

THE THIRD DYNAMIC

A lecture given on
17 January 1951

Though no actual recording of this lecture has been found, we have located a transcript of the lecture by a Foundation staff member dating from 1951. It is this transcript which is reproduced here.

Science of Handling Groups

We have in Group Dianetics a subject which is making its debut in the field of Dianetics and is being developed more and more, up to the point where the text on it will be written.

This is at present a separate subject to Individual Dianetics, on which the manuscript of the next book, *Dianetics: The Science of Survival—Simplified Techniques*, is almost done.

I'm not trying to break affinity with the public concerning simplified techniques. But I went out to Kansas City and found that the people were very puzzled: "Let's see, how do we produce reverie?" "After you get the patient to basic-basic, and reduce this nitrous-oxide dental operation at the age of thirty-five, why is it that the case does not resolve? Why does he immediately go back to the dentist?" They are puzzled on little points like this and the problems of book auditing. It has taken a year to find out what people did with the book.

The present work is based on what people did with the Handbook and with personalized instruction last fall and in the fall of 1949. It will include the full technique of how you do Standard Procedure, and it recommends another little technique we are working on called Lock Scanning. This technique makes preclears feel very fine after they have done it. You can call it Straightwire or anything you like. It was suggested that we ought to call it Highwire, and then somebody said that sounds like haywire; but what it actually is, is a simplified technique.

Dianetics has kept on advancing in the past year, not only in the line of individual processing, but on all the other dynamics. You should realize that each dynamic is a full subject on its own. The primary emphasis has been on the first dynamic—what Dianetics does for the individual. Also, children are currently the subject of quite a bit of research. There's quite a bit about children now, though not even near what we'd like to know. So the second dynamic is getting quite a bit of attention.

Two or three months ago I woke up to the fact that we had not yet thoroughly examined the third dynamic; a whole science lay in the third dynamic.

It was interesting that the problem on the first dynamic level did not require as broad a philosophic postulate as it did on the third dynamic. It seems that, as we advance along the dynamics, things have to be a little more complicated; we need to have a little more understanding.

So it is for Group Dianetics. It is called Group Dianetics, not because it's a methodology, not because Dianetics has been undermined by communism, not because we wish to change the settlement of the world (as a matter of fact it will probably be Tuesday or Wednesday before that occurs; we have no wish along this line) but because the third dynamic is called the group dynamic. It is the study of that dynamic. That should clarify it right away.

It's an odd thing that all studies of these dynamics come back immediately to each of the others. They interlock very strongly. As we look over individual processing we find that the auditor and his preclear are a group. We find out that we have to know something of the third dynamic to know how to do something about the first dynamic.

It is very interesting that the reason husbands and wives do not make good processors and

processees (and they don't; of course, enough cases are successful so that you can't just blank out co-audits between married couples, but they ordinarily make very, very bad teams) is that they haven't been cleared as a group. You have to clear them as a group. That is a small application of Group Dianetics.

One of the instructors in Los Angeles told me, "You know, I've been giving Group Dianetics to co-auditors as a group, and they work out much better. I won't let them work on each other until we clear them as a group."

As soon as you get Group Dianetics, you know more about the individual. And you couldn't address the third dynamic without any knowledge of the first, second and fourth dynamics. This is an interlocking subject, but each part of it can be treated as a specialty.

Group Dianetics is, as I said, a study of the third dynamic, a study of groups of human beings. You could also, with the same technique, go all out for horses and dogs, and you would probably have much better teamwork and pack work. You could probably take a team of mules and clear them as a group, and they would work much better.

The point is that we are studying any group—I don't care whether it's the ladies' sewing circle, the city government of Miami, Florida, the Foundations as groups, big industrial organizations, cities, states or nations.

Here in the third dynamic lies the solution—and it is very plainly in view—of no more war. This is how thoroughly applicable this material is.

This is tremendously practical material. One of the great appeals of Dianetics, I am very well aware, is that we are dealing with highly practical material. It is every bit as practical on the group level.

You can, out of the postulates of Group Dianetics, very easily compose any kind of a government, or study any kind of a government or any kind of a group. You can study management, you can study the role of a poet in society, you can study labor—that great, great sword of the Russians—you can study all these things, and you will find answers. You can take any group and make a study of it.

Now, these are not postulates because we are super optimistic and enthusiastic, but because we now have the philosophic basis. I have been using the Los Angeles Foundation as the pilot project of groups—it had to be done—and in Los Angeles the Foundation is in better shape now, but the blood of that LA.. group still stains the floor!

A few months ago we woke up to the fact that although we had done a great deal of talking about cessation of war, we did not have and we had not worked out the technology by which to perform that operation. It required a technology, and in looking for the technology we found a more basic philosophy.

In order to find out about these principles and whether they work and what they will do for an organization, I was putting these principles into operation without the knowledge of the management. That was a rather mean trick, by the way, but necessary. I told the management down there on the fifteenth of December. The boys in management had been sending wild wires through to Elizabeth saying "Somebody is trying to take over the whole LA. Foundation!" Who was it? It was Hubbard!

The administrators appreciate this fact now, but they were worried. However, I couldn't let management in on it and tell them what I was trying to do, because what would they have done? Management would have immediately said, "You know, that's a good idea. Let's just put it into effect." So management would have used its authority as an authoritarian government to put it into effect, and then we never would have found out whether the successful bloodless revolution which took place was from Group Dianetics or not.

The group in Los Angeles immediately turned its tone up, started to work very coordinatedly on their own posts and their own goal, and turned around and reelected their management, much to the surprise of that management.

The group in Elizabeth went off as a sort of spontaneous combustion a short time ago, prematurely, just because the idea is contagious.

You see, sanity is contagious too. That's the big hope for Dianetics: sanity is contagious.

As a matter of fact, those members of the Elizabeth Foundation staff who were here for the basic lecture on Group Dianetics the first timer understand that Group Dianetics has already moved in. That is not strange, because it is not deemed necessary to know the technology to suddenly become susceptible to some of the things that happen in Group Dianetics. You just spell them out to the group and certain results are going to occur because of this, but it is also helpful if they know the technique of being a group. This is not vital but it is helpful. For instance, in auditing a group it is something like being a book auditor—it helps to have read the book. But just as people will hear something about Dianetics and say that it is a good thing, people interested in Dianetics as a whole will take a look at Group Dianetics and just sort of feel that there is strength in some of the factors and will pick it up. That is what has happened in Elizabeth at this time.

We have certain basic tenets which are going to change the thinking about Dianetics a little bit. I am going to go rapidly through these and show you Dianetics philosophy based on the dynamic principle of existence—survive!—as developed at this point.

The first tenet of groups is that we are working with not one universe but two. Here are the reasons for this.

In the past, science predicated in its studies of probability that life sort of grew out of the mud. The theory of evolution has things badly clouded up with this theory of life out of the mud. In fact, it became cloudy to the point where the theory of evolution seemed to have a lot of holes. Nobody looks toward these bad points. The point is not that the theory of evolution is wrong but that life did not arise from electricity and chemicals and so on, as has been commonly supposed. (By the way, this is just postulate; I am not forcing this upon you.)

Science in the past has been trying to demonstrate how all of a sudden there was a virus sitting in a sea of ammonia, and then one day there was a group of viruses and a bacterium back there, and life grew from there. No, it didn't happen this way, and they know very well it didn't happen this way. The theory didn't resolve because they were trying to use the electromagnetic divisions of energy to describe life, and those won't describe life.

As a matter of fact, the electromagnetic energy laws apply to electricity, electrons, matter in space and time, and the energy we call theta—the energy of thought—which may have its own time, its own matter and its own space. The whole study of Dianetics is the study of thought, and it has been a twenty-year battle to try to isolate the laws of thought, which obviously was not electromagnetic except in some small portions. Because of theta, these laws much more closely approach a solution when we speak of them in terms of ARC. Affinity, communication and reality can be worked out in such a way that you can resolve the laws of thought in its interaction with matter. That is not very far-fetched. These are actually the energy laws associated with thought. You shouldn't confuse it with electricity anymore, but it is a kind of energy which forms up in the material universe.

So you have theta, which possibly has its own time or time in common with the material universe, the same energy potential, its own matter and its own space. It demonstrably can be postulated that these exist, because when you postulate this thing called theta an enormous number of problems which were formerly unsolvable begin to resolve with great rapidity. The evolution theory had a limited workability because they had a slightly wrong viewpoint, and

most of those problems in the theory of evolution have never completely resolved before.

Now we look at evolution from a standpoint of theta and we can see that evolution would normally take place because theta is trying to survive, and evidently one of its methods of survival is by the combination of itself with the material universe (which we call phi, physical universe). This is the universe that the senator talks about when he pushes a certain push button and creates chain fission. Tables and chairs are parts of the physical universe and have, as a matter of fact, got something to do with life if they are made out of wood.

The point is that you have a physical universe of energy, matter, space and time. We see that all around us. But life is theta plus phi. You can call life lambda. Life is, then, thought (with energy itself) plus the energy of the material universe, and in its space and time that's life. It is a combination of these two things. Life behaves demonstrably differently than any entity in the physical universe, which is rather chaotic. Life animates, verbalizes and organizes the physical universe, and a very thorough job it does of it too— except when it blows it apart.

We call the physical universe phi—although as this is just the same definition as the word MEST (which has been occurring in Dianetics for some time), there is no reason to use that label. Matter, energy, space and time form the word MEST.

Our physical sciences have gone forward because MEST is pretty easy stuff to predict. But there is more to it than that. Since the mission of theta is the conquest of MEST—and that thinking part of man is a part of theta— naturally theta would learn first the laws of the material universe.

The world of thought is taking over the physical universe, and this can be postulated as follows: Every time theta becomes enturbulated with the physical universe it tries to make an orderly conquest of it, having learned some of its laws. There is an impact of the thought energy against MEST, MEST hits back and turbulence occurs. This does something to theta, and theta gets a knowledge of the laws of the material universe. The two combine together and make life, and then theta, having learned some of the laws of MEST, comes back and makes a harmonious conquest of MEST. There is another impact of theta and MEST, they separate, and theta learns a little more; then it returns and makes a slightly deeper harmonious conquest of MEST, and so on.

You can go back to those incidents in your past when this process occurred, incidents when you were thinking about something and it got all mixed up with MEST, like when you stubbed your toe. You're not going back in time. You don't suddenly get back there and open your eyes and have your grandmother standing there. It's all now; all the poignant action is in now. Theta is just scanning time. That is a survival mechanism of theta.

The odd thing about theta is that it brings about an evolution of MEST. Did you ever hear of these various chemical compounds and so on which were made by bacteria, and have you ever looked across the face of this earth and seen the cities? Theta is resolving MEST, and when it resolves MEST it puts considerable order into it. Theta is engaged upon the broad conquest of MEST. We can postulate these things and from there we can see the solution.

Individual Dianetics takes us immediately into the engram. What is an engram? What is this point in the survival of individuals? Is the engram necessary to the individual? Theta enturbulates with MEST, withdraws from the MEST, and there ensues an orderly survival. We are talking now about conception and death. We are not interested in whether that theta goes up the psychological line or whether it exists out in free space. That is a point that is going to be resolved too, but we are not interested in that point right this minute. We are interested in the fact that theta travels along this line of the conquest of MEST.

When you take a human body and measure its electrical potential, you get a point field—a field of energy which has a point source. If the energy radiated from the cells alone, according to past theory, you shouldn't get a point field. The life is not necessarily contained in just the

cells. The theta of the body on an analytical level is not necessarily just a part of the cells.

So if we stop thinking like the scientists have been and start thinking along the line to the possibility of a lot of things, all of a sudden we see a vast panorama of thought and speculation opening up in front of us, because we are considering now, for the first time, theta. We know that man has many times in the past spoken about God, mysticism and culture, but then the scientist wants evidence of these things that he can sense, measure and experience. We are bringing theta up to the point now where we can sense, measure and experience it. It is just that we have a difference of viewpoint.

Theta is engaged in the conquest of MEST. YOU could also postulate that life, lambda, could also be engaged, because of this uniting of theta and MEST, in the conquest of theta in the opposite direction.

Watching the way groups work, I would say yes, they are also engaged in the conquest of theta, and it might work both ways, life being a highly specialized combination. This is all very fascinating, but more than fascinating, it makes us better able to understand what we are doing.

When someone gets an engram, there is theta coming together with MEST and they become enturbulated—enturbulated theta and enturbulated MEST, entheta and enMEST: These are the terms that we are using in this theory to represent what we are talking about—entheta and enMEST. It is the entheta that causes us the trouble when it is in a turbulent state, unreleased.

You can see how life makes this impact, gets enturbulated, how theta gets enturbulated, how it separates, and how life learns something from it—unless there is a bit of an upset and the person goes unsteady from this upset.

For instance, a man gets involved in legal affairs, and suddenly he finds out it wasn't so good to do these things and he has to figure this out better. Maybe he changes the legal system. That is how evolution of knowledge takes place. That is the evolution of theta.

Then there's evolution in the body, lambda, which you see in terms of looking back along the track and examining thought and life. There is some change taking place in the evolution of lambda, and there is also an evolution of MEST.

Evolution in theta can be called individuation. That is evidently how a person becomes an individual.

The genetic line itself has always needed postulates. In other words, the theta has organized and has gotten better and better organized to make better and better life forms which evolve better and better, and they do things to MEST and MEST then evolves too. So we have three levels of evolution.

The first time theta made any conquest in MEST, there was evidently a turbulence sufficient that out of that turbulence came the lichens and the mosses. These two things can convert an awful lot of MEST. Surprisingly, you wouldn't have any soil unless the lichen and the moss were there. These two life forms are completely interdependent, by the way; they cannot exist independently of each other.

But let's not look at evolution as something which is represented by a bunch of fossils, as it has been studied in the past, because that would only be the evolution of MEST. We don't have to look at evolution, particularly, to see the forms of individuation. We know that people are different individuals. Let's look at it this way: Right here at this first point of impact is the lichen and the moss. We have been scanning the evolution line of MEST, and we can see that at any given moment the life in these things is in these things for that given moment. However, after these come the more complicated life forms. So, first there are lichens and mosses, and then there are more impacts of theta and out of that evolve new life forms, and theta has that under control. Then there are new impacts and a more complicated life form results. Theta gets

that under control, and so on. More complicated life forms are continually evolving this way.

The more noble the organism, the more life forms there have to be, interacting one with the other, to support its existence. Have you ever tried to eat sand and gravel? They are not palatable.

Even the lower vegetable kingdoms have fairly well organized forms and organization. That isn't very noble though, is it? Just above that is the beginning of the animal kingdom, and it gets more and more complicated. There are animals which feed on animals which feed on the animals which feed on the animals—complete interaction of life forms.

All of these forms are reacting completely when it comes to thinking. As more theta is involved in the higher forms, we begin to get up to the point where a little more thought is being done. For instance, a dog has an analytical mind about the size of a pea, and an elephant has a larger analytical mind, not because he is bigger, but because he is more highly evolved. As we move up this scale, we begin to see a little more thought and a little more action, and as we get all the way up to man we see that just in the last few thousand years man was still a reactive animal.

Occasionally, down through the years, there was someone who was thinking, who was doing analytical computations and differentiation's.

Do you know the evolution of logic? Logic started out as one-valued logic. That is "the will of God." A fellow goes and bums his hand—it was the will of God. Some man in a savage tribe goes out and kills a deer, and the reason he killed the deer was not because he was a good hunter—it was the will of God. That is the analytical level of thinking there. Of course on the reactive level he has other mechanisms, but his thinking is all along the line of the will of God. In any African tribe, when they "think," it is God that hands their food to them and so forth, although among them there are actually people who think a bit differently.

Then came Aristotle, and he said, "You know, it's awfully remarkable but I think that man has a right to differentiate right from wrong, and man can tell right from wrong, and man should tell right from wrong." Actually, that man can tell the difference is not the point. The point is that man had evolved to where he was thinking of two-valued logic. All of this is susceptible, of course, to a lot of breakdown on a scholarly level, but at this point we have two-valued logic.

The engineer of 1948 and 1949 was thinking in three-valued logic: right, wrong and maybe. After a long time, engineers realized it was impossible to label everything in black and white, so they said it might not be black and it might not be white. There were three values there: right, wrong and maybe.

In Dianetics we are dealing with infinity-valued logic. The advances of mankind all begin with a new way to think about things, and infinity-valued logic was the first new way to think in Dianetics. The relative rightness or wrongness of judgments, the relative rightness or wrongness of acts and what the rightness and wrongness led to: Is it non survival or is it starting to approach infinite survival? In other words, how wrong can you get? Dead. How right could you be? Surviving forever.

This might be in genetic lines, and who knows, the mystics might have something to say about this too. There might be other levels; we can't just block these out and drop curtains and blind ourselves to all the possibilities that exist. But we can certainly see that we are dealing with spectrums of thought in Dianetics. All of a sudden we aren't thinking in absolutes. We aren't saying people are crazy and people are sane. We are thinking in gradient scales. That is infinity-valued logic.

A clear and analytical recognition of the fact that we are dealing with a gradient scale helps our thinking. All of a sudden we have stopped thinking of Aristotle's right and wrong, sane and insane. You can see that thought is unworkable when lined up in these blunt postulates that

things are right and things are wrong.

There is a gradient scale between complete sanity and insanity. People can be very, very sane, and very sane, and simply sane. They can be not quite sane. They can be slightly neurotic; they can be rather neurotic; they can be badly neurotic. They can be severely neurotic; they can be kind of crazy. They can be “normal.” And then they can be mildly psychotic. Furthermore, the thing is complex because people can be any one of these things on a number of different subjects. That is gradient, three-dimensional thinking, for a change, instead of two-valued.

This is the evolution that theta in its interaction with MEST is actually working up. You can see this in the societies and see the way they are handling MEST and what they are doing and the complexities that are being entered into the society or its thinking. Man is thinking, “What would be the ultimate cycle whereby theta is enturbulating with MEST and then separating from it to straighten things out? What would be the ultimate?” It would be that in one generation theta would finally understand its own enturbulation, and pull out in that generation for an attack on the problem.

There was a necessity for the engram on the evolutionary line. To keep its life span with organisms, theta had to have a conception-death cycle. That will continue, because life is growth. But there is no longer any necessity of going on with these engrams, because with analytical thinking the engram is no longer needed. So life has gotten up to a point where theta can conquer MEST by withdrawing in one generation and then conquering MEST in that generation.

What is an engram? It is enturbulated theta and enturbulated MEST, but there is some vibratory characteristic to the remaining theta after it is enturbulated, because of the MEST. There is something changed there in theta, and there is entheta and enMEST. When you investigate you find out that entheta repels MEST and enMEST repels theta. Theta and MEST will unite; they have an active attractive force for each other. So do entheta and enMEST, because this is just a gradient change for MEST; entheta and enMEST will continue to combine to a certain degree. But enMEST repels theta and entheta repels MEST—and there is the mechanism of death.

As a person gets more and more aberrated, more and more enturbulated, all of a sudden he goes psychotic, which is analytical death.

We are looking very clearly for the first time at the tone scale. We have entheta and enMEST lying between 2 and 0, and theta and MEST lie between 2 and 4. This is not a sharp division, however, but a gradient scale.

Nations go up and down the tone scale as well. We find that a state that is down around 1.5 will pick out for its leader somebody who is angry, who, for instance, talks about annexing Czechoslovakia and how he is going to kill all those Russians. That was Hitler. The group picked him out, and this is what happens when you get nations and their leaders down below 2 on the tone scale.

Another way of saying theta is to say reason (creative and constructive planning and execution) and creative imagination. That would be theta and MEST operating on their highest level.

As you come down the scale you are beginning to get entheta; more and more turbulence is there. Down around boredom there is less interest in creative and constructive thinking or execution. For instance, if someone says “Let’s do something. Lets go and plow the fields so the grain will grow,” the person at boredom would probably say “So what?”

When a person drops below that level on the scale, there is more entheta and enMEST; the person will actually seek to drive out theta and MEST, although he may act on the most wonderfully decisive planning level: “We’ve got an emergency situation here. We’ve got to do something about this! We’ve got to cut the staff, we’ve got to do this, we’ve got to do that. We’ve got to attack psychiatry,” and so on. The action is going to be the driving out of theta

and MEST.

If a group gets down scale to a point where it is thinking in terms of anger, attack, and so on, out goes the theta and MEST. The group is going to suddenly cease to own anything, no matter how hard people try to own something. Furthermore the group is not going to be analytical in approaching its problems. For instance, Germany did a wonderful job of attacking a lot of things. It suddenly jumped into view, brought up by people who were entirely enturbulated, but the overall picture was a leader who was at about 1.5. And where is Germany today? Where are her colonies? Where are her cities? Where are her people? They are pretty dead! That is the inevitable consequence of a group being on that point of the tone scale and electing a leader on that point of the tone scale.

What is the ethic level of a group? We can answer that by asking what its ARC is. We can find its position on the tone scale by inspecting the physical communications, and be able to tell right away what is going to happen with this group. Find out what the group does with ARC and spot it on the tone scale by this, and use this to spot its ethic level. Ethics begin high, honesty is valued and so on, and then as it goes down scale these will decline until its ethics disappear. Then it gets completely perverted and will shut off and ignore ethics.

We are dealing here with material which, used properly, will put a group back together again and raise its tone scale up to the sky. The group will run the MEST under its control and attract theta to it. On the other side of the picture, used in psychological warfare with Black Dianetics, this same material would knock a nation apart in a matter of weeks or months.

Let's estimate, then, a group's point on the tone scale. What does it do with affinity? Let's say that you have somebody at the head of this group who is saying, "Well, you have to watch these people because they are liable to turn on you at any minute. You have to really keep them under solid, heavy control. They are a bunch of dogs, really rabble in the streets." That sort of a group attitude is at about 1.9, overt hostility, according to the communications. They are perverted—every one of them.

A person in that group who has charge of any communication line will pervert it. If the word comes through that the sultan of Turkey is landing that day, just in the natural course of human events you are going to find that that person will say it is actually the sultan of Iran and that he is landing next Tuesday.

A group where you get vicious rumors, perverted communications and so on going around is at tone 1.5. As far as reality is concerned, you hear things like "The only real danger facing this country today is Russia."

This country has not quite gone that far yet; our people are saying now that "one of the greatest things that is impeding the progress of this country is communism. It must be destroyed!"

Of course, Russia is down about 1.1 on the scale. She is only covertly hostile, sometimes rising up to anger but sinking back to covert hostility again, back and forth between these two levels. They take by guile, they attack in a very roundabout fashion. They stand up unashamed in the United Nations and say, "The United States attacked us most cruelly in Korea." They tell their own people all these sort of slinky, defensive lies and talk about "us poor fellows who have been picked on so!"

What do they do with communication? They are down toward the apathy band. Try to get something over to Russia—there are a few communication lines existing, they aren't completely cut, but they drop them—and what comes over that communication line is pretty deviously perverted. And as far as reality is concerned, Russia is screaming that capitalism is about to take over the world and that the only possible way that they can advance is to knock out this horrible capitalism that is crushing them to death.

The Russians actually think there are capitalists left in the United States! The last one died in

1932. I knew him personally. Since that time anybody who has had any money whatsoever has been taxed to death. What few small fortunes are left in America right now are hidden in old socks and shoes and so on. And yet the Russians are screaming about capitalism, actually talking about the horrible things that capitalism does to labor.

In the United States we don't have any capitalism-and-labor upset. That idea is an unreality. There is a bit of a management-worker upset, but that is a sort of communist line that has come in. If you were to look you would find that we are dealing mainly with technicians in this country. There are darned few laborers around. Even a coal miner is a technician. These technicians quarrel with management, trying to make management do more for them, and they are trying to get this quarrel evened out. But it is not the situation of a guy sitting on a flock of money bags squeezing the heart's blood out of young children. A poster to that effect can probably be found this minute on the walls of the Kremlin.

What is their reality level? It's pretty bad.

What is going to be the end to that country? We can make a prediction here. We can look at the past and find out what made the country the way it is, and look at the present and see how it is, and then we can look at the future and see what is going to happen.

Russia is going to be a ruin. It is pretty low on the tone scale, and the more enturbulation it does of other nations around it, the more enturbulation will be done to it. It's on the dwindling spiral. It is already very solidly entheta and enMEST and it is about to pass out of the picture.

Russia is not the big menace that some politicians would have you believe. All you would have to do is enturbulate Russia a little bit more, feed them enough entheta along the various lines and confuse them just a little bit more, and they would go down into an apathy state.

What about our own communications here in the United States? Are they free? No, we have got at least one cut line—the atom bomb. The position of this country on the tone scale concerning the atom bomb is down in the apathy level. We feel kind of secretive about it. Our reality is pretty bad. We are arming at a mad rate—to do what to whom?

We look around and see that we have a handful of troops in China. Do we want to take China? If we want to take China, the way to do it is to cut off all its supply lines that come up across the Gobi Desert, which are very thin anyway; and when that is done, throw in a government of our own, enturbulate the country a little more, and China would be conquered.

What is the big emergency in Korea? Somebody says there is a principle of international law, and by that we are protecting a nation against aggression. We are not protecting that country.

I was talking to a general who was in command of a brigade in Korea. They had captured a bunch of North Korean troops, fed them up a little bit and given them thirty days of training, and those men became some of the best South Korean troops we had! The North Koreans are not even fighting for a cause. Somebody picked them up and told them to go fight those people down in South Korea. (This is a new geographical division to a Korean, anyhow.) So they went down there, found an army that got tired of shooting them as they came across the lines to surrender, and finally got picked up along with two or three hundred of their buddies. They were put in a stockade for a while and then given arms and training and sent back into the field, and they became some of the most effective South Koreans there.

Our affinity level in this country toward the rest of the world is pretty bad. You see nothing in the newspapers saying "These fine countries, Scandinavia and Italy . . ." But we do see things like "We have got to watch them because communism is likely to get in there," and so on.

The international situation is posing an enormous amount of grief and trouble, and there is no doubt that communism isn't what we need in the United States, and it certainly wasn't what they needed in China. There is no doubt that some of the ideologies—socialism, communism,

fascism and so on—are pretty uncouth. What we have got to do is evolve on the existing organizations.

We are talking about a problem of management. A management that will destroy its own company is pretty bad. Yet Russian management is working in a direction which will destroy its own company, and the United States isn't doing too well either. That is the problem of management, the problem of groups. What does the goal mean to the group? What does management do? How do the members of the group individually feel about it? Out of these things you get the factors which go to make up a group on the third dynamic. What we want to do is to put together a group which will at last survive.

We find that there is a group soul; there is theta in a group. The soul of the group is what is called culture. The ethnologist talks about the culture of a group or nation. What he is actually talking about is a body of ideas which originally tended toward survival, enturbulation of those ideas from the conquests that have been made in the past by this group, which have contained pain, and the refinement of those ideas by successive generations into an attempt toward a better code of survival. So you get a culture which develops more and more ideas and a bigger and better culture. That is the theta of the group at work—the bigger and better culture, new and better ideas that are more workable, going forward.

Each time this group makes a fight against MEST, each time they approach big, new problems, enturbulences ensue only in its own ranks because of trying to settle down to exactly what the order should be. Turbulence enters, little by little, into the culture and ideals of the group until they suddenly decide that they have got to get up and do something. When they agree upon murder, called war, they get really enturbulated. So these accumulated enturbulations will enter into the culture of the group. You can see that, through war, groups do learn new cultures and they can learn new aspects of their own culture. They will learn new ideas and new technologies, and the culture broadens, but at the same time there is enturbulence because of the war itself.

So we have a culture, and that is the theta. When this gets to be entheta the materiel which the group controls is often enMEST instead of MEST. For instance, Germany, in trying to grab Czechoslovakia, got a nice big slab of enMEST. Germany had disrupted it, so Czechoslovakia became enMEST because it was then enturbulated. The rest of the world got mad, too, which is a sort of contagion of this engram.

A group, then, as it goes forward and becomes more and more enMEST will inevitably have less and less right to what it owns. There will be a harder fight over what it does own. Groups growing up within the group will insist upon exclusive monopolies over this and that, such as happened in the Roman Empire in its later days when the capitalists of the Roman Empire were holding down vast, terrific monopolies. It was growing apart, going into a state of individuation. Today we think of welfare states and so forth in terms of socialism. It did not go that way then; it went into heavy capitalism, and then it went into a super capitalism, and then it went into a super super capitalism.

In the history books, if you just read rather swiftly through them, you will find it says that Christianity was converting the Roman Empire. You look at the conquest of Rome as a city by Belisarius in A.D. 536, and you find that the founders and rulers of Rome, who were great villains, had become much greater villains, because there was more and more enMEST. The more enMEST there was, the less rightful was the ownership and the more enturbulence and turmoil there was, and that was the end of the Roman Empire.

In other words, the culture advances and becomes more learned, but at the same time it becomes more enturbulated. So sooner or later the race will grow up and get a new conception. It may be that the same people belong to the new race, but that original group isn't there anymore.

In the days of the Roman Republic's growth it was self-determined, and there was practically

mutual ownership at the time it was strong and conquered the world. Finally Rome, having conquered all the world and having made enMEST out of a lot of it, wound up with the fruits of the whole conquest in the hands of a few individuals, and everything became enMEST and entheta. For instance, Claudius I, just for entertainment, liked to watch a battle on a lake where there was a bridge of boats and thousands of men were being thrown into each other in ranks four abreast, on both sides of this bridge, to cut each other to pieces. This was a holiday spectacle for the people to sit in the amphitheater and watch, and they were very amused by it. Strictly entheta!

You could measure the furtherance and continuance of almost any new society along this line. Look at Spain or Standard Oil, or look at the socialist group or any kind of a management group, and see how these outfits grow and how they continue and how they fall.

The tone scale of the group can be estimated by what the group does with affinity, communication and reality within itself. For instance, what is the communication of Group A to Group B? These two groups are more or less sections of the same group and contain sections of each other. If communication doesn't exist, and yet these groups are interdependent and related, it is down on the apathy level. If these two groups start quarreling with each other about communications, it is up to somewhere in the neighborhood of 1.5. What is their affinity going to be for each other? It is going to be at 1.5, and in addition to that, they are not going to get into agreement with anything. You could issue something from Group A to Group B. and Group B would immediately tear it to pieces, no matter what it said. There is a cross-identification.

What is the communication level inside the group? If people go around inside this group never talking to each other, it's in apathy. Do people sort of bicker at each other, and go around to people and say "Mutter, mutter, nyah"? That is 1.1. Or do people come out and blow each other's faces off and so forth? That isn't so bad; it's at 1.5. And if it gets up to about 1.9, you just have an active group and they are kind of bored with each other. They don't like each other very much but they will go along, like most big corporations.

Most big corporations, by the way, sort of resent people who go to work in the morning and so forth. A corporation which is being very successful might be around 2.4 or 2.6 on the scale. The people are kind of bored. And that corporation can only get so much MEST and so much theta into it, and it cannot get more than that. This postulates that, if there is still enough business, it is kicking back a little bit against what it is trying to own.

A group at 3.0 can maintain everything that comes into its ownership at that level. It would be real MEST. Nobody ever contests it. The theta that comes in would be so pure, its ideals and so forth would be so strict, with no turbulence, that MEST actually would move in under the group. The group has its energy and volume. There is pitch and then there is volume—volume of the energy of the group. When both the pitch and the volume of energy are high, the group would automatically disinturbulate the MEST that it got hold of.

For instance, a church is suddenly given an estate that everybody has been worrying about for years, and immediately the property ceases to be enMEST and becomes MEST because the church has taken it over with a calm mien, and it becomes an organized, smoothly rolling estate. But of course if the church starts taking over too much enMEST (which drives the theta off left and right) it gets enturbulated and there goes the church.

This is how a group gets enMESTed, and how it determines its numbers, richness, abilities and energies, and how it measures its survival value. This also tells us how we can artificially raise the group necessity level. You can raise it artificially. You could start pulling a group up on the tone scale if you just set up a good line of intragroup communications. That group's tone would start to come up just on that line all by itself.

One thing that determines the group's tone is whether it can communicate. Don't put a suppressor on this group so that it cannot say exactly what it thinks, because it doesn't matter

what it thinks. And don't try to force it to talk, because that too is cutting its communication down. It will cut back to apathy.

That's like a little boy who comes in and says, "Mama, Jimmy Jones hit me, the dirty little bum, he hit me," and Mama says, "Go away, I don't want to hear about it." He goes into apathy.

If the group is mad about something and its members get told from a totalitarian level that they cannot say anything about it, the group will go into apathy.

Now, in Group Dianetics we have the possibility, already tested out, that we can raise the tone of groups by clearing the group. This is group processing. You can disenturbulate a group, and by disenturbulating it, clear the group. It is actually easier to do this, by the way, than it is to process its people. You can raise it up on the tone scale. You bring it up the tone scale and you can increase its survival, and the MEST and the theta which it has will be pure; you can save it from death.

A group which is low on the scale could have all the business in the world right within its reach, it could have anything it could possibly need, where all it had to do was reach out its hand to take it, and that group wouldn't touch it. It would talk about it a little bit, but it wouldn't touch it. You could lead this group, thirsty, down to a spring of water and it wouldn't drink. High on the scale it gets so easy that the group does not have to think very much about taking over any MEST, and there's hardly any turbulence at all. It is wondering what the devil to do with all the MEST that is coming in on it.

You are dealing here with a basic mechanic of life. You've heard of the accident prone, the fellow who has accidents all the time. When you get somebody down below 2 on this scale, he is going to have bad luck all the time. Somehow or other he is just going to be unlucky. He has wonderful ideas, he is going to do so-and-so and such-and-so, but somehow or other things happen quite otherwise. "The road to hell is paved with good intentions" is a cliché which was made from the observations of this.

Between 1 and 1.5 on the scale, terrific intentions have death as a result. Russia is at about 1.1. The United States is at about 1.9 or 1.8. There are people of ours trying to suppress this country on the tone scale by trying to make it mad at Russia. If these attempts succeed, you are not going to have as much to eat (this has nothing to do with the mechanics of whether or not there is war) and you are not going to have as much time to do what you ought to be doing. When this present action in Korea finishes, the group's manufacturing will not be any good; for instance, the jeeps to be turned out by Willys Overland will not be as good as those manufactured in 1950. You can predict that these things will happen, automatically, as a consequence of the group moving down the tone scale.

I am talking to you about long-term things now. The decline starts out with a war. During about the second year of any war, everybody starts getting sick of it. It always happens. You might think this means that people get bored after they have done the same thing for a while, but that isn't it. After three years of war, they become more and more enturbulated, more and more lives have been spent, and they start to come down the scale.

In the case of this country's actions in Korea, people have found out that certain things they had been told were not true and that the country is secretly engaged in other military campaigns. The newspapers report their gains. The American newspaper is out there saying, "Well, shortly it'll be better."

By the way, American newspapers are on their way out. Look over their circulation figures and the effectiveness of newsprint these days, and you will find that these are getting less and less. The big publishers are having a hard time making both ends meet.

Anyway, the continual turbulence entered into this group, little by little, will drive the group

down the tone scale into complete apathy. Then what happens, if nobody gives the group a chance to communicate to MEST itself and reorient its affairs, is that its self-determinism is taken away. In other words, it is defeated. And unless that self-determinism is rehabilitated it will be that way for a long, long time.

For example, the southern part of the United States has been stopped since 1865. It is stopped on the time track. You hear things down there, even today, like “My great-grandfather had twenty-four slaves. Well, he sure fixed them up at Shiloh.” The government regime of the 1930s was able to establish a little more communication among the people of the South and get a little more education going on down there, because the politicians in Washington had to give jobs to some of the people in the South to hold that regime in. All those people were not bad, and some began to get more and more in communication, almost by accident. World War I was the first time they really started getting into communication, because there were a lot of people from there who went to foreign countries, and they came back again. And during the 1930s the government was trying to get going on soil conservation and changing crops, trying to help the South rehabilitate itself, which is something that the North had neglected for a long time.

Also, the South never could have been rehabilitated by the North, because “it was them damn Yankees who put us down in the first place.” The South would have had to rehabilitate itself. And it just then, in the 1930s, started back up the tone scale, and it has been going up the tone scale pretty evenly ever since.

You can watch and predict what will happen, or by knowing your Group Dianetics you can make it happen. You can twist affinity, cut communication lines and get people into a violent disagreement about a reality in almost any group you touch, anywhere on the tone scale. If that group keeps suppressing the reason they are so upset, and then keeps suppressing its modus operandi, the group will be enturbulated into creating group engrams one after the other, and they will come further and further down the scale on a dwindling spiral, until all of a sudden there won't be a group there anymore. That is all there is to psychological warfare.

That is a job for the government right now, but any of you could do a better job than it is doing because the government studies the problem in an entirely different way. It decides to go into communication with an opposing nation, with their troops in the field or from one body of troops to another, and by communicating with them tries to build up affinity and break down the morale line of the other troops. That does not work.

This is new material. You ought to know something about this, because you should know something about clearing up a group of two people, and because you may at one time or another be engaged in the formation of a group. If you remember this material you will be able to keep that group going pretty well.

A group, if it is a true group, has to be composed of three factors and one condition. There must be goals and an ideal and an ethic postulated for this group—goals and ideals and ethics—not just ways to reach the goal. There must be a goal for the Foundation as a group. Right now, the individuals in it are going by sub-goals, little things to get to the big goal. Those are the heartbeats of a group, not the main drive.

The condition that must exist with this group is that each member of the group must be permitted to contribute to the group, and the group must be permitted to contribute to the individuals. There must be an interchange. A person cannot be a true group member without contributing to the group.

The management level of a group is not a command echelon so much as a planning echelon. These echelons should all be set up level with each other, rather than on a vertical command line which is the way an army organization is set up. Management should be dealing with planning and coordination of the planning—creating, in other words, agreement among the people who are doing it. Then there is execution of the projects of this group as done by the individuals of the group itself.

These things round out the larger picture of Group Dianetics, a study of the third dynamic. This may seem oversimplified; it isn't. The horrible complexity of the whole thing is that it is very simple. The reason the study of groups has been terrifically complex in the past is that it was so simple nobody would take a look at it.

There is a vast amount of technology planned to grow out of this subject of groups.

One of the first things is to find out how to clear a husband-and-wife group who insist on being a co-auditing team. You clear out the suppression of information that exists between these two people. You build them into a full understanding, and that will blow out the group engrams. You might find out that she kept from him all these years that the night before she met him she spent with Jimmy Jones—and they had a really good time, too. Finally this clears up; she always expected him to blow up, and he always kind of suspected it but really didn't know. And she finds out that when he was in the armed forces there was a girl by the name of Mabel who worked at the canteen.

You can see immediately that second-dynamic suppressions are responsible for a lot of the suppressions in society, and that the so-called morals of society are immediately responsible for the divorce level of this country, which is very high. These things are responsible for a lot of enturbulation, so that group engrams will exist from the moment the marriage starts.

You can start using this process of clearing groups on a family, and clear the family as a group. You would probably have to postulate, or cross-question them until you could find out and then postulate for them, what they intend for their goal. What is their goal? What are their aims? They may then try to figure out their plans, and then they can try to figure out who is going to execute which plans, what the group owes to the individual, and what the individual owes to the family group. Unless they worked this out you could not have a family that was working, and I don't think many families in the United States work very well.

I have taken a sort of sour look at all this. I don't think that the family is doing too well in this country, because they have ceased to work in units. The economic and industrial situation tends to break up the family as a unit.

Now, as an auditor, if you were trying to clear one individual of a family, and this person's family situation was too horrible to be contemplated, you would want to be able to handle his family group. Your preclear goes back into this environment every day, and comes out of the environment to be processed; he feels good for the moment and then he goes back into this environment and loses his gains. Your post is not outside the family, processing, but in there clearing this family as a group. Group Dianetics gives you enough of a weapon so that you can handle this situation of the preclear going back into a restimulative environment.

You better clear up his environment before you try to fix him up, because with the usual preclear his environment includes third dynamic suppression on him as a member of a group, and that is what is in the worst shape, not his engrams on his own time track.

You clear him up on his third dynamic, not by giving advice to the lovelorn, but by asking the group when you interview them for suppressed pieces of information and running these out of the situation until everybody is sitting on an even keel about it.

Clearing a small group can be very interesting. You let them yell and scream at each other all they please. All an auditor (who could be part of that group) has to do is to keep saying exactly what he means, and the group will clear the air and everything will dissipate.

The normal manifestations of tone level in a group ("We shouldn't talk crossly to people because, you know, it might hurt them"—1.1; and "We've got to be polite to everybody all the time"—apathy) clear up, and all of a sudden the people in the group start getting really honest with each other, and in the normal course of events the differences blow to pieces and they

come up the tone scale.

So there is a technique of clearing groups, and through that technique we want the Foundation to become a cleared group as fast as possible.

The next target is to tackle a few industrial organizations. There are organizations who have expressed the possibility that they will send people to us to process, and I think a couple of them are on their way right now, sent by a big corporation up north.

Later we can go out on a broader sphere and start to clear up something like the United States Government. But you don't clean them up like revolutionaries used to clean them up, with machine guns. That never does any good; it just puts in more engrams and makes enMEST out of a lot of people. So you can't clear up the United States Government by taking it over and ruling it. You wouldn't want it.

But you certainly can stand by, without interrupting the self-determinism of the preclear, and tell him to run the engram. That is all that you could do to raise the tone of this country. Despite any temptation, you would not shoot anybody. No matter what the temptation, you would not throw tremendous quantities of discreditable facts into the bedlam. No, you run them out. Those are the engrams.

When people in an organization get down below 2 on the tone scale, they suppress information. In other words, they are creating the engrams, and that is how you kill an organism—by putting in an engram. Any government working with censorship, or without any news channel kept completely free to its people, is killing itself with its people.

This is the essence of something that, if we were at war, would probably stop war. I am not saying that this country is not fighting a just cause, but I am saying that it is doubtful that the United States or Russia have, either one of them, a noble aim or goal for all the people. Fortunately we are not at war.