is almost always evil. Fascinating, but true.

Evaluation takes it on the highest level, puts it clear up into deity.

And deity, as conceived by Homo Sapiens, isn't terribly high. But the admiration for God as practised, if practised selectively of the good qualities of God, only leaves you with a devil. I'm sorry about it. (audience laughter)

Now therefore, you have a situation – you have a situation. Whether it's good or bad or not, that's not for us to worry about, but you will have this situation with your people in a group. You will find that some of these people are very, very sold on the "selective admiration of" to such a degree that they really run reverses. You ask them do it – mock up something good and they'll get something bad every time. You ask them to mock up something bad, they get something good. They're just turned backwards. God and the devil both get into the reactive mind. In the analytical mind they're in good shape and everything is fine. But when they sink into the reactive mind and go out of sight and start acting compulsively, you can expect many interesting things to occur. One of the least things that occur is the unknown communication line – mystery and aberrative quality of.

And you will find many children, and this is particularly true of children, are so puzzled about this, as an evaluation, that they're almost spinning. "God is everywhere" or "The devil will get you" or some such thing as that. And this just means that just literally to the kid, and he goes around in terror. And you see this little boy in your class, and – you know, what's wrong with him? What's wrong? Probably never occurred to you to ask him about God because God is good and it's a good concept. Well, it's gotten into the reactive mind very deeply, and in the reactive mind it's raising the dickens with him. Raising the devil with him, I should say.

And a religion on a basis of too far in advance of the understanding, that is, a compulsive level of action on the subject of religion can snarl a child quite badly because he's being told all the time that "This is bad," "This is bad," "This is bad," "This is bad." And he's being given evaluations: The only thing that's bad in the universe is the devil. And if he's riding on top of this computation that everything is bad is the devil and he is bad, he will be himself the devil in an effort to try to run it out, and he will become a thoroughly bad child. He will become almost unmanageable.

That's an interesting point that you should keep in mind, then, that evaluation on the part of the auditor really isn't called for. There's been just a trifle too much. You want to get this person up into an analytical level and have him assess things for himself. This is nothing against religion. Religion can be poured into ears a little too early, though.

Now, when you have problems with relationship to children in a group, you will find that they've had many things evaluated for them; and what is admired and what is not admired has been so laid out and has been pushed in so heavily upon them that they by this time got it all reactively and they'll run backwards. They'll just be backwards. Some little boy in class, you say, "Don't come here" and he'll come here. He just runs in complete reverse. You just try reverse commands on him and he'll act, he's gotten that bad off. So don't evaluate as an auditor.

The mock-ups will come up pretty well in turn. And if you just tell him mock up mock-ups coming along, you be sure that you're mocking up 50 percent bad or better, because there's the persistence.

Now, survival tells you what is right is survival. That's analytical. That which is right survives, and that which is wrong dies. That's analytical. It's perfectly true on an analytical level. On a reactive level, it works exactly the opposite direction. It says, "That which persists is wrong," But if something is wrong, it must persist.

Persistence in a child is right, because to survive he has to persist, doesn't he? And then he'll come along and he's raising the devil. And you tell him not to raise the devil, and he persists. And you caution him again, and he persists even more. And then he persists further and further and further and further! Until he's practically out of his mind and so are you. Well, what's happening here? He is defending, reactively, his right to survive. Survival is duration, and he insists that what he is doing must be right because he's really incapable of being wrong, Persistence.

Now, you get, mechanically – the absence of the particle admiration on a certain line guarantees that persistence, so you get the persistence of death. And a child will keep on and on and on with something. And then people will stop him, and they will say, "No, no, you mustn't do that" and he does it more. And you say, "No, no, you mustn't do that" and then he does it more.

What's he think you're telling him? He thinks you're telling him "Die! Die! Die! Don't persist! Don't persist! Don't persist!" And what he's saying with this badness is "Live! Live! Live! I'm going to live!" Because he's got the idea that livingness consists of persistence, that's all.

You want to break that line down, just do Creative Processing – not even very thoroughly addressed to the subject – just get him mocking things up, that's all. And get him admiring them and the next thing you know, why it'll blow. He is in the horrible plight of having no admiration anywhere, and he doesn't know he himself can furnish it. By the way, does that hit any cases here personally?

Male voice: Yes.

Female voice: Definitely, yes.

Now, here we have, then, the reactive mind running on a 180-degree wrong vector, just in reverse to what the analytical mind should run. So when we say God and the devil we might as well say the analytical mind and the reactive mind, because one is going to get you in trouble and cease your survival quickly – the reactive mind – and the other mind is going to be very benign and very analytical and figure it all out right. And the two of them get into conflict. Now, you'll run admiration for mock-ups then. Just list some mock-ups, and you'll get your preclear right on up Tone Scale.

[End of lecture.]