Research and Discovery Series

A Running Record of Research into the Mind and Life

Volume 6

May 1951 - August 1951
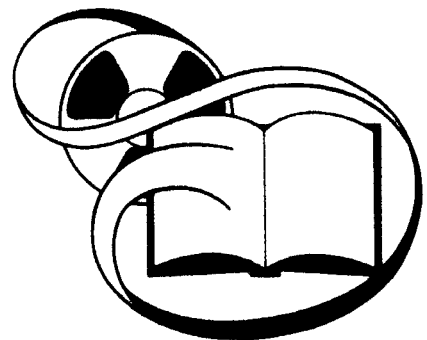
TABLE OF CONTENTS

ARTICLE

INTRODUCTION

In the year following the May 1950 release of Dianetics: The Modern Science of Mental Health, Dianetics technology—its techniques and new theories— advanced at an incredible rate. This first year saw more than five hundred Dianetics auditors trained.

Before the advent of Dianetics philosophy, the handling of the mind and spirit of man had been at best a brutal subject and, at worst, wholesale murder. Begun in 1930, L. Ron Hubbard's research into the anatomy of thought revealed new truths, new principles and mankind's first workable technology of the human mind.

During the first part of 1951, the rapid spread of the technology faced Ron with the need to ensure its ethical handling and maintain the standardness of its application. He found it necessary to centralize and combine the Hubbard Dianetic Research Foundations into one organization. The new Hubbard Dianetic Foundation was set up in Wichita, Kansas, and it opened its doors on 15 April 1951. Training of new auditors was personally directed by Ron.

Because there were so many auditors working, with some doing independent research, Ron had a central clearing house set up as a part of the Foundation through which all Dianetics research work had to be cleared before publication. In this way the technology could be protected.

As the new organization was being set up in Wichita, Ron was concluding a long period of intensive research and writing, during which he prepared the second book of Dianetics technology. Science of Survival was based on a fundamental new discovery about the mind of man; it incorporated and codified all of the available technology of the time, and included several new techniques of processing. Organized around the Hubbard Chart of Human Evaluation and Dianetic Processing—a simple system of finding a preclear's tone scale level according to his behavior—this book provided a method by which the auditor could select the exact type of processing his preclear needed.

On 21 May 1951, Ron spoke to a packed lecture hall at the new Foundation in Wichita. In this, his first lecture since January, Ron outlined and explained the Theta-MEST theory in its entirety for the first time. The new book, Science of Survival, which was based on that theory, had not as yet been released.

The research continued unabated. Two weeks later, on 4 June, Ron lectured to the Professional Course students at the Foundation on a brand-new system of auditing—an expansion of the material on ARC which was contained in the new book. With this system of auditing, Ron gave the auditors a method of computing all possible aberrations and all possible pleasure moments their preclears had. The new system formed the basis of several other new techniques still under research, which were to be released over the next two months.

Then, on 25 June, more than a hundred auditors convened from all parts of the United States and Canada for the First Annual Conference of Hubbard Dianetic Auditors. Ron presented each attending auditor with a special students' edition of Science of Survival and a copy of the Chart of Human Evaluation. Later, at a banquet given for the auditors by the Foundation staff, the first copies of a special manuscript edition of the new book were distributed to those who had ordered them.

Over the six days of the conference, Ron delivered five major lectures in which he brought the auditors up to date on all of the new discoveries contained in Science of Survival. He also released three brand-new Dianetics techniques—Dynamic Straightwire, Validation Processing and MEST Straightwire. In two demonstration sessions, Ron showed how to run one of these new techniques.

After the conference Ron went back to his normal busy schedule— administration of Foundation affairs, supervising the training of new auditors, research on new technology, and writing.

During July of 1951, despite his busy schedule, Ron made the time to deliver weekly lectures to the students on the Professional Course. In these lectures Ron emphasized that a thorough understanding of Dianetics fundamentals was imperative in order for an auditor to have the ability to deliver auditing and obtain results. He outlined for the students all of the basic material of Dianetics technology from the first book right on through to the latest discoveries, and showed how these materials are applied in processing and in daily life. He instructed the students on how each of the techniques in use at that time fitted in with the fundamental theory of the subject.

Still the research continued. On 6 August Ron released another brand-new technique—Survival Processing—based on the earliest and most fundamental principle in Dianetics philosophy. He concluded this lecture by auditing the group of students—the first recorded session of group processing—to demonstrate the new technique.

Much of the material contained in these pages has never before been generally available. It is all vital, workable technology, applicable in life and livingness and in handling the mind, whether as an auditor processing people on a daily basis or as a person who is simply living and interacting with other human beings.

Join Ron as he instructs the students in mankind's only workable philosophy and technology of the mind.

The Editors

WICHITA LECTURES

Hubbard Dianetic Foundation

Wichita, Kansas

21 May 1951

On the evening of 21 May 1951, just a few days after the first anniversary of the release of Dianetics: The Modern Science of Mental Health, Ron lectured to a packed auditorium at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas. This was his first lecture in several months.

Since January Ron had been engaged in research, in writing and seeing to the publication of Science of Survival, in establishing and administering the affairs of the new Hubbard Dianetic Foundation and in supervising the training programs for new Dianetics auditors.

In this lecture, originally entitled "Introduction to Science of Survival," Ron explained the Theta-MEST theory to the Foundation students on the Professional Auditor's Course. The Theta-MEST theory is the basis of the Hubbard Chart of Human Evaluation and all of the technology contained in Science of Survival.

This lecture, the first release of the totality of the Theta-MEST theory, forms an important milestone on the path of Dianetics research. The material contained in these pages is fundamental to all of the advanced technology we use today, and the truths and data here are just as applicable to life and to auditing as they have been since their development in 1951.

THETA-MEST THEORY

A lecture given on
21 May 1951

Fundamental Dianetics Theory

The basic definition of Dianetics has been very happily furnished us by Funk & Wagnalls New Standard Dictionary, Supplement No. 5:

> *Dianetics, noun: A system for the analysis, control and development of human thought evolved from a set of coordinated axioms which also provide techniques for the treatment of a wide range of mental disorders and organic diseases: term and doctrines introduced by L. Ron Hubbard, American engineer. (Greek dianoetikos—dia. through, plus noos, mind)— Dianetic, adjective.*

Dianetics is a thoroughly validated method of increasing sanity. If you think of it in those terms you are not liable to go very far wrong. It is a method of increasing sanity and it is the only validated method in existence for increasing sanity, except for going out and having a really good time.

It happens that there are many ways to describe Dianetics to somebody who walks up to you suddenly and asks, "Dianetics? What is that?" Don't fumble for a definition, because it makes you look unsure. You should have a good, fast definition ready—for instance, "Dianetics? Dianetics is a method of erasing all the pain out of a person's lifetime. If a person had no pain in his lifetime, he would be a fairly happy person, wouldn't he?" And they agree, so you say, "In Dianetics you just erase all the pain out of his lifetime and he is well."

That is a very convincing definition. It is actually what you are doing, although I prefer to think of it in the very simple terms of converting the pain of a lifetime to happiness and sanity. Now, that may sound a little bit too Pollyannaish as a definition, but it is actually what you are doing, after all. If you start converting the pain and anguish of a person's life to useful, forceful thought, you are doing a great deal for him.

The methods which have been used up to this time have all been called Standard Procedure. It is very interesting to hear somebody out in the field say, "This new method I have of standing the preclear on his head in the corner and auditing him through a megaphone replaces Standard Procedure." Believe me, if there is any way at all of increasing the efficacy of processing by standing a preclear on his head in the corner and auditing him through a megaphone, that will become part of Standard Procedure!

Standard Procedure is an extremely varying affair. It would probably be better called Proven Procedure. It changes about every sixty days, at least; it changes in the direction of less work and thought on the part of the auditor and faster processing for the preclear

In the income tax bureau they have the optimum of one income tax employee for every taxpayer. We are working toward a reductio ad absurdum about like that with Standard Procedure. In Standard Procedure we want an empty chair to be the auditor and thirty seconds to be the entire duration of processing, so that all Dianetics can do for a person will have been done at the end of thirty seconds with no auditor sitting there. This would be the reductio ad absurdum.

Better results in less time, with less intelligence or less application or less understanding necessary on the part of the auditor, is the goal we are working toward. Each time we make an advance we come closer to that goal, which is really a very desirable one.

Unless we can produce a good release in twenty hours, I don't think we will be able to walk into the federal government, for instance, and say, "The contract for returning sanity to all the criminals in all the prisons and to all the psychotics in all of your institutions, and of bringing all of your government workers up into the band of sanity, will be so much a head," and have the government be very anxious to pick up this contract. But if we can get it to that level, to a point where we can forecast the result in a certain number of hours, even the federal income tax bureau could understand it! We can forecast the result now, but it is true that auditor skill is enormously variable and the state of the preclear when you first get your hands on him is enormously variable. As a result, the length of time processing is going to take is extremely variable.

Also, it is actually possible, evidently, for a person to go on being processed for a long time by patty-cake processing and other processes— just having the person lie on a couch, with the auditor talking to him or something—and to remain almost static on the tone scale. The auditing that does this has to be so thoroughly incompetent that the Board of Certification would probably faint dead away if they even heard five words of it; it would have to be that bad. But auditors are around doing things that are that bad.

Now, Science of Survival was written in the interest of communicating a very simple technique which will then make it possible for the auditor to achieve results on the simplest level, for a better auditor to do more for the case and for a professional auditor to do a great deal more for the case. We have a gradient scale of auditing that can be taken out of this present work.

There is a basic theory that underlies this; it is called the Theta-MEST theory. Some people may have trouble trying to figure out what the Theta-MEST theory is, but if you have any trouble it is simply because you are trying to make it too complicated. It is too simple; that is the trouble with the Theta-MEST theory.

Theta stands for thought. Once upon a time man talked about his soul; philosophers have talked about "life energy" and "cosmic consciousness." All of these things could be called Theta. In other words, Theta is just the Greek word which comes the closest to saying "thought." So let's take thought as a separate energy, as something we don't know a great deal about, and we will just compartment it out of the physical universe.

We know the physical universe. The physical universe is this desk and that chair and that light and the electricity running through that light; it is very simple. We have all had our tiffs and bumps from the physical universe. We know about the physical universe. We call that MEST. It is called MEST because it is made up of matter, energy, space and time; we take the first letter of each one of those words and put them all together and we have MEST.

So we have matter, which is energy formed into solids. Then there is energy itself, which could be heat, electricity, or any type or any manifestation of energy of which we know in the physical universe. And there is space; we all know what space is—space is this empty stuff. And then there is time, which is what very few of us have enough of. This is the physical universe, and MEST is just another way of saying "the physical universe."

We could also get very erudite and call it phi—another Greek syllable— and that would stand for "physical universe." But this starts to sound too much like "having to have a label because we don't understand what we are talking about," so let's just call it MEST and let it go at that. And by MEST we mean the physical universe.

Now, evidently the theory of "mud to man" has not worked out too well. The biologist says, "Spontaneously arising from the ammonia seas of the world was a form of life which became more and more complicated, and it evolved and evolved and all of a sudden there was a man. And that is all there is to it."

You look at him fixedly and say, "Yes, but what about this basic unit of life?" He says, "Well, that was probably a virus or a monocell or something." "But how did it come into being?"

"Well, it just fortuitously came into being. It just happened at that moment there were enough factors present so that they combined and this happened."

This is just exactly like that mountain of iron that fell over sideways upon the oil well and somehow or other fortuitously happened to produce a new Cadillac! The odds against the mud-to-man theory, to anyone who wants to figure this out actuarially, are so great that when you add to them the odds of this organism going on and getting more and more complex, you get into an imponderable.

Men in the past have solved this imponderable by saying "God made man and that's all there is to it. And shut up!"

We find this to be a far more acceptable theory, if we want to call it a theory, because we would say this "cosmic consciousness," or whatever it is called, is a determination to do something to the physical universe. We find out our first axiom is simply in the line of "Theta has as its mission, or one of its missions, the changing of MEST." That is not very complicated. Theta changes MEST.

Electricity as it runs through the wires lights a light. Similarly, life energy changes MEST. A little bit of Theta gets into the physical universe and somehow organizes it to turn the laws of the physical universe into a conquest of the physical universe. Theta keeps on doing this and it builds up a greater and greater control of MEST.

The first goal is an organism; Theta makes an organism and then this organism eventually has mobility. Then through its mobility the organism itself begins to handle MEST and change it.

You could say, even offhand, that Theta did not necessarily want to change MEST creatively; it might also change MEST destructively. Whether creatively or destructively, this energy of thought—which could be likened to God, God's will, spirit, soul, anything you want to classify it with (except that we know a few more laws than were ever known before about this stuff)—works on the basis of "How can Theta change the most MEST?" When you work this problem out you will find that Theta can change the most MEST by making a creative organism which can then go on creating things which change MEST. And if we work it out this way, we will see that man has gotten up to a point where he changes MEST.

Man has gotten to a point where he potentially could blow up planets. No other organism can go this high. And we potentially, actually, could build planets; we have gotten up to that point.

Now, Theta forms with MEST a union out of turbulence. Evidently, the first step in any Theta-MEST combination is a heavy impact of Theta against MEST with a resulting enturbulence. They don't go together smoothly the first time. The Theta comes back out of this, or disenturbulates to some degree, and then, and only then, begins a harmonious conquest of this MEST which it has contacted. The Theta gets into the MEST, learns something about the laws of the MEST and, pulling back, is then able to change more MEST. Then there is another enturbulence and so forth, Theta learns some more and pulls back and then comes in and changes more MEST.

Whether this is in a single lifetime or in the sequences of lifetimes which go to make up a racial generation of many lifetimes—either way—it is the same cycle that is going on. Each time this is the same thing.

It has been said that hard knocks are the best teacher. This would simply be the process of an organism's Theta going up against MEST with an impact, getting enturbulated and learning something. For instance, a fellow gets into a deal and gets swindled. He pulls back out of this deal and now he knows how to keep from getting swindled. But if he is completely hopeless, life uses natural selection on him and lets him get swindled until he is no more.

Now, there is a very familiar cycle of Theta-MEST: The organism is conceived, goes through the cycle of growth, coasts off into a decay and dies. That is one single cycle of Theta tackling MEST in one single life span.

Death is a necessary thing, unfortunately. This world would look awfully funny if all of the trees of the giant-fern era were still with us. The only way that Theta can go on and progressively change more and more MEST is to let the organisms evolve themselves. Those fern trees that grew back in the Devonian or Carboniferous area were useful up to a point, but then more modern tree forms could evolve. That much MEST had been conquered and so a more modern tree form could be evolved.

To make soil you have to have lichen and moss; these life forms make soil out of rock and sand. Unless they have been in there together working, you don't have soil which can grow a better tree. Now, these ferns were growing in swamps and so forth, but they were making more soil. They were making, also, coal. All sorts of things were taking place there; life forms evolved into higher and higher organisms and eventually into great bodies of fish. The sea evolved about as far as it could go and then the land started to evolve. You could see this cycle working.

But there is another cycle at work right here in present time. What did you have to eat for supper? There wasn't a single thing you had to eat, except perhaps the chemical condiments, which was not gained immediately from lower forms of life—in other words, more basic conversion units. You and I can't go out and eat rock, and unlike Nebuchadnezzar, grass stains my teeth.

So there is a necessity for lower forms, which live on lower forms, which in turn live on lower forms. In other words, in present time we have an evolution cycle right with us. The lesser animals are performing certain functions and there is a balance of nature and so on. This is a sort of a staff of life.

Man at this moment happens to be clear out to the end of this staff of life, and we have gotten so far beyond the line that seldom does anything eat us anymore. Man has pretty well proofed himself outside of this cycle but it is always waiting for him; he can still be an edible. Man will probably keep on evolving further. But how did all this life evolve in the first place? Theta made a better organism which could change more MEST. In order to do this, the Theta and MEST had to come together solidly and then separate—disenturbulate, in other words—and then go in for an orderly conquest, then get enturbulated again, and then disenturbulate and go back for an orderly conquest.

For instance, the Theta during a lifetime learns certain things and then dies—except the Theta itself evidently doesn't die. It evidently comes back for another attack with another organism.

An organism is nothing but Theta plus MEST: organism equals Theta plus MEST. That is a life form—Theta plus MEST—but the Theta is dynamically trying to change that MEST.

Now, as long as an organism is progressing it is following the line and rules and orders of Theta, and when it stops progressing it is because it has been overtaken by MEST. This is another way of stating the fact that after a person has gotten 8,622 engrams he is pretty well done for, or that when he has gotten all of his free life force completely enturbulated he is pretty well done for, such as when he has been hit so solidly by some form of MEST as to separate the Theta and MEST in him. When these factors enter in we have death.

It is interesting that this material slightly violates the biological concepts of the last 150 years. Those are radical. They were brought in as radical and they are still regarded as radical. We are working with factors that man seems to have recognized for the last five thousand years. We in Dianetics at the present moment, with the Theta-MEST theory, are on the most conservative line of thought that we could possibly be on. Of course, we have evaluated this line, and that is the main improvement on the thing.

It was a wild thought that man came from mud; that was a wild one. But that man came from God or a universe of life which impinged upon this universe is an old thought. Man has been playing with this thought for five thousand years that I know of, and if we can make it work well for the first time, we will be doing very well. Because at this time, with processing, we don't need death! The death cycle is not necessary if a person's Theta can be disenturbulated from all the MEST in which it has become enturbulated, and if we can artificially pull it back out and keep the organism going, the usefulness of the mechanism of death to us as individuals has in some measure ceased. But it has not wholly ceased. We will, of course, follow along an evolutionary line even further. Probably man's body will evolve a great deal further. Certainly the generations will go along.

We say very little in Dianetics about geriatrics; that is a very fancy name for the study of old age and what causes it. We almost leave this alone, and that is very peculiar because I was a member of the United States Public Health Service Gerontological Society and they are supposed to be experts on this. But I have left it alone because it is hard to prove anything in geriatrics. You have to have had somebody live another hundred years before you can prove much.

But if you take an individual and process this individual very long, you begin to watch, actually, rejuvenation—I don't think there is much denying this—or you watch aging toward some optimum point of life. What that optimum point of life would be, I don't know—perhaps twenty-one or twenty-two. You process somebody who has been hung up on the time tracks at five or ten and who still bears some physiological resemblance to the five- or ten-year-old, or a person who is stuck in birth and bears that rotund shape of somebody who is stuck in birth, and you are bringing him on up somewhere in the vicinity of his optimum age, unless he has passed the point of no return. Physiologically the body can go to such a point that no matter how much processing you do, the person is unable to recover. That point is pretty advanced. A doctor would give this person up, usually, and say that nothing could be done for him.

Sometimes you can take a person who is thirty and looks forty-five, and when you have processed this person thoroughly and well—in the absence of bad physical deformation—you will have somebody who looks thirty or twenty-eight or twenty-five or something in that range.

I have in mind one girl I saw in Kansas City when I was up there lecturing. Her husband had just died. The first time I saw this lady she looked like an old woman. Of course, she was wearing black and that didn't help much, but when you looked at her face you saw a woman who looked well along. I asked an auditor to do something for her because I knew that she must have a heavy grief charge lying right there ready to be blown. So he audited her for nine hours.

I saw her one day after he had audited her. Her clothes had changed, which of course helped the illusion a little bit; she was wearing a red dress. But she was a young woman! She looked like a woman of about twenty-six.

This type of thing can happen very easily with processing. We very definitely impinge into the field of geriatrics, but we don't dare say very much about rejuvenation and old age; these are very unpopular subjects. Nevertheless, the auditor can watch people get younger or grow up as he processes them, and as a matter of fact, very few auditors have practiced very long without having this experience.

I am not trying to sell Dianetics like you would sell these little pink pills that you are supposed to write for. That is just a by-product. We are not trying to make everybody live forever. This is just an illustration of the Theta-MEST theory.

In one generation, then, we have an opportunity of undoing the mistakes of the organism during that generation, recovering into a free state the Theta which is entangled with the MEST through bruises, wounds, collisions and so forth.

The primary break of affinity, of reality and of communication is between Theta and MEST. The little boy who goes out to play and knocks his shins against a rock is a classic example: he has broken affinity with that rock. If he hits his shin against enough rocks he will get to a point where MEST starts to look unreal to him. This has nothing to do with the word content of engrams. He will not want to have so much to do with MEST; he won't want to own so much of MEST. In other words, he has withdrawn a little bit his reach into MEST, and if he is hurt sufficiently he will pull his command all the way from MEST. And what do you get when you get that level? That is propitiation. That is 1.1 on the tone scale. In order to go on living this person feels they have to give up MEST, so they start handing you things. They start saying to people that they will give them things. They start bribing. They start giving away their MEST; it has gotten dangerous! They have had too many breaks with MEST—engrams.

This is basic theory. We know, when we have experimented a little bit with Dianetics, that we can take a person down the time track and run them into a physical-pain moment and they will reexperience the pain, and that if we can go through it enough times and do a good enough job of it, that pain will reduce or erase. That is an observed manifestation, but what is the theory behind this?

This organism has collided with MEST; that is a primary break of affinity, communication and reality between that MEST and the Theta. The Theta and MEST of the organism, then, are enturbulated within one another and they have changed their character slightly in the vicinity of that enturbulence. They have been jammed together so hard that their polarity has shifted—you might say the wavelength of the Theta and the wavelength of the MEST have shifted—so that the two of them (although they are still very tightly enwrapped) are now enturbulated Theta and enturbulated MEST. We call that, for short, entheta and enMEST.

Now, I am asking you to acquire a vocabulary, here, of Theta, which is the energy of thought, from wherever it comes and whatever it is; MEST —matter, energy, space and time; and enturbulated Theta and enturbulated MEST, which we call entheta and enMEST for short. That is very simple.

That engram, then, is a potential point of turbulence because entheta starts to behave in a peculiar way: it starts to enturbulate Theta in its vicinity. In reverse, Theta will disenturbulate entheta. They are the same thing but with opposite polarities, so they kick against each other.

If a person has a great deal of pain, then that person will pass the pain along to other Theta. For instance, look at two people who are together, and one is very unhappy and the other one is very happy. The person who is very unhappy could be said to have a preponderance of entheta, or enturbulated Theta; he has been hurt a great deal in his lifetime. And the person who is happy has not been hurt a great deal, and he is not enturbulated. The first thing you know, the happy person is not quite so happy; he has become enturbulated a little bit by this person who is unhappy. But in reverse, you will find that the person who is unhappy has become a little happier through associating with the person who is happy. That is Theta operating to disenturbulate entheta.

So, the entheta tries to make everything entheta; that is its operation. And the Theta tries to make everything Theta; that is its operation.

What are you trying to do as auditors? All you are trying to do is take all available Theta in the case and turn as much entheta as you can back to Theta again. That is all.

Naturally, if you start throwing entheta at this case you will increase the entheta on the case. If you enturbulate this case more, what little Theta the preclear has may become converted into entheta and then you will have somebody in a psychotic break.

Here is a very good example of the operation of Theta: There was a fellow who was operating in Asia Minor a number of years ago, up around Galilee, and about all he had to do was tell

somebody to take up his bed and walk and this person would come out of almost any illness he was in. It was certainly no myth that that happened.

We are not trying to explain Christ "scientifically"; we don't want to get off on that byroad of "scientific" explanations and observations and so forth. All we know is what we compare with the real universe, and if that is scientific, that is fine—but if it works, that is better.

There is a little chapel down in South America that has a mountain of crutches outside of it. People walk into this place on their crutches, usually helped along in some way, and kneel down before the altar, and then they walk outside again and throw their crutches up on the pile and walk off! There is a mountain of crutches there.

This is very interesting. You could say that here was an area of such concentrated Theta that any entheta—such as a psychosomatic illness or an aberration—which came in its vicinity became disenturbulated. I imagine those people who are using crutches because of some psychosomatic disorder heal up rather quickly, but those people who are using crutches because they have had their right leg sawed off don't throw away their crutches.

Here you have a case, then, of a tremendous amount of Theta automatically disenturbulating a little entheta.

Now, theoretically, you could actually form a group of people who would be sufficiently Theta that a newcomer walking into their midst would disenturbulate just through association with these people.

Have you ever walked into a happy home and realized that it was a happy home before you ever talked to anyone? Or have you ever walked into a room and had the strange feeling that there had been a quarrel there just a moment before? Or worse, have you ever walked into a room and realized that the people there had been talking about you, and not particularly complimentarily, before you showed up? You don't have to read the expression on their faces; you can actually sense an atmosphere. This Theta is not something intangible—we can feel it!

Have you ever looked at a girl (or you ladies, have you ever looked at a young man) and suddenly realized that you felt a great deal for this person? There is a sort of an interchange. I know I was very young one time and it was spring, and I swear that between a girl and myself there was enough Theta flowing that it was a wonder it didn't crackle like sheet lightning! I never felt so healthy in my life, by the way.

These are simple, homely examples of this basic theory at work. You have sensed it and you know about it.

The component parts of Theta may be many, but we know three of them and these are affinity, communication and reality. If you take affinity, communication and reality and put them all together, you get every manifestation of thought that you can think of.

As a matter of fact, you can even derive all the mathematics there are from these three things—and that is not a wild statement. I sat down one day and tried to figure out how tensor calculus was evolved and how topology was evolved and how symbolic logic was evolved, each time using only ARC—affinity, communication, reality—and I found out that to have a mathematics you have to have each one of these. If you have all three of these you have an understanding or an evaluation or a computation, but if you drop one of them out you do not have a mathematics. You drop one of them out and you don't have a life either!

These three things are interdependent and one could say that they are the component characteristics of Theta. The second that we began to consider it this way, processing and an understanding of processing began to advance at a much more rapid pace.

It had to be considered this way because a study of Group Dianetics—a study of the third dynamic—revealed to me not too awfully long ago that something had not been codified. I had been going along in the complete belief that the third dynamic was nailed down and all taken care of. Then one day I stood up on a platform in California to give a talk on Political Dianetics and I opened my mouth and I said, "Well, now . . ." and for the first time I realized that Political Dianetics had not been codified well enough to communicate. And if it had not been codified well enough to communicate, then I could count upon the fact that it was not codified well enough. And I tried to talk for two and a half hours on Political Dianetics!

I went home and tried to figure out some way to codify it and communicate it and I found out that not only did I not have it codified or communicated, but in addition to that I didn't know what it was! This was a great surprise and shock to me.

I went back through the original work, the original notes, to find out why, and I found out that concentration upon the first dynamic in order to produce processing had thrown aside some of the codification's of the third dynamic. And I found some notes (they are in the first book, by the way) to the effect that the group is actually an organism independent of its individuals. It itself is an organism.

If you think it over for a moment you will realize that a group is an organism. You don't really know this till you try to kill a group. For instance, you could take individuals out of it. Of course, if you killed all the individuals with regard to it, the group would probably still exist in somebody's memory or it would probably exist on paper someplace or something; there would still be something there! The body of the group is not contained in its individuals; it is contained as the group. And until you have tried to kill off a group as a group, you don't particularly appreciate this.

For instance, we have been very involved in trying to shut down the California and Elizabeth and Chicago organizations, and they won't die! People have been detached from these things, there is nothing coming into them and their goals are all knocked aside, but there is a body of Theta in existence there which refuses to perish. The only way we are going to handle these groups is by giving them licenses, and they will go on very happily.

A group is an organism. But what is the organism of the group? I tried to figure it out in terms of individuals and it just did not work. All of a sudden, looking it over, I realized that there is a thought energy. That is also in the first book; it says "Emotion is a Theta quantity." But the thinking had not gone to the point where it could be codified.

So I had to go clear back to when I was studying atomic and molecular phenomena in 1930 and begin to wonder again about thought as an energy and life as an energy. I recodified everything through and got it together, and I then had Theta as an energy which had, as three of its components, affinity, communication and reality. And all of a sudden we had Group Dianetics.

I started to test out Group Dianetics in California and it got out of my hands so fast! It was over the hills and far away and it was running itself and there was no stopping it. I tried to say "Wait a minute! The way you form a group is. . . " but it had formed. I started to say "A true group is really formed as . . ."—it had formed. The group had congealed; it was an organism.

All of this was just waiting to happen, and the first moment that it was explained to these people what they were trying to do—just the first few rules—they became so solidly cohesive as a group that in spite of all kinds of punishment—firings, everything—trying to disperse the California organization, it is still sort of holding together. This is in spite of the fact that they don't even have the names Hubbard and Dianetics anymore; they don't have the right to use the processes or anything, and that group is still trying to hold together. It is fantastic.

A group is so live and it is so imbued with survival that if one considers a political organization merely a collection of individuals he will fail completely to understand it, and he certainly would not be able to do much management of it.

A business organization is actually a group, and that is Theta. The Theta as an energy exists still in a fluid state, but the culture of a group begins to build up with Theta as matter. Theta as an energy could form into ideas and patterns and technologies, and this would be a culture; this would be the body of the group. It is wonderful when you start watching Theta and MEST work out on the third dynamic.

The only reason I'm talking about the third dynamic is the fact that the Theta-MEST theory is so demonstrably accurate in the third dynamic. You have to fish a little bit before you quite see how it applies in the first dynamic, but once you get it and take a look at it in the individual and see how it functions in the individual you can process people much more easily.

Having codified the third dynamic, an understanding of the first dynamic, then, became much plainer. What were we trying to do? Were we trying to erase engrams? No. We were converting entheta to Theta. And what did an engram do? An engram was an area of entheta and every time any Theta came in its vicinity, a little bit of that Theta got turned into and trapped as entheta. And a person's available supply of Theta became smaller and smaller but his supply of entheta became larger and larger.

The engram acted as a trap. If a person didn't have any engrams he could be hit by a lot of entheta and enturbulated but he would just disenturbulate. There would be no trap to hold on to this entheta and keep it as entheta, as there is when an engram is present.

So it takes an engram to form a secondary. A tremendous amount of grief or a tremendous amount of fear or even apathy could be experienced by an individual, but unless there is a physical pain engram, a solid entrapment below this to hold it in place, it would simply go off. It requires an engram to hold it down.

Given enough engrams, the individual can accumulate locks and secondaries. The bulk of the entheta on the case is not trapped in engrams, it is trapped in secondaries—moments when the individual has been terrifically enturbulated and has been, in present time, very heavily entheta, temporarily. The engram has come up into restimulation, and it has just picked off a lot of this entheta and sealed it up. That is a secondary and these are the largest deposits of entheta on a case.

But day by day, as a person runs into the unhappiness and upsets in his vicinity, he accumulates locks. The engrams become restimulated as the person runs into a little bit of entheta, and a little bit of his endowment of Theta, turned into entheta, will be trapped as a lock. So, during a lifetime an individual gets more and more entheta and less and less Theta.

There are some very heavily endowed individuals who have the happy faculty of being able to compartment off their entheta. You get one of these heavily occluded cases, for instance—no sonic, no visio, no tactile, no present time, nothing—and this fellow is still functioning. Through some ability, structurally or otherwise, he has been able to compartment off his entheta. He has erected walls—valence walls, circuit walls, whatever you want to call them— and he has left a portion of the analyzer, his thinking apparatus, sufficiently clear that what free Theta he has can function there.

Now, if you as an auditor came along all of a sudden and tried to tear down those walls, all it would succeed in doing would be to enturbulate him—enturbulate the existing Theta on the case—and this person probably would practically spin. He wouldn't let you do it; he would resist its happening. But if you started to pick up a little bit of entheta here and turn it into Theta—a little lock here and a little secondary there and a little something there—the first thing you know, you would have enough Theta for it to automatically knock down one of these valence walls.

So this is the angle of processing now. The idea is to get as much Theta as you possibly can in the preclear It is too bad we can't put it in with a funnel, because I think actually one of these

fine days we may be able to conduit or measure Theta. We may know the source. And that is not one of these ideas of "anything is possible." It is too easy to observe.

Here is your individual, then, and he has 10 percent Theta and 90 percent entheta. In other words, he has so many engrams which have trapped so many secondaries which have so many locks on top of them that, regardless of his sonic and visio (he might be able to get all the way back with sonic and visio, because entheta alone doesn't shut off sonic and visio), he has gone all the way down the tone scale.

If we were to give this fellow some terrifically bad news we would get him all enturbulated, and the 10 percent remaining Theta would be hit by the 90 percent entheta and he would spin in. We could do that to him. Or the same thing could happen if we were to give him some terribly authoritarian "auditing": "You know this is your Theta! You know this is because you were beaten when you were two years of age! You know this is because you love your mother—now you've got to admit this—isn't it? And it's all delusion, isn't it?" The poor fellow would probably go home and blow his brains out.

But suppose we said, "Let me see, 10 percent Theta and 90 percent entheta—we certainly had better not drive very hard because we have only got 10 percent in this case to work with. We are reinforcing the case a bit so the case can do something, but we had better handle it very lightly. Let's see if we can get 11 percent Theta." The first thing you know, we make this fellow perceive something in present time and perceive it accurately, and maybe we have our 1 percent gain. Then we knock out this "terribly heavy" lock of somebody dropping a piece of paper, and we have 11.0001 percent Theta. And we creep up on it this way and get just a little more of this and a little more of that off the case, and we convert the lightest and tiniest deposits of entheta that we can convert on this case to Theta.

Fortunately, it seems to go by a power—just as a person spins in by a power. For instance, the person may be half Theta and half entheta and he gets a terrible piece of bad news and goes crazy. In other words, he spins in, or goes into a complete apathy, which is the same thing.

People can be crazy for ten minutes—ragingly angry or completely apathetic for only ten minutes—and then come back again. They were crazy for that ten minutes, according to definition. But if they went all entheta suddenly and if the entheta were held there—it triggered enough engrams to trap the existing Theta—that person would then stay insane until some auditor came along and started working it out on the basis of "How can I obtain 1 percent Theta on this case?" He does that merely by getting into communication with the fellow or mimicking him or anything—getting him to contact present time, just that much. If he does that, he has gotten his 1 percent Theta and then he can start to work. And it sort of goes by a power: if he gets it up to 10 percent he will get it to 20 percent; if he gets it up to 20 percent he can go to 40 percent. And then he starts to work on it a little bit harder because by this time he is having to attack, probably, engrams themselves.

The engram is what traps things. The auditor goes into the engram and he gets the physical pain off; but he has invested a lot of Theta as a heavy lock on the line, and there are other engrams on this case that permit that Theta to be retained. So, what entheta he got off the case, he could be putting back in again as entheta. This is how you could go on erasing engrams in a case without moving the preclear on the tone scale. He would not come up the tone scale. You are just taking the Theta you have and using it to take the entheta out of the engram, but it costs you as much Theta to take that entheta out, and you could just seesaw back and forth without accomplishing a great deal. However, if you were doing that, you probably should not have been reducing engrams.

That is what happens to a case when it is too static. The preclear is around 2.0 or 1.5 or something like that, and the auditor keeps insisting on erasing engrams. Maybe he can actually get erasure on engrams, but he is keeping this case enturbulated continually and the preclear is not coming up the tone scale! So we are not getting the heavy automatic reaction of disenturbulation of entheta by having Theta up near it.

The thing to do would be to get this person all the way up to the top of the tone scale, if you possibly could, and then let this very high Theta volume, or Theta clarity, suddenly kick back against the entheta on the case and disenturbulate him.

We are talking about mechanics, we are not talking about phrases. You are very well acquainted, undoubtedly, with what phrases can do in engrams. All we are talking about is basic theory now, and you see that the basic theory is relatively simple.

THE TONE SCALE AND HUMAN EVALUATION

A lecture given on
21 May 1951

An Expansion of the plane Scale

In Science of Survival a great deal of stress is laid on the tone scale, and with this book we have the Chart of Human Evaluation. A well-known psychometrist down on the coast called this an important milestone in the field of psychometry, and said that it compared in psychology to Mendeleev's Periodic Table of the Elements, which in chemistry is a standard chart of reaction.

There is a possibility that with this Chart of Human Evaluation we now have somewhat the equivalent, in the humanities, of that periodic table. That would be important if it were true; I hope it continues to bear out.

I have gotten in trouble twice with this chart. Each time I didn't believe it myself and I said, "Although this chart by derivation and past experience with preclears indicates that the person with whom I am dealing here would stab a kitten in the back, I don't believe the chart and I will treat this person as an honest human being." And all the bad publicity we have had and everything following through is because I did not evaluate the human beings involved according to my own chart! I taught myself a lesson! I am never going to jump this chart again or throw it aside.

But you as auditors are probably, each one of you, going to learn this lesson yourself. You will get some case which is wide open and this person says, "Why, I'm in beautiful shape. And my father and mother were always so sweet to me and everything is fine and I've been so constructive all my life and I have no domestic trouble at all."

And you will say, "Gee, this case has got sonic and visio—and can this case run on the time track! Well, I'll have it cleared here in no time, and there is no reason to check it up on this chart."

So you will send the preclear charging back down the line to basic basic.' Thud! The preclear will scream a couple of times, moan faintly and never get up to present time again until you have treated this case the way you should have—as a psycho. This case was probably in a manic, and maybe that sonic and visio was a hundred percent dub-in.

Each one of you will probably do this at least once, in using the chart, before you are convinced.

When you take people at random you should not tell them where they lie on the chart, because people—the aberrated people who come to you—are pretty far down on this chart. I have marked normal at 2.54 on this chart and that was very charitable. Normal is below that, I am afraid, in this current society. It might have been higher than that and the general tone of this society might have been higher before World War II, but a lot has happened to us; it has been very enturbulating during these past ten years. People are not very high on this chart.

Now, you know the original chart well, undoubtedly. It starts at 0 and goes up to 4.0; that is the original chart. Tone 0 is death and 4.0 is ostensibly a MEST clear—clear of engrams. That is all clear means—no engrams. A 4.0 could be anybody, however.

At some time during your life any one of you has been 4.0. Did you ever wake up when you were a little kid, and the bright dew was on the leaves and the day was so bright and crystal clear, you had so many things to do and you were tremendously enthusiastic and you just knew nothing could possibly go wrong—you didn't think about things going wrong—and the air

was so fresh and your breakfast tasted good and you went outside and you loved everybody and so forth? That is tone 4.

This has happened to a lot of people a lot of times. There is hardly anybody who has not experienced at least a few periods of 4.0 in his lifetime.

We have a difference, here, of definitions. A person could have three quarters of his engrams intact and still be at 4.0. It is not an absolute state. You could take a person at 4.0 who had few, if any, engrams and you could still get him enturbulated so he would momentarily act at 1.5.5 It is certain that you could. You could throw him enough bad news and enough trouble to enturbulate his existing Theta and he would come down. The difference is that he would go back up. But the person with lots of engrams and secondaries, if pulled down that suddenly and that sharply would only go back up partway. That is the liability of the engram.
Anybody, then, could be a 4.0, just like anybody could be dead.

Now, halfway up the scale we have 2.0, and at 2.0, of course, is the band of antagonism—the person is pretty antagonistic. We use this in Dianetics as an arbitrary split point. It is more or less an arbitrary point but it is borne out by empirical evidence. We can say that people above 2.0 tend more toward survival than toward non survival. Their solutions and actions will tend more toward survival than non survival. But people below 2.0 will tend more toward succumbing than toward survival, and the lower they get on the tone scale, the more they will tend toward succumbing. For instance, you get around a 0.5;1 he is talking all the time about suicide, or he is talking about suicide so that you will get so unhappy that you will die—because of course a 0.5 would try to work 0.5 on all the dynamics including you.

If you get a person at 3.o, about all this person does is try to get you to survive! You put a 0.5 and a 3.0 together and the 3.0 is saying, "You want to go on living—of course you want to go on living. Life is beautiful, wonderful! Look, see?"

The 0.5 looks around and he doesn't see, and he says to the 3.0, "How can you possibly go on living in this horrible, ugly, disgusting world? This is a horrible world, you know that!" There is a difference of viewpoint—or is it a difference of viewpoint? One is trying to die and the other is trying to live.

People below 2.0 will, in spite of themselves, attempt to commit suicide. Maybe they will only try to kill off their automobile by running into the curb regularly, but they will do some destruction toward it; they will push the automobile toward death.

If you loaned your car to a 1.03 for a very long period of time you would find out that this car did not run as well as when you loaned it. And if you loaned your car to a 3.0 you would find out that the car would normally come back to you in better condition than when you lent it.

These derivational differences, then, are not quite as arbitrary as they seem.

The tone scale derives from an observation of the emotion exhibited by a preclear while running a low-toned secondary or engram. The preclear starts in, if it's a very low-toned engram—for instance, an apathy engram—at apathy and he works up the band. All preclears do this. Sometimes they skip a manifestation or two on the band but they go through this same procedure until they get up to 4.0 regarding this engram, at which time it erases.

Some auditors don't realize this and they will drop the engram when the preclear is only at 2.5, which is boredom. The preclear is bored with it and he says, "Do I have to go through with this again?"

The auditor thinks, "Evidently that doesn't worry him anymore; we'll go on to something else," and he says "No." He hasn't pulled this up to 4.0 at all! He has one and a half points to go before that engram is up to the top.

The first time the preclear runs it he is apathetic about it, let us say. Then he is very sad, and then he is afraid. The next time he runs it he is kind of covert about it; he would kind of like to get mad about this but he doesn't dare. He would love to say, "I think my mother. . . !" but he doesn't; he says, "Well, she probably had her worries. She was very good to me." And then he gets to 1.5, which is anger, and he snarls, "So, at last I've got her!" Then he gets to antagonism, so he says, "She was certainly ornery to me. Yeah, I'd sure like to give her a piece of my mind now." And the next time he goes up and he is bored with it.

If you dropped it at that he would be in bad shape, so you run it again and you find out that he doesn't care much about it. As a matter of fact, he would like to think about something else. He is kind of happy about other things and he is glad he is getting rid of this thing. And right there it may do a bounce: it may come up to a false fours and then sink again. All of a sudden there is a little relief and he laughs about it for a moment and then it comes down and you have to pull it back on up again.

It will finally stabilize at 4.0, and he is perfectly happy about the whole thing at 4.0. He not only does not care about it but he is not bored with it. It is no longer of any importance to him and he is happy with life. That is 4.0.

So, observing this reaction on the part of preclears it was possible many years ago to postulate the existence of some sort of an emotional band and study this, and a great deal of material has turned up by studying it.

It is now possible to take affinity, communication and reality and treat them at the top as relatively pure manifestations and then see that they become more and more dissonant until they finally get so far apart, the three of them, that they null each other. That would be death.

The best way to visualize this would be as a pure piano note, and then a piano note with another one struck which is slightly off. That would be 2.5. It is not bad enough yet to do anything about but you don't care for it. And then you strike one that is a little bit further off, and you don't like this; it antagonizes you a little bit. Then you get one that is harshly counteracting, and that is anger. And then there is one that is a little bit too far off; the person isn't angry but it just vibrates badly, and these affinity, communication and reality lines are having a hard time hanging together at that point.

A little bit lower than that, it is obvious that they are not going to hang together, and that is loss, or grief. Then they aren't hanging together, and that is apathy; and then they don't hang together at all, they null each other, and that is death.

You can figure this out, by the way; it figures out very neatly. You could have rederived the tone scale from affinity, communication and reality, and could have postulated that a preclear would go through these various manifestations as he ran an engram. That is the backbone and the origin of the tone scale.

Now, the tone scale had so much more data in it that it had to be expanded. It has expanded into human evaluation until it has gotten to where, if you find out where a person is on the tone scale, you can tell how much responsibility he is going to manifest or how much persistence he is going to manifest. You can tell how he is going to treat children; you can tell how he is going to talk to you, how he is going to listen to you. You can tell what he will do with a message that you give him to give somebody else. You can also tell rather automatically the physiological condition this person is going to be in.

If somebody came up to you and said, "This is a 1.1l that I am talking about, " you could do a forecast in your mind of the kind of person you were going to meet. You could figure out what this person would do under any given circumstances. If this person was estimated accurately at 1.1 on the tone scale, you would know immediately what you were going to meet in the way of personality and you would be able to predict more or less the reactions of this human being all the way along the line.

Now, that would be a handy thing to have around, wouldn't it?

One of the things on the chart which is established very clearly is the ethic level of the human being. Get somebody at 1.1 who tells you "You know, I'm all in favor of having a Board of Standards. We have got to have standards because this has got to be an ethical operation. I am very ethical! I won't stand for anything unethical!" and he may talk like that (and a lot of people at 1.1 do), but if you look up some of his manifestations and you see that these manifestations pin him at 1.1, watch out! I don't care how often this person says he is ethical; this person will cut your throat.

On the other hand, if you have a fellow who is 3.5 on the tone scale and somebody comes up to you and says, "You know, this fellow murdered a man and robbed his dear old mother back in Keokuk, and we have positive and absolute evidence that he did this," you can ignore that; he didn't. He just didn't do it, that's all!

An auditor watching this and studying his preclears over very much of a period of time would be able to forecast, then, what a human being would have done in given circumstances.

This is a chart of evaluation, and with it it is possible for you to pick out the kind of processing this person needs and the kind of processing which will work on this person by looking him up on the tone scale. You can evaluate him and find out where he lies on the tone scale, and once you have evaluated him, it will tell you the ratio of Theta to entheta on his case. But you don't even have to know that the chart tells you the ratio. You look over in the processing section and it says, for instance, to lock-scan but not to run any engrams, or it says you can run secondaries if you are careful. In other words, it tells you the type of processing you ought to use on this case.

Once you evaluate him, then, you can't make a mistake because we know that at various positions on the tone scale these types of processing can be done. For instance, you can chain-scan a preclear at 3.5; you can chain-scan engrams at 3.5. You can run a person through physical pain and it will erase just about as fast as you hit it. But that is at 3.5! This person is a Dianetic release already—most of the entheta is gone out of the bank. If you started to chain-scan somebody at 1.5 through engrams, though, you would crash the case. Now, let's say you start to run an engram on a person who is a 2.5—that is fine. You can run an engram on a 2.5 and get away with it very nicely. But suppose you didn't run this engram out and there was an action phrases in it that caused the track to group: the track might possibly group at that point temporarily until it got keyed out by Straightwire.

But if you ran somebody at 0.8 through an engram and you hit one of these action phrases— boy, that engram command phrases is law! And if it says "Everything comes in here at once," there goes the time track—crunch! He now has a grouped track. Furthermore, this person does not have enough Theta to invest into this thing to undo it, so you have just made the case tougher.

Therefore, this chart tells you what you can and can't do with a case. And you will find out as you process that you can get a case that is well up the line and start working with the heavy, slugging kinds of processing and actually bring him back down the line again.

Now, I am going to tell you about the four types of cases—there are really only four types of cases (this is derivational as far as the tone scale is concerned)—and I am going to show you the basic theory of processing. You can read this tone scale and it will tell you what you can do and what you can't do, and you can evaluate human beings very precisely. You will have to do this, really, in order to produce people who are good releases and so forth rapidly.

There are four types of cases. You can represent a time track as a straight vertical line, with conception down at the bottom, birth partway up and present time up at the top.

On the first type of case, all around that track, all the way up and down it, is entheta. It looks like a plume. That is case type number one. This case is very heavily occluded, or this case may be wide open—and that is important. This case might have sonic and visio and everything else, but the track is just shrouded in entheta. If the person has sonic and visio and has the track completely covered and his whole life span just bogged down in entheta, he is obviously psychotic. This is the worst kind of psychotic you can get. He doesn't have any shut-offs by which he can protect himself or protect his existing Theta. You have to fish this person up by inches.

Or this could be the occluded case which is actually performing well up the tone scale but has a portion of the analyzer blocked off and is using just that remaining section of the analyzer. This person would have to have a pretty heavy endowment in order to function and be a 2.5 or a 3.0 as far as conduct is concerned. But his case would not be at that level. As soon as you start into that case you will see that it is heavily shrouded, and you have really got a job on your hands of pulling this case to pieces and doing something with it.

Very often even low-toned cases, if they have a heavy Theta endowment, can function way up the tone scale. These people are in danger because when something hits them, there is too much there to trap the enturbulation, and this results in their existing Theta endowment becoming enturbulated.

Now, on the second type of case, you can represent the time track as a vertical line again, with big circles on it showing clouds and areas of entheta—only, on this one, there are blanks in between those areas. This is representative of less enturbulence on the case. The time track is not completely covered; the entheta areas are broken up into chunks instead of being one whole mass of entheta.

The third type of case has cigar-shaped blobs of entheta lying across the track. There is very little entheta on this case; it is centralized and not terribly effective. The incidents are all lying there separately. They are not great masses of entheta, but they are still kind of hard to hit.

On the fourth case, you have the vertical line for a time track with conception at the bottom and present time at the top, and straight lines crossing it to demonstrate the engrams and secondaries.

These would be the four types of cases—but this is all progressively the same case. A case can start in anywhere, on any one of these things. A person can be a case number two with great blobs of entheta more or less separate, or a person can have these smaller areas of entheta on the track, or a person can have each incident lying separate, distinct in itself, with all twenty-six perceptics on every engram.

An individual can be a wide-open case and can still be number one. Everything this person runs into on the track is kind of sad; the whole case is enturbulated. This is the dangerous one. This person can merely be very heavily occluded, or he can be heavily occluded and still have functioning free Theta with the case still very much snarled up—he has compartmented off his Theta so it doesn't enturbulate like the entheta on the case. He has sort of split up his personality and laid away a compartment of it, and he thinks with that section. As far as the rest of it is concerned, he has put it behind circuits and walls.

This should tell you immediately not to tackle circuits. Don't worry about circuits anymore; they fall in and collapse by themselves.

What is the difference in these four cases? The first one has a terrific quantity of entheta compared to the existing Theta and is very heavily masked. On the second type of case there is more entheta than there is Theta but the entheta is still lying in patches. And the third type is getting up to a solid ratio of about 50/50 but the entheta areas still have a lot of locks in them. Then there is the last type of case where you have the precise incident.

You must realize what happens and what an engram looks like as it is carried along through life. At first it is just a straight line over on case four. Then one day the thing gets keyed in and goes into restimulation and gets a little bit of a lock. And then the fellow gets a secondary on it and we get this blob as in case three. Now that engram has gotten fatter. It is harder to reach; some of the perceptics are cut off in it. Although the secondary apparently lies much later in life, it is actually lying right on top of that engram and charging it up.

Then you get a few more secondaries and a few more locks, and that engram starts to be a great big entheta area and pulls all kinds of experiences into the thing. It has gotten so fat by this time that an auditor couldn't possibly contact it as an individual incident. In other words, the entheta is so heavy as to repel Theta.

The physical pain permitted the engram to start trapping entheta, and every time the fellow got enturbulated a bit this engram would grab some more entheta. It gets more and more entheta and finally it gets to a point where the combination of the auditor and the preclear in trying to tackle this thing is not enough. They just bounce off of it; they can't come near it. The preclear doesn't get a somatic on it, he has no sonic on it, there is no reality, there is nothing, because affinity, reality and communication down in this engram band below 2.0 are completely reversed to unreality, no communication and no affinity, or hatred or dislike or hostility. So he bounces off of this engram very mechanically, without a bouncers ever being there. He can't get near this engram. It gets more and more heavily charged and when he has really had it laid into him with secondaries and locks and everything, it becomes the first type of case. It is very heavy, practically a plume of entheta. All these incidents are jammed up.

Now, this could be called also—although it wouldn't be exactly true— the "four ages of the aberree." Number four with those precise lines is a little kid; life is still pretty happy. Number three with the cigar-shaped blobs—not quite so happy—is a teenager. That is about the time they become political revolutionaries and subscribe to Frank Sinatra and so forth. Then there is case two, and this could be called "after she was married" or "when he lost his first job." And then case one is your "successful," "well-adjusted," completely occluded, to-hell-with-life-it's-no-fun-anyhow person.

I have painted up very extreme varieties of these cases because I want to show you that the difference between case number one and case number four is primarily a difference of getting off locks and secondaries, not a difference of erasing engrams—converting the entheta to Theta.

About all you can do with this first type of case is take the existing Theta, and by Straightwire—just memory—on any subject you can think of, keep refreshing his mind and taking what existing Theta there is and start to open up the case. When you have opened this case up a little bit it will disenturbulate considerably. The person can have affinity, communication and reality in his past. He can feel that there is some reality about these experiences. His perceptics will pick up a bit. There are various ways of doing this, but what you are trying to do is hold up a reality level.

You go into this case, and at a certain level of reality you keep on picking up deposits of Theta along the line, and the fellow will start to disenturbulate a bit. Finally his track should start breaking up; from the heavy coverage mass it should start breaking up into these lighter, smaller masses, like number two.

Then on case number two you are using by this time affinity, reality and communication breaks—enforcement's and inhibitions. You get the locks out of that, and maybe even a secondary, until you have a case number three.

Now you try to run off secondaries and more ARC breaks and do some Lock Scanning, and get rid of locks any way you possibly can to streamline this case down to a point where those engrams are lying there in their pristine purity.

At this time you say, "Go back to basic-basic. You will now begin to scan through all engrams forward to present time. Begin scanning. (snap!)" He gets to present time, you do that a few times, and you haven't got any engrams left.

Now, you will occasionally find yourself running an engram out of case number two without wanting to. Certainly you will occasionally find yourself running an engram out of a number three. And certainly out of cases one, two and three you are going to get all manner of enMEST manifestations. But if you pay any attention to enMEST manifestations beyond letting them take place you are making a serious mistake!

What I mean by enMEST is gas, solids, energy and so on. For instance, if your preclear cries, that is enMEST; those tears are enMEST coming off the case. When the enMEST comes off, the entheta can convert back to Theta again.

Then there is dope-off. All of a sudden, without any volition or any desire on your part as an auditor, your preclear suddenly goes out like a light. You have asked him to remember this and remember that and the first thing you know, he dopes off. You just let him go into that dope-off, and when he comes out of it a little bit you ask him to remember something else, and the first thing you know, he will go back into the dope-off. Then you ask him to remember something else and he will go back into the dope-off again.

Now, you can ask him for a phrase which will bring on these dope-offs, but you are liable to get him pinned up on the track if you are working a very rough case. So what do you do? You validate his analyzer and him. Don't validate his engrams. In other words, work on the theory of "what you pay attention to makes that thing important."

You as human beings can create tomorrow's reality by what you think today or what you believe in today.

If you believed hard enough that there was going to be a monument a hundred feet square and two miles high to the pioneers of aviation, and you all believed this and you wanted it to be there and so on, there would be one there one day. That is because you believed in it. But supposing you believed that there was going to be nothing but a rotten, mucking hole in the ground, and you all believed this. Then somebody builds a tenement somewhere else and they throw some dirt somewhere else, and they want to have a city dump someplace. And if you all believed that this one square that we are talking about was going to be in horrible shape, the next thing you know, it would be a rotten hole in the ground.

It depends, then, on what you validate. If you start validating a demon circuits it will start taking over the preclear If you start validating the reactive mind exclusively—if you only pay attention to the reactive mind— the analyzer will cut down its thinking capacity just that much.

People who go around saying "Oh, you're talking out of an engram" are validating the reactive mind and invalidating the analyzer. But if you told someone "You couldn't possibly be talking out of an engram; that must be an analytical computation," or "You are so prone to analytical computations; I'm happy to see that you never talk out of engrams," then the first thing you know, he doesn't.

An experiment has been carried out on the line of telling the preclear that it is not necessary to pay any attention to action phrases. Unfortunately, this does not work in the least below about 2.0, but you can get a person up there on the borderline at about 3.0 and you can actually talk him into ignoring action phrases. Now, if you talked to him and said, did he have a holder? did he have a bouncer? did he have this? did he have that? he would actually be held and bounced and so on. But if you talked to him on the line of "There is a holder there but of course it couldn't affect you," it wouldn't have any effect on him. So way up the line at 3.0 the action phrase can be argued into existence or out of existence—in other words, validated by the auditor or invalidated by the auditor.

But it is not what the auditor cancels out in the preclear it is what the auditor believes in in the preclear It is the thing to which the auditor gives his affinity, his reality and his communication that becomes live and working in the preclear This is something on the order of waving a magic wand at somebody and having sparks come out of the end.

For instance, this person says, "I know that's just a demon circuit answer. It couldn't possibly be my file clerk."

If you said "It probably is; let me talk to the demon circuit, then," you couldn't mask off the file clerk any more certainly.

But if you said "Oh, I think the file clerk could get through that all right. Let's just give it a try," you would be surprised how many times that file clerk will come through. It is what you validate!

If you believe in this human being as a sane human being he will act sane, not because you coax him to, but because you are validating this. The sanity, then, is his reality. You are telling him his sanity is reality.

But supposing you treat him all the time as a neurotic or an aberrated human being, immediately this person will become more neurotic. People who are entirely concentrated on nullification, people who are afraid or timid, or people who build up their own superiority by making other people less superior—who count on that mechanism to get along in life—are very dangerous because they keep validating the shortcomings and the weaknesses of those around them. By validating those weaknesses and shortcomings they actually bring them into being and make the person weak and make him exhibit more and more shortcomings and so make the person less and less strong, and that is how they win.

Of course, the person at 1.5 goes at it a little more directly; he just says, "You're no good!"

So if you follow a general rule of never taking something that is unreal to the preclear or never demanding that he believe something that he doesn't feel like believing, if you just follow the general rule of always entering the case only on the last limit of reality the preclear will buy, you will keep pressing this case forward on and on into the entheta with Theta. But if you go on forward into this case and keep taking things from the preclear which are unreal to him, you are advancing the entheta back into the Theta. You have just reversed it, and that is bad auditing.

What you want to do is pick up high levels of Theta, if you possibly can, and sweep out any quantity of entheta that you can reach. That is the forward way of doing it. Furthermore, you validate the analyzer. If the preclear starts to boil off, you don't snap your fingers at him and ask him for a phrase, necessarily. Of course, you can on a fairly high-toned preclear, but if you take one that is way down the tone scale and start to ask him for a phrase every time he gives a manifestation, the first thing you know, this guy starts thinking in terms of "I wonder what phrase causes this?" instead of saying "That might be a phrase but I can overcome that."

It is what you validate that counts. Your belief in the preclears ability to recover is very important. Your belief in his ability to think straight and to know what has happened to him is terribly important.

A reevaluation of what I was doing in auditing and what auditors were doing in auditing calls clearly into view the fact that I was invariably trying to coax into being all of the high-level person I could get my hands on and to forget and nullify, more or less, the bad section of the individual—in other words, ignore the entheta as being important. Don't give it importance: give the Theta importance.

I have to go back over and review things like this to try to find out what I was doing that produced rapid results, find out why they produced rapid results and then try to find out how to communicate what I was doing.

Now, by using this same theory—the Theta-MEST theory—you can derive about all you need to know about raising children.

For instance, Indian children are very obedient and very cheerful. They are quite something to be around. An Indian tribe in the old days used to be in connivance on every child; they were all plotting against the child's insanity. Every time the child, voluntarily or otherwise, would pick up a stick of wood to put it on the fire, no matter who was there, they would say, "Oh, what a good child!" The child would go down to the brook, really intending to take a little bag of something down there and throw it away, and somebody would say to him, "Oh, you're going to get some water; what a good child." Or "You're helping your mother; what a good child." "You're being obedient. You're a good child." And when they were bad children, people ignored them. They just shut them off.

It requires pretty steady nerves and a lot of outdoors to do this! The only reason I am using it as an example is just to demonstrate what you validate in a child.

I have seen Indians work this by the way—Blackfeet. It is the most fascinating thing you ever saw in your life. This kid will suddenly look so bewildered! He is caught off base. What he was actually intending to do was to blow up Bull Moose's tent, and then somebody says, "Oh, you're taking that over to your father to give it to him. What a good child!"
And he says, "I guess I was."

So if you keep validating people (and this is particularly important in the Foundation, which is inundated all the time by preclears with entheta; there are lots of engrams around and so forth), you keep raising them up the tone scale. And if you start raising them up the tone scale they get more and more Theta, and all of a sudden they are liable to disenturbulate a large area that they ordinarily wouldn't.

Sometimes you get a funny kind of Straightwire. You get a preclear way up the tone scale and start directing his attention toward entheta areas in his life—ARC breaks or something like that—and suddenly these things will start to go out, one right after the other. Preclears have described it to me like something going up in a little flash, almost an electrical impulse. They suddenly remember a time when they were a little kid and they were kept in bed and beaten for three weeks, and there are a lot of somatics on it and everything else, but they have come so high up the tone scale to be able to remember this thing by Straightwire that the whole period goes out. You take them back through the thing and it hasn't any importance anymore. It is gone!

Do you get the idea of maintaining a high tone-scale level? If you can get the person up the tone scale, then he is reaching higher and higher levels, there is more and more Theta (you get that out of locks, occasionally out of a secondary) and the first thing you know, the circuit automatically goes out. It is made up of a big computational portion of a person's mind that was all entheta, and it is suddenly up against so much Theta that it goes poof! And if he is way up the scale it will blow out.

But maybe just the circuit itself caves in. If the circuit itself caves in he will go clear back down the tone scale, and you are suddenly working a preclear who is way down the tone scale; he has just been flooded with entheta. But he comes back up again.

Sometimes a preclear works in a cycle. You raise him up to the top of the tone scale, then he will hit a big deposit of entheta and get enturbulated and he will go down to the bottom of the tone scale. So you raise him back up the tone scale again, and each time his average tone comes up a little bit higher; that is to say, the Theta he has got is higher and he is manifesting higher on the chart all the time.

When you can really get a fellow to where he is functioning fifteen hours a day at tone 3.5 he is not much trouble to process. You start working him and the entheta just starts going out like breaking electric light bulbs—ping! ping! It is wonderful to watch.

The best approach to auditing that I can possibly give you is this: Do not at any time swamp your preclear with entheta and enturbulate what Theta he has got. Don't swamp him, don't snow him under, but lead him up the scale; do anything to get him up the scale.

As a matter of fact, a motion-picture show is sometimes a better evening's processing than processing. Some people have had so few good present times that their whole life is pretty absent on the subject of Theta. Remember, that time track is never anything but a stack of present times. It is present time, present time, present time, present time—throughout a whole lifetime. They are consecutive moments of present time.

For instance, this instant with you is a present time, and therefore it is perfectly valid processing to try to contact this instant. But why go through all the mechanisms of merely recalling it? Why live two minutes beyond it and then go back to it and recall it? Why not experience this minute? It is here and all your perceptics are here. How much are you recording of this moment?

You get a person who is pretty low on the tone scale and if you just invite him and persuade him to contact this moment or some portion of this moment, or if you can just get a person to come to this moment, and if you are successful in doing that, you can end a psychotic break in some cases.

Some of the psychiatrists in one sanitarium wondered what this Dianetics was. Somebody told them what it was, and they also told them, "If you just go around the sanitarium and say to people 'Come up to present time,' occasionally one will." (I did this many years ago. That was all it took. You get the most remarkable results.)

There was one girl in that sanitarium whose face had been in horrible condition with acne and who had been very uncommunicative for a long time and never talked to anybody; she was quite insane. And one of the psychiatrists walked up to her and said, "Come up to present time!" That night they were having a party and she gave a speech to the party on how glad she was to be there. She stayed in present time and her acne disappeared and she manifested sanity. That is quite a remarkable mechanism. Yet you could walk through any insane asylum of any size in the land, and here and there you would find somebody who (unless he had been electric-shocked, transorbital-leukotomized and psychiatricized in general), if you just told him to come up to present time, would turn sane. This fellow might have been there for years.

That is how important it is to process present time or recognize that a present time exists.

Now, all I have given you here is basic theory. Maybe I have snowed you under a little bit. I hope not, because although there are a lot of particularities to know about the tone scale, about evaluation, about the tricks of practice and so forth, actually I have just given you all there is to know about basic theory. If you can follow this through, or thinking it over, follow it through and understand it, you will have a grasp on the subject and a grasp of the subject on all its dynamics which will be far in excess of anything that has been known before in Dianetics, and you will be able to produce better results and more results and faster results with this knowledge.

The main thing that you should remember, as far as your preclear is concerned, is that life is made to be lived. And it is just as valuable sometimes for you to straighten out this preclear's present time a little bit, or send him out and make him have a good time for a while, as it is for you to sit down and process him, because it is present time that counts. It is life and living that counts. You can undo yesterday's mistakes for an individual, you can undo the pain in his lifetime, you can bring about remarkable results; but if a preclear is very enturbulated in present

time, if present time situations are too much for him and you start sending him back down his track, then his past comes up and hits him too. And that makes him pretty unhappy.

So you see what you are trying to do. You are trying to make available, in present time, all of the Theta which you can possibly get. Add to it all you can with your own friendliness, with your own affinity and reality and communication with this preclear, and then knock out, not engrams, not secondaries, not this or that, but the whole thing—knock out entheta in whatever form you may find it, whether it is present time entheta by present time situations or actual entheta stored in the case on the time track. However you can disenturbulate it, that is good, valid processing and that is valid Dianetics.

Any method which increases the amount of entheta on the case or enturbulates present time for the preclear is not good processing.

So, if you follow what I have given you, if you understand that it is a process of bringing a person little by little up this tone scale to a higher and higher average tone throughout his day so that his behavior and his happiness and his manifestations are better and better and better—if you understand that this is your target—you will also be able to make tone 4s and make people stable at tone 4. This is not static, because they will still get mad when life hits them. But if you can make it so they can come up to tone 4, so they can be happy, you will be doing a good job.

One of the reasons it has been very difficult for people to bring a person up the tone scale has been because the auditor might have been 1.5 and he was trying to bring the preclear up to 4.0. He never will. He might bring his 1.1 preclear up to 1.5. But then somebody has to raise the other one to 1.6, and then they have both got to hit a parity on that. Then they had better get each other up to 2.0. If one drops behind, the one who was higher had better bring up the guy who was lower. And in such a way, by the use of "tone jacks," they could get themselves all the way up to the top of the scale.

ALL POSSIBLE ABERRATIONS

A lecture given on
4 June 1951

During the writing and publication stages of Science of Survival, Ron continued his researches into new theory and techniques. On 4 June 1951, Ron released to the students on the Professional Course a new system of Straightwire involving the affinity, reality and communication interactions of the eight dynamics. This new system became the basis on which several other new techniques of processing were built. It provided, for an auditor versed in its use, a method of computing all the possible aberrations a person can have, as well as all possible pleasure moments. This lecture was transcribed in 1951 and published in a condensed form in the first Supplement to Science of Survival, and was later reissued in the Technical Bulletins of Dianetics and Scientology, Volume I, page 157.

A New Development of Straightwire

A graphic representation of what aberration is would be valuable, particularly if it could be seen to contain all possible aberrations. What I am going to give you here is a description and graphic representation of all possible combinations of aberration based on the eight dynamics. This is not a terribly technical subject, actually, or a very technical representation.

Let us begin with the fact that we can call the urge toward survival a dynamic. That is the central dynamic; that is the dynamic. That is the urge toward survival of the individual.

As that urge becomes enturbulated or influenced by outside forces it is either suppressed or it is alloyed with other people's purposes; that is to say, other people force their purposes on the individual. Either way, the dynamic itself becomes to some slight degree enturbulated.

As the survival dynamic is cut back or as it is entered or acted upon by other influences—other dynamics, suppressors, l other people and the regular suppressors of life, such as the absence of food, clothing and shelter and so on—this dynamic can become more and more enturbulated until it is headed toward succumb, exactly in the opposite direction. Now, as this dynamic (which means survive, the urge toward survival) becomes enturbulated, it can actually be impinged upon by other forces until it is pretty messy, and when it gets thoroughly and completely enturbulated it starts going down toward death. It is succumb.

This dynamic goes toward death, or succumb, in the exact ratio that it is enturbulated, and it goes toward survival in the exact ratio that it is clean and clear. The ratio of enturbulation of the urge toward survival can be graphed on the tone scale. The dynamic starts out clear and unalloyed, and then we could graph it as becoming enturbulated or interfered with. As some of that dynamic becomes enturbulated, it will actually start to force the rest of it down. It gets a lot more enturbulated as other forces enter in, and finally when the whole thing is enturbulated we have death.

This is very simple; if anything it can be overcomplicated. It is just a simple graphic representation of the urge of the individual or the urge of the group to survive—any living organism, a group being a living organism.

Now, that is regarding it just as one dynamic. But if we were to put a big magnifying glass on this dynamic, we would find that we had not one but eight of these dynamics. So this main dynamic is subdivided for our purposes into eight parts; it has actually eight dynamics.

This is all in the original book, by the way, and the rest of these dynamics have been known and numbered all this time, but they were not needed much for individual processing at the time they were brought out, so we only gave you four dynamics. There are actually eight of them. The first of these dynamics would be self, the individual.

Number two we call sex, and the product is children.

Number three is groups.

Number four is man—all men as a species. That is the urge toward survival of all men as a species.

And number five, which is life, would include any form of life or just the fact of life and its existence.

The sixth we can call MEST—the physical universe. We have matter, energy, space and time, and we take the first letter of each word and we call that MESS. That is the dynamic of the physical universe. Man's affinity for or urge toward the physical universe is the sixth dynamic.

The seventh one is Theta—you might say the Theta universe, the universe of thought, whatever thought is. That could also include man as a spiritual being.

We add the eighth on that because man has agreed for an awfully long time that something created this universe. This doesn't work out quite so well if you don't include the eighth dynamic, which would be the dynamic of the Creator. That would be God. There are many ways to consider this. You could consider that God created the physical universe and he created the Theta universe.

So we have the Theta part of the dynamic and we have the physical universe part of the dynamic, then all life, and so on. Those are the eight dynamics.

Now, just to review that rapidly, the first dynamic would be man's urge toward survival for himself as an organism. In the past, many therapies and philosophies were worked out on the basis that each man was a self-centered entity and everything was done by him out of a motivation of selfishness and so forth, and therefore there was only the first dynamic. This egocentric representation displayed the aberration of the philosopher who was dealing in it, because it doesn't work out well. You have to make a tremendous number of postulates and curves in order to get everything to fit so that man is rewarded for himself for permitting a group to survive and for permitting man to survive and so on. It is very clumsy to handle that way. Obviously there must be some other dynamic.

So there is the second dynamic: man's urge toward survival as a future generation. On the first dynamic he is an individual, but by sex—procreation —he creates other individuals and future generations. This is an urge toward survival through children.

People in the past have thought up a lot of therapies and a lot of philosophies that dealt exclusively with the second dynamic and said that everything and every motive man has of whatever kind, no matter how faint that motive is and so on, is attributable solely to sex!

There was a large group of therapists and philosophers who dealt with this, but with the changing times and the advance of science this group decayed. And because it said everything is attributable to sex and therefore sex must be evil somehow, those people did not procreate, so they are not with us anymore. That was Manichaeus, and I think that philosophy came up into the third and fourth centuries; it was seen spottily around Europe for the next seventeen hundred years. As a matter of fact, it still sits in the society in the guise of Freud's libido theory.

I wonder a little bit at the individual who says everything is attributable to sex—the second dynamic. This is certainly as strange as saying everything is attributable to the first dynamic.

Then there was a fellow by the name of Marx. Several other people like him came along and they said, "We are going to button this all up and put this in one big package and throw it down people's throats if possible, and this package says that the only thing important is the group!

Second dynamic—no. First dynamic—to the devil with the first dynamic! Put them in concentration camps! Shoot them! Civil rights—ha! The third dynamic is what is important! The state! The group! Now we're going to have communism." This is the whole philosophy.

Today we have whole nations operating on this philosophy that says the only thing existing is a third dynamic. They do a beautiful job of working out everything in terms of the third dynamic, but I think it leads to a somewhat unbalanced society where the individual has no importance and where the future generation really has no importance: "It is all taken care of by Lysenkoism or something anyway, so you don't ever need to worry about that. Marriage is unimportant; the state should raise all the children; love should be free; divorce should be procurable on the afternoon of the day on which one got married." This all comes out of the fact that they are concentrating solely upon the third dynamic.

Now, I am sure there exists a philosophy and a therapy which says everything is attributable to man—the fourth dynamic—that nations and groups and subgroups should not exist, that only one group should exist and that is man. There is one group like this in California which says "It is all man," and that the only urge is to survive as a species, not as a subgroup.

On each one of these things, we are talking about the urge on the part of the individual to survive—as, one, self; two, future generations; three, a part of a group, with the individual himself furnishing this motivation; and four, a species, man.

Now we get up here to five, and we get the urge on the part of the individual to survive as life and to cause all life to survive. For instance, people make duck preserves—and some women even raise Pekinese dogs! This thing could go to the most extraordinary lengths.

You find a whole group in India which is sold on the idea that the fifth dynamic is the thing and that all there is, is the fifth dynamic. They wouldn't even step on a cockroach if it was walking across the sidewalk, because this cockroach is life. They are surviving as life, and the only thing that is fit to survive is a life form, and life forms should never at any time be subdivided into any lesser thing than just life. You don't subdivide it into men and dogs and sheep; it is just life—the fifth dynamic.

When we get out to the sixth dynamic, we have the capitalist. He believes all that is important is MEST: "Can I see it? Can I feel it? Can I measure it? If I can it exists!"

And this is not just the capitalist; you will find this idea, I am afraid, in every scientific laboratory today. They are sold on the idea of mud to man, that man is the physical universe: "Man exists solely by virtue of the fact that some mud got animated one day, and we are all part of this mud. There was an ammonia sea, and by some fortuitous circumstance certain chemical compounds all got together, and the first thing you know, there was life and then there was man. And we are just mud anyway, and what I believe in is the physical universe. And if you don't like it, you can lump it!"

They haven't gone anywhere in being able to handle or control the thought of man. They came up on the subject of the physical universe: they invented an atom bomb, they use Boyle's Law and they can make tractors and everything is just fine. They can control an atom bomb up to the point where when they push a button it will go off, but they can't control the thumb that pushes the button.

The mud-to-man theory has been applicable solely to mud! Here we have a whole world and a therapy and a cult and everything else. For instance (all due respect to medicine today), medicine is mostly based on the idea that everything is structure, and structure controls function.

One doctor in Kansas City, while I was lecturing up there, had a dreadful time with this. He finally came up to me after three days, looking awfully beaten, and said, "I've listened to you for three days and I've read quite a bit of your book. I was taught for about twenty-three years

that structure controlled function, but in the last three days I have seen that function must control structure; therefore I am on your side. I'll probably be executed tomorrow morning by the AMA, but that's all right!"

This is a complete reversal, the idea of function controlling structure.

Next we get the seventh dynamic. Now, that is labeled the seventh dynamic just because it happens to fall along the line as we go, but actually it is interesting that, coincidental with it, the number seven has a great many magical, spiritual and occult connotations. I was checking these dynamics off one day, one after the other, and when I found out which one was seven, I tried to reverse it in some way to get off this old saw. But it insisted on staying seven!

The seventh dynamic, then, we call Theta. That would be the urge to survive as thought, as Theta, whatever Theta is. Some day I hope to be able to put my finger on a button and start a flow of Theta from one point to another point and measure it as it goes.

Theta works out well as a theory. It postulates excellently, and furthermore it has the agreement of the last fifty thousand years of human thinking, whereas the mud-to-man theory has just the agreement of the last hundred years, if that, on the part of a very few people. So working out Theta as a dynamic and looking at it as a dynamic, the rest of these postulates work out to a point where we can control, regulate and deaberrate human beings rather rapidly.

We consider, then, that Theta plus MEST equals life. Theta, the energy of thought, which comes from the Theta universe (it doesn't matter whether you postulate it as coming from a divine creator or from a battery sitting up in the sky or anything else) is just an energy, but it is definitely not physical universe energy.

And then we get dynamic number eight, and we put number eight down there because as it goes up along the line it sort of looks like there ought to be a number eight. For a long time a lot of people have been talking about and fighting for and dying because of the eighth dynamic. As a matter of fact, every Sunday morning people go down to church to express their belief in the fact that the universe was created.

The Greek, three thousand years ago, was talking about the Prime Mover Unmoved. Every time you get into this problem you have to go someplace to find out where the physical universe was created. So we postulate a Prime Mover Unmoved; there is a Creator. I am not talking out of my own opinions now. It looks to me sometimes, the older I live and the more times that I have close shaves and so forth, as though there certainly must be a devil looking down the back of my neck. And sometimes I look up and find out I am beyond draft age and that the navy has accepted my resignation (as of about a year ago), and I then believe in the fact that there must be some divine being who oversees our destinies.

So there are your eight dynamics; they all come out of this single dynamic.

Now, the same thing that happens to the main dynamic can happen to any one of these subdivisions of the main dynamic. You could conceive of this main dynamic as being hit by suppressive forces, being told that it can't survive, being harshly used in various ways and becoming enturbulated, changing polarity and reducing down on the tone scale, having less strength toward survival and actually gathering strength toward death. If this can happen on the main one, then because these eight are the component parts of it, what would hit any of these dynamics individually would do exactly the same thing to it.

In most people we do not have a uniform suppression of all the dynamics as represented in this central one; we have them selectively aberrated. For instance, we can have somebody with his second dynamic pretty well out, his fourth dynamic practically nonexistent and the rest of them functioning all right, and he will get by. He could even have half of the first, half of the second, half of the third and all of the fourth completely gone and still pass for "normal."

So this is what happens in the aberration of an individual: He has the urge toward survival as an individual on each one of these lines. Life comes along and selectively suppresses them one after the other and we get a changed pattern of survival.

For instance, this fellow all of a sudden is afraid to own anything. This means that he is pretty well gone on the sixth dynamic. Another person does not believe that there is any divinity or that he has any power, or he thinks he isn't really part of any other form of life. He is pretty well gone on the seventh dynamic. In other words, a standard scientist of today, who is continually denying in himself anything but MEST and is considering himself MEST continually, is actually pretty well knocked out on the seventh dynamic. If you don't believe this, start talking to these people and start picking up the times they have been taught this, and you will see them get saner. That is the test.

Now, the suppression on any of these dynamics can happen in two ways. The first is something that simply inhibits the dynamic. It says "No," it just cuts the dynamic off.

For example, a person has been told continually since he was a little child that he is worth nothing, that he is no good, that he will never be able to do anything, so the first thing you know, he is way down on the first dynamic; he is badly enturbulated. You could carry this on with a constant bombast of him to a point where it would practically knock out the first dynamic. But it wouldn't be knocked out, it would have changed polarity and it starts heading for death. As an individual, then, this person is liable to commit suicide.

But if he is very strong on the third dynamic he will live for the group. He makes a pretty good private soldier: he is no good as himself; he lives for the group. He makes a pretty good communist: he is no good for himself; it's all for the group. He, unfortunately, is usually the fellow who will needlessly sacrifice his own life for the group; he is high on the third dynamic and low on the first.

So you have this suppressive type of influence. This person gets pretty well suppressed on the first dynamic, so he starts carrying along on other dynamics. People looking at this think that the first dynamic has gone over sideways and run into some other channel and they talk about "sublimation," but that doesn't hold up well as a theory. If you cut out one dynamic another one gets more visible.

There is another way that a dynamic can be foreshortened or enturbulated. That first one is inhibit: "You are no good. You will never amount to anything," and so forth. The other one is enforce: "You've got to be a good boy! You have got to amount to something. We expect you to be a credit to your family!" After a while you see, for instance, some poor girl who, all of her life, has been expected to be a great credit to her family and at the age of twenty-two or twenty-three is very sad and somehow or other just can't do anything. But she has always had encouragement; her family was always nice to her, she went to the very best schools, nobody was ever mean or tried to blunt her impulses. When she was in kindergarten she would get out a box of crayons and she would do some kind of a drawing that any kid in kindergarten could do, and Mama would say, "Aha! Undoubtedly you will be a great painter. Now you must work hard at that and you will be a great painter someday. You are going to be a great painter, aren't you, dear? You want to be a credit to your family."

This is interference. Mama is entering her own dynamics into that child with the resultant blunting of the child's dynamic. You could call that enforce.

Actually, that word is not too good because enforce sounds like it would make the dynamic stronger—an enforced dynamic. But people try to force this dynamic into some channel or force it to be something and the dynamic enturbulates. Or they inhibit it from doing something and it enturbulates. Either way, what we are really dealing with, then, is a spectrum: when inhibited it is off, and when enforced it is on too thoroughly. Where we want this dynamic to be riding is on the middle band. We want it neither chopped off nor forced into doing something it wouldn't ordinarily have done.

That is the primary principle of self-determinism: The individual must be able to determine his own destiny in his environment to its utmost; he has to be able to do this. Of course, nobody can be one hundred percent self determined because the environment modifies it. For instance, if a person is being one hundred percent self-determined and he says, "I am going to eat eight quarts of strawberries every day," that is disagreeing with his environment, and I am sure it would disagree with his stomach. An environment, then, very definitely has a limitation on one's self-determinism, but one should be able to live up to that self-determinism.

In Europe they talk a lot about liberty, but the environment in which they are living has been so consistently suppressive for so long on both the third dynamic and the first dynamic that they wouldn't quite know how far they could go as self-determined individuals—particularly politically— and as a result, their level of self-determinism or their concept of what self-determinism should be would fall short of ours. We have been permitted to go quite a bit further as self-determined individuals. So self-determinism is a relative state of being. But the individual who is rationally facing his environment must be permitted to be as self-determined as possible along all of his dynamics.

You find out that people who are rational are very easy to live with, they are easy to have in a group, they are very productive, they get along well in their environment, they handle their MEST well and so on. This is self determinism adjudicated against the environment.

The first thing, then, that gets destroyed or aberrated is self-determinism. Self-determinism and the urge toward survival are almost the same thing, and anything that aberrates this urge toward survival is going to aberrate the individual's self-determinism.

That is the first form of aberration. But how many manifestations does that have?

To answer that, we have to go into the component parts of Theta. Theta is not electrical energy. It may be that Theta will respond along a parallel of electromagnetic waves; in other words, you might be able to measure a Theta flow by electromagnetic instruments. But it does something and it has something that electricity and other types of physical universe energy don't.

Theta is composed of three parts; there are three things in Theta. One of them is affinity, one of them is reality and one is communication.

Theta has to stay in affinity with Theta. It identifies itself with other Theta. As for reality, it has to have some agreement with other Theta in its vicinity as to what reality is, and it has to be in agreement with itself. Furthermore, it has to be able to communicate.

In the physical universe we have laws of matter which are somewhat comparable to this; matter is cohesive, and the material universe matter sort of agrees with itself one way or the other. But these laws are not at all the same as those of Theta.

Life force has these three factors of affinity, reality and communication. Those things run sort of parallel. All three of them make understanding, or comprehension. Comprehension, understanding, thought, computation, education—all of these depend on affinity, reality and communication.

You can take affinity, reality and communication and actually derive mathematics with them. At no point are you left adrift. And a mathematics which doesn't fit into all three of them is no good at all.

Now, an individual with a full urge toward survival is in full affinity, he has a full agreement with the reality of the physical universe and he is in good communication.

By the way, the basic communications are sight, sound, smell—the communication of the individual with the physical universe.

ARC is a very handy thing to know about. For instance, a person has no sonic, but you can't find out who used to tell him to shut up or that hew couldn't hear or something. You are wasting your time going on worrying about phrases that shut off this person's sonic. The chances are his affinity is off, and if one goes off the other two will go down. You turn on a person's sonic by raising his affinity, or you turn on his affinity and communication by raising his reality. In other words, you have three interdependent factors; you cannot suppress one without suppressing the other two, and you cannot lift one without lifting the other two.

For example, some fellows wife leaves him and his sonic goes off. Or somebody disagrees with him or he finds out that his theories of how he was living his life are in violent disagreement with what suddenly turns out to be actual, and his sense of reality will go off. The first thing you know, he won't like people quite as well. These three things are apparently entirely foreign to each other, but they aren't. If you suppress reality, affinity and communication will go down.

If you tell a person continually "I didn't hear you. What did you say?" "Nobody understands what you're talking about. You should phrase things differently," and so on, the first thing you know, he doesn't like you. That is a direct application. But the horrible part of it is that he isn't in as close an affinity with the rest of the universe either. As far as his reality is concerned, if you start telling him things like that he will start disagreeing with you.

It is odd, but he starts disagreeing with you on the subject of, for instance, trout fishing. You keep telling him that his hearing isn't so good or that he didn't understand what you said, and that he should speak up or express himself a little more clearly or differently, and then when you get into a talk with him about trout fishing you will find out he will wildly disagree. He will even disagree to the point where he will betray some of his own actual beliefs about trout fishing in order to argue with you. You say, "I like to trout-fish and I generally use a rod."

So he says, "A rod is no good. A string and a bent pin and a worm are much better." He doesn't believe this at all; he sees that he has to argue with you. In other words, you have cut down his reality, so his reality comes back that way; furthermore, his affinity is cut down and he won't like you.

But just as life begins to suppress the communication of this individual, so does the ability of the individual to express or feel affinity and to agree or recognize the reality of existence go off.

So this thing is a triangle of A, R and C. (It doesn't matter what order you put them in.) And if you were drawing a tone scale the way the tone scale ought to look, then you would draw it as a stack of these triangles representing the tones from 0 to 4.

That is actually what the big vector—the big dynamic that says "Survive!"—looks like. It expands out into a tone scale.

Now, if you cut down an individual on reality he will go down the tone scale; his affinity will drop too, and so will his communication.

If you want to turn on a person's sonic, start picking up affinity breaks or affinity enforcement's. These are the two sides to this: "You don't love anybody" and "You've got to love people." Both of them are enturbulating to the dynamic because they push it out of its natural shape and enturbulate it—in other words, interrupt or interfere with the self-determinism or the rationality of the individual. "You must love people," "You have to love your mother. If you don't I'll beat your darned little ears off!" and so on—these things are thoroughly aberrative. He is being forced out of his line of self determinism. When we pick up those breaks we find out that this person all of a sudden starts to have a better concept of reality, and furthermore, his communication will pick up.

It is actually true that after you have broken a lot of locks—enforced and inhibited locks on affinity—the world looks and sounds brighter to the individual; it actually does. If you could

measure how many quantum's of light or something he was recording, you would find out he would be recording more after you had picked up affinity breaks. Furthermore, pick up all of those times when the individual was forced to agree with things he would not have agreed with and pick up all the times when he was made to disagree or kept from agreeing, and the first thing you know, his affinity will come up. Strangely enough, he will be more fond of his children, for instance, or something of the sort.

In other words, affinity, reality and communication are the three component parts of this big dynamic I just told you about.

Now, that big dynamic breaks down into eight dynamics, and each one of those is three-cornered. The first dynamic is an urge toward survival for the self, and this urge is in terms of ARC. There is the affinity one feels for oneself. How many people do you know who go around invalidating themselves to themselves?

Robert Louis Stevenson wrote a very sweet line; it is on a statue of him in San Francisco. It says, in effect, that one of the first things a man must learn is how to be a good friend to himself. Very few people have ever learned that, because we are taught, particularly in this culture, that we really ought to despise ourselves a little bit. We are continually making mock of ourselves actually in public. For instance, a fellow knows he is the best golfer that has ever stepped on the local golf links. There are two ways that he could handle it that would be aberrated: He could go around and pound himself on the chest, shake his clubs and say, "I am the best golfer, and anybody who challenges this . . ." or he could say, "Oh, I'm not so good." Both of them are lies.

The fact is that man cannot live without accurate data or unless he is supplying accurate data. But everybody is sort of trained in this society to be very upset about anybody who properly evaluates himself. This is highly aberrative on the first dynamic. And there is the first ARC break: Don't evaluate yourself properly; go around and eat humble pie. Go around and tell people that you can't do the things you can do, and the first thing you know, you will wind up by telling people that you can do things you can't do. It will reverse itself on you.

Have you ever heard a fellow going around disagreeing with himself? For instance, he feels tired; he knows he ought to go to sleep but he says, "I ought to be strong today" and he goes out and plays eighteen holes of golf, which he shouldn't do. He is "mastering himself." He has to be inuictus or something. He is in disagreement with himself continually.

However, when a man who is living fairly well in harmony with himself is tired, he goes to sleep. Some people would hardly be able to understand how this could be.

You have heard of people talking to themselves. That is an aberration of communication—a bad one. There is something there on the first dynamic which enforces communication with oneself. A person shouldn't have to communicate with himself, because he is himself.

Then there is the person who never even thinks pleasant thoughts or thinks up pleasant futures or anything; this fellow is just cut off on communication with himself.

Dub-in could be a manifestation of enforced communication with oneself, and shut-off sonic could be simply being out of communication with oneself, just to that degree. That is how those two things work.

I hope this has all been very simple so far because now I am going to give you something a little more complex. This is the plot of the set of all possible aberrations for all eight dynamics.

We have here the combinations of affinity, reality and communication for each dynamic. Up at the top are the ARC vectors for each dynamic, and at the bottom is a series of triangles forming the tone scale for any one dynamic.

An auditor who has this can plot any kind of an aberration that anybody might possibly have. As far as I know, there are no aberrations which are not included in this system.

Out of this system can be practiced something which we call Dynamic Straightwire. Dynamic Straightwire is the next advance above Hurdy-Gurdy Straightwire. Hurdy-Gurdy is the process in Science of Survival whereby you apply the ARC triangle to every individual in the preclear's life, to find where ARC has been enforced and inhibited. This is a very handy little system by which you check up on affinity, communication and reality breaks on the part of various people—where these people have enforced ARC upon the individual or inhibited ARC for the individual—and it is a fine way of picking up hordes of locks that you might otherwise miss. But this Dynamic Straightwire is about ten times as good.

There are eight dynamics. Each dynamic is an ARC triangle, as I have just described to you. Any seven may suppress or aberratively enforce the remaining one in any person. That is the central law we are going on here. Any one of these dynamics or any of the subjects of these dynamics may suppress or aberratively enforce any other dynamic in any person.

We also have the fact that both suppression and enforcement shorten the dynamic on the tone scale. In other words, either too much, or none, or too little (inhibitive) will send the individual down the tone scale slightly.

In addition to this, affinity, reality and communication, all together, form comprehension— understanding. So we have enforced reason and understanding and inhibited reason and understanding as forces which suppress all three at once. Probably the most aberrative thing that you can say is "You've got to understand this!" or "You can't understand it!" That grabs A, R and C, all three parts, at the same time. You get affinity, reality and communication simultaneously when you start talking about "You're dumb! " or "You have got to be bright, dear." When you start talking in these terms, you actually do things to each one of the three. That has to do with a person's ability to compute and so on.

I would say that you could measure the aberration of a society very easily by finding out how much the individuals in that society talk to other individuals about how dumb the other individuals are or how bright they have to be. One of our prime slang expressions is the hurling of the epithet of stupid, stupidity, and so forth. But I know other societies that do it much worse and much more artistically, and those societies are far more aberrated than this one. This would be the master aberration, then.

Now, the way this system works is you take one of these dynamics and put it down in the lower section. We are going to measure how many suppressions there are in the individual on, for instance, the second dynamic. You have the preclear sitting in the chair or lying on the couch. You have started to review this preclear and you have gotten up to this point of the second dynamic.

You take it one dynamic at a time and find the suppressions and enforcement's of the other dynamics and other people upon it. So, the A— the affinity line—of the first dynamic enforces or inhibits the affinity of the second dynamic; the R—reality enforces or inhibits R. and so on. Now, you are not interested in measuring too much; if you were dealing in evaluation of the tone scale you would just be measuring this so you could spot him on the tone scale. But we are interested in picking up his aberrations.

Let's take the second dynamic just on the subject of children, the affinity one feels toward his own children. You start out Straightwire like this: "Has anybody ever told you that you didn't like your own children?" Chances are he will say yes. That is an inhibitor. "Has anyone ever told you that you had to like your own children?" That is an enforcer.

Let's go to reality: "You have to agree with the people around you." Have you ever heard anybody tell you that? "You have to agree with the people around you" might be a leader for reality, but that wouldn't be on the second dynamic, so you say: "Have you ever heard that you

have to have children?" That is an enforcer, a forced reality. "Children are absolutely necessary to your happiness and continued existence and you know it" is an enforcer. "Children aren't necessary to your continued existence" is an inhibitor, and "You don't have to have children yourself. You can live in the hearts of other children," or something like that, is a shut-off to some degree.

And as far as communication is concerned we could ask, "Do the noises children make annoy you?" If he says yes, that is interesting but somebody has said so someplace; there is a whole flock of locks: "These children are making too much noise, they are driving me crazy." You can ask, "Has anyone ever said to you when you were a child 'You are making so much noise, you are bothering me terribly'?" There are also things like "It's my little boy and he can make all the noise he wants to!" That is an enforcer. You ask about both sides and get the attitude of the individual toward his children or toward other children.

What is his general attitude toward children? Is his affinity toward children enforced or inhibited? How about his reality—his agreement about and with children? Is it enforced or inhibited? "You have to do whatever little Tommy says," for instance, is an enforced agreement. As far as communication is concerned, "You should talk to your children," "You have to talk to children," "You have to listen to children," are all enforcement's. And then there is the classic inhibitor in this society, "Children should be seen and not heard."

We are still talking about the same individual; this was just as an individual. Now let's see how the third dynamic is influencing the individual's second dynamic. Let's take this one rather bluntly on the subject of sex and find out what one group with which the individual is associated thinks about sex.

The first group that comes to mind is the family. If he is living around people who are badly inhibited sexually, he is probably living around people who also treat children rather badly.

But here is ARC on the third dynamic. Look at what the community you live in thinks about sex in general. Affinity, when it is measured up sexually according to the basic aberration that plagues this society at the present time, is just not quite nice. You just can't mix affinity and sex. As far as communication on the subject of sex is concerned, forget it. And as far as agreeing on the subject goes—what the reality of the act is and so on—there is more confusion about this one subject than you could name. But you have all possible aberration on it right there; it is A, R and C in the vicinity of the person hitting his second dynamic.

You can start by asking him, "Have you ever been a member of a church?" Maybe he was a member of a very decent church, but it might have been one that was really down on the subject of sex. As a member of that church, raised in the vicinity of that church, he was part of an organization which itself was a suppressor to the second dynamic. So let's find out with the preclear what the people of that group or what that group had to say about the second dynamic—his second dynamic—both those things which enforced it and those which inhibited it.

Now, on a person who has been raised around a communist cell, I can guarantee you that sex is enforced. It is completely opposite; Christianity and communism are far apart, and one of the main places where they are really far apart is on the second dynamic. The concepts are totally different. There is a sort of enforced nymphomania about communism, and unfortunately in the much stricter churches of the country there is a sort of enforced sexual deprivation—two opposite ends of the spectrum.

So how these groups influenced this person's second dynamic interests you as an auditor, because you now can ask him a lot of questions about this or that. Remember that his family is a group: "What did your family think on the subject of children?"

Just the general opinions that were expressed around this person can aberrate this dynamic. So you get the conceptions of various groups with which he has been associated. For instance,

this person has been part of the army. Now, you as an auditor would not normally go into his army career on a broad shot like "What did the army think about the second dynamic?" However, I cracked a case wide open one time on that same type of thing.

This person had been raised in the Episcopal Church by a very hidebound minister. This minister was evidently a pretty good guy, but he sure called hellfire and damnation down on the head of anybody who practiced anything outside the rules on sex. This boy went into the army and he started to hear words and phrases being used, and the general opinion in the army was so far in reverse of what he had been brought up with that he nearly spun in. He had run into first an inhibition and then an enforcement on the second dynamic, between group one and group two, and it had practically looped him. It was that severe.

I got up all this stuff on Straightwire, and all of a sudden the fellow felt fine. That was a mysterious one.

But just by normally going over this system of all possible aberration you would hit that; you wouldn't leave this one uncovered.

Now, the next thing you would hit is the fourth dynamic, man, against the second dynamic. Naturally, this is what man as a whole considers about sex. There would be teachings about man as a species. You will find stuff in biology classes and so forth which have made aberrative locks on this line—what people have been taught man is, and so on. Furthermore, you will get the general agreements and disagreements, such things as anthropological studies on the subject of sex, children and so on. What does man think of children? But now we are getting up into more ethereal lines as far as this second dynamic is concerned. Communication on this line is possibly unimportant, but there may be aberration on it.

Now we get up to the fifth dynamic, which is life in general. It is very interesting that as soon as we start addressing the line of the fifth and the second dynamics on somebody off the farm, we run into the whole subject of animal husbandry. One would not normally think of this as suppressive to the second dynamic or enforcing the second dynamic, but it is.

One time I uncovered, in a little girl who was raised on the farm, a lock that had to do with animal husbandry. It was all being described at great length, and the little child's mother suddenly heard Papa talking about this and realized the little girl was there; Mama blew up and scolded Papa and scolded the little girl, and the little girl was completely bewildered. She didn't know what this was all about. Why should she be scolded and suddenly sent to bed and Mama and Papa have a fight? She worried about this for a long time. She was practically scared of animals too. She must have been very groggy that night or a little bit sick or something of the sort, because this incident went in and sat right on top of every engram on the subject in the bank and charged them up. She blew grief on it—animal husbandry. So that is ARC addressed to the second dynamic in an individual, on the fifth dynamic.

Now we go on to the sixth dynamic—MEST. Any time we get into MEST we start to get into heavy stuff—engrams. An engram is a break between dynamics seven and six—Theta hitting MEST too hard—or it is a separation of seven and six, which gives us grief of loss, and that is the central loss aberration. That is Theta unable to contact the MEST or the organism, so you get grief, or you get an engram when the MEST is contacted too hard.

If the organism stumbles into a rock, this is the seventh dynamic hitting too much of dynamic six. Actually, it is also dynamic five hitting too much MEST, because that is a life organism, but it is really Theta and MEST. Whatever perceptics are included in that moment, that becomes the most severely aberrated thing there is, because below all this we are basically dealing with the urge of Theta, first, to survive through its conquest of MEST, and second, to conquer or change MEST. When that gets interrupted we get severe aberration.

Now, how do we make aberration out of the sixth and second dynamics? How does MEST influence the second dynamic? Believe me, it does! For instance, some of these fat fellows

smoking great big cigars have got an awful lot of MEST, and when you see some of the pretty girls going around with them you sure know it has an effect on the second dynamic.

Or some fellow has a very fine automobile, and he goes around and takes beautiful girls for rides and life is wonderful—but all of a sudden he loses it; it gets stolen. You will actually get grief on this. This break is between the sixth and second dynamics.

Maybe a man wants children very badly, but he has lost his property and his home. Naturally he can't have children if he doesn't have any MEST; he would not be able to support them. That is a break on the second dynamic. We are working out all possible combinations here.

Also, injury of various types can come in there—Theta and MEST coming together in the vicinity of the second dynamic. And remember that when we are dealing with communication anywhere along this line we are dealing with sensory perception. That is a communication and it has a very definite effect upon the second dynamic.

Now, on the seventh dynamic, how many times have you heard religions try to cut down the second dynamic? The second dynamic is the most certain immortality which we have. We are going along from generation to generation rapidly and that is an immortality. It might have been that somebody figured out that the way you could really sell immortality was to make a man take off and go to heaven as a soul at the end of his life, but he couldn't guarantee it very well and he couldn't show any facts in the matter, so the second dynamic became a foe. And you will find that large numbers of religions suppress the second dynamic—not just the Christian religion; many others suppress it much more horribly. In Rome, for instance, emasculation was practiced as a religion. This really made sure that the soul went to heaven!

There is, then, all of this inhibition on the second dynamic: the inhibition of affinity, and the inhibition of agreement—reality. What is the reality of this? Does the soul go to heaven, or does one continue to his immortality through his genetic line? We have a turbulence there; nobody has quite decided this, so there is a confusion between those two points.

Furthermore, as far as communication is concerned, we just don't talk along the Theta line and the second dynamic. In this society particularly that is a complete inhibition. Any person who doesn't talk about it naturally has been inhibited, and if you go back with Dynamic Straightwire on this line and run into this one, and you ask how many times he was cautioned not to speak of this and not to speak of that in relationship to the second dynamic, you are going to find an enormous number of suppressions which will act as suppressions of ARC right across the board. They are just ordinary suppressions like anything else.

You can run this for any dynamic, and the way you figure it out is, first, you put the first dynamic down on the bottom (and you could actually have the first dynamic inhibiting the first dynamic). Then you put the second dynamic down, then the third dynamic, then the fourth dynamic, and you run the A, R and C lines from each of the other dynamics down to the one at the bottom and figure out how many aberrations there are on each line. It is very complex and it goes up to a very high number of combinations, but you don't have to think very hard to get what they are.

Let's run this for the moment on the third dynamic; we start with the line from dynamic one. How is the third dynamic inhibited by the first dynamic? Why isn't this fellow willing to be a member of a group? Why won't he get married and form his own family? We take the third dynamic just as a family right now. In the family, obviously, a child could not contribute as much as he would like to have contributed.

All around you, you can see people who are self-conscious in company. That is the most limited description of a blocked third dynamic I know of. Call it a blocked or enturbulated third and you have got it; there is something wrong between this person and other people. So let's find out how many times this fellow's third dynamic has been inhibited or enforced by the first, the second, the third itself, the fourth, the fifth, the sixth and the seventh. You can ask him first

about being told he had to be a member of a group—for example, "Before you can go around with women you have to be married to them." That is the second dynamic blocking the third; this fellow has to form a group before he can even look at a woman. Something is wrong with this and he can't quite figure it out. On the third dynamic itself, it may be just other baseball teams that kept beating his baseball team. But every time he has been whipped in his life when he was a group, his third dynamic has been suppressed by some other third dynamic.

Now we get over to the fourth dynamic, and there is a whole race. There are many minorities in the world today who consider themselves suppressed by man. They consider themselves minorities. Somebody told them they were minorities—somebody who had something to gain by it, probably. So the fourth dynamic was inhibiting the third dynamic. But in what way?

Let's take a very obvious one; we know a lot about this. Back in ancient times the Hebrew got kicked around in Egypt, and he collected a good, solid break on affinity between the fourth dynamic and his third. He invented a religion which was among the first to introduce into the world an exclusiveness of a religion for one race. Up to that time any religion would admit any other race, but the Hebrew admitted only his own race. This action was forced upon him by the clannish Egyptian, who had cut him out. Introduced on top of this at the same time was the fact that he had to love.

The Hebrew then got in an awful mess with the Roman Empire. The Roman Empire didn't know what to do about Jerusalem. Here was a race that wouldn't admit other races into its own religion and professed to dislike these other races. This was too strange and the Roman courts didn't know what to do with it. According to Gibbon, this was the first point of break, evidently, between the Hebrew and the Roman Empire. Affinity had broken down. It broke one way (the Romans with the Hebrew), and one day the Romans turned around and wiped out Jerusalem. They shoved the Hebrew out of his own city, after all of his centuries of travail in order to secure that city, and that really broke it. This was an affinity break the other way, and it was a huge break on the sixth dynamic. And then Rome went even further and said, "The dickens with this god Yahweh! We are suppressing him," and there went dynamic seven. So four, five, six, seven—these things started going out, and that nation really split up; the members of that nation went all around the world. They finally drew back together again very recently.

But that is the most graphic example of the fourth dynamic breaking a third dynamic that I know of, as far as a whole group is concerned; it is at least the one which we know best. It certainly makes a very interesting story, but more than that, it is a very good example of what we are looking at.

The Hebrews finally went down the tone scale with regard to others, and then people started to make capital out of this fact and suppressed them further and increased the breaks. This is typical of what happens.

I processed a young Hebrew friend of mine, and I started in on the rehabilitation of dynamics three, four and five by Straightwire. The material with which his early life had been filled on these dynamics was just fantastic.

This man as an individual came up the tone scale very markedly just on that little bit of Straightwire. It was straightening out things for him. I actually had to run secondaries on this subject from when he was in school and all of a sudden somebody would turn around and look at him very hard and say, "Oh, I can lick you."
"No, you can't."

"Well, you are a Jew and Jews can't fight, and you don't belong to this club anyhow," and this sort of thing.

Here was a man who felt sore; he felt pretty bad about life and he was quite badly off. He had gone practically to the bottom of the tone scale. This person was very close to psychotic. As a

matter of fact, he was so psychotic that he was within an ace of being a communist. The rehabilitation for this person was all on the third, fourth, fifth and sixth dynamics acting on the third. His mother, for instance, had taught him that he must get along with the rest of the human race. He must learn to be nice to them, he must do this and he must do that, but they were kicking him all over the place. He lived in a very bad area and these guys would kick him in the teeth and then his mother would say, "Now, you have to be nice to them." This man was so confused; he was up to a point where he wouldn't belong to anything.

Now, let's take the fourth dynamic and put it down on the bottom of the diagram and work it, and find out how this individual feels about the fourth dynamic on the various lines. You will sometimes start talking to a girl on the fourth dynamic and have her tell you, "How nice these dear, little pussycats are, but men and women are awful nasty. And if men and women were only as considerate and as friendly as little dogs, it would be all right, but they aren't." There are a lot of breaks between all of the other dynamics and the fourth. Somebody has been talking about people, how bad people are, or how you have to do this or that to people, or how you have to agree with people all the time. It is just all these sets of ARC against the ARC of the fourth dynamic, and when you start straight wiring it on this basis she starts turning up with quarts and gallons of material.

This system will guide you, then, into almost anything. I may be drawing a little bit too long a bow,' but it looks to me, as I have examined this, as if this diagram includes every possible aberration that a human being can have. It is this series of dynamics aberrating each one selectively. I suppose you could even get up to the point where combinations of them were aberrating other things, but I don't think it is that complex

How has the individual aberrated himself? He doesn't think well of himself, he has compared himself to his studies, he has done this and done that. How is the individual aberrated as an individual on the second dynamic? How does the individual think of himself on the third dynamic? What has the third dynamic done to the first dynamic?

So take that diagram and study it over, and one of these days you will be talking along to a preclear and you will suddenly find yourself confronting a problem that this fellow has obviously had for a long time; for instance, every time you mention God, he just kind of goes rigid and grits his teeth. What do you do about it? Don't just be tolerant. An auditor's business is not to be intolerant, but an auditor's business is also not his own study of how to be a human being around preclears. It is the auditor's business to know the anatomy of aberration. If he knows the anatomy of aberration, then he can get in there and straighten it out rapidly.

So what do you do about this fellow who is gnashing his teeth about God? How does this preclear feel on the eighth dynamic? What you do is put the eighth dynamic down at the bottom of the diagram, and then begin by finding out, what is the affinity enforcement between dynamics one and eight? What is the reality enforcement between one and eight? What is the communication enforcement between one and eight? What is the affinity inhibition between one and eight? What is the reality inhibition between one and eight? What is the communication inhibition between one and eight?

People have been talking around him, people have been making statements around him or to him which formed inhibited or enforced locks on the subject of one and eight.
"What is God going to do to you?"

You normally take people back and find out it is something like this: "Now I lay me down to sleep, I pray the Lord my soul to keep. If I should die before—eel!"

What is God going to do to him?

"You gotta love God!"

"I love him."

"God's going to knock you flat if you don't!"

Or you could take this business of talking to angels. The little child's mother says, "Well, you know, dear, an angel will come to you in your sleep, and the angel will say to you so-and-so "

"He will? I don't know whether I like this or not. What is this angel going to do?"

"Oh, nothing, dear. All angels are good. If you die when you are asleep, or if something bad happens to you . . . And of course, the bad angels are the ones that give you the bad dreams."

"What do you mean, the bad angels? I thought you said angels were good?"

"Well, some of them are bad, but angels are good." This is enough to really confuse the poor child.

Or you get things like "You know God really exists."

"But Tommy across the street says he doesn't exist, and Agnes down the street says God is everywhere. But old Grandpapa Dooley says he ain't no place." This person really gets confused after a while between dynamics one and eight!

Now let's find out what eight is supposed to do to the second dynamic. Evidently dynamic eight doesn't have anything against two sub-B, which is children, but does have something against two as sex, and there is a lot of confusion there. So here you have the ARC on the second dynamic against the ARC of the eighth dynamic: "Obviously, to carry out God's will you should go on and procreate and get and beget many generations of people. Obviously this is something that God wants, but sex is evil. Why?" I am not quoting my own opinions now; I am just saying how I have heard people talk about these things.

The person starts to worry about this, and somebody tells him that this is so, and he is cautioned from another quarter that this is so, but then he is told by the priest that he must have children. And any time you get an enforcement or an inhibition on any one of these dynamics as they interact (remember what I said the ARC added up to, and that you can resolve all mathematics with ARC), it makes unfinished or confused computation. When you get right down to it, actually all aberration is, is inability to compute.

So if you can't get the ARC of the second dynamic to settle with the ARC of the eighth, then there is a confusion of computation and the person can't settle his mind on the subject. This ties up quite a bit of Theta.

Take someone who evidently isn't worrying about this anymore back to when he was ten years of age and try to get him to reconcile God and the second dynamic. The amount of stuff which will turn up is very interesting.

By the way, I am not talking about whether one should believe God or shouldn't believe God; I am just talking about whether or not ministers and priests in the past have been very expert on communicating this picture for what it is, whatever it is. It has not been very expertly done in all cases. A lot of people are perfectly calm about this, but you will find an awful lot of people who are completely squirrelly on the subject. You find some other people who have a lot of blasphemy in the bank, like "Goddamn you, go to hell." The little child goes to church and hears "God will damn you and is liable to send you to hell if you aren't nice to your mama, Johnny." This goes into the reactive mind, hits him right square there on the middle of that engram, and that engram charges up. This person starts to get aberrated on the subject. He can't compute so well on it, and the next thing you know, it hits him from another quarter, and it hits him from another quarter and the engram charges up more and more and more. This is on blasphemy, but it is all based as far as he knows on just the simple question, is God or isn't he? He is not thinking about the fact that there are underlying computations that can't resolves because this first one is the serious one that does not resolve. Theta either conquers MEST or it

doesn't. It is completely uncompromising. All of this makes a deeply buried engram, and that will sit way down in the bank and other stuff will come up along the line on it.

So you resolve this person that you are dealing with. You notice that he is very hot on this subject; he is an atheist or something like that. What is there between God and the church? What did the groups to which this person belonged have to do with God? You may find out that he has been associating with some highly blasphemous or otherwise depraved groups of one sort or another that enforced their beliefs upon him. So it is with dynamics four, five and six. Then, what is God going to do to this fellows soul?

At the present time there is more evidence that a human soul exists than there is evidence that it doesn't exist, as far as Dianetics is concerned. As far as I am concerned, we have moved in pretty close to the fait accompli of demonstrating that the human soul exists, and evidently it goes along the generations. It is evidently a much more important line than the genetic line as far as personality is concerned.

This fellow may be very atheistic, and he may be snorting and snarling and fuming about "these confounded churches, and if I had a preacher here right now, I would really tell him a thing or two! " and so on, and you find out that he is completely cut out between the seventh and eighth dynamics. He won't admit he has got a soul, he won't admit there is anything divine about him and he won't admit that anything about him is going to survive. The whole thing gets very aberrative.

The way someone could close a person out with pain-drug-hypnosis would be to knock into him the fact that he hasn't any human soul and he won't live after death. Even if he is an atheist he is liable to spin on it. In other words, it is an entity. This doesn't have to do with how much other aberration there is on the case; it is just another thing that can be closed off on a case.

You can go back and pick up all of a person's conversations with his little brothers and sisters. I have processed children just by Straightwire on the subject of God and have got up more relief and more tears and resolved more conclusions than you would believe. People evidently don't communicate very well on this subject; they don't explain it to children at all.

This system is not something that you would soak up all in a moment. But if you think it over a little bit, you can see that it is a lot of help. If you are looking for Straightwire that will resolve computations that have been in the individual's mind—miscomputations, irrationalities—if you are going to unburden a case so that you can run engrams or get handily to secondaries and so on, follow out this system. Find out how each dynamic is suppressed, what has suppressed these dynamics in the person's past, and you will go beyond the rather narrow field which I have seen is now in use.

I have seen individuals working exclusively on the first dynamic and the first dynamic, or the first dynamic and the third dynamic in combination, and I point out that this is a very small fraction of the amount of aberration that a person could have. It is what Papa and Mama have said around Baby that you find yourselves working on mostly, or what Papa and Mama have said to the child, or what Papa and Mama have said to the young man. Sometimes you even get big-hearted and let Brother in on the picture. But this is a small segment of a person's life.

A little boy, for instance, goes to school. He belongs to groups: he has belonged to the Boy Scouts and maybe to the DeMolays and he has belonged to the army, and he has been a member of a young Christian endeavor association or something, and at one time he went to a big summer camp and had a terrifically bad time of it while he was there. These are all groups. That is dynamic three operating on one.

Or he has been a member of a minority group of some sort or other; he has been a member of a small group which was constantly getting trounced or kicked around, and that is dynamic three working on three. Maybe he has been pounded to pieces by some cynical, atheistic fellow who

was trying to convince him that his early beliefs in religion were all wrong, and that is the eighth dynamic operating on one.

The reason I am going over this is that I have noticed the tendency to handle just one on one, or three on one at best. That use of Straightwire is far too limited; you can ask questions on a lot broader field than you are now asking. There is a lot more that can aberrate a human being than you have been using as a basis for your Straightwire.

And if you use this graph and start asking yourself these questions, you will find out that maybe in a couple of days of pondering around about it yourself, you will have delivered more deaberration than any quantity of this highly limited three-on-one Straightwire would have done.

If you sit down now and try to derive this thing as I have given it to you, and figure yourself out as a member of a Dianetics group and what has happened to you as a member of a Dianetics group—because that all has an effect on you too—you may get an enormous amount of charge off your own case, just by figuring it out.

This is, then, a system of communicating all possible aberration that, as far as I know now, can exist in a human being: the interruption of self determinism and computation; the interruption of affinity, reality and communication on each one of the dynamics, each one suppressible by any other dynamic.

I hope this hasn't been too overbearing. I have just worked that out so that I could communicate it to you, and I was rather amazed when I was working it out to find that there were about three brands of aberration in this that I had been completely blind to until I actually put it down and graphed it. I was driving along in the car afterwards and I suddenly remembered these three, because I had just worked it out, and I got off a line charge that almost ran me over the curb and into the front of the police station! So I wouldn't do it while I was driving if I were you.

Now I will handle some questions that have come up. This is an unresolved end of the spectrum as far as I am concerned right now. I don't know yet whether the seventh dynamic is eight or whether eight itself stands alone. There is something up at that end of the spectrum I haven't got my fingers on. I would love to have answers to everything in the universe, but sometimes I fall down.

It is a fact that the eighth dynamic could normally be considered seven, unless you consider that there is both a Theta universe and a physical universe and that these things were each created on the eighth. The eighth could have created both of them.

You could ask whether, if both universes exist, they would both come under dynamic seven. They would not, because seven is completely different than the physical universe. The seventh dynamic is not the physical universe; it doesn't include any portion of the physical universe. You have to regard it as a separate entity.

You can regard a formed idea as matter of Theta. A whole culture would be quite a big piece of matter of Theta. Theta evidently also has its own space and time.

It is very interesting. You can start going up into Einsteinian imponderables on this stuff very rapidly. But you will find that the problem resolves better if you consider a Theta universe and a MEST universe. Then you get better derivation.

But what created the Theta universe and what created the MEST universe? I would just as soon leave that as the eighth dynamic and use the same handy dodge people have been using for the last three thousand years that I know of, and say, "The reason it all got here was God created it," and then walk rapidly away!

"Would all these aberrations that you have been talking about be aberrations in parts of the engram?"

I tried to make this point clear; this also includes the engram—the cross-up of dynamics six and seven. The reason these other dynamics come in along the line is that these interactions are also in engrams as perceptics. Man learned how to talk, so he could get anything into an engram. All of these things go into the engrams themselves as perceptics, and you will find them as component parts of engrams.

More importantly though, this is a method of discovering locks, and locks aren't locks unless there are engrams underlying them. In order for there to be any aberration there has to be physical pain at the bottom of it; otherwise it is just bad computation, and the second the fellow gets the data he figures it out.

"Would you say that the chief operation of dynamic one aberrating dynamic one would be 'Control yourself'?"

Yes. That is the first dynamic trying to become an outside dynamic one.

"After the state is reached where engrams can be contacted and are rapidly reducing and erasing, is there a need for continuing this particular system of Straightwire? In other words, as the engrams resolve will these locks automatically discharge?"

If you get any case up to a point where engrams start erasing, and then all of a sudden you run into a charged area, you have to discharge that area. It is a continuing cyclic process rather than just clearing up all the overburden and then erasing all the engrams.

I am even betting at this time that if you thoroughly enough straight wired or lock-scanned an individual you would suddenly come up with straight wiring out engrams. That is one of these theoretical near impossibilities, but it is theoretically possible.

"Have you had any experience in the system of running ARC breaks, of straight wiring an engram before going to the incident and running it?"

Yes. With a fellow who has just been hurt, the engram is so close to present time that he is really straight wiring; he isn't running through it himself because he is so close to it. This engram doesn't have any locks yet, and he can go through it and he doesn't reexperience too much of its pain, and yet it pretty well erases.

More important than this is that with a case that has gotten way up there on the tone scale, well off of the entheta, when he suddenly starts hitting these engrams they start going whoosh!— blowing right out. You are running him on the track all right, but you really don't even get a good grip on these things. They go out that quickly!

There is theoretically a point you can reach in a case when the case has had a lot of Straightwire—and this has been reached in a very few cases of which I know—where the case is so high on the tone scale and where the engrams are not much charged up, that when you take him back to the first engrams, instead of locks coming off after you have run the engram, the rest of the engrams of the chain collapse. In other words, the guy is way up on the tone scale, there is no real charge on the case and the secondaries are off and so forth, and that is the point at 3.5 where you can theoretically chain-scan engrams. That is the way they would behave.

"What is your new concept of the clear?"

I wouldn't say it was any new concept particularly. Clear is a concept that has been mangled and mauled around. If you take a Zulu who has lived in a 1.1 society all of his life, so that all

of his data is 1.1 and his manners are 1.1, and you clear him of all of his engrams, you still have a 1.1. But you have an awfully good 1.1!

Now if you addressed his education and reeducated him you could bring him on up the tone scale, but I am afraid that would be necessary before you got a tone 4.

Technically, all clear means is he has had all his engrams erased. Now anything can happen. It is a fact that when a man's engrams are all erased he has sonic and visio and everything else, but he still has his educational bank and he still has his training and he still has a lot of things. Unless you do something about those, you are not going to make a tone 4.

Tone 4 would be a much more flexible concept, I think, than clear, and I believe people would understand it better because almost anybody sometime during practically any half-year of his life has been a tone 4. Tone 4 is something that a person experiences. A person can remember experiencing tone 4 and if he could get himself to a point where he could much more often experience tone 4 than before, I think he would be a very happy person. He would be more than just tone 4 happy, and I think he would settle for the idea that he could be happy, cheerful and carefree and capable of taking care of things and not getting so upset as he had in the past. I think it would agree with him perfectly. It isn't some absolute thing that he is trying to reach.

I have been talking about tone 4s lately. Remember when you were a little kid and you got up in the morning and the sun was shining and there was a little dew on the grass, and your legs felt so good that you could just get up and run? That is a good high tone 4.

A fellow who pitches a no-hit, no-run game—believe me—walks off that pitcher's mound tone 4. Nothing will touch him for a while; he is really up the tone scale.

Now, you can make a person tone 4 without running out his engrams. You can actually run Straightwire and run secondaries on a person and build him way up the tone scale and he will stay there pretty stably, and he will never thereafter go as low as he went before unless some terrific new blow hits him. He would not go down the tone scale, then, quite as far as before.

You could bring a person up to tone 4 and he might stay there for hours, he might stay there for days, he might stay there for weeks. But it is a state which can be measured, and a person will do certain things at tone 4. He can do these things predictably.

If all of his engrams were gone, then he could only be shoved up and down the tone scale by tremendous shocks in present time. But his behavior might be resultant of an educated behavior—for instance, an educated 1.5. A boy raised in Nazi Germany with no engrams at all would be a fine 1.5. Fortunately, with Lock Scanning and so on, you could take this fellow and take the charge or any force there was on his education off, and you could bring him up the line. Then you could teach him some democratic principles and some other things, and his education would then match where he should be on the tone scale and he would be a pretty stable person.

So I think it is a much better concept to talk of a tone 4 than it is to talk of a clear.

There is one clear who was in the Foundation, and a lot of the people worried about her. As a matter of fact, her auditing partner, with whom she audited other people, was pretty enturbulative. He is a nice guy but he gets excited about things and gets pretty upset about them. She was very simpatico with him and she would get enturbulated too. This girl had had poliomyelitis when she was two and had been on crutches all of her life.

Her auditor had run out all the engrams that he could possibly find in her, and a check of her demonstrated that her sonic, visio and other things were all right. They were a little bit off and sometimes she had a tendency to not pick up all the data, but that was all right.

I have looked for engrams in her and I couldn't find any. Nobody else could find any.

The only trouble with a clear is we have no way of establishing whether a person's engrams are all gone. If we could put them on a meter or something and measure it, it would be all right; but you can run them up and down the track and see that they have sonic and visio, and there might be a whole chain of engrams there that is going to charge up one of these fine days and you don't even know they are there. We have no absolute way of measuring. It may be an absolute state for all I know, but there has never been a way of measuring it. You wait six months and test them again, and if you don't find any engrams that time, you say, "I guess so." This person is feeling well and acting well, usually.

Anyway, this girl demonstrated that she no longer had certain aberrations she had before. When I first saw her come into the Foundation, by the way, you could not talk to her or say three words to her without some tears leaking out of her eyes. She was running on this terrible mind tension that she had to take care of other people if it killed her, and somehow or other everything she did for them did practically kill her. She had terrific nervous tension, and she had been working in the field of psychiatry as a psychiatric assistant. She was really something.

All of her engrams were knocked out; all of those aspects went away and she became a pretty calm person and became a lot more able than before. But people said she couldn't possibly be a clear because she was still on crutches.

I often thought that, after all, this person from the age of two to the age of thirty, or something like that, had never walked a step by herself; she was on nothing but crutches. Yet people were saying, "She couldn't possibly be a clear," and "This couldn't be a clear because she is still on those crutches." I think this is being arbitrary.

But she fooled everybody. A note came in here a couple of days ago; she is no longer on crutches. This is incredible. This has never happened before; a person who for twenty-eight years walks on crutches from poliomyelitis all of a sudden throws them away. She has grown about an inch and three quarters and she no longer walks on crutches. This person is adjusting, evidently, physiologically to these changes in her being—functional changes.

So that concept of clear is considered an absolute concept and has not helped us too much in Dianetics. It has hurt us if anything.

THE THEORY BEHIND THETA AND MEST

A lecture given on
12 June 1951

The Mechanics of ARC and the Tone Scale

The following is a quotation from an article on the "ultimate development" in the field of psychotherapy and human relations:

> *FEAR AND WORRY SEEN AS BIG OBSTACLES*
>
> *"Fear has ruined more people than all the germs in the world," Dale Carnegie, author and lecturer, told 172 persons Monday night at a dinner held at the Lassen Hotel. Carnegie, author of How to Win Friends and Influence People, addressed the graduates and students of the Dale Carnegie Courses from all sections of the state. He related that your worst enemy is yourself. He added that worry is all that can come if a person is affected by what another says instead of taking the substance of criticism or otherwise. AS for fear, the speaker pointed out that the basic fear is that of not being appreciated. If a man would realize that all people want to be appreciated and if he would remember this, he too, in turn, would be appreciated.*

Carnegie told the group that floods, losses of cattle and debts caused his father worry as far back as he could remember, and he added that his father had threatened to kill himself many times but never did because his mother made him feel useful and needed.

Now, I want you to really appreciate that fear and worry are big obstacles! The reason they have been big obstacles in the past is very simple: nobody had them classified as being anything. That is the truth. They are different entities and they manifest themselves in various ways.

Fear and worry are misemotions, according to the new book Science of Survival. That is in print, so you have to believe it!

(That reminds me of an electrical engineer who had a terrific argument going on in his room. The others were saying, "But that's not so; you know very well that the law is otherwise!" Finally he reached up and pulled a book off the bookshelf, opened it up and showed them right there in print the law he was quoting. They read it all very happily, and they said, "All right, if you say so." And he closed the book and put it back up on the shelf. He was the author!)

We have a rough division of emotion, which is, of course, the standard division of the tone scale: 2.0. It is not because something suddenly happens at 2.0 that we divide it there, but because that is the point of more or less null, above which people tend to survive—to go toward survival—and below which people tend to succumb. The entheta band is from 2.0 down and the Theta band is from 2.0 up. It is very simple.

It so happens that if an individual has a great deal of entheta— enturbulated Theta—it holds him somewhere on the band below 2.0, but unless this person is ravingly psychotic you will find that he has some free Theta. That percentage of free Theta that he has left is still able to operate in the upper band. However, when he gets very enturbulated he sinks down to his own level; that is, when his present time environment begins to compare with his point on the tone scale below 2.0, he reacts all the way along the line at that point. Then, after this, when the environment changes again, a tiny bit of this free Theta is still held below that line as a lock and

the rest of it floats free. In this way, a person can manifest at 4.0 although he is really a 1.1 reactively.

In other words, he has free Theta which can be enturbulated or can exist in a more or less clear state and which is responsive to the environment; and he also has a total stet reaction to the environment—a reaction toward the environment which is unalterable.

When we are talking about free Theta we are also talking about the amount of analyzer which is still turned on. That is the energy which is running analytically. The analyzer is above 2.0 and the reactive mind is below 2.0.

Analytically, then, a person can shift around emotionally, but reactively he gives a set reaction. This is the most horrible thing about the reactive mind: it doesn't alter; it just gets a little bit more so. The analytical mind can change.

Now, the clearest manifestation of that is the exhibition of emotion. That is very easy to see; it is so easy to see that man has been harping on it for an awfully long time. He thinks in terms of emotion. For instance, people say, "This man is not rational, he is emotional!" If you try to fit this statement into any kind of logic, it just doesn't fit. You could say, "This man is not logical, he is misemotional." What they are trying to do is measure how analytical this individual is by the amount of misemotion which he demonstrates. Yet a person who was thoroughly analytical—a 4.0, in other words—would be a very emotional person; all of his emotion would be free.

If you process a person for a while, you may see that he has more and more responsive emotion. He can respond toward pleasure more easily; he can pick up and respond to his environment, particularly in the upper pleasure band, and you see that more and more of this takes place. He has more and more emotion which he can demonstrate. So the most logical person would be the most emotional person.

The trouble here is these words emotion and emotional. So in the book Science of Survival we subdivide emotion into emotion, which is above 2.0, and misemotion (just to have another word) below 2.0. If you know your tone scale, you know what misemotion would consist of: antagonism, anger, fear, grief and apathy—that band.

However, just because there is emotion and emotion is so easy to observe is no reason to overlook the fact that there is an actual force in the field of communication. It would be just as accurate by the old terms of "He is not logical, he is emotional" to say "He is not logical, he is communicational" or "He is not logical, he is affinitiable" or some such thing, because it just does not make sense.

Emotion is one of the parts of affinity. There are actual parts of communication. A communication secondary theoretically can exist all by itself. A reality secondary—an unreality secondary, I should say—can exist as a very heavy charge all by itself; just how this thing comes off as a charge rather avoids you until you have run one. We suddenly run into the fact that we don't have adequate language to describe exactly what this is because it has not been observed before. But a severe reality break—a severe disagreement, in other words—can be right there on the band, let us say, with fear on the affinity line.

Now, these emotions that we have been talking about are on the affinity line. Emotion is part of the affinity band.

The basic theory behind the Theta-MEST theory is something you should know. It isn't even covered in Science of Survival. When you think of Theta, you may have some slight difficulty in trying to fit it into your own frame of reference. We are talking about something relatively new—at least in the technology of mental behavior—when we are talking about Theta. We are not talking about anything new, though, in the field of philosophy or religion. People have been postulating something to take the place of what we are calling Theta—for instance,

Bergson's elan vital, and so on. They didn't know all its component parts or what it did or what its relationship was to the being; they just felt that there was some kind of an energy, not unlike electricity and not like electricity, which comprised the human soul and the vitality of a human being. They could see this sort of thing: they would meet somebody and after they had talked to this person for a little while they would realize that they could sort of feel their energy drain down. What they were actually feeling was themselves going down the tone scale.

This, by the way, is the background of the vampire legend. Two people meet and one of them for some reason or other seems to soak up the vitality of the other person. Occasionally in partnerships you will find one partner is dependent utterly upon the vitality of the other partner in some way or other. Actually, you have one person fairly high on the tone scale and one person fairly low on the tone scale. The one who is low on the tone scale needs the person high on the tone scale to keep himself pulled up. The one high on the tone scale doesn't need the other one at all.

Now, people could sort of feel as though something were being drained out of them, so they said, "This must be some sort of an effluvia—an ectoplasm which hurdy-gurdies on the mismoplass... And it's all very technical and you couldn't possibly understand it, but we understand because we are . . . Well, we don't even like to talk about it; we have to sort of protect the mystery."

And by protecting the mystery they managed to build up a tremendous castle of nothing behind this curtain. But, nevertheless, they were still talking about this strange energy.

The reason we had to start talking about it in Dianetics was ARC. We ran into three things and on looking further found them all to be the same thing. Affinity, reality and communication were closely interrelated; each one was utterly dependent upon the other two. What was this stuff? We began to look a little bit further and found the Theta-MEST theory. You could even say that Theta was part of the physical universe, except it doesn't behave like anything else in the physical universe that anybody has ever run into. So let's just kind of keep it apart and keep our eye on it.

But Theta has three parts: affinity, reality and communication; and each one of those is an energy—an energy component of a main energy. This would be something like a band of electricity; it flows. The electrons flow along a wire. There is a telephone cable these days that will carry as many as a hundred conversations on the same cable. Here, actually, you have the same cable carrying three things: affinity, reality and communication. That would be this Theta, and those are the component parts of Theta. There may be some more parts, but I haven't run into them yet.

Affinity, reality and communication have so far been able to fulfill all the requirements necessary to resolve cases. If there were another part, or two or three more parts, to this same energy and we ran into them, maybe cases would resolve faster; I don't know.
Now, Theta also has a polarity.

Polarity is a pretty hard thing to describe, actually. You take a beam of light and put it through a screen, and on one side of the screen it has one polarity, and the screen changes it so that on the other side of the screen it has an opposite polarity. If you could take light of the first polarity up against light of the second polarity, they would null one way or the other. You can do all sorts of strange tricks with energy in the physical universe such as light and heat and so on.

This Theta does something very interesting. This is just a postulate, but it could be considered to take these three component parts of affinity, reality and communication and cause them to react one against the other and all three of them to react into MEST at various positions on the tone scale.

Up at the top of the tone scale we have what is apparently a single cord, you might say, or a single energy; that would be more or less pure Theta. It has as its component parts, however, affinity, reality and communication.

If we magnified this cord we would find that we have eight of them. There is one for each dynamic and each one of them has ARC as its component parts. But we are taking just one of these—or as far as that is concerned, we can take the bundle of eight and not separate them, and take just the main ARC triangle, and that, together, we can call relatively pure Theta.

Theta can get so pure that it just sort of floats off into the blue. This is very simple. You shoot a man with a bullet between the eyes and his Theta floats off into the blue! This is a test which they are conducting in Korea at this time, and have conducted in the past many times. They do not seem, yet, to have discovered that the method of clearing people is not to send the Theta out into the blue. I will admit that this method is efficacious to some degree but it doesn't have any lasting effect, because when that Theta is sent out into the blue, the people who are attached to the MEST body that it left from get enturbulated. Eventually they get angry and all their Theta has to be sent out into the blue, and then somebody has to invent an H-bomb and knock a whole nation out into the blue, and it becomes very inefficient. What we are doing is making it unnecessary to kill people that way just because they happen to be down the tone scale or of a different ideological bent, and so forth.

Now, in the upper part of the tone scale would be unenturbulated Theta, and just for the sake of courtesy, from the top down to 2.0 we call it Theta. But as it goes down the band it gets more and more uneven and enturbulated. From 2.0 down, however, it is getting so thoroughly enturbulated that it is kicking itself to pieces. It is nulling itself out.

ARC could be said, then, to be changed in vibration in two ways: (1) by being banged too heavily into MEST, and (2) by being separated from MEST— in other words, loss. Loss is an inhibition of ARC across the boards; it is one of those broad shotgun things. Loss is actually just as bad as an engram. You get enforced reality on somebody or inhibited reality on somebody, and those make relatively light locks. But when you get loss of MEST or loss of another organism or loss of some part of the organism, a definite enturbulation takes place there.

So in these two fashions—by being hit too hard into MEST or by being pulled out of MEST— we get a gradual enturbulation. Theoretically, the Theta body—or the soul, the elan vital, whatever it is—at the moment of conception is relatively pure. That is to say, there has been a good union there. If it were not for the existence of past lives and if it were not for the fact that evidently the Theta body has already been kicked to bits by the time it gets into the organism, we could say this very bluntly. I don't know how far back you have to go on the genetic span or on the Theta line to get a really pure Theta, but I do know that theoretically you could disenturbulate a person completely with this life and disenturbulate all his past lives and you would just then start into this band of pure Theta. But you would have to disenturbulate everything. That is why on the new chart we have 1000 and 40.0 on the tone scale, and we just draw a jagged band between those two points and say, "Potentialities unknown." Actually there seems to be some sort of a Theta universe or a Theta contact out there. It has something to do with a Theta body. We don't quite know what it is. There are possibly Theta perceptics and there are possibly all sorts of things.

So as you get a preclear up to 4.0, and you figure out that you have disenturbulated him pretty well in this life, his Theta will react along the 4.0 band.

By the way, you are much better off to talk about a 4.0 than you are a clear, because anybody any time in his life can be a 4.0 and yet have buckets of engrams.

It is possible, then, for a person to be a 4.0. This is less and less so as his life goes on, but at some point in his line of existence it is possible for him to be a 4.0. A person very often is a

4.0; you could say he is behaving like a clear. But let us forget about that "like a clear" and just call it 4.0 and let it go at that.

This makes good sense, because I find people are getting up where they start feeling good and they start taking on their weight in wildcats and so on, but they go around complaining, "I'm not a clear yet." Nonsense! If that were all we could do for people after thirty-six hours of processing, we would still be doing a lot more than has ever been done before. But we are kind of greedy, so we have got to go all the way out.

Now, up at the top of the tone scale you have a free-Theta band. How free it gets and how it changes up there, I don't know. I know that is reprehensible of me! I get scolded every once in a while because engrams go together in the bank the way they do, or because secondaries sit the way they sit. Why don't they sit some other way? In other words, why don't I do something about it? People sometimes look at me accusatively about all of this.

I want to give you an analogy here. A musical note consists of three things: pitch, volume and quality. We have those three things on the tone scale. If you put musical notes on an oscilloscope, you will find some notes are nice, smooth sine waves and some are not quite so smooth. Noise would look different than that. Noise would be all mixed up—like a "normal" person. Theoretically, then, a Theta body going along very nicely high on the tone scale would be like a nice crystal-clear note, like just ticking the side of a crystal goblet.

But this does not last for long, particularly after a child is born into a somewhat aberrated family, and he goes to school, mixes up with other children, falls down, bumps his head, gets operated on, gets chicken pox, falls in love, then loses his girl—in other words, standard living. The Theta doesn't stay smooth, even if the Theta body started at conception with a pure wavelength, which it evidently does not.

What is vibrating against what here? We have pitch—the pitch of a note on the musical scale and the pitch of Theta on this tone scale. We could say the pitch of his Theta is 2.0, and this would mean he is basically rather antagonistic. Or we could say his pitch is 4.0, and this would mean he is a pretty cheerful, able, ethical person. Or he is down around 1.1 or something like that and we say, "He's a communist."

This pure note, when enturbulated a little bit (it would be hardly perceptible how much it was enturbulated), is getting down into 3.5. Then it gets a little more enturbulated; the A, R and C of it can be considered to be starting to vibrate against each other, and they are also banging against MEST.

Right above that area is the optimum pitch of Theta for union with MEST. Theta has to be at a certain pitch in order to make its conquest of MEST very good. When you start up above this you get hermits and very saintly men who undoubtedly have a very big aura around their heads but they hardly have a shirt to go on their backs; they are up above the optimum position for the conquest of MEST. They are not even interested in MEST.

Now, when we get down to 3.0, we are not getting quite the smooth line that we were. And by the time we get it down to about 2.5, his A, R and C are banging together a bit; this person is kind of bored. This is his chronic level.

When we get down a little bit further on the scale, we are starting to get some of this noise effect in these three things—antagonism. In other words, we are at this point so far below the point where the Theta unifies well with MEST that the Theta is actually kicking back against it a little bit. It is not going together well at all.

And then we get down to where the Theta has come to a pitch which is actually destructive to MEST. By the time this scale gets down to 1.5 the person is trying to kill MEST; he is trying to knock it out and ruin it. That is anger. If you see people who are in chronic anger tones, they are not only destroying the MEST around them but they are destroying their own bodies. They

are developing arthritis and depository diseases of various kinds and their hearts start to behave peculiarly, and so on.

The union of Theta and MEST here is so bad that the Theta is kicking the MEST out. Here was Hitler and here, probably, was Napoleon. People along this band will take a piece of MEST and say, "This is very pretty. What can I make with this or how can I make this better?" because the social order says that they mustn't destroy things, but what they are actually doing is looking for ways to use it destructively (acting like politicians!).

Then we get down into the fear band, and something else has happened. These three lines, at this level, are of a wavelength at which they are starting to part company. A, R and C don't quite vibrate one against the other; it is a hit-or-miss affair. That is fear. We are really getting toward loss.

We have gone through where Theta has enough energy to do some destruction—"We'll show this MEST!"—and we have gotten down to a point where this MEST is showing us. The level is such that the wavelength of MEST as it unifies with Theta could be said to be capable of conquering the Theta. And one of the missions of Theta is the conquest of MEST. It might have other missions way up along the line that we don't know about or can only guess at, but its mission is definitely the conquest of MEST in the band in which we are operating.

At this level the conquest of MEST has gotten down to the point where it can't even hold on to the MEST it has. We have reached the level of covert hostility. This person can't get mad because that is suppressed, but he has still got enough energy to occasionally lift this slight curtain and shove a dirk through it.

What is happening on this wavelength is that A, R and C are nulling a little bit; they are kicking against each other.

Now, as we go on down we get into grief; this is where Theta and MEST really part. You could say that the Theta and MEST part life up at 2.0, but right in here between fear and grief is where they really part. A person goes downhill after that with great rapidity, really. Theta and MEST don't get along well together in this band.

When an individual loses some very cherished possession, it is the same as if life had been lost a little bit, and he goes into grief. But that is at least a point where he can plead for help; he can do something about it there in the grief band, but things are getting null.

This is life we are talking about here. When life starts kicking back one thing against the other, affinity, reality and communication start kicking back to a point where they are nulling each other out. You can imagine one set of waves coming in one way and another set of waves coming in the opposite way, and they damp each other out so they don't really pass very well. That is about what is happening in this grief band.

And then we get down to death. That is a complete null. ARC could be said at this point to be completely separated, and death ensues when that takes place.

Sudden shock is actually the cause of death in most bullet wounds and this is indicative of something that happens at this level. Theta is operating in MEST and they are both operating in time, and time has a lot to do with a disaster—the sudden disaster or the long-term disaster. You see the relationship: something that blows up in fifteen minutes is much more spectacular than something that blows up in a year.

Shock is a sudden depression, either the shock of loss suddenly pulling Theta and MEST apart or the shock of something such as an injury or an engram pushing them in together. But the rapidity of the shock has a lot to do with it. The violence or suddenness of loss, or the suddenness of impact of Theta and MEST—either one of them—acts to suddenly change the wavelength of Theta, and it pulls Theta down the scale. It will, then, more certainly trap the

Theta if it is sudden. If the loss or impact is slow, the Theta starts down against it and comes back up.

That is why you can take a person into an engram and run him through it phrase by phrase: because the time factor is different. This engram, then, doesn't affect him as violently as it did at the moment of impact. The impact is usually sharp; even during an operation when he is being cut with a knife it is fairly sharp. When you start through this engram at auditing speed you are going much slower than the destruction of the tissue.

So you get this sudden depression. The more sudden the depression, the more likely the Theta is to remain down. And if you can cause a very abrupt and sudden drop in tone in anybody, there is a greater chance of the Theta going down, and if you could cause a drop in tone as sudden as that caused by a high-velocity bullet striking an individual—if you could do this just by saying something to them—the person would die. Actually, when you cause a physical impact you are addressing the MEST, and it sort of drives out the Theta; the Theta reacts together with the MEST. But theoretically you can do this on the Theta side alone.

That is why people say "Break the news to him slowly." That is actually a very good idea but it is usually done wrong. What they do is break the news to him confusingly. For example, somebody comes in and says, "I have something to tell you. I think you had better sit down." The person says, "What's wrong? What's wrong?"

"Now, just be calm." And the poor man to whom he is talking starts spinning and starts going anaten right there. Then he says, "Well, the chauffeur just ran off with your wife."

This is getting him confused and that is just exactly like hypnotizing him. Actually, that is all hypnotism is: getting the mind good and fixed or good and confused—one thing or the other—and then putting in a suggestion. The Theta is not aligned to receive it or think about it—and doesn't think about it afterwards.

Now, if a 4400 foot-per-second Swift .22l bullet were to strike a black bear, for instance, in the paw, the shock could be sufficient to kill the black bear—and bears are pretty resilient. However, with a 2750 foot-per-second .30 caliber with a 128-grain bullet, you could shoot him in the shoulder and he would keep right on charging. And if you were ever dumb enough to try it with a service model .45 caliber pistol, with the bullet moving at about 900 feet per second, you could stand there and pump lead into his brain and he would come over and claw you to pieces.

This is one of the things that Lewis and Clark found out. Their rifles had a muzzle velocity around 700 to 1100 feet per second (depending on how much their hands were shaking when they loaded them up). They went out and ran into grizzly bears, and the first grizzly bear they ran into ran into them. A rescue party was sent out and they found the hunter that had run into the grizzly sitting in the top of a tree!

All I am bringing this up for is just to give you an idea of a way to evaluate impact—the ratio of time to the enturbulation and depression of Theta.

For instance, we know by observation that if a place is completely destroyed in a matter of seconds, that impact must have been pretty violent. But if it took hours and hours, we can understand that and we just measure the amount of the destruction afterwards.

That is one of the reasons why an atomic attack is so deadly. It is the reason Japan surrendered; it was not how much damage had been done by that atom bomb. Suddenly something arrived that nobody understood and it went crunch! and there was no more Hiroshima. Japan went down into apathy and has not yet come out of it. They quit right there.

But Madrid had Fascist bombers over it day in and day out. Berlin had Allied bombers over it one right after the other, raiding continually, dropping blockbusters and everything else you

could think of, and that place is a complete ruin today. It is nothing but blocks and blocks and square miles of gutted walls and piles of rubbish. But it took years to do that and they sort of got used to it and the populace got mad; they got mad at their assailants. Why? There was no sudden impact to drop them any lower than 1.5. They had been pretty well at 1.5 before they started the war and the bombing just made them more 1.5—in other words, stepped up the volume.

I call to your attention the fact that an atomic attack on the United States which would all in a breath destroy our twenty-one major cities—as well as Washington—would come down on the country as a serious shock because it would probably all happen in the same hour. Then all of a sudden communications and everything else would be blocked off; All people would hear would be "You can't get anything to Pittsburgh; it's gone You can't get to Boston; that's gone. New York is gone, and San Francisco, and . . ." You would have people dying from the shock of realizing what had happened.

The old gag "He had a weak heart, because when I told him the news he died" is the same thing.

However, if the enemy could just arrange to have those cities destroyed over a period of one month, it would probably be a lot better for the country.

But all the country actually has to do is just conceive the idea that the country can function on twenty-one major cities gone (particularly Washington), and it would just function beautifully. It could. There isn't any reason to go around holding one's head about it. Just say, "All right, probably that is what is going to happen in an atomic attack. They were nice towns; they had a good library there. But let's get together and put the rest of the country back together again." That is the way Theta builds up against these shocks.

In other words, you can proof up against shock. That could come in the line of experience, it could come in the line of education and so on. Actually, it is this: Theta which is given an enormous amount of experience without shock has then tested various levels on the tone scale and has come out of it, and it knows how to match those levels.

But a sudden shock which goes clear down to the bottom is completely into the unknown, and the Theta says, "We don't want anything more to do with this body," and out it goes. Or at least some of it goes out, or the Theta is so completely unprepared it doesn't know quite what is happening and suddenly enturbulates and stays at that level. What we have at tone 0 is a null, and that null is death.

From 2.0 down, the enturbulation has gone so far already that it is very hard for affinity, reality and communication to interlock; it is very hard for them to get together again. So they just say, "We can't get together again anyway; we will just start the process of death and get down there and separate."

Now, because all Theta seems to be the same Theta (this is one of the reasons valences are so very interesting), there seems to be a sort of a general supply of Theta. For instance, Theta is attracted when a group is formed; Theta suddenly seems to come in from nowhere between an auditor and a preclear Or take mass hysteria: here you get the Theta of the group all going haywire. Groups like governments are generally psychotic. Actually, regardless of the tone of the individuals in a group, the Theta holding that group together is itself at a certain level of the tone scale.

I am just giving you here a postulated mechanism of what happens so that you can understand what you are doing a little bit better.

Down at the bottom of the scale the entheta is vibrating at such a rate that it repels Theta at the top. I don't know quite how far apart they are on the band when they actually begin to reject each other, but it is probably about two bands apart on the tone scale.

What is interesting is that entheta—enturbulated Theta, which is what we call this from 2.0 down—will actually try to reject Theta. In other words, their wavelengths are so dissimilar that they will reject each other.

The wavelength at 1.0 is not so different from the wavelength at 2.0 that 1.0 and 2.0 will reject each other. Actually, a person who is a 1.0 and a person who is a 2.0 do find they manage to get along rather well; they can get along. But a person who is a 1.0 and a person who is a 3.0 have a heck of a time getting along together. There seems to be a sort of a natural effort on the part of the entheta to knock out the Theta. The 1.0, for no cause or reason other than his position on the tone scale and that vibration, will try to knock out—nullify—the 3.0. This is domination by nullification.

Possibly—and this is not certain, but one could merely postulate this— the person that a 1.5 would be most likely to kill would be a 3.5, not another man who is angry. Watch this and compare it up with some of your data.

Theta and entheta reject, one from the other. Entheta rejects Theta; they fly apart. If there is enough entheta and enough Theta they will more or less fly apart; they have opposite polarities. But if there isn't very much Theta, the entheta will just simply turn the Theta into entheta.

In other words, a person on the 1.5 band meets a person on the 2.5 band and says, "Yak, yak, yak, yak, yak," and if he says it forcefully enough or suddenly enough, the 2.5 person goes down tone momentarily.

Now, let's take a very angry man and a woman who is weak but high on the tone scale. If the woman is near him on the tone scale she will just continue to make him more angry until death ensues as a sort of a tacit consent. But if she were way above him, the woman actually would tend to damp out his anger. She would go down the tone scale a little bit, but he would come up the tone scale slightly and he would come out of anger, gradually, as they lived together.

Another thing that happens is that if you take a small volume of Theta and a large volume of entheta, that large volume of entheta will try to knock out that Theta and turn it into entheta. It is inevitable.

But if you take a large volume of Theta and a relatively smaller volume of entheta, that Theta will try to turn the entheta into Theta. In other words, Theta tries to make Theta out of entheta; entheta tries to make entheta out of Theta. Theta tries to seek its own level on the tone scale.

If you understand this, you can look at a person and tell about where he is on the tone scale, and you can anticipate or predict what he is going to do even if you haven't got a chart.

Let's take an angry man—that is his chronic tone—and tell him about a new plan to build a nice park. What would happen? He is not going to be interested in that park except for one thing. He is going to come right back and say, "The thing to do with that land is so-and-so and so-and-so"—snarl! crash!—"and that's wrong!"

Now let's take another situation, a little plan that has come up in the city whereby they are going to feed beggars. They are going to feed the poor who come through the town and so forth. So he snarls, "If they were any good they'd have money like I've got . . ." and so on; that is the kind of reaction you get at that level of 1.5.

Down at 1.1 you are liable to get a reaction like "Well, we should feed them, but feed them very poorly, you know?"

Now, if we have one angry man and we have fifteen very high-toned people around him, what will happen to this very angry man who is 1.5 on the tone scale? These other people, of course, will foolishly try to reason with him; he is below the level of reason but they will try to reason with him. They will try to do various things with him. But they will try to do something about

him in order to get him up the scale. The whole group will come down just a little bit, and they will pull this fellow up. In other words, one tries to convert the other into itself. If you understand this mechanism, you are all set.

Let's get very practical now. We can say there is just so much Theta on a case, and if 70 percent of it has become enturbulated, that means it has 70 percent entheta and 30 percent Theta. If we go down a time track and there is a Theta deposit and an entheta deposit, we can't get into that entheta area; we just can't get into it. But there is Theta on the track that has already been invested in pleasure moments.

Let us say this entheta deposit is a telephone call. All you have to do is send the person to telephones—any telephone. You can't get into this telephone call, so send him to any telephone. You don't ask him to phone on this phone; just get some scenes, get him to remember where phones were or anything like that. The next thing you know, you have picked up enough Theta on the subject that you can go on, maybe, to telephones ringing. See if he can pick up some telephones ringing.

You are sneaking up on a terrific secondary. It may be the death of Aunt Agatha or something. Here is this ally's death, and you want to get this up. What you do, then, is go to times when he was talking on the telephone, particularly a pleasant conversation. And then you get him to remember different telephone conversations.

The first thing you know, almost automatically, you have picked up enough Theta on the subject of telephones—and then if you want to get really smart, you pick up enough Theta on Aunt Agatha too—so that the Theta on that particular chain of locks will just walk right into this secondary. It is right there! You don't have to tell him to go to that telephone conversation.

If you know that there is a big secondary on this case, you just test people on the case till you find one who is occluded. Now just start scanning or start Straightwire on other people who were in the same environment as this occluded person, or start Straightwire on the environment this person was in and keep on working on the environment and the people who were associated with this person—for instance, this person was part of the group, but he is occluded. The next thing you know, this occluded person will come into view and you will have some kind of a lock. This happens automatically. The Theta tackles the entheta on this subject. You are right there on top of it; run it out!

If it doesn't run out, don't bog your preclear down into it and don't shove him into it hard; just find some more telephones, find some more telephones ringing, find some more Theta, until all of a sudden you have worked it up and you will be in there again. Maybe this time you will make the grade. And if you don't make the grade this time, then do it all over again. The first thing you know, you will have enough Theta and you will spring him out of this thing.

You may have noticed that Lock Scanning occasionally winds a person up in a secondary. That is a very simple mechanism: you are going down a chain of locks, picking up Theta, and all of a sudden all that Theta tackles the entheta. You have more Theta on the subject now than you have entheta, and the Theta will just tackle the entheta. In other words, there is an attempt on the part of the Theta to change the wavelength of that entheta. This is all automatic; it is like turning on an electric light.

You are dealing here with very specific mechanics. An auditor is as good as he understands and believes in his tools. An auditor who says "The somatic strip will go to the fourth of June, 1936," and then proceeds just as though it has gone there, has validated it because he believes in it. He has demonstrated a belief in it. He doesn't fish around and say "Are you there now? Are you sure that's the fourth of June? Mightn't it be the fifth? Are you sure you were in Buffalo? Oh. The somatic strip will now go to where I said!" That puts in a present time confusion—an overall sense of confusion—and of course the guy can't do anything about getting to the fourth of June.

But if you just say, with certainty and confidence, "The somatic strip will go to the fourth of June, 1936. All right. Give me your visio there," maybe he will start to flinch on it (this fellow hasn't been trusting his somatic strip or something of the sort), but you are so sure that the somatic strip is there that he will really contact. And an auditor who is certain, confident and calm and way up the tone scale just goes along perfectly smoothly. He knows his preclear can do this, he knows his preclear is a human being, he knows his preclear has an analyzer, he is mainly addressing analytical subjects, he is trying to validate the reality of the preclear he isn't arguing with him, he never doubts the fact this preclear has reality contacts, he never doubts that he can communicate, and so on. In other words, his conduct is Theta conduct. He is Theta and his behavior toward the preclear is Theta; the group has Theta within it in spite of how enturbulated this preclear is.

So the auditor continues in this great confidence, and by putting confidence and Theta in present time, he can run the preclear up and down the track and start knocking out locks. And if he works hard enough on it, he will knock out enough locks so this preclear will disenturbulate and come up the tone scale to where he ought to be and to where he can knock out another big chunk of entheta, and so on. The auditor keeps it going progressively and keeps the preclear coming up the tone scale.

And then, of course, the auditor goes home and gets it run out of himself! Don't omit that.

The time track can be considered to be a bundle of perceptics, computation, conclusions and imagination; but the whole time track is actually just consecutive moments of ARC. And each moment is somewhere on the scale. Actually, if a person had no engrams to pin this Theta down or trap the Theta once it enturbulated, all you would have to do is tell the preclear "Go to conception. Are you there? All right. Forward to present time—begin scanning." You would do that half a dozen times and the fellow would be a 4.0.

What we have covered so far is actually the backbone of the tone scale. An auditor understands this; he understands what these various bands are. They aren't just levels of emotion.

Now, there is such a thing as Theta volume and Theta quality. Don't ask me quite what Theta quality is, but one 4.0 may be able to compute or manifest better than another 4.0. In other words, they have sort of a difference of Theta. All Theta would not be exactly the same.

More important than this is volume. There are people with heavy Theta endowments and people with very light Theta endowments. You can notice this, person to person. A person with a heavy Theta endowment who gets down around 1.5 really raises hell. He does what he can with all his might. In other words, he has big volume. He doesn't bother to destroy anything small, and when he destroys something he destroys it thoroughly; he doesn't just chip the edge off. When he gets down to covert hostility he goes down in history as one of the Borgias or something—in other words, the poison in the cup: "How are you this evening? I'm so glad you came. Have a drink?"

When this person with a heavy endowment really gets enturbulated— the 70 percent entheta he has is down around grief and present time puts him down around grief—he really has supplication for pity. He really demands sympathy.

We get a concept, then, of the fact that there is sort of a difference of vibration, a difference of pitch; but it is all the same stuff all the way down to the bottom of the tone scale, and it is all the same stuff all the way up and down the time track. Whether a person has used his Theta to look at a black cat or a Ming vase doesn't change the fact that you are dealing with the same commodity. Whether he has used his Theta to build up a moment on the track kissing a pretty girl or choking a hated rival, it is the same Theta and it is the same time track. And what you are trying to do is level everything off on as high an activity of Theta as you can.

It is remarkable that you are actually restoring more Theta to present time all the time. This Theta gets used up back along the track. That doesn't say that new Theta isn't manufactured

somewhere and put into the body or that it isn't manufactured by the Theta of the body, and it doesn't say that the supply is not unlimited. But it does say—and you can observe this —that, as you start processing somebody and sweeping up and down the track, it is evident to you something has changed. Perhaps it is even his endowment; perhaps his endowment gets higher. There is certainly more of his Theta available for computation; there is certainly more to this person than there was before. So you are not just changing somebody statically up the tone scale. He gets to a point, finally, where he will manifest with more volume.

Now, you take somebody who is down around 1.5 and has 16,862,000 engrams and locks and has a lot of secondaries and a terrific amount of stuff on the track, and he is only at 1.5— he is not dead! He has still got Theta to spare somehow. When you disenturbulate this person, you really have yourself something—but haven't you got fun trying to disenturbulate him! There is plenty of entheta kicking around on that track. Of course, this person normally has compartmented off the entheta and he is running on 2 percent or 5 percent of his endowment and is manifesting like some clears. I have seen some of these people do this—they are terrific! But when they get mad and the Theta goes down into the entheta band where they really live, they really destroy. This was Hitler.

In the upper band, this Theta is interested in changing MEST. Theta in a relatively pure state will do a good job on changing MEST, and it will change MEST in the direction of making it possible for more Theta to conquer more MEST.

Down in the 1.5 band, that entheta thinks in terms of destroying more MEST per erg of work; it sure will change MEST—atom bombs and other "good, constructive" activity. But up in the higher reaches, the Theta thinks in terms of constructing more things per erg of work—"How little effort can we expend to construct all of this?" Actually, the construction urge up in the 4.0 band will permit more Theta to conquer more MEST, and the life of the species goes forward and all that sort of thing.

This gives you some sort of an idea of what this tone scale is all about: relative levels of vibration of ARC. It is very simple.

The reason you can't process some of these very heavy cases and the reason you can't get into them is that you are taking 2 percent Theta and trying to disenturbulate 98 percent entheta with it. You say to this person, "Go back to basic-basic," and the fellow goes out like a light. Not only is he out of present time but he can't leave present time because there is no present time. You send him back down the track and he really gets confused and groggy, and the case doesn't come up the tone scale. You keep taking 2 percent and investing it in that—and you are lucky to get back 2 percent— until you finally make a complete blunder processing this case too heavily, and you lose the 2 percent and he walks around like he is crazy for a while. For instance, the preclear suddenly jumps off the couch and says, "What the hell are you doing to me?" and other polite talk—he is acutely insane at that instant. That is all insanity is; it is just a superenturbulation.

People can be acutely insane, which is enturbulated for the moment, or chronically insane. But what establishes this is whether or not there is any Theta left there to pop out back up the tone scale so they can manifest it.

So here you have a process of auditing whereby all you are really trying to do is find enough Theta on this case to make it attack the entheta. If you want to make a test of this, you will find out that it will happen more or less automatically. You keep trying to find Theta on the case. Theta, in other words, is reality, communication and affinity of a high order. So you start contacting all of the reality on this case that you can possibly get—things that are really real to this case—and times he was really in communication and all this sort of thing. Start scanning chains of pleasure moments. Work this case to pick up all the Theta you can possibly pick up.

You can take one of these cases that goes around auditing himself all the time, and in two or three days with some validation-type processing, positive processing, you can extrovert him.

The reason these people have started self-auditing is they just keep tying back in more and more Theta internally and they start looking in on themselves, so to speak, and they get interested in themselves. You want them interested in the exterior environment— interested in their own preclears, for instance.

What you are trying to do, then, is extrovert your preclear; in other words, you are trying to get him to a point where he has enough available Theta to conquer MEST, or at least to observe MEST and see what he can do about that MEST, or straighten out MEST, or join up with other Theta, and so on.

You want him to be using his deposit of Theta, his existing amount of Theta; I don't care if it's only 10 percent. Even though he has so much entheta on there that he gets enturbulated and does very weird things down on the lower end of the scale, he still has 10 percent Theta, and you want that 10 percent Theta attacking the environment when he is up in present time, not attacking his entheta.

Now, you take one of these people who is out of present time and you give him validation-type processing where he is; you are getting more and more Theta into present time. All of a sudden he will have a present time to be in, because the reason people are out of present time is they don't have enough Theta available to boost themselves into present time. Too much of their Theta is hanging around the edges of some ancient problem trying to solve it. They are back on the time track, in other words. That Theta is trying to attack a body of entheta back on the time track someplace instead of observing present time.

Try this validation-type processing. Try to find the Theta on the case; try to find material and incidents which are above 2.0 and ignore material below 2.0. Do that to a case that is self-auditing and that case will extrovert. You can observe this, if you want to; just find yourself somebody who is going around worrying.

Dale Carnegie, in his book, says, "Worry is a big obstacle." Believe me, it can be a big enough obstacle to keep a person from coming up the time track. People do all sorts of strange things with fear and worry; for instance, they make speeches on it and write books about it.

How to Win Friends and Influence People teaches you everything but how to be sincere and human. It gives, actually, a code of conduct toward other human beings which i8 highly workable, but it does it all on the first dynamic and it completely ignores all the other dynamics. It says the reason why you are nice to people is so you can get things for yourself. That is pretty one-sided. But actually How to Win Friends and Influence People is a good manual for a salesman who doesn't know Dianetics.

All you have to know in order to win friends and influence people is just be fairly high on the tone scale.

I wanted to give you this basic theory about ARC nulling itself out and so forth because it doesn't appear anyplace else. It is discussed in Science of Survival, but I thought it was a little bit technical and it took quite a bit of explanation.

THE TONE SCALE IN LIFE AND PROCESSING

A lecture given on
12 June 1951

Handling Individuals by Tone Scale Level

I want to tell you "how to win friends and influence people," or how to gain your own ends, or how to drive people insane easily and in a very short time.

Let us not be so narrow that we just try to win friends and influence people on the first dynamic; let's also consider the whole broad field and understand how to drive them insane, too. You never know when you might want to talk to a psychiatrist or a politician, and I wouldn't want you to go into the whole conversation blind!

You get agreement at the tone-scale level a person is at chronically. If you want to talk to and be in agreement with a person at 1.5, then you have to get angry at the things he is angry at. This is a form of mimicry, but it is just the mimicry of wavelengths.

Now, if you wanted to influence someone at 1.1, you would start by getting an agreement at his tone level. You would talk to him at his own tone level: "There was a little kid who lived on our block when I was young. And I used to take him—when nobody was looking, of course— I used to take him down to the river and throw him in. He couldn't swim! And then I'd drag him out at the last moment, about the time he was going to drown."

This fellow at 1.1 then would say, "Yeah! This is very funny, but this little kid I knew had this dog and he liked this dog very much, and I used to take the dog and hide him. Oh, I was a devil! I used to hide this dog so the little kid would think the dog was lost and then I'd let the dog show up suddenly and tell the little kid I'd found the dog. And then I would charge the little kid his week's allowance for having found the dog, and he was my friend." There is 1.1. Now you have affinity with a 1.1 on that.

Let's take a grief case. If you wanted to sell this grief case against, for instance, a new park the city wanted to build, you would say tearfully, "You know that lovely place up there where they have all the nice old tin cans (sniff! snip./) and everything? They are going to plow it all up and sow grass in it." That would sell him against the park. Or you could say the land could be used for a cemetery, and the guy would oppose the new park because he would rather have a cemetery there.

This shows you the tone scale of Los Angeles, by the way, because even though Los Angeles has hardly any playgrounds inside the city, they had this enormous slope right in the most beautiful part of town and they turned it into a cemetery—Woodlawn Cemetery. They have little signs alongside of the road, "Does seepage bother your loved ones?"

If you were talking to someone down along the line of apathy, and you wanted to sell him on this park, you would say, "It's hopeless to try to stop them, hopeless to try to stop them from putting that park in. Well, we won't be here long anyway." He won't oppose the park then.

But way up at tone 4.0 you would say enthusiastically, "Gee! You know what they're going to do? They are going to build this big park and all the kids can have a place to play! There will be big, shady trees, and birds, you know? And it's right by the river and there will be green grass and everything, and all the kids in these tenements can play there—and isn't that swell?"

And he would say, "Gee, isn't that swell! What do we have to do to make it go through?" That is tone 4.0.

At 3.0 you would have to say, "They have a wonderful idea up at the courthouse. They are going to put in a park. Of course, I don't say that this is the best idea in the world. This land may be useful for something else, so I don't know that it's the best idea to build this park. But there are some people in the city who are experienced in this sort of thing." (Don't take the opinion on yourself.) "There are some people" (then you name a couple of important names) "who are interested in that sort of thing, and they claim that the health of the children—and you know, we have to think of the health of future generations—in that area might possibly be bettered by putting in this park. Now, I don't claim that this is my opinion, but that is what is being said. And they say that the bonded investment is not too great in order to accomplish this. Now, I know we don't want to get enthusiastic about this thing because it might never come to pass, but at the same time . . ." And you do it like that, like a college professor—very conservative.

A college professor's idea and brand of talk is like this: He puts a firecracker down on the experiment desk, lights a match and touches it to the fuse. He has already exploded five up on the end of the desk and they all went off. He has got the sixth one burning merrily and he says, "It is my studied opinion that I believe it is possible that, unless some untoward incident occurs, this firecracker may explode. This has happened in the past." The thing goes bang! and everybody says, "You know, he's a very wise man." That is the level of conservatism.

Just below this level the person starts to get into insouciance; he is very bored. If you wanted to sell him on the idea of this park, you would talk to him on the order of "It isn't any use anyway, but I guess they are going to go ahead and do it. It's kind of a silly idea. I can just see these old dames riding around there now, with these little tiny exercise pads on their horses. They have decided to do it anyway, so we might as well not do anything about it." The guy will be in full agreement with you if he is at 2.5.
This is how you influence people.

Voice tone has a lot to do with it. Just listen to the way a person talks and you can tell more or less where he is on the tone scale. Then you start asking him questions or trying to find agreement with him. Don't try beating him into line by saying "Oh, so you don't agree with me? I think personally that you're stupid!"—in other words, a good standard argument. If you really want to win an argument with someone, just go up and down the tone scale with your type of data and tone of voice and you will find his level. As soon as you have his level, announce what you want to have announced, couched in terms which will get his greatest response for that, and you will get agreement.

This is agreement. You get reality with him because you will be able to communicate with him at that level.

Now, don't take a person down near the bottom and get mad at him. It doesn't do a bit of good. Don't take a person down along the grief level and enthusiastically say, "Look, the birds are flying, and look at the beautiful blue sky! Everything is happy and cheerful, and isn't it good to be alive? Please, if you'd just pick yourself up, and throw out your chest and look at this beautiful day"—the person will crash! That is the surest way to kill this person, because a person at grief is all entheta and if you come up with this big impact of Theta, you just crunch into that entheta and the person goes into apathy. You can drive this person into apathy because you are smashing against the wavelength of entheta at that point.

So that is how to influence people. Unfortunately that is not necessarily the way to win friends. The best way to win friends is to look around and find somebody who is more or less in your level of the tone scale, or a little bit higher or a little bit lower, if you know your level of the tone scale, and you will just get along fine. That is how you win friends. It is a very simple subject.

Now I want to tell you how you drive people crazy, and I don't mean with a needle or an ax, creating engrams or doing bad things to them, but just by talking to them. If you are living with somebody you want to drive crazy, this is the method you use. What locks are there? There is

the whole lock of understanding; understanding is ARC in a package. If you get affinity, reality and communication all together as they act against MEST, YOU get computation. That is thought. Affinity, communication and reality interacting with MEST is thought. That is computation, or understanding, or thought; and then there is affinity, and then there is communication and then there is reality.

Now, there is enforced understanding and ARC—its component parts; and there is inhibited understanding and ARC—its component parts. All you have to do to drive someone crazy is operate in present time to put locks on him. It is very simple. All you do is either enforce or inhibit understanding or ARC on any subject that comes up.

One of the ways to do it would be to say "You ought to like people. You really have got to like people more, and the best way to do it, you know, is just to like them. You really ought to like them. I have talked to a lot of people and found out they didn't like you very much. Therefore you have got to like them more."

You have enforced affinity, and then you have inhibited all the affinity around the person. That is a very neat operation.

You could say, "You have got to understand; you're so damn stupid!" Just keep up a line of chatter like this, good and forceful. "Haven't you any comprehension at all? I don't think you have. I don't see how anybody can be as dumb as you are. Of course, I appreciate that you don't understand this sort of thing. I don't want to be over your head, but as a matter of fact a lot of people I have told this to understood it. It's awfully hard talking to you."

That just takes their understanding—takes all their ARC—and puts it down on the tone scale a little bit.

These people have engrams. You don't have to push their buttons to drive them crazy, just use these mechanisms.

Of course, if you find they have some of these phrases as chronic dramatizations—ARC enforcement's and breaks or understanding enforcement's or inhibitions—and then you turn around and use the phrases that lie in the engrams of this person's bank, that really does it!

The psychoanalyst does a good job of this. He says, "The trouble with you is you have a guilt complex. You think people see bad things in you. Now, actually, you have to brace up and control yourself and look at the world square in the eye, and you have got to face reality. That's all there is to that."

Or the person is sitting there all anaten and says, "It has often occurred to me that I have a feeling I'm insane."

And the psychoanalyst says, "You mean you feel like you're insane?"

"Yeah. Insanity has been running in the family."

"Oh, insanity has been running in your family, has it?"

"Yes. As a matter of fact, my mother—my mother was in an institution." "Oh, went to an institution, did she? Did she ever go back to the institution again after she left it?"

By this time the poor patient is starting to spin. He says, "Well—and my father had a bad heart; he was always complaining about a bad heart."

The psychoanalyst says, "Oh, your father had a bad heart, complained about it all the time. He did complain about it? That's very interesting. Now, it is necessary for you to have friends. You have got to make yourself like people. Furthermore, you have a very repressed libido."

Psychoanalytic patients have a high percentage of suicides!

This is the mechanism—enforce and then inhibit: "You've got to listen to me! You don't hear very well," or "Now, look at me! Stop running away from me. Now look at me!"

You don't even have to run action phrases in on the person, but that helps; that always helps! "Sit right there and listen to me!" or "Come back here. Don't leave while I'm talking to you. Now, you've got to listen to me! You never hear a thing I say! You never pay any attention to me."

The funny part of it is that a position on the tone scale actually causes an automatic reaction of this. And all the so-called self-control in the world—always control circuits—won't pull a guy up the tone scale to a point where he can not do these things without so far suppressing the rest of his Theta that he becomes relatively will-less or unable.

If you want to win friends and influence people by enforcing these things upon yourself and upon him and inhibiting things in yourself and in him, then I can assure you that you will probably do all sorts of things, but it will not accomplish very much.

The thing to do is pick up the tone level and get some processing and get it up to the point where your self-determinism is very high. Then there is lots of accomplishment and lots of willpower, and the people who are more or less around your level of the tone scale, with similar experiences and so forth, will become your friends anyway.

Now, if you really want agreement with a psychiatrist, you will have to go into a lower band, as I have normally discovered. This is the way you talk to a psychiatrist: "You know these fellows who go into a terrific manic—the kind you have to put restraints on?"
He will say, "Yes."

"Don't you find it's best to give them some sedation? You know, inhibit them? Sometimes you can build them up to a dramatization and they will have a release of affect. You know, enforce it." You will find agreement.

But don't say to a psychiatrist "The thing to do is to take off all restraints, restore the person's self-determinism, make them as free as possible and let them come to reason out of their own experience, not because you tell them to. Leave them alone; they have a right to live." That is too high on the tone scale. The reaction you would get would be "Kill him! Cut his throat! Get him out of here. What the hell is this guy talking about? He must be crazy! Throw that book in the wastebasket!"

Now, it is very good for you to know how to win friends and influence people in the Held of trying to give people Dianetics. You walk up to somebody who is pretty low on the tone scale and you try to sell him Dianetics by saying "This is going to make everybody in the world sane." This is something that a 4.0 would accept, but it would be considered very dangerous even by a 2.5.

You walk up to an old man and tell him, "I have methods by which future generations are going to live forever," and this fellow says immediately to you, "For God's sakes! You mean the world is going to get overpopulated like that? Take that idea and throw it out, because I wouldn't have anything to do with it—and that is a lousy thing to propose." Actually, you are going up against old age with a proposal of youth. You could say that these are the two opposite ends of a spectrum, and they won't mesh.

When you start up against a person in grief and you tell him enthusiastically "Everything is going to be happy and everything is going to be wonderful, and you are going to feel so good!" this person takes one look at you as an auditor and says, "No! Get away!"

So how to win friends and influence people has a lot to do with how much you can audit them. Just try sometime—in practice, not in actuality— to be too many bands away from your preclear and see how far you get. The thing for an auditor to do is be way up at the top of the scale and be able to talk down at the bottom without being particularly affected. This preclear has volume and he will disenturbulate and so forth, but it is none of the auditor's business to try to beat him into going up the tone scale by saying "You're going to be happy, you're going to be cheerful!" This is enforced reality. "You are not going to be sad anymore!" is an inhibition. This person can't be anything else but sad; this person will only vibrate to that.

If I had two tuning forks, both pitched at 512 vibrations, and I struck one tuning fork, the other one would ring without being touched. On this tone scale, from the bottom to the top, from the top to the bottom, you can hit a vibration which will cause the other person to go into vibration with you. If you think of yourself as a tuning fork that is hitting some pitch on this tone scale, you will realize that you will get response. You will go into communication, you will go into agreement and you will go into affinity with the person at that level on the tone scale, but you will not do it anyplace else. You can't sit up at the top of the tone scale and expect a person who is way down it to respond.

So the way you go into a grief case is to talk to him at his level—in grief—and say, "It's very sad; I know it's sad. You need help; I know you need help." If this case is a very bad grief case, way down at the bottom, you add, "And of course, there's nobody to help you, is there?" He will say, "No. No, there sure isn't."

You don't then, from way up the tone scale, say, "Now, let's go into that big secondary engram there and run off all that grief." No, you tell him sympathetically, "Let's go find the times in your life when you were as happy as you might have been if all this hadn't happened to you."

And he will go and pick up some Theta here and a little Theta there and look at it, and he will say, "(sniff) I was happy then."

And then you say, "Do you remember a time when you didn't have any ice cream for supper?" And he will say, "Yes (sniff). " That is a big, heavy loss.

"Do you remember a time when you spilled your picnic plate on the ground?" Another big loss.

But those are tough locks for this person. He will probably get them up, but don't try to do it if this person is all the way down in grief, and don't just keep slugging him into this sort of thing, or he will just stay at grief, because you are putting him into more and more grief. You are not investing enough Theta on it to straighten it out.

You have to somehow smother anything he has left in the entheta band with his Theta. So collect everything you can find in the Theta band. You can take a grief case, then, and start picking up Theta moments. Pick up the Theta moments behind the grief and you will start getting grief line charges. There are tone 4 line charges; you have seen those. On a grief line charge the person cries and doesn't know why he is crying. Your preclear will just sit there and cry, because he has had enough Theta picked up on his case for the grief that has collected and flowed over onto the time track to spill automatically.

You are starting to pick up the Theta and all that enturbulated Theta will start disenturbulating. But if you try to get his Theta to attack his entheta, it won't do it. If he is down at the grief level and you then try to take this person who is enturbulated—who may even have a present time situation that is still causing him grief, which is quite normal—and run his present time Theta into past grief, you are not going to be able to do it at all. What you are going to have to do, maybe, is try to straighten out present time. Then you are going to have to try to pick up a little Theta here and there: "Go to that great big pleasure moment when you first saw an automobile."

He probably won't be able to reach those big pleasure moments. The reason pleasure moments are occluded low on the tone scale is simply that there is too much entheta around. You have to release this condition of affairs, and it releases fairly rapidly. All you have to do is start picking up and restoring to the case as much Theta as you can lay your hands on, and the case will start disenturbulating and coming up the tone scale.

Somebody told me once, "I have been working Dianetics wrong. I have been running prenatals on some psychotics, and I must have been working Dianetics wrong." I asked him how he was doing it, and he said, "I go into the case and I pick up the ARC, and get very high ARC with the psychotic, and then I run these—oh! I've answered my own question." Just by his presence and by mimicry and so forth he was getting this psychotic back into contact with present time, if only during the period when the auditor was present. He was raising this present time available Theta up high enough so the person was not psychotic at the time he was operating with him, but was well up the tone scale—if temporarily. Of course he can go back and run out a prenatal engram!

So by establishing a high-level ARC in present time with your preclear, or by establishing agreement with your preclear or by reinforcing whatever is happening with your preclear you can get a lot done on a case. This is validation reality-type processing.

If any cases around here are bogged down and you find that you cannot budge them by running out engrams and running out secondaries—of course, you will really get them down if you do that—ask them to remember something that seems real. Ask them to remember a time when they were really in communication, when somebody was communicating to them, when they were communicating to somebody else, when they were seen, when they were heard, when somebody felt them, or when they saw, heard or felt something, or when they were talking to somebody, or when some music was playing at them or they were playing some music at somebody else—any of these communication factors, any affinity factors, any reality factors. Start picking up standard incidents.

Somebody wrote in saying, "It is a funny thing, but I seem to be able to get grief off any case that comes along merely by telling them to go back to a happy incident in childhood. They go back to this happy incident in childhood and the next thing I know, they are spilling tears." So the conclusion was this: "The way to run a case is to send the individual back to the happy moment in childhood."

That would be a very shortsighted look at this same theory. What you have done is send him back to the happy moment in childhood—but that is a deposit of Theta! And this case has been in a status quo, so you get that much Theta and it will attack the next level up the line. If it is grief that is ready to come off this case, grief will come off and start coming off right now. But if it isn't grief but fear, fear will come off. If it is apathy, then apathy will come off. Whatever it is that is going to come off will come off, if you pick up enough Theta and keep the case unbalanced.

What I am trying to persuade you to do is simply to unbalance the case upward—not downward by making the person's Theta attack his entheta and nothing but entheta and preferably heavy enough entheta. For instance, you as an auditor say, "No wonder this girl has boils! Now, the thing to do is to find that engram in which she has the command or the situation which gives her these boils, and knock them all out and then this case . . ." That would be lovely if you could do that; but the funny part of it is, the way to get rid of these boils is to run all the times she went to dances. All of a sudden she hasn't got any boils anymore. Just bring her up the tone scale a little bit, above the tone level of that engram, and the engram will key out.

Furthermore, it is a very "smart" thing to go around and point out people's aberrations to them. But it is a much smarter thing to do to point out what they do right. Pointing out their aberrations is toward succumb; pointing out what they do right is toward survive. Do you want

your preclears to survive or succumb? Obviously, then, don't keep on driving them continually and in no other way than into entheta, because you will just drive them down toward succumb.

Of course, because we know the mechanism all along the line, it is possible for us to free enough Theta to replace the Theta we have invested. If we just keep this up, then one day we get very lucky and all of a sudden hit two or three secondaries and the guy comes up the tone scale a little bit. But this is the tough way to go about it. The easy way to go about it is to get him way up the tone scale, make a 4.0 out of him and then process him. And if he sags and his tone goes down, bring him up and make a 4.0 out of him again and then process him—not by telling him he has to be a 4.0, but just by picking up all available Theta on his case.

There are many ways to run pleasure moments. The ways to run pleasure moments are to find out what this person considers to be pleasure in the first place and then try to run something on that. Don't try to even run a perceptic-by-perceptic lock-scan through them. Start giving a person Straightwire, left and right—lots of Straightwire—on incidents where he was in communication, incidents where he was cheerful and so forth; keep on giving him more and more Straightwire and the first thing you know, this case will extrovert. You can actually work a person thoroughly enough this way—and keep him from attacking too much entheta—so he won't be interested in being processed. You can get him so high up the tone scale that for a while he is not interested in being processed.

If you are working a person who can only be processed about twice a week, don't slug him into entheta a lot. Keep slugging him into Theta, and the first thing you know, he will be perfectly happy to be processed twice a week and he will be very stable.

If you validate the analyzer—and these pleasure moments are analytical moments—the person will become more analytical. If you validate the reactive mind by saying "Look at what those engrams are doing to you! What's the phrase that causes that?" and so on—in other words, tackle nothing but entheta—you are saying, "The only thing important about you is entheta," and this person will get more and more reactive. He will associate more and more tightly, he will differentiate less and less, and he will become less and less analytical.

If you want this person to be as high as possible on the scale, validate him. And the way you validate him is to pick up the highest level of ARC which is available on this case, because that's life. A, R and C all together make understanding. If you want to take a person who is stammering, for instance, you will have better luck by scanning and processing all the times when he was speaking well and all the times when he was comfortable, rather than the times when you found him stammering, because the first thing you know, if you pick up all these times when he was speaking well it will start kicking in sideways against his stammering anyway and he will find himself in these locks. Let him find himself in the locks, but you keep telling him to go to times when he was speaking well, when people appreciated him. That is all people need, that is all we want—just a little appreciation.

This actually carries forward on an automatic basis: you pick up all the Theta you can get on a line and some entheta will show up and knock out. In other words, you will find the person in locks.

Now, if you are having a pretty tough time and you are pretty enturbulated yourself, your tendency is to go toward entheta, not toward Theta. So I have given you this on an educational level. If you are sitting at 1.5 on the tone scale and you are trying to process some preclear, it is pretty hard for you to believe that what is causing all of his trouble is not anger— "Anger must be the thing which is causing his trouble. Who got angry? When was he angry?" In other words, the auditor gets interested in the incidents of the preclear which are in the auditory own personality band.

A 1.0 auditor gets interested in the covert things that have happened. The 1.1 will be interested in all the times a woman was raped. But the auditor who is way up the scale will be interested in all the times somebody kissed her very satisfactorily.

So, just as a matter of education, in bringing the person up the tone scale, validate Theta and bring them on up. Don't keep plunging at entheta and throwing them on down.

I am not trying to tell you not to run engrams. You are going to find yourself wrapped up in engrams when you start picking up Theta on a case. The trouble you will get into, however, is resolved by finding more Theta, not by putting more horsepower into your voice when you are auditing. Find more Theta rather than snap your fingers more often. A quiet and gentle approach is fine.

There was one preclear I had to audit one time, and I had to be mad all the time I was auditing him; he was right there at 1.5 on the band. We got along in perfect agreement and the case was resolving. I had to do this because his pleasure moments were all angry moments. The greatest pleasure moment that we ran out before this person really started to come up the line and become a human being was one time when he was a little kid and he got sore at Papa and Mama and he told them off! They were so shocked and stunned that all they did was make him sit on a hot stove! This was the first contact—an actuality and reality—we had had on Papa and Mama, and after we got rid of that incident we went on and found other incidents when he felt like getting mad toward Papa and Mama, and we kept picking up odd punishments and so on. The case didn't resolve well before we started to conceive that a pleasure moment could be anger. That is one for you to remember.

I wish you would take very much to heart this business of trying to validate the preclear The Foundation, for instance, would have a much happier atmosphere if you were doing that. Every student here would be climbing on up the tone scale. Even the professional auditors might be cheerful and happy! It might get to such a pass that if we had enough people here and everybody was high enough up on the tone scale continually, and we had the entheta lines all compartmented into some desk drawer where they would just disappear, then a person could walk in the front door and go way up the tone scale—boom!

It would be like Manning's Coffee Shop in Seattle. They have a coffee roaster. Now, they could get all the roasted coffee they wanted someplace else, but they have a little coffee roaster that sits right in front of the window. It is not there for display; it is there for a high-powered electric fan to blow across and straight out into the street. And people who walk by on the sidewalk pick up that aroma, and they go in and buy coffee and sandwiches.
That is what we want to do with the Foundation, but doing it with Theta.

You will find out that it is much easier to process via Theta than it is to process via entheta, and you don't get nearly as enturbulated and you won't spin in nearly as fast. I am appealing to those people who want to go on surviving, and there are those few who do wish to do so.

By the way, you don't find someone on the tone scale by walking up to him and saying "A number will flash when I snap my fingers. Where are you on the tone scale? (snap!)" This doesn't work very well. The best way to do it is to talk to somebody for a moment and find out where he is on the tone scale. Don't then try at that moment—particularly if you have just got a couple of minutes—to charge at the incident which is making him feel sad. This is a terrific thing to resist, I know.

For instance, a person is walking around with a little bit of a headache, and you say, "What happened?"

He says, "Well, I had a terrific argument with a streetcar conductor this morning, and the next thing you know, a cop came up and scolded me, and you know, I've had this splitting headache ever since!"

Don't at that moment say "Let's go back. Now, what did the streetcar conductor say?" It is a late incident—a late lock—and the next thing you know, if you run it a couple of times, the person says, "I remember another argument I had with a streetcar conductor."

If you want to really mess him up, you say, "How about that? What was the first phrase of it? (snap!)"—take its reality down and get it by flashes, don't let the guy remember it; pick it up quick, get the file clerk to say so and then insist it is right if the file clerk says so. There is nothing more unreal than this to the person. You can get the flash of what this fellow said. But if he can't remember it straight, you have got no business in that incident!

So—still trying to run this thing—you say, "All right. Let's go to the first time, then, that this streetcar conductor argued," and the guy runs out this vague, unreal incident and you say, "Is there an earlier time when you had an argument with a streetcar conductor?"
"Oh, yes."

And then the next thing you know—"My God! It's birth!"

Then you have him really fixed! There he is, in birth, and he will gain thirty or forty pounds in weight.

So that is not quite the way you go about it. The way to go about it is to say, "What were you doing before the argument?"

"I was looking in a hockshop window."

"What did you see in the hockshop window?"

"Well, there were some guns!"

You have found a 1.5; you say, "What kind of guns were they?"

"Oh, they were good guns! There was a shotgun there with a barrel that big! "

Talk to him about it for a moment and then find another incident; go off on guns if you want to—anything—only stay away from that argument.

Then, all of a sudden, he says, "By the way, this morning I had an argument with this conductor, and we were standing there and a cop came . . . My headache is gone."

Furthermore, you don't even have to tell people to come to present time. This tells them they are out of present time, so don't bother. Just tell them to go to moments closer to present time—in other words, "What did you have to eat this morning for breakfast?" That brings them up to today.

DEMONSTRATION: VALIDATING THETA

A lecture given on
12 June 1951

Straightwire on Incidents of Pleasure

I want to demonstrate how this validation-type processing is done. Is there anybody here who has a chronic somatic? I don't mean a psychosomatic illness; I mean a somatic which has been chronic—today, yesterday, last week, ever since they came to the Foundation.

Joe: Well, I have, quite honestly. I have one on top of my head; it's been running for about three weeks. It has seen getting a little worse since I've been processed.

Okay.

Joe: I may be getting somewhere. I don't know.

[to class] Every time I do this, it's like being an old-time gunman. You always know that sooner or later you're going to draw slower than the other guy.

[to pc] Come on up here. Just sit down.

[to class] I hate to make stage presentations of processing for several reasons. One is that you can never be sure of your preclear, particularly with a stage demonstration where you have a thousand people watching.

You reach out and take somebody and you put them down on the couch and that is not successful. So the next time you put somebody out there that knows cases and you tell him, "Be sure and pick a case that has something to run so we can put on a good show." He picks someone, and when you go out you find the preclear lying on the couch already, all set. So you say, "What did you have to eat yesterday?" or "How do you feel?" or something of the sort, and this person, who has been perfectly sane standing up, all of a sudden lets out a piercing scream! Or, much worse from the standpoint of an audience, he just lies there. That is gruesome. You know the audience expects a terrific show of some sort or other and you can't do anything about it.

Big audiences are not interested in the techniques of Dianetics. They are merely interested in a show, and I think they would be much more satisfied if you had several lions that could jump through a hoop or something of the sort. But that is all beside the point. Let's go on to our demonstration.

LRH: You've had a headache. For how long?

PC: Well, it's between three and four weeks.

LRH: Do you remember a time when your head felt good?

PC: Oh, yes.

LRH: Do you remember anybody stroking your head?

PC: That's a long time ago.

LRH: Yeah. Just remember somebody stroking your head.

PC: Hmmm, yeah, I can. (chuckling)

LRH: Can you?

PC: Yeah, oh yeah.

LRH: Pretty nice? Who was it?

PC: Her name was Corinne—Corinne Jaspers.

LRH: Good. What color hair did she have?

PC: (laughing) It's known affectionately as cherry blonde.

LRH: How old were you?

PC: Uh. . . eighteen.

LRH: Eighteen?

PC: Yeah.

LRH: Like her?

PC: Oh yes, very much so.

LRH: Is there any earlier time you can remember anybody stroking your head?

PC: (pause) No, I can't pick up . . . I think my mother did, but I can't say . . .

LRH: Yeah, I was going to say "Mother."

PC: Yeah.

LRH: [to class] You see, it would be a great temptation for an auditor to say at this moment "What is the valence shifter? Now, get right in there! " That is nonsense, because if a person will stick in a valence, there is too much charge on the track in that area. So you don't say that to him.

[to pc] Do you remember ever lying out in the sun with the warm sun on your head?

PC: (pause; sighs) I get better than that; I was sunstroked so badly that I was . . .

LRH: [to class] Yeah, here we go!

PC: I was in bed for six days with it.

LRH: [to pc] No kidding.

PC: Hm, yeah. I—uh. . .

LRH: Did you ever know of a building the size of this one? Another building the size of this one?

PC: Did I ever know of one?

LRH: Yeah. Do you happen to remember a building that reminds you of this one?

PC: (sighs)

LRH: [to class] This one is the wrong way to. I will show you how this is not done now. But we can turn this off.

PC: Oh, I've worked and reconstructed hundreds and hundreds of buildings . . .

LRH: [to pc] Yeah.

PC: during and since the war, and . . .

LRH: When were you hit on the head around a building like this?

PC: (chuckles) Well, maybe we're getting somewhere. I never realized that I have hundreds and hundreds of hours in the bank of high-speed aerobatics, training combat students.

LRH: Yeah.

PC: I used to hold myself on the threshold of blacking out minute after minute, and bring my threshold level up above these students, because I'm an old man for combat flying.

LRH: Yeah, all right.

PC: And I used to hold myself on the red and black threshold.

LRH: Hm-hm.

PC: And so my head used to weigh pounds for hours at a time . . .

LRH: Hm-hm.

PC: three and four, five hours a day.

LRH: What student gave you a lot of trouble?

PC: Had about four hundred during the war.

LRH: How does your head feel?

PC: It's just vibrating, on and off.

LRH: Right this moment?

PC: Well, no. It goes lighter as we say certain things and gets heavier as we say others. (chuckling)

LRH: Is it tougher than it was when you were sitting back in the chair?

PC: No, as a matter of fact, it isn't. It's just a little lighter than it was.

LRH: Now, do you think it's possible this head is somewhat attributable to that? (pause) Did you ever swing when you were a little kid?

PC: Yeah.

LRH: Fun?

PC: I got a pretty good kick out of it; that's how I got interested in flying. The sensation is rather nice in the stomach.

LRH: Yeah? All right. Do you remember swinging?

PC: Yeah, I can pick up the time—Indian Hill School.

LRH: Yeah? Is it a nice swing?

PC: Well, I was too small, but I transferred from the little box swings to the big ones. I can remember that.

LRH: Yeah? Who used to swing you?

PC: Guess it was an Italian kid. He lived up near me on the hill.

LRH: Did you like him?

PC: Well, I kind of admired him. He was a bigger, heavier-set guy than I. He could do a lot of things I couldn't.

LRH: Hm-hm Was he nice to you?

PC: Pretty fair.

LRH: Remember something he did good to you.

PC: (pause)

LRH: Are we getting near a fight?

PC: ah . . . we're getting nearer an antagonistic attitude.

LRH: Uh-huh. What was happening?

PC: Well, I think it was at the name-calling level....

LRH: Well, how did this guy look? How did this fellow look? Look at him at a time when you really felt nice toward him. What did he used to wear?

PC: (pause) Well, the one time I'm thinking of on the swings, he's wearing a gray suit— back in the days when we used to wear our trousers to here.

LRH: Yeah.

PC: Plus twos.

LRH: Yeah.

PC: That's an official term, as a matter of fact. He's. . . yeah.

LRH: What color tie? Did he ever wear a tie?

PC: No, he didn't have a tie. His hair was brown—browny-black.

LRH: Hm-hm.

PC: A little light-colored for an Italian.

LRH: How did he talk? (pause) What kind of voice did he have?

PC: Kind of high-pitched.

LRH: Yeah? You don't remember anything nice or something that you liked that he said to you?

PC: (pause) Well, I was Betting out of the frame and he is saying "Get off that swing. " (laughs) That wasn't just the type of phrase I wanted to get. (chuckles and sighs)

LRH: What happened? Why did you have to get off the swing?

PC: Well, he was bigger than me.

LRH: Hm-hm.

PC: Quite a bit.

LRH: Is that the antagonistic period you were just speaking about?

PC: Yes! He was swinging me only to get me to swing him later, or something like that.

LRH: Oh. Now, you can close your ears if you want to.

        [to class] There is an example. We went toward this thing . . .

        [to pc] I'm not evaluating for you.

PC: Okay.

LRH: [to class] . . . we got down to an earlier sensation that had something to do with this, but possibly one that was pleasurable. There is possibly something in there that later material would hang up on. But we're not interested in finding the entheta; let's find some Theta in this area. So we find somebody we like. All of a sudden he swings over toward an antagonistic moment; there is something wrong in that moment, but you notice he didn't come through with it. So we went and picked up some more Theta and then he swung back into it automatically and this came out. Now, if you want to do it again, just have the preclear look at the way that person walked.

        [to pc] How did he walk? Any peculiar way?

PC: (sighs deeply) Ummm. Seems to me he swaggered a little.

LRH: Yeah? Did you admire that?

PC: I'm looking at it with a sort of a jaundiced eye—although would I have a jaundiced eye at that age? Maybe I would.

LRH: What did he do nice for you?

PC: I don't recall any other incident except this swinging, at the moment.

LRH: Hm-hm. What did he do real nice? When did he give you some candy?

PC: (pause) I don't—I can't remember....

LRH: When did he give you something?

PC: (pause)

LRH: No?

PC: This guy doesn't seem to be anyone who did that. I just happened to . . .

LRH: Hm-hm. Do you know somebody who did give you something, though? (pause) Who used to give you presents when you were a little kid?

PC: (pause) Well, I can recall my dad bringing home some little bits of toggery and so forth for me when—he was a traveler, a commercial traveler.

LRH: Remember being glad to see him?

PC: Oh, yeah.

LRH: Being real glad to see him?

PC: Yeah, sure.

LRH: Remember the time he stayed home because you were sick?

PC: (pause) Well, a similar situation; I used to go traveling with him in the summertime and I got sick, so he stayed in Melfort with me for three or four days.

LRH: Uh-huh.

PC: He drove me in to . . .

LRH: What was the matter with you?

PC: I just got carsick from traveling by car.

LRH: Oh.

PC: Hundreds and hundreds of miles up north. Hare you ever been on Saskatchewan roads...

LRH: Couldn't have been good.

PC: thirty, forty years ago ? (laughing)

LRH: Thirty or forty years ago! (laughs) You must have been going cross-country.

PC: I used to travel around with him when I was—yeah, well, we were, practically.

LRH: Yeah.

PC: They were just trails when I was up there. I got carsick and he broke his journey and stayed with me at Melfort.

LRH: What did he buy you?

PC: It seems to me it was an imitation—oh, sort of a cowboy outfit, a forty-years-ago Roy Rogers" thing.

LRH: Did you like it?

PC: Yeah. It was a suit and a pair of chaps and a rest thing.

LRH: Hm-hm. When did you feel real good around him?

PC: (pause) Ummm . . . this is very interesting. Every time I think of a very pleasant moment around him, I recall some incident where he was not addicted to the adage of "Spare the rod and spoil the child. " He was "not sparing the rod " when he felt it necessary. So every time I think of a pleasure incident with Dad, I think of a time when I got whaled.

LRH: Yeah? All right. But you remember pleasure incidents when he was part of the company present?

PC: (pause) Yeah. I was a kind of a little show-off, and I remember being asked to put on a…

LRH: [to class] If you notice, an auditory tendency is sometimes to start jumping at the entheta around the place. Obviously, his old man called him a show-off. [to pc] Right?

PC: ah…

LRH: But its possibly not in recall.

PC: Well, the family did. I know I have been ...

LRH: Sure.

PC: accused of doing that.

LRH: Sure.

PC: But nevertheless, they encouraged me. As a matter of fact, Dad taught me to... (pause)

LRH: See, it's

PC: elocute—elocute.

LRH: Elocute. Do you remember him teaching you to elocute?

PC: Oh yes, in his office with me standing— or I can recall him standing.

LRH: Did you like that?

PC: Not at first, no.

LRH: But after a while?

PC: Oh, yeah. I began to, after the first time when I didn't want to stay.

LRH: You began to be appreciated, in the immortal words of

PC: Yes, that's it. Yeah, I began to appreciate the applause of the multitude, which consisted (chuckling) of my own class in school.

LRH: Yeah, all right. Did your father ever swing you?

PC: No. He used to play baseball with me. He used to be a baseball pitcher.

LRH: Remember him playing baseball with you?

PC: Hm-hm.

LRH: Have a good time?

PC: Oh, yes.

LRH: He used to be a pitcher?

PC: Yeah, he was a baseball pitcher.

LRH: Do you remember looking at a picture of him?

PC: Yes. Yeah, I have a picture of him with his old "Leeds County Champion Baseball Team" image.

LRH: Yeah?

PC: I still have that picture.

LRH: Yeah? Did you ever see a picture of him on his wedding day?

PC: Yeah, yeah. The wedding pictures are around.

LRH: What did you think of those?

PC: That collar looked damned uncomfortable. I remember thinking that.

LRH: Did you ever see a picture of yourself when you were a little baby?

PC: Seems to me I tried to tear them up when I found them. Yeah, there are a couple still in the house. I think they're preserved in an album. I've seen them.

LRH: What did you think about them?

PC: No matter how young—no, (chuckles) I shouldn't throw in a joke. I was just thinking no matter how young a prune might be it's always full of wrinkles! But, yeah, I didn't think I looked so hot. (LRH and pc laugh)

LRH: Ah, well. Do you remember a time when you took a very good-looking girl flying?

PC: Yeah. One time a very good-looking girl, one time a very nice girl. The very nice girl is my wife.

LRH: You didn't do any aerobatics?

PC: Not with my wife; I did with the other girl. That's what she wanted.

LRH: Hm-hm. How did you feel?

PC: Quite a sense of elation . . .

LRH: You did?

PC: because she got a east thrill out of it.

LRH: Yeah? Do you remember this?

PC: Yes.

LRH: Clearly? Remember how you felt at the time?

PC: Oh, as a matter of fact, she brought some people out to the airport to watch it. I was supposed to be pretty hot on aerobatics.

LRH: Hm-hm. Do you remember that?

PC: Hm-hm.

LRH: Remember what the people said afterwards?

PC: Well, some of the things they said I felt were a little too elaborate. I wasn't that good.

LRH: Hm-hm. But you remember taking this girl up and feeling good.

PC: Yeah.

LRH: Uh-huh. Do you remember a time when you had a student that you liked very much?

PC: Hm-hm. Came second in a whole class of 160 people.

LRH: Do you remember this guy?

PC: Hm-hm.

LRH: A nice guy?

PC: Bud…

LRH: You remember a time you were flying with him?

PC: He was a pleasure to fly with.

LRH: Yeah? Remember a time you were flying with him?

PC: Yeah. I do. Bud Draper.

LRH: Yeah? Nice guy?

PC: Yeah, Very nice.

LRH: Remember another student you knew.

PC: My head ache's getting worse. Pardon me for putting that in, but I . . .

LRH: (softly) I know.

PC: Yes, I had—some of the early students that came in, in the first few years of the war before we started scraping the bottom of the barrel, they were the pick of the personalities you could want to work with. I can remember . . .

LRH: Nice guys.

PC: Yeah, they were.

LRH: Remember an officer you worked with that you liked very much?

PC: Hm-hm, yeah.

LRH: Fellow instructor? Remember a time when you were standing around one of the planes talking to him?

PC: Well, I'll tell you what I'm thinking of now. I'm thinking of when his jet crashed in Lake Erie last year. He stayed on the permanent force. He was my best friend. He just crashed last year in testing over Lake Erie—a jet.

LRH: Still alive?

PC: No, oh no. (laughs) They haven't found his body yet.

LRH: Well, let's remember a—

PC: Pick up another one now. I'd forgotten that he crashed in that jet.

LRH: Yeah.

PC: Uh…

LRH: Let's remember a time when you really thought a plane was flying sweet.

PC: There's hundreds of hours when I felt that way! I will tell you that one of the most beautiful times was when I first took a new Mark II Harvard ' up—that's your AT-6A Texan down here. I thought that was the nicest training airplane I'd ever flown, and I still do. I remember the first time alone up in it. It was a wonderful thing, compared to what I'd been flying. Oh, then another time, yeah, I took up one of the new stripped Hurricanes—stripped of all its guns and armor, but with everything . . .

LRH: Remember how it looked when you were flying?

PC: Well, you can only see a little bit.

LRH: I know.

PC: A Hurricane is just about that big. That was a beautiful thing.

LRH: Remember how it looked on the ground?

PC: Oh, yeah.

LRH: Remember how it looked when you were flying it?

PC: Well, it just sort of—a machine that powerful, you didn't look, you just felt. It just felt wonderful.

LRH: Hm-hm.

PC: It would . . .

LRH: Do you remember how it felt?

PC: Yeah. I remember it would slow roll up at thirty thousand feet nearly, it was so powerful and so light.

LRH: How's your headache?

PC: Lifting. It's not as heavy as it was.

LRH: All right. Now lets remember a time when you were issued a new plane, they gave you a new plane.

PC: Hmmm . . . yeah. Yeah, when I was chief instructor at the air force base . . .

LRH: Gave you a new

PC: they issued me the first new Cornell.

LRH: Did you like that?

PC: Yeah. It's a pretty smart aircraft, for a small plane.

LRH: How did it look the moment you received that?

PC: Well, unfortunately, we made them all very much the same color, all done in yellow.

LRH: Yeah, but that's still one plane.

PC: Yeah, it looked very smart . . .

LRH: Looked very smart.

PC: as an airplane.

LRH: Remember taking it out?

PC: Yes, I do. They had put my squadron leader stripes on the side of it.

LRH: All right. Remember taking it out?

PC: Yeah.

LRH: How did it take off?

PC: Well, of course, I'm a little critical, probably.

LRH: It didn't take off right.

PC: Well, it performed quite well.

LRH: You have to have it rerigged a little bit?

PC: No.

LRH: No?

PC: It's just that, well—oh, I now realize I wasn't very happy about that job. I only wanted to take it to find out what it was like to handle an elementary school. I really wanted to stay on secondary stuff, but . . .

LRH: Remember the best plane you had during all that service?

PC: Oh, the best plane I had was that stripped-down Hurricane.

LRH: Hm-hm. Did it fly good?

PC: Yes.

LRH: Stunt well?

PC: Oh yes, beautifully.

LRH: Uh-huh.

PC: You just had to think with your finger and . . .

LRH: Did a good job?

PC: Doing continuous slow rolls at 350 miles an hour? (laughing) I'll say!

LRH: Okay. Well, do you remember how the ground looked when you were doing it?

PC: Yeah. One time particularly, I was up over—between Oswego, New York, and Trenton, Ontario, in combination. . .

LRH: Were you having a good time at this time?

PC: The Thousand Islands' were just changing position. (laughing)

LRH: Yeah? How did your pack feel?

PC: Well, of course at that speed I had my harness pulled on very tight.

LRH: Hm-hm.

PC: I was just locked right in.

LRH: Hm-hm.

PC: Because...

LRH: What was the kinesthesia Of rolling?

PC: The kinesthesia of rolling is the sweetest thing, once you get the horizon back and er your feet again. (laughs)

LRH: Yeah.

PC: You can make yourself drunk that way.

LRH: Yeah.

PC: After two or three miles of it, you know.

LRH: Its okay.

PC: Yeah.

LRH: Do you like the sensation?

PC: Hmm.

LRH: When did a fellow congratulate you very much on aerobatics—when it really meant something to you?

PC: This Bud Draper.

LRH: Yeah?

PC: One of my top-flight students; he was also a wonderful aerobatic student.

LRH: What did he say?

PC: Well, he was saying he didn't think he could have done nearly as well if his instructor hadn't known so much about aerobatics as he did.

LRH: Hm-hm. Made you feel good?

PC: Yeah.

LRH: Who else was present?

PC: The chief instructor of that station, and several other of my students.

LRH: Where did you and he go afterwards, right after he said that?

PC: Well, (clears throat) I had to take him up to the country club for a drink because he was only a sergeant and I couldn't take him to the officers' mess. (laughing) So I took him up that weekend. And we had a little party up there.

LRH: How's your headache?

PC: It's almost gone, as a matter—just the faintest trace up here over this eye.

LRH: Uh-huh. How drunk did you get then?

PC: Uh . . . not very as a matter of fact. My moments of being . . .

LRH: Do you remember being in a contest, an aerobatic contest with somebody, when you won?

PC: Uh . . . no. No, we never indulged in that kind of stuff.

LRH: Do you remember being in formation aerobatics?

PC: Yeah. Yeah.

LRH: Remember flying with a sweet team that really knew what they were doing?

PC: Yeah. In that case, of course, I always had to be the—well, except one time, I was in a demonstration where they were all instructors. All the other times I was the senior man, so I was leading the other guys. But I did have some wonderful fellows—the way they could lean with you and just go . . .

LRH: Yeah.

PC: Five or six aircraft moving like one. (laughing)

LRH: Yeah. Good feeling.

PC: Yeah.

LRH: Good team.

PC: My headache just about disappeared then at that point.

LRH: Hm-hm.

PC: Just up to residual here now.

LRH: Do you remember this particular incident of seeing your picture—of you in an aircraft—published?

PC: Oh, yeah. They used to fine us for that. But I remember when the fellow from the Ottawa newspaper got my picture one day.

LRH: Hm-hm. Did somebody send you this picture or clipping?

PC: No, my wife had cut it out of the paper when I got home that night. She was down

LRH: And nobody else mailed it to you?

PC: No, she found it.

LRH: She found it. Didn't anybody else send it to you?

PC: No.

LRH: Do you remember another news story about your flying?

PC: (clears throat) Hmm. There was one in Fort William. But, again, I don't think anybody else saw it. My wife spotted it and cut the picture out.

LRH: Yeah. You don't think anybody else saw it; were you afraid of somebody seeing it?

PC: Oh, I guess they could stand it, you know.

LRH: Yeah. (pc chuckles) When did you really feel like you were part of a plane? Really part of a plane, part of the aircraft?

PC: Well, I've run into that two or three times, but I have been

LRH: [to class] That's "A".

PC: I have been lost sometimes, once or twice, when I didn't trust my own analyzer, but I felt part of the aircraft so that I depended on it absolutely. Oh yeah, I had to land wheels-up one time. I felt a rather high affinity, because I landed on the grass with—and all I smashed was the prop. Undercarriage wouldn't work.

LRH: How did you feel toward that aircraft?

PC: Pretty good. That was a pretty high union right there.

LRH: Uh-huh.

PC: Yeah.

LRH: Yeah. Pretty good about it.

PC: Hm-hm.

LRH: Okay. Now, remember a time when an aircraft did exactly what you wanted it to do with a minimum effort.

PC: Well, I have a lot of wonderful experiences like that because I finally developed an affinity for this Harvard and its feeling and touch and, well, I could do such things as starting at about six thousand feet, do continuous rolls, top to bottom.

LRH: How did it look when you were doing it?

PC: I don't know, but it felt wonderful.

LRH: Did you ever have an aircraft that seemed to anticipate what you wanted it to do?

PC: Yeah. I finally got to a point with that Texan where it knew what was going to happen before I'd do it.

LRH: Uh-huh.

PC: Yeah. And so they assigned me the job one day of finding—to find out if this plane could be made to stay inserted if the weights were taken out of the tail. So I spent four hours hanging by my | safety belt at about seven thousand feet until my eyes got all red, and then I had to come down. (chuckles) They figured I had high enough affinity to find out if the Texan was dangerous in an inserted spin.

LRH: What's the realest moment that you remember there?

PC: (pause) The realest moment I had was a bad one. I had to come in from Poison . . .

LRH: What was good about it?

PC: Well, the thing is that it was a beautiful instrument job. I hit right on the button. As I got in to Yorkton, my home station, fog turned to ice, and we were just in a solid sheet of ice. I was flying one of your Cessnas' from here, and I had three fellows with me ...

LRH: This is the realest?

PC: Oh, yeah. This was real. The plane itself—ha! The ice shut me in until I couldn't see at all, so I was flying with just a little bit of vision out of one side of the windscreen. And another Cessna went by—just like that. I just saw his tail. We were ten feet from a collision. He was on the approach leg and I was on the crosswind. That was very very real! I just saw the yellow flash of the tail out that corner; I couldn't see anything straight ahead.

LRH: Okay. Now, what is the moment of highest communication you have had with an aircraft?

PC: There was one time with this is going to turn out not to be full of pleasure either. One time with this Hurricane, I realized that it had—with a new 1280 engine and a thousand pounds of guns taken out—it had tremendous performance. So, I was climbing at about twenty-eight thousand feet, and still going up at around three thousand feet a minute when I suddenly noticed a tremendous elation. And I'd been feeling . . . as an old hand I had been through the decompression chamber so often that that is dangerous—that euphoria is dangerous. I had—at my age, I was thirty-seven—I only had three minutes to unconsciousness and six to eight minutes to death without oxygen at that altitude. So I suddenly noticed a ski run, away 170 miles north. It looked wonderful! I'd seen it before. But it, and the curse of the dock there at Collingwood—it was marvelous to be able to see 170 miles! So I said, "Hey, Joe, " and looked down and my oxygen supply was falling and the pressure was going right off. And that was the most wonderful moment, to find a machine that would still climb three thousand feet a minute at twenty-eight thousand feet—that sudden speed.

LRH: What was the best-looking aircraft you were ever in?

PC: I think that Hurricane was, that I was in that day. That is probably the smoothest aircraft.

LRH: Remember—what moment did it look the best to you?

PC: After taking it up and finding out its performance, then coming down and looking at it. It looked better than it even did before I took it up.

LRH: Uh-huh.

PC: Yeah.

LRH: All right. Remember the sweetest sounding aircraft?

PC: I think that's your old AT-6A Texan that we call the Harvard. It always sounded like an airplane. It just sounded like hell! (pc and LRH laugh) Its propeller tips on everything except low-cruising revs were always beyond the speed of sound.

LRH: Yeah.

PC: And they always sounded like the devil, but it really sounded like an airplane. (laughing)

LRH: How is your headache?

PC: It's just a tiny little residual thing. It's gone way up to the top of the head. It's just a little residual thing.

LRH: Yes or no: two somatics? (snap!) (pause) What did you get?

PC: I got "yes. " I got "yes." One of those is from an engram I think. This one.

LRH: Is the aircraft one dissipated? (snap!)

PC: Yeah.

LRH: The name of the chain on which the other one is will now flash. One-two-three-four-five (snap!).

PC: Birth.

LRH: Did you ever have a kid?

PC: No.

LRH: Did you ever attend a child being born?

PC: No. No, the nearest I've ever come to that was . . . I remember studying with great interest—my wife is a registered nurse—I remember studying with great interest the pictures from Life: birth of a baby. She was telling me all the technical details thereby involved, having presided at many of them.

LRH: Hm-hm. Do you remember how she looked when she was telling you that?

PC: My headache's getting bad. (laughs)

LRH: Remember how she looked when she was telling you this?

PC: (laughs) As a matter of fact, my co-auditor in Saskatoon, before I came down here, got me halfway through the birth engram and then suddenly decided he didn't want me to run birth at that time. And I was kicking with my left leg and getting cold flushes when he pulled me up

LRH: Do you remember what those pictures in Life looked like?

PC: (laughing) Oh-ho, yes! I can now!

LRH: Huh?

PC: I can now!

LRH: Yeah. Pretty good?

PC: Very interesting!

LRH: Remember another birth.

PC: (pause) Yeah, I can remember helping the old cat have her kittens.

LRH: Yeah? Did this please you?

PC: O-oh. It gives me a headache. (laughs) Makes it come right down to here.

LRH: You remember somebody who was very pleased about having a child?

PC: Ummm—yeah!

LRH: You remember somebody? Very pleased?

PC: Hm-hm.

LRH: What were they saying?

PC: Well, the conversation I'm recalling is my mother talking about how pleased she was to have my sister and I.

LRH: Uh-huh.

PC: Should I suspect an AA there?

LRH: No. Do you remember her saying this?

PC: Yeah, I can.

LRH: Who was she talking to?

PC: She was talking to Dad and us. It was a little family gathering.

LRH: Do you remember this—what room were you audited through birth in, first?

PC: In the living room of this guy's house.

LRH: Do you remember something pleasant happening in that living room?

PC: Uh . . . yeah! Yeah! Yeah, I do.

LRH: Pretty good?

PC: Well, this chap's wife, two friends of hers were beauty operators—quite smart girls—and they really had a routine. (chuckles) I can remember them coming down one night, and his wife and I and he were sitting . . .

LRH: How did the room look?

PC: Well, quite frankly, the room was furnished in rather poor taste.

LRH: Yeah, but you had a good time that night?

PC: Oh, yeah! You bet!

LRH: Is that the room you were audited through birth in?

PC: Yeah.

LRH: Remember something else pleasant happening in this room.

PC: Hmm. (pause) Quite often, yes. Almost every night. My co-auditor/preclear has a compulsion to skip. He thinks he's a boxer.

LRH: Yeah.

PC: And so he used to, every evening when he came home, before dinner, he would just get into shorts and come and skip in the living room. So I can just sit here (chuckles) . . . I can sit here and watch him with that skip rope—flick, flick, flick on the floor. (laughing) And him thinking that he was doing something that was necessary for his health.

LRH: What was a pleasant thing he said to you?

PC: (pause) Hm . . . (pause)

LRH: When did you feel some real affinity for him while he was auditing you? (pause) Was there a high affinity level while you were auditing him?

PC: (pause) Gosh.

LRH: Do you remember one? Did you ever feel any affinity for him while he was auditing you?

PC: Yes, I did.

LRH: Yeah?

PC: ah…

LRH: What were you going through?

PC: I was running him through some of the terrible nightmares he had gone through as an alcoholic—days when they were all occluded to his ordinary memory.

LRH: When was he auditing you, now, that you felt some good affinity?

PC: (pause) ah. . . (pause)

LRH: Is this boy a little bit occluded?

PC: No, I can see what's wrong now. I had forgotten that . . . his auditor break the last night I was up there.

LRH: Oh?

PC: Uh…

LRH: Yes or no: Is this what's holding that somatic in? (snap!)

PC: Could be! Uh . . . the answer I got was an inhibited reality.

LRH: All right. Remember auditor validations, when an auditor did something right.

PC: (laughs) Okay. You really pulled a break, I'll tell you.

LRH: Now let's remember a time when you and he are in

PC: This one suddenly sticks, now that it's come up. But anyway, I'll . . .

LRH: Let's remember a time he did it right.

PC: Yeah.

LRH: What really validated him as an auditor? Something he did that was smart?

PC: (mutters) ah—gosh. This is tougher than I thought! He . . .

LRH: When was he in good communication with you?

PC: Just for the first few hours. Then he started shouting at the file clerk and so on. But the first few hours, now—let's see, there may be something . . .

LRH: Aaah. How's your head?

PC: before he got desperate because I wasn't running prenatal.

LRH: How's your headache?

PC: Well, it gets better when I think of . . . (laughs) it gets better when I think of the few good times and it gets worse when I think of that last break in the last few hours when he was getting desperate.

LRH: All right, shut your eyes. Let's go back to the first time he audited you, and scan through all the pleasant auditing, all the pleasant auditing; from the first moment through all the pleasant auditing. (pause) Got the first moment?

PC: Hm-hm!

LRH: All right, from there forward to present time, begin scanning. (snap!)

PC: (pause) Yeah.

LRH: All the pleasant moments?

PC: Hm-hm.

LRH: All right, lets go back to the first time, now

PC: When I came out of that, opened my eyes, the headache had just gone completely for a few seconds, just settled back, just a little bit.

LRH: All right.

PC: Just a little bit.

LRH: Let's contact the first auditing.

PC: Right.

LRH: Got it?

PC: Hm-hm.

LRH: Now, through all the pleasant moments that you were audited, begin scanning. (snap!)

PC: Hm-hm. (pause) Hm-hm. Yeah. Yeah, it lifts. It lifts—it's just gone when I open my eyes, and it settles down just a little bit above my jaw. (laughing)

LRH: All right, shut your eyes. Now let's go back to the first pleasant moments that you were audited.

PC: Hm-hm.

LRH: First moment there, pleasant moments when you were audited. Tell me when you're there.

PC: I'm there now.

LRH: All right. Forward to present time, begin scanning. (snap!)

PC: (pause) Yeah. There's quite an amazing thing happening. At least it's quite interesting. There are one or two little moments when I was—when he rubbed me the wrong way that creep in each time. Just as they do, the headache moues in right there and lifts, just as if you were squeezing a ball.

LRH: Let's go back to the first pleasant moment again. (chuckles)

PC: All right. (laughing) Okay.

LRH: Now let's scan up through all of the auditing that you have had from first to last in Dianetics, but only touch the moments when it was good, adequate, excellent auditing. Okay?

PC: Hm-hm.

LRH: All right. You find the first moment again.

PC: Yeah.

LRH: From there forward to present time, begin scanning. (snap!)

PC: (long pause; chuckles) Hm-hm! That's quite an amazing thing. The sessions here that have been so satisfactory and the two or three sessions with him at the start, at which there was nothing unsatisfactory (chuckles), the headache just goes out of sight, and

then just squeezes in again if I hit a moment that wasn't very satisfactory, just like turning on a rheostat! (laughs)

LRH: All right. Shut your eyes now. Let's go back to the first moment you came to the Foundation.

PC: Hm-hm.

LRH: And through all the pleasant times you've had at the Foundation here, forward to present time. Tell me when you're there. First moment you came to the Foundation.

PC: Yeah.

LRH: All the pleasant times you've had since you've been at the Foundation, there forward to present time, begin scanning. (snap!)

PC: Hm-hm. (long pause) Hm-hm! (chuckle) Same thing! One or two little things. ah...

LRH: How is your headache now?

PC: Just about—there's just the faintest trace up here at the . . .

LRH: Is it very faint?

PC: Huh?

LRH: Is it very faint?

PC: Oh yes, it's very faint. I mean it's not

LRH: Has it lessened little by little, since you've been audited?

PC: It's been going down and down steadily, and . . .

LRH: All right. A moment now . . .

PC: Yeah.

LRH: ... of such tremendous horsepower in terms of Theta, pleasure and so forth—shut your eyes. Shut your eyes.

PC: Yeah.

LRH: All right. A moment of tremendous horsepower and Theta in your life when it was really a blaze of glory will now flash, when I count from one to five. One-two-three-four-five (snap!).

PC: Hm-hm! (laughing) I was there ahead of you!

LRH: Its all right, isn't it?

PC: Oh yeah, that helps! Of course, there are quite a few of those in my life. At least I feel there are.

LRH: All right. Sure. What has happened to your headache?

PC: This funny little residual is still sitting up on top there.

LRH: Did it alter it any?

PC: Oh, there was no headache even . . .

LRH: All right.

PC: I couldn't even feel a headache while I was in that moment. Just gone.

LRH: All right. Now, a pleasure moment—a pleasure moment, which, if you recall it, will turn off your headache, will now flash. One-two-three-four-five (snap!).

PC: All right. I'll try it. (pause) Yeah.

LRH: What's the pleasure moment?

PC: It was with my wife.

LRH: Good.

PC: As long as I keep my mind fixed on the residual pleasure, I just feel as if this headache is going to stay away! (chuckles) That's the feeling I have.

LRH: Is it lessened?

PC: Oh, yes. It isn't a headache, really—just a little trace of something up there.

LRH: All right, you will remember the final moment necessary to remember in order to blow the headache out completely. Shut your eyes. All right. You can remember it when I count; one-two-three-four-five (snap!).

PC: (pause) This is definitely another one here; it went away with that. This is a little pain across my eye. I just don't think it's the same one.

LRH: No, I'm not going to buy all of your somatics tonight.

PC: Okay. I honestly don't think that's the same one that's lying across there now.

LRH: Okay. All right.

PC: (chuckle) Okay. That really did it.

LRH: Okay.

PC: Uh…

LRH: Now, thank your auditor.

PC: Oh, yes! Yes! (LRH and pc laugh) I was going to remember to indicate that you're a very good auditor. Thanks very much, Ron.

Now, that of course is one of the primary principles of judo: misdirection. We could undoubtedly have tackled that somatic in the fashion of getting to the basic of the chain, running out an engram, running out another engram, running out a secondary and so forth. But a lot of Theta has been invested on this case and some of it has been invested poorly—just as in the business of living, many a preclear has his Theta invested very poorly, particularly those who have to pay income tax!

I hope you understand the modus operandi here; it is just that Theta will knock out entheta. And this should also teach you something else: It should teach you that what you need more than anything else are a lot of pleasure moments on your time track.

It is a very, very good investment to like what you are doing and to build up present time pleasure. There is nothing terribly evil about pleasure, and as a matter of fact the person who is almost impossible to process is that person who has never been able to experience any pleasure in his life, or that person who knows some things which give him pleasure but has never been able to express them. Of course, don't go to the point of criminality— the person who finds pleasure in robbing stores because society frowns on it. But something short of this is definitely to the point.

I pass on this information to you as a good piece of advice to hand your preclears when you are doing professional auditing. And also, I pass this on as advice on getting rid of chronic somatics, and getting cases straightened up.

Science of Survival

Written January-March 1951

Published May 1951

Just 13 months after the release of Dianetics: The Modern Science of Mental Health, the second text of Dianetics technology, Science of Survival, was officially released at the First Annual Conference of Hubbard Dianetic Auditors on 25 June 1951 under its original title of Science of Survival— Simplified, Faster Dianetic Techniques.

Based on fundamental discoveries about the behavior of man, Science of Survival contains the culmination of months of research by L. Ron Hubbard. The data and theory revealed by that research is so basic and so applicable that even today, more than thirty years after the book was written, this material is still required reading on one of the most advanced courses in Scientology technology.

On its release in June 1951, Science of Survival contained all of the latest techniques and a system for applying them which allowed an auditor, for the first time, to tailor his processing to each individual preclear.

In a world where the usual treatment of the insane was at best barbaric, this was and is a truly revolutionary approach to handling the human mind.

This book is the most definitive work in existence on the application of the ARC triangle and the tone scale, and is valuable to any person who deals in his work, in his play or anywhere in his life with other people.

The first half of the book deals with evaluation of human beings by classification of their actual behavior; with this data Ron teaches you to predict present and future behavior of other people. The second half of the book teaches you to remedy those non optimum parts of behavior with advanced but simple techniques of Dianetics processing.

FIRST ANNUAL CONFERENCE OF HUBBARD DIANETIC AUDITORS

Hubbard Dianetic Foundation

Wichita, Kansas

25-30 June 1951

On 25 June 1951, at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas, 114 certified auditors and 20 Foundation staff members convened for the First Annual Conference of Hubbard Dianetic Auditors. The auditors gathered from all parts of the United States and Canada.

The program for the conference included the official release of Science of Survival—Simplified, Faster Dianetic Techniques, a short intensive course conducted by Ron to instruct the auditors in the use of the new Theta-MEST theory and Chart of Human Evaluation, lectures by Ron on new Dianetics techniques and processes developed since the writing of Science of Survival, and the formation of the Hubbard Dianetic Auditors' Association—International. Each person attending the conference was given a copy of the Hubbard Chart of Human Evaluation and Dianetic Processing and a special students' edition of Science of Survival at the beginning of the conference.

Ron spoke to the auditors each afternoon for the first four days of the conference. In the first two days' lectures he briefed them on the Theta-MEST theory and on the Chart of Human Evaluation and Dianetic Processing, on how the chart is used in locating a person on the tone scale, and on choosing the correct level of processing for each preclear.

The lecture on the third day released a brand-new technique of processing, Validation Processing, based on a fundamental axiom of Dianetics technology.

On the fourth day of the conference, Ron gave the auditors a complete summary of the advances in Dianetics over the last year, and spoke at length on what it is that makes a new technique a valid technique.

The Foundation staff had prepared a banquet for the auditors to be held after the fourth day's lecture. The first copies of a limited special manuscript edition of Science of Survival were given out at the banquet to all those who had ordered them.

The formation of the new professional auditors' association took place on the fifth day. The auditors elected officers and formed up committees to establish ethics and standards for professional auditors, to create a constitution and bylaws for the association, to set up communication lines between auditors and the association and the Foundation, and to establish a system for testing new, experimental techniques.

In the last lecture of the conference, Ron released another brand-new technique of Straightwire—MEST Straightwire—which was to be the forerunner of the next Dianetics book, Self Analysis.

NEW TECHNIQUES

A lecture given on
25 June 1951

Advances in Dianetics

There are two schools of thought in processing. There is the school of thought which removes the patient and the school of thought which removes the aberration. The next lectures are devoted to that small minority who might possibly be interested in removing the aberration.

The tremendous amount of advance which basic theory and techniques themselves have made during the last year, since the publication of Dianetics: The Modern Science of Mental Health, actually requires a complete resummary of the subject.

There have been many techniques originated in the field. In spite of the fact that very seldom does anyone send the mimeograph sheet in my direction, I have seen most of those and have kept check on them. I have reviewed them and used portions of them.

Some of these contain very interesting material. One of them, which was concerned with reducing engrams by causing the preclear to boil off, called up a new concept. What is boil-off? This is highly important. What is the physical discharge? Is there a difference between when you are running an engram and when a person it simply standing by himself and walking around yawning because he is sleepy?

The concept of enMEST fits in with that very nicely. What is the physical enMEST which leaves the body when the entheta gets disenturbulated? And can you just kick off the enMEST and have the entheta come back out of it? The answer is fairly definitely yes. This boil-off technique, in other words, pointed up something which went into the regular line of research and a refinement of Standard Procedure. However, the technique itself, because it did not take into account two or three very vital points, can spin and has spun cases.

There have been such wide divergence's as a technique I saw one day about the "prime valence" on the genetic line. This was the interesting concept that no one could go into a valence unless that valence was on his own genetic line. I might buy this if it said a person could only go into a Theta body on his line or something of the sort, but not genetically, because I have treated too many psychotics who were in the valence of their favorite dog.

So these various things are highly provocative and it is tremendously interesting that so much would come out of the field.. It has been rather a heavy job in correlating and coordinating what is proven procedure— running enough cases enough times to find out whether or not we have something here that will keep going.

Not the least of the advances in the last year has been the advance in communication. At the time I wrote the first book, I don't think more than three or four people had been trained to be auditors. Their results had not been well observed—that is to say, they had not been auditing well enough, long enough. But the wonderful thing about it was that they were at least able to go through the motions, and they were at least able to curl preclears up in a ball and do other startling things. So I didn't know how much I was doing that I didn't know I was doing, and that is a tough problem to try to resolve.

Now, here is the problem of communication: One has to find out in the first place what the various factors involved in the problem are, and then find out how to break these down in such a way that they can be communicated. That is very important. That is probably the major jump forward: the ability to communicate techniques—the codification of techniques necessary to permit them to be communicated.

It is all right to walk around with a hazy idea that the last time you snapped your fingers at the preclear he went up and hit the ceiling, bounced off, caromed off the wall and sank down on the couch again. You try to repeat that procedure, and maybe you can repeat it and maybe you can go on repeating it. But then you want to tell the fellow who is auditing across the hall about it, and you say, "Well, I (let's see, I snapped my fingers)—when you snap your fingers at a preclear, he goes up and hits the ceiling, caroms off the wall and hits the couch again!"

This other fellow walks in to his preclear and snaps his fingers but nothing happens. Immediately he says, "That technique doesn't work!" What he should be saying is "That communication doesn't work."

So communication is a major line of advance.

At the time I wrote the first book I had a publisher sitting over the back of my neck saying, "We've got to go to press, we've got to go to press, we've got to go to press!"

I would say, "Well, just let me get down this paragraph." And he would ask, "Is it saying something important? Are you sure we can't delete that?" And this was the sort of pressure that first book was written under.

Furthermore, it was written under the tremendous pressure of letters. People were writing in saying, "How do you do it? How do you do it?" and it was so time-consuming to answer every person, trying to tell them the whole technique from beginning to end without anything to refer them to, that the first book was very vital.

So when the second book, Science of Survival came along, I spent about two and a half months figuring out how to organize it. This book is not only organized, it has a map!

Early in January I saw where the tone scale lay and what could be done with it with relationship to pointing out types of processing. This was an advance right there, because it was obvious that individuals going out to process people would, every time, take the case, start to run it by Standard Procedure and then discover that this person could not do this or he should not have done that, and then the auditors would say, "Something is wrong. Standard Procedure doesn't work." The actual point is that they were entering cases too heavily that were too low on the tone scale.

This is very important. The primary failure in processing cases has been mistaking the position of a case on the tone scale. That, as far as I have been able to tell, has led to a majority of the trouble.

The second failure is that of the auditor just plain not knowing the basic mechanics of what he is doing. He says it is not important to know just exactly this, and he thinks he knows. He is like some old-time pilot who learned to fly by the seat of his pants;l according to modern instruments he is flying a little bit wrong, but he has been flying that way for a long time.

You can take a kid out of high school and put him in the airplane and say, "You fly like this and here are the instruments and you do this and that," and if you teach him perfectly he will learn very rapidly how to do that.

But let's take this old-timer with his seat-of-the-pants flying and put him in an airplane with all the new instruments and say, "Now we are going to teach you how to fly."

"Oh, yeah? I've been flying for a long time!"

"Yeah, but you know how you carry your left wing a little bit low?"

"I don't carry my left wing low."

"But there are people around who say you do."

"The seat of my pants tells me . . ."

He is pretty hard to teach because you have to do a retrain.

The point I am making is that the organization of the book is definitely and directly around a chart. As far as I know now, all the kinds of cases there can be are plotted on that chart. And this chart contains all but one of the proven procedures which as a group go to make up Standard Procedure. I don't know how many procedures are actually composited into Standard Procedure right now; there is a little dash of this and a little dash of that and a little dash of something or other, but used along the line properly, it produces results.

Now, every case level has a technique which can be employed on it, which makes it only the auditor's business to find out where that case is and not get happy and overly optimistic about it. Where is that case on the tone scale? Let's process him at that point and let's not jump up the tone scale and try to process him higher, because you will often depress cases on the tone scale if you do that.

The emphasis in processing now is picking a person up to tone 4 and stabilizing him continually as close to tone 4 as you possibly can, and to hell with how many engrams he has still got. There is your shortcut.

Anybody has been in his lifetime—once, twice or thousands of times—at tone 4. How do you pick a person up and keep him there?

The point is, bring him up the tone scale. The devil with the aberrations and the somatics! Bring him up the tone scale, because you will find out that if you bring him up the tone scale the aberrations and somatics will take care of themselves.

When you change your emphasis in processing like this, you are not then looking ahead to a thousand hours, fifteen hundred hours, eight thousand hours or however long it takes to get all the engrams out of a preclear What you are looking forward to is a relatively short-term basis: "How long is it going to take me to get this fellow up the tone scale and spike him there?" That may take you weeks or it may take you months, but it is not going to take you a thousand hours or five hundred hours. It might not even take you two hundred.

It is sort of a pig in a poke, of course; it is a definite gamble on your part. You don't know exactly how long it is going to take. But if you just keep working toward that one target, that one goal, you are going to have somebody who will be stable as far as you are concerned. And as far as the social order is concerned and as far as he is concerned, he will be stable and keyed out. His engrams are mainly going to be keyed out; they are not going to be troubling him.

Sure, if a sudden big blow comes along from life, he will immediately take a dive. The funny part of it is, he won't dive anywhere near as far as he would have before and you can pick him up above that dive.

Here is an effort to get more people up into a civilized band rather than in the "normal" band. I think we can use some civilized individuals in the society. I have looked around and I have seen places where they could be placed and I haven't found very many there.

The biggest mistake that an auditor can make is to take a manic. This is the biggest mistake, and I doubt that there is a person auditing, including myself, who hasn't made this error. This tone scale definitely gets around this, among countless other errors. Take a case which is apparently a wide-open case; it has sonic, visio, kinesthesia—just beautiful. So you put him down on the couch and throw him down the time track, and for some reason or other this doesn't run well, but you go ahead because this person has got sonic and visio. But he doesn't cooperate too well, and finally you get up to the point where you feel like hitting him over the head with a

baseball bat, because obviously this person has sonic, he has visio, he is beautiful and he is obviously up on the tone scale around 3.0. He says he is happy all the time, says he is cheerful, but he doesn't run well. What you have there is a wide-open case.

On review of all cases processed that have come under surveillance, a mental structure was discovered which prevents some cases from compartmenting off entheta. A person who is going to stay sane and be very effective starts blocking entheta off, putting it back in compartments, and he operates on maybe one tenth of his mind. But he operates in that tenth with perfectly free Theta and the rest of the entheta has been thrown overboard. There is a Theta inhibition or something on it. He just doesn't have anything more to do with that aberration. And he is functioning, he is effective. This is just a postulate, now.

For instance, take a very occluded case which is really hanging, reactively, around 0.5, and yet this fellow has a tremendous amount of Theta which he can still invest in projects. He still goes forward constructively and creatively when he is not too terribly enturbulated. This fellow we have looked at in the past with horror. You take good care of him; he is your best case.

But a wide-open case can be riding around 0.5 with full sonic and full visio—and this case can enturbulate fully. If somebody comes along and says "Boo!" the case will enturbulate right down the level. In other words, the enturbulation of this case is such that everything on the case is active. All the engrams can get active on this case. This is really a potential psychotic, and when this person gets in a manic he stops looking like a 0.5. He is riding this manic and it makes him look at a casual glance like about a 3.5.

You take that manic out of there and see how fast this case looks like what it actually is. Then something can be done about it. This person "feels fine"; he is actually in misery. This person is quite dangerous.

We can make that error with old methods and, as a matter of fact, I know of two preclears who were put in institutions. They are both out, but they had been put in institutions simply and solely because somebody grabbed hold of an apparent 3.5 that was wide open and riding a manic hot and heavy and threw him back down the track right into a prenatal engram. There he stuck.

Someone does that, and then the next auditor comes along and says, "All we have to do is run out that prenatal." Maybe this person had started to get a little bit sane; he had 1 percent Theta to reinvest; there goes the 1 percent and he spins again. Now it is going to take a long time to pull that case out. That was too heavy a brand of processing.

As you look over these techniques and as you start to use them in this new coordination, you may find yourself thinking at first, "Using anything this light couldn't possibly produce any results. That's all there is to that. I mean, look, we don't have any baseball bat sitting alongside of the couch. We don't ever snap our fingers at this guy on these lower bands. Nothing happens down in these bands; there is no action, there is no excitement, he's not exploding, he's not jumping off the couch, he's not screaming. These techniques can't be any good."

Don't measure a technique by the amount of action it gives you. Measure a technique by the amount of sanity it returns to your preclear That is all that is important.

Later I will give you a technique which is in advance of Science of Survival. There is always that model sitting back in the planning room which is in advance of the model on the assembly line. It has been literally months since this book was finished, and one just couldn't stand around and mutter to himself. So what has happened is that this book naturally extrapolated, pointing out certain things, and I went ahead and investigated these things. Although the investigation is not complete on this advanced proposition, I would say that its incompleteness was only that I don't know how well you will like it or what results you can produce with it. I have seen a very small amount of work done with it by other people and it has been efficacious to some degree.

HUMAN EVALUATION

A lecture given on
25 June 1951

Putting the Tone Scale to Work

We have a third of a million words in Science of Survival. That is the first thing you should know about the book. I had no idea there were a third of a million words in it. I think I would have felt very strange indeed if I had suddenly found out that that was the length of it.

It is actually two separate and distinct books. The first book should be or could be called Human Evaluation. You could take out every remark about processing as such in it, and you would have a little book which would go along with the first twenty-six columns of the Chart of Human Evaluation. You would just take out a couple of the columns there in the early part and you would have a text on human evaluation by which a person could learn what you can expect from human beings and learn to predict what will happen in their vicinity. If you know a few factors about them, you can know a lot more.

It is a strange thing about this chart in the first book. It was simply science to me as far as I was concerned; it was just something that was being derived, extrapolated and worked with, and then preclears were picked up and looked over in light of it and reviewed and checked and so forth. It was just mechanical work; it didn't have anything to do with me. It was not in my personal field but I kept on working with it.

Two people showed up in my perimeter, and I did not spot either one of them on the chart. Everything bad that has happened in Dianetics since January is attributable to just that—I didn't believe the chart! I said, "It probably works for preclears but it certainly won't work for me!"

That chart is horribly effective. It is the grisliest thing that has been introduced into the society for a long time! I have seen people read that chart and spot themselves on it and practically spin in.

There was a fellow from the physics department at Columbia University who came over to my house in Elizabeth one day, and he said, "There's one thing about Dianetics: the diabolical accuracy of your predictions!"

I can see the broken homes out across the land, too, because somebody is going to look up the spouse on this chart. He will find her, and there in the text it says, in effect, a person at this level will destroy or seek to bring about the destruction of any associate. He will say, "So that's what she has been trying to do! To hell with her!"

The only thing one could do which would be more diabolical than the chart would be to write a book on pain-drug-hypnosis and release it.

Pain-drug-hypnosis is incredible. You can call it PDH for short. This is not covered in Science of Survival. But believe me, if we wrote up and released this one into the society, would we be popular! That would be right there along the tone band of the society—death, covert. They would say, "Oh, look! You can ruin people and they don't even know it. Oh, Dianetics is just wonderful!"

That would be matching up Dianetics with what I have observed to be the current tone scale. It's horrible! I looked this chart over and saw all this beautiful optimism and so forth: I had figured out "normal" to be up around 2.5. It even says so on the chart. It is actually much lower than that. I have been keeping my eyes open.

Psychology never figured out a normal. As a matter of fact, they say in texts on psychology that they steer away from declaring what is really a normal. That is a good, wise policy. In Dianetics we should have too, because it depresses people.

I think it would depress people more though if "PDH" came out. PDH would make a great book. You could put it out in a form that the social order would buy very easily: "Pain-Drug-Hypnosis: The Foremost Secret Weapon of the Communist—Mightier Than the Atom Bomb." I think that would be a good title for it. And then you could show people how it is very easy for somebody to go to bed Tuesday night and wake up Wednesday morning, not knowing consciously anything has happened to him, and go down and rob the First National Bank. This fellow has been a good citizen all of his life and yet, all of a sudden, he robs the First National Bank.

As a matter of fact, an investigation of PDH has been going forward here for a long time—about six months now. It is the most interesting stuff I have run into in quite some time. The reason I mention it is right in line with this first book of Science of Survival: sooner or later you are going to run into actual, intended PDH. You are actually running into PDH whenever you run out some physicians operation or some surgeon's operation. That is really what that is. There is pain and he is drugged, and the yak-yak-yak makes it hypnotism! So PDH really is just an engram—the implantation of an artificial engram.

I merely wanted to point up that there is no reason to suddenly depart from Standard Procedure in order to suddenly start processing pain-drug hypnosis. It falls right into the category of engrams; a PDH engram is just a little bit worse than engrams ordinarily are.

A real, good, solid PDH engram will contain Dianetics terminology— bouncer, grouper, denyer, misdirector. "Go to the bottom of the bank, go to the top of the bank. The somatic strip is now stuck in conception. All of your somatics are aberrations, all of your aberrations are somatics."

Somebody is going to have to do something about PDH because there is quite a bit of it around. I say "quite a bit"—there shouldn't be any. And just to run into it once in a blue moon is too often.

But you are going to find when you run into it that you have to process it just like another engram. And as far as I know at this time—with electric shock, with insulin shock, with all of these other things—there is no special case on this chart, not even PDH.

As an ambitious auditor, you take your preclear who is normally at 1.1 and you find out that somebody has slugged him around or that wifey has been talking to him when he is asleep or something of the sort, and you say, "Well, all we have to do to resolve this case is so-and-so and so-and-so," and you make a dive for that, disregarding his position on the tone scale. What are you going to do with him? You are going to spin him, just like you would spin any other 1.1. There are no special cases here.

Now, we have heard talk about ways and means of undoing electric shock cases. The only way I know of efficiently undoing an electric shock case is to pick the preclear up at the level of the tone scale he is actually on and use that type of processing. Get around those electric shocks, leave them alone, get them out of the road. In other words, by stressing something else on the case, park them, do something with them; but don't just run them as engrams, because they are late-life engrams of terrific impact. The reason we have trouble occasionally with an electric shock case is because some book auditor has gotten in there and done something to the case, or because the case has become terrifically introverted since being shocked and has gotten hung up in the shock and a few other things. But there isn't anything special about this.

In other words, we don't now have fifty kinds of cases, for each one of which we have to know processes. If you just follow it out calmly and experiment with it a little while, you will

find out that we are following along the natural sequence of positions on the tone scale, and cases will resolve fairly rapidly.

So book one of Science of Survival has to do with theory and human evaluation—how you use the tone scale. And book two has to do with Dianetic processing. It has a sample of each kind of processing which is used on the tone scale, a description of how you do it and so on.

This book, by the way, is going to be supplemented. A monthly supplement will come out which is to be composed of an article on advanced procedures, queries, letters and things pointed up about the book, and then it will carry independent papers in the back of it. This is just a method of keeping the book live, particularly for people who are vitally concerned with what everybody is doing in the field.

In this way papers can come in, they can be looked over and something can be done with them. This will place in your hands far more papers than you have had so far, because we really get lots of papers. If those things are published then the material goes on more or less permanent file so we have some kind of a check as to who is doing what and where it is being done and so on. Somebody out in the field can then pick up a new technique if he wants to and look it over and try to process somebody by it, and report in what results he is getting. That is an efficient way to go about it.

By not making a clearing center for the material of Dianetics, this subject can go off in nine different directions and become twenty-five different subjects, easily. But if we want to keep Dianetics rolling, we have to coordinate material on Dianetics, we have to standardize material on Dianetics, and we have to be able to assure people that what we have agreed upon works— which is good ARC—and that what we put out won't throw people galley-west. That is important.

Now, processing, as far as the actual techniques are concerned, is not tremendously different. Most auditors were acquainted with every single kind of processing technique which is in the book—you are acquainted with them. But you shouldn't overlook the fact that each one of these has been slightly refined. There are changes in the techniques themselves.

For instance, how do you use Lock Scanning? Someone told me not long ago, "Lock Scanning can only be done on a relatively few cases." I don't know what people this gentleman had been working, but they sure must have been down on that tone scale, because Lock Scanning cuts in fairly early. You do a smooth job with it at about 2.0; it runs very well at 2.5; there is nothing to it at 3.0; at 1.5 a person will hang up occasionally, and at 1.1 they will start to bog.

It is important for you to know that it is not just that on some cases you use Lock Scanning and some you don't. You need to know the various aspects of Lock Scanning for each level of case because it changes very definitely in its aspect. You start lock-scanning somebody at 3.5 and they just blow chains of locks in all directions; there is nothing to it! But you start lock-scanning somebody at 1.1 and you say, "Is there a chain of locks we can scan?"

And he says, "Yes. Oh, yes."

"What is the name of the chain?"

"Well, the hubbla-gubbla chain." "All right. Let's go back to the primary incident on the chain and scan forward to present time"—crash!

When you start working with one of these cases, you are generally working with a haywire file clerk and various things that make it very complex. So how do you use Lock Scanning on that case?

That is what you as auditors should be addressing your attention to: how do you adapt these tools for various levels of cases? For instance, there are ways to run engrams out of somebody

who is way down on the tone scale. You shouldn't do it very much but sometimes you find yourself doing it: Your preclear keeps insisting that there is a phrase; there is no reality on this thing for him or anything else but he is way down the tone scale, so you get rid of that phrase and he seems to feel a little bit better. Of course, if you keep this up for a week or so, you will have him far enough down the tone scale to bury him, practically, because you are starting to run a reality level which is incredibly low.

Another thing is that you can occasionally artificially bring somebody up the tone scale just with your magnetic personality as an auditor. Your presence as an auditor does bring a person up the tone scale.

You sometimes get a psychotic who is sane in the vicinity of an auditor, and this psychotic will operate and run at that level of the tone scale, not at the level that he demonstrates to the guards or the superintendent and his doctor. So, you have this psychotic, and this fellow does a very good job of being a 2.0 around you so you start running him as a 2.0. And you will find out he will run as a 2.0. That is very funny because he is ordinarily a 1.1 or something like that as a psychotic—spun in.

You have to use your judgment on this thing, but believe me, you would have to be a pretty experienced auditor before you would suddenly see this jump or take advantage of it. The safe way to do it, of course, is just to run the fellow the way he is around everybody. You know that he will run on that technique. You can run engrams out of psychotics providing you build them high enough up the line with ARC. But the safe way to do it is just to take him at the level he is at and use that kind of processing, and then you can't get into any trouble.

Another thing that we open up in this processing and with the chart is the whole problem of accessibility. What is an inaccessible case? What is an accessible case? There are quite a few accessible cases but there are more inaccessible cases.

You have been walking around the society and possibly sometimes not recognizing An inaccessible case when you saw one. That is very possible, because there are lots of psychotics around. There are millions of them! And they are not looked on as being psychotic because the definition for the psychotic is "a person who is harmful to himself or others."

Do you mean to tell me that this is the only kind of an engram phrase there is—one which demands the destruction of self or others? These people walk around the society completely ruining things. Standing straight up, they look perfectly all right to you until you really start talking to them as an auditor, and all of a sudden you find you are talking to a psychotic.

For instance, you go to a preclear's house and Mama says, "Johnny is in very bad shape. Yes, he always has been a nervous boy. I don't know why, but he always has been nervous. And now, Johnny, don't go into one of your crazy spells. Talk to the man."

So you start to look around this household and you realize that the person who needs processing isn't Johnny; Johnny gets along all right. But—oh, boy—Mama! You see that you could straighten up five kids or something of the sort by straightening up Mama. So you turn around to Mama and say, "Did you ever hear of Dianetics?"

"Oh, yeah. Sure."

"Have you ever thought of taking any processing along the line?"

"Oh, no. Oh, not for me. No. I'm perfectly sane!"

And you say, "It's very simple. For instance, can you remember a time when "

"I wouldn't think of touching the thing! That's only for crazy people! No, I wouldn't have anything to do with this. And you had better not try to treat me either, because it's illegal!"

You suddenly start to see this dramatization go in, and you realize that Mama walking around talking about Johnny, Mama getting dinner, Mama doing this and Mama doing that is Mama dramatizing, and that the "I" is sitting in the middle of a valence and in the middle of a circuit, and is so crushed in by entheta that it couldn't make up its mind to do anything unless the engram said so. You are talking to a real, honest-to-God dangerous psychotic!

This psychotic is really a dangerous psychotic because she passes for a sane person, and this disarms everybody. They say, "Oh, well, she is sort of peculiar, but she is good at heart. She gets dinner for her husband every night."

When we look back into the past a little bit we find out that every one of those kids is an attempted abortion, that her husband has been talked out of getting any better position that he ever could have obtained, that the household is a wreck, that the family fortune was spent on Uncle Binds funeral, that the kids are screaming wrecks, that all sorts of weird things have been happening in this household and it never can settle down or organize itself in any way.

To the society, it is obvious the kids are what is doing all this, because they make noise! Or the husband is what is doing it because he gets sore about it! So he must be the psychotic and they must be the psychotics, but she is a good soul because she never makes any noise. She is very quiet, very determined about everything she does—you know how an engram gets! That person is an inaccessible psychotic! It is easy to go out and process psychos in an institution. But if you pick some of the unrecognized inaccessibles out of the society and try to process them you have really got a job on your hands, because these people "know" they are sane.

Just look over their lives and see what they are doing with them. Watch them succumbing every time they turn around, or bringing somebody else in their vicinity down in a pile of junk.

You should recognize that the hardest person to approach is not the psychotic but the person who says "Dianetics? That's a big hoax, isn't it?"

You say, "No, it works."

"Yeah? I was asking a fellow the other day and he said it was a hoax."

"All you have to do is just take a look at it. One of the basic principles is so-and-so."

And this fellow says, "Oh, I wouldn't be interested."

That is very peculiar. You start to follow along the track with this guy, and if you persist you will find out that you can process him by picking it up at the lowest echelon of inaccessibility. You are trying to process him too high; you are trying to talk to him in present time. That is a definite technique that cuts in somewhere up around 0.5 way up the tone scale from where he is.

One of the first things that you would have to do with this fellow is mimicry. For instance, if he takes a cigarette, you take a cigarette. All of a sudden the fellow will recognize there is something in his vicinity that is similar to him.

I wanted to point this up particularly because every time you turn around, you are running into one of these people.

"Well, my husband sent me down here. He's the one that's crazy. But he wants me to have processing, of all things. So I'll just lie here on the couch and you go ahead and do what you want to do. He said I needed processing."

Have you run into any of those? They are nuts! You start going back into the family history and you will find out that all sorts of weird things have been happening around there—the kind of weird, non-sequitur things that just don't add up. There isn't any intention behind these things.

There "obviously" was no intention to wreck the car. Of course, it was parked out there where there was "No Parking" on a high-speed highway. Every time she came home from bringing the children home from school she would leave the car there. "Well, it was easier to run into the driveway." As a matter of fact, she had to back up and go into the driveway and get out again when she wanted to start off and go downtown, but the car stayed out there where it could get hit. And it stayed out there day after day and one day it got hit.

You watch this effort to succumb, this effort to turn MEST into enMEST, this effort to bring disaster to people around them. These people are psychos; they are down below 2.0. There are too many of them in the society for anybody's comfort. But they are the people that you try to process. It is not just because these people won't believe Dianetics that we say they are crazy. This is the wrong line. The point is that you are trying to process somebody and she says, "I heard all about psychoanalysis once and it didn't do my sister Mamie any good. She went for eight years to this analyst and it didn't do her a bit of good. And I often said to her, I said, 'Mamie, I don't think that analyst is doing you any good.'" And you will find yourself talking to this person, you will find that there are words coming out of her mouth and words coming out of your mouth, but somehow or other no communication line is set up. Why isn't there any communication line? You are talking to a psychotic!

How do you set up a communication line? In the first place you have to put her in touch with present time; you have to put her in touch with some of the factors around her. How can she get in touch with you if she can't get in touch with the chair she is sitting on?

Now, on the reverse of that, you go into a lawyer's office and you say, "I would like to go down to the city jail and process a couple of the criminals down there with Dianetics."

And he says, "Dianetics? I thought that was a fad or something. That was a religious fad, wasn't it, last year?"

"No, it's processing." And you would look at him and say, "As a matter of fact, it is the only validated method of increasing sanity known to man today."

"Yeah?"

"It does remarkable things. It picks some people up and they do much better afterwards. It has patched up a marriage here and a suicide attempt there, and it does pretty well. And as a matter of fact, sometimes by just walking up to a stranger, snapping your fingers and saying 'Let's go back to the incident necessary to resolve your case,' the person will curl up in a ball and fall."

"He will!"

"Yeah. He will just curl up in a ball and fall on the floor, and he'll find himself in birth or something."

"Is that right! Hey, that has some use!"

You are talking to somebody who is sane. That is normally the kind of reaction that you get. This is something new he hasn't heard about. If you make it a little bit interesting, he will listen to you and communicate with you about it.

So you say, "Now, who is the person that you really like best in your present environment?" "Oh, yeah. I've got a guy."

"Now go back a little bit earlier—last year. What person did you like best last year?"

"I can't think of any I liked best, but boy, there was one guy that I sure would have loved to have killed!" "Who did he remind you of very early in your life?"

And all of a sudden you get some Straightwire and the fellow feels a little bit better; you get a little tone 4 off him.

He will say, "You know, this Dianetics is interesting."

Ordinarily, if you are talking to people who are really up the tone scale, who are above 2.0, you can go into communication with them; you can show them what you are doing and they will listen.

But if you are talking to people below 2.0, they won't. They might listen if you were selling atom bombs or if you had a new kind of rat poison which was just as effective on human beings. This is the tone scale at work.

So we have a new evaluation of what an inaccessible case is. We should not fall back on psychiatric definitions and say an inaccessible case is a psychotic who should be institutionalized or is institutionalized. No, an inaccessible case is a person who is low on the tone scale and cannot be processed easily. They can all be processed one way or the other.

But very low on the tone scale, you will find some cases very accessible. Here you have somebody who potentially has a little bit of Theta which is still offering to work. This is the gradient between Theta and entheta. This case is not closed off by reason of having gone completely out of contact.

Don't depend on a psychiatric classification. Don't say "This person is harmful to himself and to others, therefore he is a psychotic and I only process psychotics at this level on the tone scale."

What you want to do is figure out where that person sits on the tone scale by his conduct; the way you evaluate him is with regard to his behavior.

You will find sometimes that you don't have time to evaluate a case. Maybe you are running one of these ten- or fifteen-minute offices where you are doing a lot of consultation and you are doing a lot of this and that and dressing people up, or maybe you are working with a doctor in his office like some of our auditors are now. You don't want to use the long techniques in those situations; you want to give them the fast ones. You don't have time to really size up every person that walks along.

There is still a method of sizing them up: What kind of processing can they stand up to? You can tell that at a glance and you will know where this person is on the tone scale more or less. And then you can predict what his conduct will be.

REVIEW OF THE THETA-MEST THEORY

A lecture given on
25 June 1951

Evolution and the Tone Scale

If you are not familiar with the basic postulates of the Theta-MEST theory, they are well covered in Science of Survival. But I would like to give you just a little bit more on that, a quick review.

The reason we consider Theta as independent of the physical universe is not so much because vast amounts of evidence say that the physical universe cannot contain Theta as it is that, by compartmenting Theta out, we can regard it without getting cluttered up on the subject of electromagneticgravitic impulses.

If we just say it is outside the physical universe and it has its own laws, we open the door wide for speculation and understanding regarding it. But the second we say that this is physical energy of some sort which is different than other physical energies we have so far encountered, we have a tendency to assign to it certain physical-energy properties.

As far as I can tell at this time, Theta as an energy has very little relationship to the physical energies which we know about. Where it begins to partake of physical-energy manifestations is in the organism—which is, after all, partly a physical-energy organism. And additionally, after it has become enturbulated with the physical universe, it begins to take on certain magnetic properties; it behaves in certain ways.

But we regard this energy above that point and we End that it does something very weird and very strange. Right away when we look at it, we see affinity, reality and communication. We define reality as an agreement on what exists. We define affinity as something which is cohesive, but it seems to be a little bit more than cohesive. And communication is a transfer of something.

But electricity doesn't do this. Nothing in atomic and molecular phenomena compares across the boards with Theta and ARC. We are immediately out of the standard laws of energy, and as long as we stay out of them and regard Theta as Theta we are on good, safe, solid ground—although, apparently, we are on no ground at all!

Let us just get rid of the concept that man is mud and say that there is this energy which is motivating him, and that this energy, coming into collision with physical-universe energy in space and time, produces this strange thing that people have been trying to understand for a long time, the life organism.

By so regarding it we are achieving results, and that is a scientific test above all other scientific tests. We are predicting answers, and when we look to find out if those are applicable we find that they are. In other words, we are now equipped, with the Theta-MEST theory, to do a larger and better piece of extrapolation and derivation than man has been able to do before in the field of the humanities.

The Theta-MEST theory came into being very shockingly with the realization, one fine day, that I was standing on a stage and didn't know what I was talking about. Everything was going along fine in Individual Dianetics; I had everything nailed down. The first and second dynamics were in good shape and we were getting along fine. Then one day I stood up on a stage in California to give a lecture on the subject of Political Dianetics. I thought it was all licked; we knew how to put states together and everything else. I stood up and started to talk, and then I said to myself, "Wait a minute. Do I know anything about this? Sure, that's easy. Societies

arrange themselves on the tone scale. But that is just descriptive! It doesn't give you the dynamics of the society. What is the third dynamic?"

That was last September. And by October I realized that I had become so engrossed in the first and second dynamics in Dianetics that I hadn't followed the curve all the way back to 1930, and my original reason to enter the field in 1930 was simply that thought had not been isolated as an energy.

What is the energy of thought? My whole concentration in studying atomic and molecular phenomena was "Where in the field of atomic and molecular phenomena does thought lie?" And I very successfully discovered that it didn't lie there and couldn't lie there as far as I was concerned, because memory could not be stored by any known means. It was all right for somebody in Keokuk or Vienna to sit there and say memory is stored in punched protein molecules, and then go on with this tremendous extrapolation of how these energy waves are stored in punched protein molecules or something of the sort. As a matter of fact, that theory didn't come out until later; that is a refinement.

The existing theories of 1930 were perfectly workable to anyone who did not know atomic and molecular phenomena. But the second that you looked over this specialized field of energy, you found out quickly that there was no form of energy small enough to act as memory storage and that the human body did not contain minute enough divisions to contain these things we knew as physical energy. Even when we tried to extrapolate on up the spectrum and postulate unheard-of shortnesses of wavelength and infinitesimal bits of energy—microergs and things like that—we still found out that the human mind could not do it by existing theory.

So instead of saying "We must now cancel out that the human being is an organism"—which has been the scientific method so far—we said, "There must be something else here that we don't know about. There must be something operative other than standard atomic and molecular phenomena as it is related to the physical universe."

I went all the way back to 1930 and came on forward again. It didn't take very long, because an enormous amount of data had been accumulated along the line which merely needed to be coordinated. As a matter of fact, it only took four days of very intensive discussion and thought on the thing to get back to where it had started originally and then bring it on forward and find the third dynamic.

The moment the third dynamic was located, it was understood that an organism—a social organism, a group—had its own energy. As soon as it was realized that a group had its own energy this could be demonstrated.

Then it was necessary to find out how this applied to the first and second dynamics. We went back to the first and second dynamics and they picked up remarkably through the application of the Theta-MEST theory. Suddenly types of processing that had been very difficult to communicate became easy to communicate. Furthermore, it was possible to figure out new ways of doing it by the application of the Theta-MEST theory. Most importantly, it resolved many of the problems on the third dynamic so that we knew something about organizations of man, even down to as finite a number as two—the auditor and the preclear

They form a group. Why is it they can process each other at all? Why is it that processing requires an auditor? It does. By the Theta-MEST theory, you merely postulate that here you have a group and where you have a group you have a quantity of Theta which is interior or exterior to the group (we don't care which). It nevertheless exists there as a group; it is demonstrably so.

Here we have phenomena which is not embraceable by the atomic fission boys. They can certainly raise hell with Hiroshima but they can't take a single person out of a spin bin except in a coffin. This is the difference.

The primary difference that we are running into, then, is that we are working with a basic postulate which refines the humanities quite markedly and puts them into a predictable state of affairs instead of such an unpredictable state. Theta, of course, can be said to be an energy of its own universe which, when impinged upon the matter and energy in space and time of the physical universe, will create an organism known as life. That would be pretty basic as a definition; it is very simple. You can say the component parts of Theta which we now know are affinity, reality and communication. It seems to break down into these three manifestations.

When these three factors of Theta impinge themselves on MEST, we have computation, and until that happens we don't have computation. It takes a uniting of Theta with MEST to bring about computation—which is to say, understanding.

Now, you can take affinity, reality and communication, impinge them on matter and energy existing in space and time, and you will get any and all methods of computation (i.e., mathematics) that exist today. You can actually derive that. You can sit down and scratch your head over it and figure out all the forms of mathematics there are; they are all there: calculus and theory of equational and arithmetic and all the rest of it. This immediately points up that the three points of affinity, reality and communication, when united into MEST, demonstrate comprehension, understanding, computation.

You would make a mistake if you said that reality and agreement were also understanding and computation. It takes all three of these things to make understanding. Shorten one of them and the understanding becomes unbalanced; shorten two of them and it becomes very unbalanced; shorten all three and there is no computation.

As these three elements go into MEST heavily—too heavily, on an enturbulative level—comprehension and understanding disappear, and you merely get the magnetic super association and so forth of MEST itself, and you get the organism applying the only law that MEST really follows—the law of force.

Force is the weapon used by that organism which is very enturbulated with MEST. From 2.0 down, you have the organism using force rather than reason. Here is the punishment-drive theory; here is the theory of "So they won't work? Whip them! And if they won't work then, kill them. That will show them! " There is MEST really backing up against Theta.

On the other side, we have Theta coming on into MEST. Theta can exist as reason fairly well down to 2.0, but then breaks up into force. However, Theta has a trick, and you should know about this trick: Theta itself does not have force. If Theta were a physical-universe energy, naturally it would have a force component. But it doesn't have a force component.

It is all very well to say that, with the Theta-MEST theory, it is all solved now. But we really don't know all there is to know about Theta. When you get down there and take a look at this theory, it says that until Theta comes into MEST, we are not at all sure of what it is doing. But when Theta first runs into MEST it starts running a cycle: It goes very heavily into MEST, gets thoroughly enturbulated, kicks the free Theta back out again, comes back and charges into MEST again, gets enturbulated and gets kicked out again.

But what is Theta doing every time? It goes in there and it gets a computation and then comes out with the computation. It keeps learning the laws of MEST, and it learns them so that it can turn MEST against MEST and that is how we progress. We turn the laws of MEST against MEST. We learn something that is the reason, the natural law, behind a certain behavior of the physical universe, and then we use it against the physical universe. Theta itself has no force; it merely has comprehension and computation, reason and retention of reason.

This extrapolates all the way on out. You can postulate that no organization—no organism—ever went together without being suddenly crushed into MEST too hard. Then it withdraws itself, and it has learned something about the natural laws of this MEST it was trying to conquer, and it goes back into the MEST again with those natural laws.

The cycle of death and life is an organism cycle, from organism to organism. Evidently, Theta goes into an organism, creates an organism, enturbulates, and death ensues. But something happens there; there is a sort of a physical line. There is a sort of a physical-organism line which goes through the unending stream of protoplasm. We don't even have to step out into Theta bodies. We can make this digestible even to a biologist, because we can say that the Theta-MEST line is carrying along the unending stream of protoplasm which comes down through the ages, and is the cycles of life.

Here we have the obvious fact that no organism exists here today which doesn't have direct ancestors. Way back some time or other something happened and we got a steady stream forward of organisms through time and space, and it will keep on going. That is the unending stream of protoplasm, and we can say that the Theta and MEST are doing this impingement and withdrawal and are carrying along the line of protoplasm. Theta makes another organism, backs out of that organism through death, and it has then learned a little bit more.

You could explain this on the basis of the cat's habit patterns. The cat has learned it has to do certain things, from generation to generation. We don't even have an exterior understanding there; it is a sort of built-in mechanism. You take a kitten, separate it from its mother at birth and raise it separately, and the first thing you know, there sits the kitten washing its face. These are built-in habit patterns—genetic patterns.

Additionally there happens to be, evidently, a Theta line—a Theta-body line—which sort of travels along the side of the protoplasm line. There is more evidence saying it is there than there is evidence saying it isn't there. So by favoring this theory on that side, you will find that here you have another cycle which is even more easily explained: the Theta body.

Theta has gone into an organism and it has been kicked out by death, and it goes into the next organism. Each time it learns a little bit more, until finally Theta has gotten very well educated on the subject. One of two things then happens: either Theta gets so thoroughly enturbulated that it just disappears and isn't anymore, or it learns enough so that it can withdraw itself and disenturbulate itself in the organism in one lifetime.

That is Dianetics; it is actually a mechanism for licking death.

The reason for death is that, organism by organism, the Theta has to learn more and more and more about MEST. The reason for death is that an organism has now learned all that it can but it is so thoroughly enturbulated that the Theta can't do anything more; it hasn't any more force. It has to withdraw one way or the other from that organism, and so we get death; there is the death cycle. Then we would get the cycle of birth, growth, decay and death; birth, growth, decay and death. People have been talking about that cycle since the early days of India.

We are doing it, in Dianetics, in one generation. That is one of the reasons an effort to stop Dianetics would be darn near impossible. It just so happens that the evolution of knowledge and the evolution of life sort of comes up to a point with an organism where it will graduate across that one evolutionary jump; there is an evolutionary span. Somewhere along the line enough facts and enough data are going to get accumulated for Theta to learn how to disenturbulate itself in one lifetime. That is Dianetics, and that is really all we are doing.

Now, it so happens that organizations behave so clearly like organisms that you get cycles of organizations. For instance, you have twenty people and they form a group; they are in agreement as to certain similar goals and purposes; there is an ARC in that group. The thought would be that if we cleared all those individuals we would have a cleared group. That is not true! We could clear the group and not clear the individuals and we would have a cleared group.

This is fortunate, not unfortunate, because if we had to wait upon the eradication of engrams out of everybody on the face of the earth before we could have a world without war, I am afraid we would be working for a long time. Fortunately we don't have to; we can take the

organism of an organization and set it up in such a way that it is no longer a psychotic organism. That is what we have discovered on the third dynamic. Group Dianetics won't be out for a long time yet, but the actual truth of the matter is that organizations and groups today are psychotics. They are psychotic sponges; I can't think of anything lower on the psychotic level than sponges. They don't even have nerve lines; they don't have memories. They are so terrifically introverted that their chances of doing anything against the environment as an organism are very slight.

Therefore, the most "efficient" groups we have are down in the death band: armies and navies. All they have to worry about is what they are going to blow up next, so they can be rather efficient organizations.

What does a psychotic do? "What do we blow up next?" You can take a bunch of civilians—take a few lawyers and a couple of engineers and make officers out of them, and a bunch of boys out of high school, good kids who are having a lot of fun around the hamburger stands and so forth—and all of a sudden have an organism capable of destroying cities! And yet if you ask any member of that organism "What do you feel about killing human beings?" he will say, "Who wants to kill human beings?" But put a gun in his hands as part of that organism and he goes out and kills human beings. That is a psychotic organism!

The sanity of the group is only faintly related to the sanity of the individuals who go to make up the group. That is how rough this Theta-MEST theory gets. The group is so thoroughly an organism that it can be insane regardless of the people who belong to it. It has its own Theta and that Theta is either enturbulated with engrams or it is all messed up and disorderly because it doesn't have a purpose. There is something wrong with the group and it will function in the most blundering and horrible fashion imaginable.

What we are doing in Wichita, by the way, is building the second organism of Dianetics. The Theta had departed out of the other organizations.

Theta will pull MEST in under it. There is a natural attraction between Theta and MEST. YOU put out enough Theta and MEST Wild move under it rather automatically; it is very strange but it will do that. And you put out enough entheta and the MEST Will move away from it or collapse in its vicinity.

Did you ever see a fellow complaining "I never get anything out of life, and I never have any lucky breaks; everybody else got a lot of lucky breaks but I never do"? He goes down to a gambling table and throws his buck on the gambling table and loses that too. The MEST moves away from him at great rapidity.

The MEST had begun to move away from the Foundations at such a fast rate that they just died. There wasn't anything much you could have done to them.

Here we are carefully building an organism. This organism has got to consist of certain elements, and we are going to put in each element at the time it is ready to go in. For instance, it will probably be six weeks or two months before a modified nerve line goes into this organization so that you have a nervous system—in other words, communication lines. They are your nervous system. A modified communication system will be put in in Wichita in about six weeks or two months, but that is about the earliest it could be put in, and then that probably will not be refined for another two or three months into a full communication system.

This organism is growing, and it had better grow according to plan because if it stops growing according to plan, if it suddenly gets darted out in some weird direction or other, we will start to get another psychotic organization. We can't afford one. Lets be smart this time and make a two-generation species whereby in the first generation it is a very dumb organism, and in the second one it gets awfully bright and efficient. That would be quite a trick if we could do that.

There will probably be a third Foundation before we get through. Ten years from now this will probably collapse, but right now it is going ahead very smoothly because we are paying attention to laws that we know exist concerning Theta in its conquest of MEST.

Now, what is the purpose of Theta? The purpose of Theta could be said to be the changing of MEST. YOU could say it was the changing of MEST rather than the conquest of MEST, and that way you embrace everything Theta really does do to MEST. Because, believe me, there is a lot of Theta at work behind the atom bomb. All they are trying to do with that bomb is change MEST. YOU see a big article in the papers: "Our government is very proud. They have accumulated more explosive power than all the bombs and bullets fired by all sides in World War II and in all the seven hundred years preceding!" In other words, the United States Government today has this much explosive power at its disposal—are they proud! Here is Theta quite illogically and irrationally saying, "Boy, can I change MEST!"

It is like a little cartoon they had down on the stage at the California Institute of Technology. Over to the side of the stage, pinned up against a curtain, was this cartoon of a man standing there: He has a little tiny capsule and he is addressing a roomful of scientists, saying, "Gentlemen, I have the end product here of all scientific research down through all the generations. In this small capsule I contain enough explosive to blow up the whole universe!"

Fortunately, Theta does not deal exclusively in those lines, because if Theta wants to survive there still has to be MEST.

So there is a definite cycle here of creation and construction. There is a death cycle by which Theta will bring certain things to death and it will bring certain things to life.

Just pure reason tells you that there can't be any creation without destruction. Supposing trees had kept growing from the earliest age till now, and supposing we were unable to destroy anything: this would be a funny looking world. It would be so deep in piled-up timber we wouldn't have any place to walk. We couldn't destroy it.

Fortunately, little bugs and woodsmen have not spared those trees, and forest fires and things like that keep this debris cleared away. We say, "Oh, that's too bad; that forest fire swept over all that land." It is too bad, but at the same time you can't get too sentimental about it. If nothing were ever able to destroy that forest—God help us.

We could never build a nice new modern building if we didn't tear down the tenement first.

So there is destruction as part of the computation of Theta. It is changing MEST. But the best way it could possibly use to change MEST would be to build up and manufacture an organism large enough and powerful enough that the organism itself, through its motivations, could command sufficient knowledge of MEST to really change MEST. That would be something like man.

Man has the science of physics now and he is going along pretty well on the science of physics. When man progresses in physics, it is natural that, for instance, we drive better automobiles. The big level of production is right there along the line of bigger automobiles and bigger buildings and bigger movies and bigger this and more of that and so on. That is all MEST activity. We are accumulating MEST; we are taking more and more of it in cognizance.

But the more we learn about that, the more we will fall away from what you might call the Theta universe, if that consists of spiritual considerations. The more we understand of the MEST universe, the less likely we are to go researching into the Theta universe. That is not smart, though, because an organism had certainly better know what it is composed of; it had certainly better know how to back up into that Theta. That is what we are doing right now and it is really paying dividends; we are backing up into the stuff we are made of.

The organism itself stands at a sort of a crossroads between Theta and MEST and it has properties—composite properties—which give it some command over Theta as well as over MEST.

There may be such things as Theta perception for instance. There may be a lot of things. It is fascinating. Buck Rogers with his conquest of MEST is a pantywaist compared to what we are doing in a conquest of Theta, because this has frontiers and ramifications that man has just never looked at before. We are out in the wide, wide world of Theta.

You start looking at Theta and you pick up one little pink piece of this big jigsaw puzzle and say, "Now, this little pink piece is—look at it, it's turning white and it belongs right here in the puzzle." That is a fatal gesture. You had this big jigsaw puzzle and there were pieces scattered around, and there were blue-striped and pink and brown pieces, and you kept trying to find white pieces to fit in. Every once in a while when you picked up a piece and looked at it closely you found it was white and you could add it into the puzzle, and you were getting all these white pieces into it. For a while you didn't realize something was happening, but a horrible thing was happening every time you picked up one of those pieces; every time you picked up one and fitted it into the puzzle about a thousand more showed up out there. So you picked up another one and a thousand more showed up.

We are definitely in the field of "you can win," and it is fun. It is going to take a long time probably for man to realize fully, as he goes in the direction of Theta, that he can win.

Every once in a while you will read some learned scientific treatise where some stupid fool is saying, "Now that man has conquered his environment and that we understand all there is to know about this subject . . ." That fellow is just asking for it, because in the next issue of the same journal somebody will have found a basic postulate which completely blows open the field of biology or something of the sort, and it extends the knowledge of MEST down in a brand-new direction. So, when they pick up this piece and find out it is white over here in MEST and fit it into the puzzle, they get a bunch more showing up. A good scientist knows today that as he goes into the world of MEST, the more he finds out, the more he has in front of him to find out, and that he can't win. We haven't yet gone far enough into Theta to have this horrible fact smite us this heavily.

There are more imponderables about Theta today than there were five months ago; a little bit more is known about Theta today, but there are more imponderables and we are getting more and more. It goes on out to the far horizon.

So, you have the fact that an organism can be a group or it can be just a life organism, and it is composed of Theta and MEST. MEST itself has an evolutionary chain; MEST evolves. For instance, take all these tricky little biochemical products; those are MEST. Only Theta organisms could make those products. MEST is being changed.

Once upon a time there was a nice, clean prairie here, and prairie grasses and prairie flowers and a few buffalo wandering around and a few Indians, and it was all quiet and pastoral; now look at it. The change which is taking place is a MEST change, and this is a MEST evolution that we are going through here, really. Here is space and time and a prairie. Those grasses are organisms and those buffalo were organisms. Man's viewpoint, half the time, is he considers life organisms as his MEST. They are just physical universe; if he needs them, he takes them.

Here you have MEST going forward. The bricks in that building across the street not too long ago were lying out as part of the MEST plain in a clay pit; then an organism came along and made bricks and built the building. That is evolving MEST. But MEST evolves, as I said, even into chemical compounds and this sort of thing.
We know about the evolution of life organisms.

And there is another evolution. There is a present time "staff of life," you might say, whereby the chemicals and sunlight are being put together in such a way that you have life. A basic unit

exists which takes chemicals and sunlight and makes form from it. That is algae and plankton and various things.

Other organisms do not have the power to take chemicals and sunlight and put them together into an organism, so they eat the basic converter. And then other organisms come along and eat the lesser organisms, and so on ad infinitum. We have, then, a cycle whereby man is being supported and is allied to and is dependent upon practically every form of life on earth, which is our universe at the moment. I hope it won't continue so forever; it is a very small planet. I met someone not long ago who had flown around it twenty times. You can see how small it is getting.

Here, then, is the staff of life operating in present time. You go out and eat fish. That fish is unable to feast on plankton: he has to eat a smaller fish which eats a smaller fish, which eats a smaller fish, which eats a smaller fish, which eats plankton.

The only reason I am bringing this up and mentioning it is that formerly the physical scientist who was trying to make sense out of the humanities looked at the tooth-and-claw law of the jungle; he looked at the life-eat-life, dog-eat-dog world and he based his conclusions upon that observation. He thought that this was it, and this was all there was to it. So, of course, he missed the boat on ARC, because ARC doesn't compute very well when you look at the tooth-and-claw world.

But there is this tooth-and-claw world of all of these various species interlocking, fighting, interacting and, way up here at the top, supporting something. But we will be supporting something.

Man has ceased to be a comestible. He is not looked upon by any species, except a toothless tiger or a blind shark or something of the sort that doesn't have any more sense, as a comestible, though he is mistaken for one very often. Most animals and even fish shy away from man. We are not popular with the animal kingdoms.

Now, the lower life forms of course are unreasoning. But as we come up along the line we get into higher and higher levels of organisms. We probably are evolving into a new gradient species, and it will probably evolve into a higher one. And each time the test of the organism will be how much more MEST it can change in order to, in the long run, support more Theta. That is really the test of a Theta-MEST organism.

We will move upward to some time when we are building a new planet to go around a sun that was manufactured yesterday, and we will then have about the level of evolution which evidently Theta is tending toward. That is a pretty high goal.

We should realize then, just with this little sketch of the subject, that we are dealing with something which is not merely speculation. As a matter of fact, you can explain it to your preclears if you want to, like this: "For thousands of years man believed he had a human soul. And then for about a hundred years he figured out he didn't have a human soul, and look what happened to the world during those hundred years: we had all these wars and everything got torn up and so forth. Theta is really the realization and computation on the basis that man does have a soul, and this is part of the operating mechanism." But that is a long way from the whole story.

Actually, man has been trying to find this thing called a human soul for about as many years as he is old. As soon as man started to reason, he figured out there was something there that he didn't quite know about. Now, I want to show you the tone scale as it relates to the Theta-MEST. theory.

Way up at the top of the scale is pure Theta. At 4.0 is Theta as it comes into an organism. As Theta comes more into MEST it moves down the tone scale, until, at tone 0, Theta is really crushed into MEST and the organism is dead. That is all there is to the tone scale.

As the Theta gets more and more into MEST, it gets more and more irregular in its vibrations until at last the vibrations are such that Theta nulls itself out. It damps itself out and that is the end of it. It isn't vibrating anymore; it is dead. You could say it comes down to tone 0 and it won't vibrate in MEST anymore. It kicks itself out, and evidently then, and only then, can cohese back up at tone 4 again.

Tone 1.5 is the band of recognition that something is threatening loss. At 1.1 something is threatening loss but the person will not quite dare do anything as a frontal attack to it. In fear, we get a recognition that loss is liable to take place, and down at grief loss has taken place. Apathy is the level of "Loss has taken place and I recognize it."

Up above 2.0 are the gradient scales of sanity.

This is the background derivation of the tone scale.

At tone 0, then, you have Theta—affinity, reality and communication— vibrating at such a level of dissonance in MEST that it has damped itself out; it can no longer exist in MEST. Higher on the scale it still is of a vibration which permits it to coexist with MEST; it can exist with MEST. But up above tone 4 it is at such a pure vibration that it can't exist with MEST, and there you have the human soul, the spirit and so forth.

People have tried to account for this—exactly what it does—in a thousand different ways. I am certainly not going to go overboard on it when not even the boys in Rome know what it is up there.

Now, you can figure this out on the basis of three musical notes. Three musical notes are being struck as a nearly perfect chord is what you have as tone 4. As you move down the scale, these three notes are being struck with a little discord; at 3.0 they are just a little bit off but not too unpleasant. Then at 2.5 they are being struck a little further off. At tone 1.5 they are being struck in such a discord that you have actually got noise when you hit them; that is anger. Then at 1.1 they are struck with a discord which would be not unpleasant to hear unless you thought about it, but if struck for a very long time it would be pretty darned unpleasant. ARC is damped out.

Down at grief this chord is so far out that it doesn't make sense; it is just flat. And down at the bottom of the scale it is gone completely; it is not a chord.

That is what you would consider pitch—the "inter-pitch" of three notes. And then you have volume. The volume is the difference between, for instance, fear and terror. Fear and terror don't occupy two different positions on the tone scale; terror is just more volume of fear. Grief is more volume of being sad or of being a little hopeless. Deep apathy doesn't mean deep pitch, it means more volume of being apathetic.

Now, just as you have those three conditions in music—pitch, volume and quality—so do you have pitch, volume and quality on the tone scale. If you keep that in mind, you can practically derive a tone scale. You will know roughly what a person is going to do.

For instance, take volume on anger: You take three musical notes and start building them up in disharmony with each other, and if you build them up to a high enough volume, it will start breaking things; it would start destroying eardrums and so forth. Whereas you could build a real musical note up to that volume and it wouldn't have the same effect.

There is an interesting experiment that they love to do in a physics laboratory to demonstrate sympathetic vibration. They take a tuning fork, usually a wooden one which puts out a very low note, and put it in a resonator, and they have another tuning fork somewhere nearby. You strike the first tuning fork and it rings; then damp it and you will find that the second tuning fork, which you haven't touched, is ringing too—if they are both the same note.

But if the second one is a different note, when you hit the first and then damp it out the second one will not be vibrating. However, if you hit the first one with enough volume, you could theoretically force the second one into doing some kind of an action. You could actually force it with wave volume into doing something, but it would not be the corresponding note and it wouldn't have any great volume to it.
That is sympathetic vibration.

Now let's set up a person and pretend he is a tuning fork, and we will have him vibrating at 1.5 (let's make it obvious). Then somebody needles him a bit more and he starts vibrating at 1.5 a bit harder. Then he starts going 1.5 a little bit harder, and the next thing you know, he sets up a sympathetic vibration in another person of 1.5.

But what is it that is 1.5 in this second person? It is his reactive-mind level engram which says anger. And that is the key of restimulation; that is how one person keys in another person. Sympathetic vibration—this is just an example of how it occurs.

We set up a person near somebody else, and this person has grief and a lot of volume on the grief. Eventually the engrams in the bank on the subject of grief in the second person will key in. You put up enough grief on one person, and another person in his area will eventually key in on grief. It is the same way with apathy or anywhere up the line.

This is corresponding moods. What you are getting here is an ARC covibration and, actually, a MEST covibration. You can take a whole mass of people who are perfectly calm, and all of a sudden from some other source something hits the Theta of the group, and you get mass hysteria—bong! The group Theta revibrates into everybody and they all go down in a mass hysteria, and you have these strange mob reactions and so on.

Mobs can exist, by the way, at any level of the tone scale. Somebody being cheered with tremendous acclaim is being cheered with a vibration high on the tone scale.

Now, Theta fits easily into MEST UP in the top half of the tone scale. They go together very well; they are interoperative above 2.0. They have an attraction for each other; they go along just fine. There is something in Theta and there is something in MEST which makes them go together and makes them work together above 2.0.

And there is something about being below 2.0 which makes them want to work apart. Furthermore, there is something below 2.0 about vibration: the vibration below 2.0 is so different that it is antipathetic toward the vibration above 2.0. Entheta in great volume will attack Theta and try to drive it out; Theta and entheta will smash against each other and try to repel each other, if you can imagine that reaction.

You get entheta vibrating very heavily, get it up in volume, and it will suddenly knock Theta out. If you show any group enough Theta to disenturbulate the entheta which is that group, the group will come up on the tone scale. But if you show a heavily entheta group—a very enturbulated group—a little bit of Theta, watch what happens to that Theta: it enturbulates, fast!

Theta has to pretty well safeguard itself to keep this from happening. It will get enturbulated every time because of this. A big volume of entheta will knock out Theta. In other words, there is a counterattack going on. Actually it isn't a counterattack, it is a sympathetic vibration; it is a natural consequence of what happens on this vibrational scale. But it is easier to see if you say it in terms of "entheta attacks Theta"; the two will attack each other.

There is the mechanism of death. After the organism has gone too far down the line, Theta and MEST separate and what little Theta remains in the organism will go on out.
We have here, then, in vignette, the modus operandi of human behavior.

Now, communication, reality and affinity start to reverse polarity as they get down the tone scale. When you get reversed polarity on affinity and reality, what happens to communication?

When you get a reversed polarity on communication and reality, what happens to affinity? They are all going to go in the same bundle. It is actually a triangle that we are working with, and this triangle becomes more and more antipathetic.

You cannot, in other words, take Theta and suddenly remove communication from the bundle and work on only the other two. They will not work; without communication they are not interoperative. They will enturbulate as a result. They are not separable.

You should know, then, these basic facts, because you as an auditor will find yourself really up against it if you don't realize that what you are doing, in the majority of the cases that you will process, is taking a very, very small amount of Theta and attacking a very large quantity of entheta with it. And if you don't realize that, if you don't know this basic operation, you are liable to overlook some of these prime principles and suddenly invest all of the Theta present. That is just inviting the enturbulation of the remaining Theta on the case.

If you try to take some person who has so much in the bank that he couldn't possibly listen to it, or maybe it is so jammed up in some fashion or other that he can't listen to it, and you work with phrases to turn on his sonic, you will watch him get more and more enturbulated and more nervous. That is computational. He doesn't dare listen to this stuff, so it doesn't turn on.

But it happens mechanically. You try to drive a case, which is instinctively resisting the investment of what little Theta it has, into a large body of entheta where it will hang up, and this case will fight back. It will resist you mechanically without any slightest attention to the commands in the engram; it will just automatically and mechanically do so.

So what we are dealing with, at last, is the mechanical aspects of processing as different from the semantic aspects of processing. All of you know the semantic aspects of processing well enough; you don't have to go over that ground. But on the mechanical aspects there is a lot to be learned.

It just works out that a case which has a certain amount of entheta and a certain amount of Theta on it will behave in a particular fashion regardless of the semantic content—the words and phrases—of the engrams. The case will have a certain behavior; it will behave in a certain direction mechanically regardless of the content of the engrams.

That is apparently a very different shift on Dianetics. It is not a shift but an extension, because the semantic content is quite important, definitely. But standing behind it and having greater importance is the mechanical aspect, the Theta/entheta ratio of a case. That is more important to understand and to know, because that is uniform in every case and that determines, really, the position on the tone scale.

The reason you did not have this before is because it could not be codified for delivery. It was not sufficiently codified and so you didn't have it. That does not make it any the less valid.

Here is your big jump. This is accessibility. How can you get into communication with somebody who is low on the tone scale with his communication vector, or factor of his Theta, in a completely disturbed condition? How are you going to get in communication with this person? It is pretty hard to do.

Are you going to fish around and look for "I'm not going to pay any attention to you"? I am afraid that you could look for a long time for phrases like that and you would just seriously enturbulate this case. That is all that would happen; you would just get the fellow more and more enturbulated. Whereas if you suddenly realized that this manifestation that you were getting from this case merely derives from his position on the tone scale and is mechanical, you would also realize a lot of ways to resolve the case. It turns your attention, then, from fishing around for phrases to fishing up Theta wherever you may find it.

It turns your attention around to giving the guy enough Theta in present time. It turns your attention around to the real reasons there has to be an auditor. It turns your attention to various other factors which, perhaps, it has not been sufficiently concentrated on before; because all of you have met cases here and there that you couldn't do much for or you had a hard time working with, and after you had worked with them a while, no real result was achieved. I can assure you that if you pay attention to the mechanical aspects of processing, you will meet those cases again but you will resolve them.

No matter how much a person kicks and says "I'm not going to believe in Dianetics until I run a prenatal engram. You people believe in prenatals, don't you? I've got to run a prenatal engram. I've got to do this and I've got to do that," you will process him where he is supposed to be processed, even though it depresses him to find out that you think he is at 0.2l on the tone scale. If he is at 0. on the tone scale, he can profit by a rise up the tone scale.

Now, the other aspect of this is that, derivationally, you will be able to discover what you can do with a case without even really looking at the chart. As you begin to use the chart, if you keep looking at the fundamentals behind the chart—the fundamental postulates—and you understand those thoroughly, you aren't going to need a chart. You can figure out what this person would do about this and about that and about something or other— you will know!

You can just look at certain aspects of his behavior and you will know what the rest of them are, and you will know what his intentions are.

GOALS OF THETA AND MEST

A lecture given on
25 June 1951

Survival on the Sixth and Seventh Dynamics

I want to tell you something about the goals and purposes of Theta and MEST.

I am not so sure about MEST on goals and purposes as I am about Theta, because MEST is in the losing valence so far.

It seems that MEST has a primary law it operates on that the physicists are very fond of, called the conservation of energy. This thing has worn so thin and the nap is off it so beautifully that it certainly doesn't need much explanation, unless somebody wants to come out and explain it. But just running everything down and saying "Energy conserves itself, and that is the end of that" is nonsense. You can extend the conservation of energy and have a lot of fun with this concept; it is such a "holy of holies" of concepts that hardly anybody does much about it. As a matter of fact, Einstein, about a year and a half ago, put together some very new and very revolutionary theories in a mathematical form, and when he got clear down to the bottom of the line, his method of saying "This is true" was to say, "And so you see, this is the conservation of energy." He didn't further advance, particularly, conservation of energy, but all these theories were true because they compared with the conservation of energy. This is all right; they can do a lot of things like this in the field of MEST. But conservation of energy is about the furthest frontier they have gotten to; when they want to add to theory they say "conservation of energy."

This would be a limited concept. There is actually conservation of matter; matter tends to conserve itself one way or the other. Compounds tend to go into the most stable forms and all this sort of thing. In other words, elements tend to go into the most stable compounds and try to conserve themselves.

There seems to be a conservation of space. Space is space somewhat on the order of Gertrude Stein's "Rose is a rose is a rose is a rose": space is space is space. Until somebody finds out what space is, that is really about all you can say about it. It is an empty hole in which there isn't anything until something is!

You can derive that space is a vibration. You can also figure out that space can exist only in the presence of time, that time cannot exist without space, that space cannot exist without time, that the two are interlocked so they are both the same thing. I don't know how this hangs on the fact that space and time cannot exist without energy, but it possibly does.

We have matter, energy, space and time, the first letters of these making up MEST. We understand enough about this to make ourselves a very fine automobile that can split the breeze at eighty miles an hour and never give it a thought. We are certainly conquering space and time with energy—moving ourselves, removing ourselves from one point in space. You start thinking it over and it becomes very mysterious, but very few people think it over; they merely go out and get in the car and drive off. That is the safest thing to do.

Now, you can start thinking over these questions of "Who is God? Why is man here? Where is man going?" As a matter of fact, the number of ARC breaks that you can pick up on religion is enormous. ARC and religion raise a lot of questions: "Does God love you or doesn't he?" "Can God actually talk to me or can I actually talk to God?" or "Is he listening?" And as far as reality is concerned, people say, "You had better believe in God or we'll bust your head in and send you to hell! We don't mean to enforce any realities on you, but . . . ! " Then the atheist comes around and he says, "You know very well God doesn't exist; it is just mud." Of course, he wouldn't be inhibiting any reality on it!

There is a multitude of ARC breaks, in other words, which you can find in a preclear on the eighth dynamic—a postulated Supreme Being, or Creator: "It comes from someplace, and it is a Prime Mover Unmoved and that is that." Let's kind of leave it at that, because when people start fooling around with it without knowing many of its natural laws they spin people.

I have been asked what the difference is between the seventh and the eighth dynamics. The seventh is the Theta universe; that is Theta energy. We could go all out and postulate a Supreme Being who made the seventh and the sixth dynamics, but that would be just throwing in a curve. It is not necessarily true that the Supreme Being has anything to do beyond being the entity.

But it just seems to work out fairly well that man has been very happy for a long time to postulate the existence of a Supreme Being. He is known as the Creator. What did he create? We can say he created the physical universe. Then is he the Theta universe, or has this got anything to do with it? We would be unjustified in saying that the Supreme Being is the Theta universe. We could say that the Theta universe could be another universe; maybe there are dozens of universes. You can get balled up on this subject in a hurry.

But we are aware of the fact that the seventh dynamic of Theta and the sixth dynamic of the physical universe exist, if only for this reason: an engram is a collision between the seventh and the sixth dynamics; a secondary is a parting of the seventh and the sixth dynamics. Loss is a secondary; too close a collision is an engram. And we know that that is the basic source of all this unreason and everything; so we know they exist. But we are not justified in saying the Supreme Being is right in there with the seventh any more than we are justified in saying he is in with the sixth. But man has assumed for a long time that he was, so we will go along with that until we know something about it.

Now, we go right over into MEST and we find out that things are just as hazy about MEST, except we are used to handling it. We have agreed on an awful lot of things about MEST, but it is hazy in the areas of space and time.

For instance, you send your preclear back down the time track; obviously he is moving. He is going someplace. But he is not going into the past; he is going into a record of time, not time. Therefore all the Theta that is in existence must be the Theta in present time.

Now we try to tie up time—Theta time and space time—and we find out that that is possibly the bridge between the two. You can go into all kinds of cockeyed postulates, just as the physical scientist has been going into them for a long time in trying to explain energy, space, matter and so forth. Every few years the physical scientist comes out with a brand-new postulate. Every few years he changes his viewpoint.

It is pretty hard to change the laws of motion. The physical scientist has pretty well agreed and we have pretty well agreed on the laws of motion and the laws of the transmission of energy; we know that conservation of energy exists and so on. It is pretty hard to change that. But how is matter put together? What is the structure of space?

Einstein blew into view following the line of Maxwell, Lorentz and FitzGerald, who were the forerunners on this, and we got a brand-new theory. But he got busy a year and a half ago, and now we have another brand-new theory. In other words, basic structure on this thing is getting mauled around all the time.

What happened to Theta was that somebody made an arbitrary and said, "That's it! And if you don't believe that's it, you are going to hell!" It got to be an arbitrary and men were prohibited from thinking on the subject. So we have dammed up the humanities badly.

Now, when we talk about goals, there is an old phrase that comes to mind: "All angels have two faces." This is, as far as I know, about three thousand years old. All angels have two faces; there is a black face and a white face, the face of creation and the face of destruction. So

it is with a Supreme Being: Somebody comes along and tells you "God is love, and if you don't believe it he will knock you to pieces." They don't see that they are postulating immediately that God has two faces—destruction and creation. They cannot exist independently.

You really have to fool around with this for a while to figure it out, but destruction theoretically couldn't exist very well without some construction. You would have to construct something in order to bring about the destruction of any great wide mass of something. It is more hidden that destruction comes up as a creation.

For instance, you destroy a life organism; it at least has learned what destroys it as the Theta withdraws. There is a little tiny bit on the evolutionary chain, something like that. But these two things are not separable. You can't construct without destruction; that is obvious to us.

So there are two drives, two sides to each dynamic. There are two sides, then, of purpose to MEST. It would not be true if you were to say that conservation of energy is the basic law, because it is not. MEST, existing in chaos, is trying to persist, but it builds up into something or it knocks something apart and breaks down; it goes in these two different directions. MEST is not as well understood as Theta is, as far as the purpose and goal is concerned.

Over in Theta, obviously, there is survive and succumb. In the Handbook it says, "The dynamic principle of existence is survival." That is fine; it is half the statement. The dynamic principles of existence are survive or succumb—one or the other. It is a dynamic principle to succumb. There is actually a pressure, a thrust and a persistence toward succumbing. So we have two purposes in Theta, two purposes in an organism: survive or succumb.

Now, the tone scale has arbitrary numbers on it, but that does not make it any less workable or practical. Below 2.0 that organism is trying to succumb and draw apart to create another organism. The organization below 2.0 is actually trying to destroy itself. The drive is toward death.

The higher up it is toward 2.0, the more it seems to wish to persist as itself and merely bring destruction elsewhere. But there is a withdrawing periphery of succumbing below 2.0, and above 2.0 you have an expanding periphery of survival.

You could draw this as a V; at the top where it expands would be 4.0, and at the bottom point would be tone 0. Right at the bottom of the V we have the point where the organism ceases to exist as an individual. From the halfway point—2.0—on down, you could say the organism was bringing destruction to a contracting periphery. At 1.5 the person tries to bring destruction to MEST, organisms, life forms, organizations and so forth around it. That is anger, destruction, and so forth. When we get down to 1.1 the periphery has narrowed; the destruction which can be accomplished at 1.1 can be accomplished, at best, covertly. It is usually concentrated on a few individuals or something like that; it is directed. And the amount of destruction is beginning, more and more, to feed back to include a destruction of the individual.

At 1.5 the organism doesn't intend to die itself. At 1.1 it thinks it might. Down at 0.5 it is claiming that it will, but it is trying to bring destruction to a little bit of the environ. This is neglect. It tries to bring destruction to one or two individuals, as opposed to a 1.5's effort to bring destruction to an organization or something like that. The 0.5, down there in the grief band, is trying to kill one person, or maybe two, three or four people, or some thing or an idea or something like that. But his periphery of destruction is much smaller and the recognizability of the effort is much less. Down below that we get the organism just above death pretending that it is dead, and then we get death itself.

At 2.0 the effort is to get survival just for the organism. This organism is trying to survive more or less for itself. As it gets up to 2.5 it will survive for itself and maybe a couple of pals or maybe the family or something.

Then, up at 3.0, it will survive for itself and for some friends and for the organization. Up here we are getting more and more dynamics cutting in, more and more manifestations of dynamics, a wider and wider periphery.

Now, I don't think this thing can be drawn as a straight V; it is more like a couple of curves. But it is even more complex than that, because there is an analytical series of curves and there is a reactive series of curves.

The reactive mind is trying to destroy. It is set together on the basis of organism survival through destruction; this is the law of tooth and claw in the jungle. But up above that level the analytical mind starts to feed in; analytical computations come in more and more and you get wider and wider peripheries of survival.

You could graph an individual's influence on his environ as a series of concentric circles. At the center we have the individual at 0.1. He is going down to the vanishing point there; that is right toward death. But a little bit further out he can influence his environ; out at 0.5, this individual is merely trying to influence three or four individuals. He rarely tries to influence an organization.

Farther out, we are getting an influence on an organization and so on, and as we go out we get a wider periphery of influence.

But you notice that this series of concentric circles can be drawn for survival or it can be drawn for succumb. Drawn for succumb, it means, as you go further toward the center, "I want to bring death to mankind," "I want to bring death to the organization," "I want to bring death to friends," and clear into the center, "I want to bring death to self."

When you draw it for survival, you get, way out above 2.0, "I want to bring life for all of mankind and life and the universe in general." As you move in toward the center this becomes "I would like to bring about the persistence, survival and heightened state of the Elks Club," "I think I can make Mamie happy," and way in at the center, "I'm just barely able to live. Go away and leave me alone."

So this could be the person's sphere of influence; it could also be a graph of Theta endowment.

Now, Jeffersonian democracy has as its postulate that "all men are created with equal rights under law." This gets Hobson-Jobsoned into "all men are created equal," and is picked up ideologically here and there in the world and political buffoonery is done with it. Men are not equal; that is horrible but factual.

If you had a whole series of clears, you would not have two of them equal—not even by straining the definition of equal with Korzybski. You can look at two people and realize they are not equal. One is superior to another on one point, and the other one is possibly superior to the first one on another point. It is not the difference of whether one person is senior to the other person or not; it is just that one has a heavier concentration on this or less on that.

There are differences among people. It comes about from many things, but one of the things it comes about from is Theta endowment. Evidently, one person is more alive than another. A person out on the perimeter of the survival diagram has an endowment which is liable to flood through the whole galaxy; he feels that way.

A person can be aberrated to the point where he feels that way and is not, but that is a manic. However, his actual endowment is enough to cover quite a bit. A little further in, his endowment can cover a group; further still, his endowment can cover the family; and in at the center his endowment can cover himself. There is the expanding periphery of endowment.

So you can be quite prepared to patch somebody up as well as you possibly can and find out then that they are able to be able to be nice to themselves. Believe me, that is a tremendous advance for any individual.

Robert Louis Stevenson's monument in San Francisco says that one of the first things a man has to learn is how to be a friend to himself. How many of you are friends of yourselves?

Here we have these various differences between people. It is very easy to grade up these differences and look them over very analytically and be very dispassionate about it. You will find out when you start to get involved with preclears, particularly preclears who are your friends, that you are going to get in deep enough to become emotionally involved; you become affected, in other words, by the endowment. Your endowment is affected, the dynamics are affected, all of these things are affected.

The tone scale and Chart of Human Evaluation have been drawn for your protection. For instance, a woman following and using these will find that no matter how much she would love to believe that the man that she met at the bar one night is a shining knight in white armor, she will notice that he is slightly given to not answering her. Watch it. That is one column on the chart. Let's discuss children with him; he says he likes them all right but they kind of get in his road and they are noisy. She should watch out for this person because, just as sure as the devil, a love affair with this individual will result in a broken heart! That is a nasty thing to postulate as something that will come true, but as a matter of fact, you could go back into that persons life and find out how many things collapsed in his periphery. Go back and find out how many failures there were; you will find his life is strewn with failures.

Then there is the fellow who comes up and says, "I am going to make an honest human being out of this person by setting an example." I shudder when I think of the cemeteries filled with individuals who have had this sentiment.

Endowment has a lot to do with the magnitude the aberration will achieve. A fellow who is a 1.5 with a terrific endowment is really dynamite. This can be horrible; you look at this person, and he has gotten in as the head of the Ku Klux Klan or he is ruling Germany or some darn fool thing like this. The damage that will accrue in that person's vicinity is enormous.

But you can take some fellow who is a 1.5 who just gets a little bit angry about the whole thing and once in a while will bust a teacup, and he is a different story.

Now, between the two of them, who is more potentially worthwhile to the society? Which one would you as an auditor be proudest to put back into the society? The guy who just breaks teacups? No. If you can take this heavily endowed 1.5 and bring him up the tone scale so that he will function, you have a person who will really influence his environment and influence it in a survival direction; he is very worthwhile.

This has been recognized by psychiatry; they realize that a heavy endowment makes a person more harmful. So what they do is cut up enough switchboards so that the endowment cannot be expressed. That is "efficient"; it brings the fellow down to a point where he will occasionally break a teacup. Someone told me about one fellow who used to stand and hit his fist against the wall, and before they gave him the prefrontal lobotomy, he would really crash into that wall. Then, after they gave him the prefrontal lobotomy, he would just walk up to the wall and give it a little push with his fist. That was a real "advance" for psychiatry.

Now, you can either enturbulate a fellow down the tone scale or cut off his endowment a little bit one way or the other, but the endowment is normally cut off physiologically or is affected physiologically. For instance, you could burn him up with an electric shock machine or do something "intelligent" like this, and it would cut down his endowment, but it wouldn't change him much on the tone scale. However, he would not be as harmful to other people; that is considered important.

There was an advertising executive who used to go into terrible rages and throw ink pots and jump up and down and scream, but that fellow put out a lot of advertising. He was an acute 1.5; he would occasionally go into 1.5. He did it often enough so that people got alarmed. Most of the time the fellow was operating above 2.0 and he was operating constructively. But if somebody enturbulated him he would smash down at 1.5. So they gave him electric shock. Now he has a job sweeping the place out, but he sure gets mad at that broom.

You don't want to do this as auditors. What you want to do is preserve the endowment, and not only preserve it but disenturbulate it and lift it up the tone scale.

A person can be made more obedient by depressing him down to apathy; authoritarian auditing can depress him down to apathy. It is very simple to suppress people on the tone scale; it is only necessary to just enturbulate them further, enturbulate them more, confuse them more.

I will tell you how that is done. There was an argument here the other evening and I had to run it out of a preclear I told him how to enforce and restrain ARC and gave him an example of how to argue with somebody who was trying to push his buttons, using Black Dianetics on them. All you do is give them enforced and inhibited ARC: "I really would like to tell you about people. You know, you should like people more. You really ought to like people more. You shouldn't hate them, you should like them; I've been listening to people lately and they don't like you very much, you know, and you ought to increase your affinity for them."

Of course, the big gunshot on this sort of thing is "You ought to pay more attention; you understand so poorly." That is the big one-two: enforced ARC and inhibited ARC, and preferably in the same sentence. Listen to two people arguing sometime, and listen to them doing that—enforced, inhibited, enforced, inhibited ARC. And then they will hit the big one: "You're dumb!" This hits like an atom bomb.

Enturbulation, disorganization, incomplete thinking and disorderly action are all enturbulative. You should remember this as an auditor. I will give you an example; this is the way not to audit: "I want you—is there a chain available—no, excuse me, do you have an incident? (snap!) . . . Now, what is the basic on this chain? ... All right. Go to that.... Are you sure you are there? Well, go to an earlier one.... All right. Let's scan forward all the way to present time." Then the auditor gets tired of sitting there; the preclear gets halfway to present time and the auditor says, "Let's go back to the beginning and scan it again," and the preclear starts to spin.

Actually it is only necessary to be that careless with patter to enturbulate the devil out of people; they start to do something and then you tell them to do something else, and so on.

So what you want to do is codify all of your patter, and this is very constructive. You notice that it is very hard to build a cathedral without drawing some plans, and if the plans don't lay out exactly what kind of a cathedral you are building, then the cathedral is going to fall down or do something else. It works just that way in auditing. You work with your preclear on a highly organized basis. You build an agreement with him; for instance, "When I tell you to go to the earliest incident on the chain, I mean the earliest incident available to you without straining or anything—the earliest available incident. When I ask you if you are there, you tell me whether you are or not, and when you tell me you are there I will say to you, 'From there forward to present time, begin scanning,' and you start at the moment I snap my fingers."

That is good organization. You then never vary the patter with him; keep the patter the same. You will find that the auditing comes off much more smoothly.

I am pointing up the difference between survival and non survival: planning, prediction, understanding and organization are survival things, and succumbing things are disorderly things.

A smooth, sine-wave voice is a survival thing, but a jagged, noise wave voice is a succumb thing. There is the difference between the two levels. From 2.0 down, you have disorganization, carelessness, nonthinking, impulsiveness, use of force, use of punishment drive and push on a MEST level. Above that level you have constructive leading, reasoning, organization and good planning.

This business about survive and succumb is very important to you as an auditor because in about 90 percent of the people you work you are trying to pick somebody up out of the succumb band and bring him up to where he will live. Fortunately, the techniques we have now will sneak him up over the break point; he doesn't find out about it until it is too late. That is actually what you are doing.

This does not preclude the possibility that occasionally a preclear might smile at you very happily and walk out of the office and go blow his brains out. As a matter of fact, we have just been lucky; we have been shot in the pants with luck, because something like 10 to 15 percent of the patients ought to go blow their brains out. But they don't, and that is remarkable because when you start handling people who are chronically below 2.0, you are handling people who would rather go toward succumb than survive.

The Theta on the case wants to survive. That is the analytical level; that is above 2.0. There is a very little bit of this. You enturbulate that and all you have left on the case is the entheta, which wants to succumb.

Did you ever have a case suddenly go down into apathy on you? The fellow will just lie there, and he doesn't care anymore whether he runs anything or not. Trace it back to the moment before when you gave him something disorganized or changed his mind about something.

You can make a blunder (it does not take a blunder of an Auditors Code magnitude) with some of these people which merely gives them a sense that you are not organized with them, and this means to them that there isn't an ARC line between you. At that moment ARC snaps, and they go into apathy right there.

You are professional auditors. You have to handle cases in this level. A book auditor should never have, and as a matter of fact would not have, very much to do with the cases which we handle routinely; they would throw up their hands in horror over most of these cases.

It is a real test trying to work somebody at 1.1 who has some free Theta which gets up to 2.1. He is in super antagonism on the one level but is operating in covert hostility on the lower level. How the auditor can sit there and take some of the abuse that he gets from this preclear without knocking the preclear over the head with the couch surpasses one's understanding. It is a real temptation to grab him and say "Listen, bud!"

That is all you have to do—Just say "Listen, bud, you're going to do this or else!"—and he will crash and drop into apathy. So he goes home that night and takes some psychoanalysis or strychnine or something else, and you haven't got a preclear anymore. And you have followed the "time-honored" line of obliterating the person rather than the aberration.

So, if you divide the tone scale off into those two levels, survive or succumb, you will understand processing in general a lot better.

ABERRATION AND THE DYNAMICS

A lecture given on
25 June 1951

Review of Dynamic Straightwire

I want to go over with you the graph of all possible aberrations and all possible computations.

Some day when you have nothing better to do, just take this graph and look at it for a while and try to make up various situations that fit this thing. It is sort of a game, and you will find that you are giving yourself more Straightwire than you have ever had from any auditor.
We start out with the dynamics, one through eight.

By the way, there are some magical numbers here. For instance, seven is a very magical number, divisible only by itself, and it has been used in mysticism and magic and metaphysics and psychiatry and everything. That has really been around for a long time, and it is usually the number assigned to mysticism and that sort of thing; there is a lot of symbology behind this. Then there is the number eight. That might be a bad designation to use because the primary symbol for eight when these numbers were brought into Greece was two moneybags, and that is actually the symbol for wealth and money. If we call it the eighth dynamic I don't want you to think I am being sarcastic. I would not possibly be sarcastic.
Now, this is all possible aberrations It works out.

We have all of these dynamics across the top. Now we take any one of those dynamics and put it in the space at the bottom, and then substitute in that position each dynamic in turn.

Each and every dynamic and each and every exterior manifestation of a dynamic may act as a suppressor on any other one of the dynamics.

In other words, the drive for the group can be suppressed by groups. The drive on groups can suppress also the first, second, third, fourth, fifth, sixth and seventh dynamics.

For instance, let's take a fellow on his first dynamic: He isn't a friend of himself—his first dynamic is suppressing his first dynamic—so you could say that he is suppressing himself.

More importantly, we know that the first dynamic can be suppressed easily by the second dynamic. If you will pardon the risqué statement, "You're no good in bed, so you're no good." People have said, "If you are attractive physically then your marriage will run along fine." There are the first and second dynamics being hauled in together, and these say automatically, "Sexual impotency means individual incompetency."

As a matter of fact we have a whole philosophy—or whatever you call it—running through the society right now that says "The only thing wrong with a man is the fact that the second dynamic is the second dynamic is the second dynamic"—is a rose is a rose is a rose. Of course, you can't work any aberration out of that, so they have a tough time.

The way you work this system is to just draw the interconnections between the A, R and C of each dynamic down to the ARC of the dynamic on the bottom.

Just as an aside, the other day somebody said, "ARC . . . arc welding— that's what we're doing: arc welding! "

Now, here is your intersuppression. A—affinity—only suppresses A. R—reality—only suppresses R. C—communication—only suppresses C. In other words, only likes suppress each other.

Let's run this for the first dynamic. The A of the first dynamic gets enturbulated, let us say, on the A of the first dynamic: "You don't like yourself! You're your own worst enemy!" That is an A enturbulence between the first dynamic and itself. This can be enforced or inhibited: "You have to like yourself," "You don't like yourself."

Next is reality: "I don't know; I can't make up my mind." That is "I" trying to agree with "I." Reality falls down between the person's first dynamic and his first dynamic.

And then there is C, communication: How many people don't have any sonic? Or how many people have you run into that could hear themselves talk when you took them back down the time track but couldn't hear anybody else talk? That is an enforced first-dynamic communication line! It has not just been left alone; it has been enforced usually when it is that loopy.

Many people that you take back down the line never say a word of their own; they can't pick up their own statements, but they can pick up everybody else's statements on the track. There you have a break between the first-dynamic communication and the first-dynamic communication. This is also the fellow who can see everything in the picture but himself. There are actually cases like this. This is the first dynamic on the first dynamic. Now let's take the interaction between the first and the second dynamics. The second dynamic affinity line for the first dynamic is rather obvious: a person is thought well of through the medium of the second dynamic by another person, his family, children and so on. Children like him and that is good. If children don't like him or he is told children don't like him, that starts the break-off.

And we just go up the line this way and draw these things. Work it out; it is a good mental exercise.

Now, this interaction of dynamics gives you all possible pleasure moments and all possible aberrations. You run it for the first dynamic, and then you run it for two, three, four, five, six and seven. And in this society you have to run it for eight, which is why the eighth dynamic is there.

The reason you have to run it for eight is that the person has been told that "God made this world," and "God made this world because God was good and wanted you to be happy," and so forth, and he thinks this is wonderful and he is running on this kind of computation, and then somebody comes along and says, "This isn't God! " and that cuts down the fact that it can be a good world. You see how involved it can get. So you have to run the eighth dynamic in any society that has a Supreme Being.

And remember that eight has two sides. I found a terrific affinity between one person and the devil once. He had a terrific affinity. Another person was scared to death and what he was really scared of was the devil. We finally worked it out that it was the devil, and it wasn't until we got off about sixteen locks on what the devil was going to do to him that he found out that his father was the devil. His father was the devil because in the second dynamic Mama had ordinarily said, "You ol' devil, you!"

I am not asking you to digest this all at a glimpse, but you look that thing over and think about it a little bit and you will see that you can use this to find pleasure moments. "When was it fun to be by yourself?" "When was it fun to take a walk by yourself?" The guy will think around and all of a sudden he will remember a pleasure moment, a time when he wanted to be by himself and he was.

Of course, on the second dynamic you would think offhand that it is very obvious. You would think, "Second dynamic? Oh well, we'll run the second and first, and that's the end of that, so we'll go on and skip the rest of it." You had better know something about this graph, because the amount of suppression on the second dynamic from the third is worse than what is on the first dynamic from the second. The suppression of the third dynamic on the second dynamic is enormous! And the suppression of the second dynamic on the third dynamic in America today

is enormous. You start looking over just this angle in your preclear and if you look over just this computation, all of a sudden you are seeing a large number of possible combinations of aberration here which you might not ordinarily think of in handling your preclears. You can actually figure a preclear out and find out where his dynamics are maximally damped out. You find out, for instance, this person can contact the first dynamic wonderfully and just do swell on six, do fair on three, and then all of a sudden you find this person is ashamed of being a man or a human being! This person doesn't believe in human beings. Here is dynamic four knocked galley-west! You say automatically, "Somebody has told him something about this." That is essentially true, but you will not get the situation unless you start examining four against all the rest of the dynamics. You start evaluating four as being suppressed by all the other dynamics in rotation, and each one of these by ARC, and the first thing you know, you will pick up combinations of aberration that you really hadn't known existed.

There are some fantastic ones. Don't tell your preclear there is such a thing as this, but just ask him, for instance, "Was there a time when you felt that human beings were going to take away what you owned?"

"Oh, them damn socialists!" You find out Papa was a banker, and then all of a sudden a whole bunch of material starts to come off the case. You wouldn't have thought of that ordinarily.

So you can sit there and mechanically figure out how many ways this guy is aberrated. But you can also figure out all the ways that he can have had fun, and this is more important to the people you will be processing because you have to try to figure out more times where they had some fun in their lives than they will be able to recall! You are going to have to dig for a time when your preclear was able to sit down and draw a long breath and have a real pleasure moment.

You run him back to the time when he won the horse show; he was receiving a cup and there were eight thousand people present and they were all applauding and so forth, and you say, "We are really going to get him through this pleasure moment now"—and the preclear starts to run a terror charge! So you say, "I failed on that one. Let's take him someplace else on the track."

There is quite a bit on pleasure in Science of Survival that some people have found awful. It had never struck them before that a 1.1 really gets his fun out of pulling the wings off a little bird. Somebody shot the little bird and it fell down; it was lying there suffering and gasping and so the 1.1 pulled its wings off, very slowly. That was a lot of fun!

I'm not kidding. You can really run pleasure moments at the band level where your preclear is. The person somewhere along the line has been knocked down from being a 1.5 to a 1.1; somewhere he has been knocked down from one stage to the next. That is great; you are going to be able to find early pleasure moments where this person got a big kick out of really getting mad, and if you can dig one of those things up you will blow some of the suppressors that knocked him from 1.6 down to 1.1. So there is more to it than meets the eye. In other words, here are all possible pleasure moments and all possible aberrations. I ask you to draw up, some time when you are sitting around with nothing else to do, a series of graphs on this and try to compare them one against the other. Compare it for your own life. I think if you did it thoroughly, you would wind up at 4.0.

This is the latest assist that we have on Straightwire and on Lock Scanning. This is not in the new book, so I am giving it to you now.

I assure you that you can probably find tens of thousands of locks on cases with this. You can certainly find hundreds of locks. An auditor shouldn't have to sit there and use his imagination hour in and hour out, because half the time his preclear isn't going to help him out any.

Earlier, there was Hurdy-Gurdy Straightwire, whereby you took inhibition and enforcement of ARC for each person who had been around the individual, on each dynamic. It gets a little

more complicated with this, but you still have to know something about Hurdy-Gurdy. Hurdy-Gurdy lets you keep track of what you are doing.

Now, this system could be laid out in three strata, and this has to do, again, with the tone scale.

Domination by nullification is a method of handling human beings. I dare say that you have probably noticed this happening and you may even have had it pulled on you. The theory behind domination by nullification is a very simple one. The individual who pulls it considers himself so powerless that he has to make the individual with whom he is associating completely powerless in order to associate further. This is a very short-term method of committing suicide, because he starts pulling people down the tone scale, and as a person goes down the tone scale he becomes more and more dangerous.

An apathy case, for instance, is a very dangerous individual to have around, but not terribly active, so we don't really worry about him.

I suppose one of the highest levels of overt dangerousness would be the grief case. You could keep pushing a person down to grief until he got down to the point where he was going to "kill you too" with tears. This would be the coward doing it with a kiss.

Domination by nullification is ARC inhibited. That is pretty low on the tone scale; it is down around 1. and down. The fellow says, "You can't look at that, and you can't do this and you can't do that. And there is no reality and all is hopeless and there is no future. There is no MEST and there is no time track." And he says, "Oh, poor me," and "You know, I would love to do that but . . ." "I hate to have to tell you this, but people have been saying about you that . . ." This is the tone level of 1.1, 0.5, and so on.

Right above this is the enforced band: domination—outright, forthright domination by force. Here is where you get ARC enforced: "You've got to listen to me!" "You've got to look!" and other "intelligent" statements. That is enforced ARC. Above 2.0 is ARC neither inhibited nor enforced but merely pointed out or existing, which is pleasure moments.
So you have these three levels.

Don't look at Hurdy-Gurdy or this type of Straightwire as being something different, because it isn't. Here is any Straightwire or any Lock Scanning, or any situation where affinity, reality and communication and what they group into—which is understanding—are inhibited or dominated. And you can use it to find ARC enhanced—other people, groups and so forth making pleasure available without forcing it on the individual.

That should also tell you something about how to give somebody a good time: you don't force one on them.

This system should point out to you a lot of holes in cases that might be overlooked unless you were going at it systematically. You should, if you are working a preclear over a long period of time, definitely do one of these checks on him. Find out what dynamics are suppressing what dynamics and then start to take it apart. The first thing you know, some of the strangest computations will come out of this preclear's life. You don't have to think them up first, which is the beauty of it, because in order to think up all the strange computations that this fellow would have and all the inhibitions and all the enforcement's and all of this and all of that, you would have to be that person, and it is bad practice to keep shifting valence and being the preclear. It is a strain on the auditor.

CHART OF HUMAN EVALUATION PART I

A lecture given on
26 June 1951

Tone Scales of Individuals and the Society

We are now going to take up this instrument known as the Chart of Human Evaluation and Dianetic Processing. First we will cover, as much as possible, human evaluation and its relationship to processing, and later we will take up processing as such and, in particular, a new method of processing.

The chart has been designed to overcome certain objections simply by running the scale up from O to 100 and then running it from 100 to 1000, leaving a sufficient margin in there to expand above 4.0. There have been a lot of criticisms of the fact that a finite limit was set on the tone scale, and that "4.0 is an absolute," and so on. So I took the absolute quantity of it off, because actually there is considerable evidence kicking around that there is quite a bit of material above 4.0. It very well may be that most of it is above 4.0.

It now states on the chart in column C, "Capabilities only partly explored" for the free-Theta range of 100 to 900, and up at 1000 it says, "Ultimate capabilities unknown." This seems to invite the idea that one of these days we may get to a point where we know what these capabilities are. Then we will extend the chart to 2000.

Now, the reason for this chart is the fact that something had to be done about spotting people so that the proper process could be used on them in order to bring the number of errors down. That was the original reason, and it developed from there into its own useful sphere of human evaluation.

The way you read this chart is just as it says. You really don't have to have a great deal of technical background. You don't have to worry about "What is the Theta which is going to be on the case?" or how much entheta or. anything of the sort. You just start asking a person questions and he will spot himself on the chart for you, just like that. You don't have to worry about whether you are addressing the analytical side of his reasoning or the other factors. All you are interested in is getting somebody with enough response to tell you where they sit. Of course, if they don't respond and they won't answer your questions and so forth, you can spot them on the chart rather easily too.

There is really nothing much to it until an auditor starts going into it and asking whys and wherefores. You are supposed to be experts, so you had better know the background music to this chart. If you know the background music, then you will be able to use it and handle it very adequately. Actually, if you know it well enough, you can simply extrapolate the whole chart—just do it in your head. You don't need this chart after you get used to the reasons why and wherefore.

Of course, this chart has another "use": Domination by nullification can always use a weapon or two, and as a matter of fact you can certainly take the wind out of almost any preclear's sails merely by showing him where he is on the tone scale. If you care to do this, though, stand by to process your preclear immediately because you will probably spin him.

That is the first thing somebody does with this chart; he looks himself up on it, and then he says, "My God, it can't be that bad!" So he promptly goes around asking people to say it isn't that bad, and people very foolishly believe that he is trying to find confirmation, so they agree with him. "Yes, I always knew you were a 0.5. Didn't you know it?" That is bad manners.

The way it affects a preclear is actually to send him into a very steep decline. The preclear will ask you and ask you and badger you sometimes, and what he is asking you to do is to say no

usually, but actually he will keep it up until you say yes, and then he will spin. So don't ever be led into that trap. Just point out that nobody is supposed to confirm or negate somebody else's evaluation on himself, or where it says in the book that the auditor should not be inveigled into disclosing where he thinks the preclear lies on the chart. If you do that, you will have very little trouble.

Now, there is something insidious about this chart, in that if you find a person on a low line on three, four or five columns in the Human Evaluation section, the chances are you will find him actually in the same area on the rest of the columns. In talking to him you might not spot some of those other columns, but he will lie in that band.

I am talking, now, about interpersonal relations and human conduct, and it is a pretty horrible picture.

If you find somebody down in the range of depository illnesses, such as arthritis—1.0 to 2.0—you know that this fellow gets mad quite a bit, and sometimes you kind of suspect his data. You know that he has a bit of an anesthesia to present time pain. If you just know those things, you can go across the rest of the list arid you will find out what he is doing or what he is capable of doing. And it is true, he is capable of doing that. We have checked quite a few people on this chart.

We have in this society what is known as a social veneer. Social veneer is an interesting manifestation. It is what the society demands of the individual. But the social veneer, quite ordinarily, is not sufficient to really damp out the actual behavior level of the individual. That, one would say, would be the social education to which a person has been subjected all through the years, such as the shut-up-you-little-brat system of "education."

We are living in a social order today which says that the proper way to enforce social conduct is to knock it into people. That is the accepted philosophy; that is the punishment-drive theory. That is a MEST theory. A society which runs along on that level is pretty low on the tone scale. It has certainly got more MEST in it than Theta.

If a person steals, the thing to do is punish him. Now, we don't take a club to people these days; what we do is take away space and time from them—send them to prison. We take some MEST away from them. We deprive them, in other words, of some of their control of MEST. Naturally, if you do this to an individual he goes down the tone scale.

The society is most satisfied when they have a criminal in apathy, but a criminal in apathy is a pretty dangerous character to have around. You are better off to have a criminal in anger than in apathy, because when he starts to blow in the apathy line, he really blows. In the anger line, he might take it out in an occasional dramatization.

But where it comes to a punishment-drive society, the social veneer is a pretty forced proposition. People really get knocked around. Consequently, your preclears can be expected to have been thoroughly educated into the fact that they have to be social, they have to be agreeable, they have to be this and they have to be that. This runs straight through anybody you are going to process. You could actually pick the social education off a case and you would find him coming up the tone scale. But you would find something else happening a little bit: you would uninhibit him a trifle. It is not true that you would unbalance him to a point where he would suddenly start doing antisocial things. You are just picking up some of the suppression off him.

But he is giving a present time manifestation which has social veneer as its manifestation. For instance, if somebody gives you something, you say "Thank you." The reason you say "Thank you" is not because you appreciate it, but because you get your head knocked off when you are a child if you don't say "Thank you." It is a very simple equation: Not saying "Thank you" equals being slapped.

So you have an engram line of action there; it is reactive. Social conduct is to a large degree reactive. It is not a training pattern, it is a habit pattern (differentiating between habit patterns and training patterns), meaning that a habit pattern is something which is beaten into a person or enforced upon him or comes from reactive commands, and a training pattern is something that is educated into the individual.

So you take a look at the surface manifestation of the individual and you will find there a great deal of social education. This chart penetrates straight through this social education, because it compartments the things on which a person's conduct really hinges.

What do you want to know about human beings? Ethic level, how they handle truth, their courage level, ability to handle responsibility. You want to know, if she says "I love you," whether or not she does. There are a lot of interesting things you would like to know about human beings. If you go through the thank-you veneer of social conduct and reach down to this other level—ethics, truth and the rest of these things that really amount to something—you will find that the little tabs which spot people on these columns are sticking out all over the place. They really stick out.

Now, when you start in with a preclear you are liable to make the error of taking his social educational level. For instance, a lady walks in and sits down; her clothes are very nice, she is nicely kept, she carries her pocketbook neatly, she crosses her legs modestly when she sits down, the makeup on her face is on straight and it is the very best makeup, she says "Please" and "Thank you"—in other words, she is a complete social automaton. You talk to this lady and obviously you are dealing with a "civilized" human being.

How do you know? The truth of the matter is that you don't—not until you begin to find out a few things concerning this person's agreement, where she lies on the speech column, what her attitude is toward children, and so on, right along the chart level. The first thing you know, you will find somebody who is actually, perhaps (let's be unoptimistic about it), terrifically promiscuous, sadistic and who probably will, one of these fine days, cave in somebody's life for him and knock apart the environment in general and in particular. This is not a civilized human being. This is punishment-drive veneer which is carrying this person forward.

As auditors, you are not interested in social veneer. What you are interested in is how you process this person and approximately what you have to look for in this person. That is what you are interested in.

You could take this girl and say, "She is a civilized human being. Therefore she probably lies around 2.5 or 3.0. She responds perfectly well. I asked her to run out a cut finger and she said that she could feel the pain. She moves on the time track. The thing to do is to find basic-basic and process the case." You go to basic-basic and she runs halfway through an engram and sticks right in the middle of the engram and she can't come to present time. So you decide to run another engram and she really can't come to present time now. So you decide to get an earlier engram and you run that, and that has a grouper in it and her track collapses. Then you say to her, "Come up to present time," and that brings all the somatics to present time. And then you say, "I can't do very much for you," and she walks away. She is a wreck! She was a wreck before she walked in there, of course, but you have just accentuated the condition.

The point is that this case will tell you one thing and run another. If this case has had any slightest instruction on how to be audited, it can put on a beautiful show of being audited and never be audited at all—never leave present time. Its truth level and everything else is just all shot to the devil. The horrible fact is that this case would rather tell you something phony than tell you something true. It isn't a matter of whether or not this person is afraid of your finding out something; it is just mechanically a fact that this person will lie in preference to telling the truth. So when you ask this person to run out an engram that has to do with when her finger was cut, she will go back to a time when she was driving a car. You say, "Are you there now, with that cut finger?"

And she'll say, "Oh yes"—driving merrily down the road in the car.

"Now, where does it hurt?"

"Oh yes, I can feel the pain"—driving down the road in the car—and by this time she has sort of drifted off; she has gotten bored with the whole thing and she is looking at a butterfly or something. It is fantastic!

After you have "processed" this person for a little while, you suddenly decide that this case isn't getting well somehow. It isn't getting along; there is something wrong here. This is not dub-in like you have known it, but you keep on valiantly trying to do something for this person. And then one day she is bored with being audited. She is tired of lying on the couch really doing nothing and telling you that she is doing something, so she suddenly shows up as an inaccessible case and says, "I really don't like to be audited; I hate it. I'm just doing it to oblige you."

This case will also make weird cracks at you sometimes about "I never seem to be able to get any grief off my auditor." If this person is at 0.5, the actual truth of what this person is trying to do is make the auditor feel bad. This case isn't trying to get better; this case is trying to make somebody else feel bad. She never gets any grief off her auditor, so she doesn't consider that her auditing is successful. She is not able to depress or kill anybody.

There is something else very funny about this case: If the case is at 0.5, the promiscuity which this case can achieve is even higher than that of a 1.1. The chart says in column P that the 1.1 is promiscuous; it should have a little notation for the 0.5 that says "much more promiscuous," because the 0.5, flatly, does not give a doggone about any type of conduct—ethical, sexual or any other kind.

You will read, in texts of ancient cults which have been taken out of the ruins of the New York American Psychiatric Association, notations to the effect that immediately after a death in the family people become sexually promiscuous, or something of the sort. This is really true! You take some widow who is crying in her beer or somebody who has just lost somebody, and there is a setup. But it is this kind of a setup: It has beautiful drapes hung around it and a beautifully festooned arbor—with a land mine sitting in the center of it! This case has really one ambition: this case is trying to die, but it would be a little more successful if it could make you die, too!

So, as an auditor, the wrong way to open up the accessibility of this case would be to sleep with it. I merely put that in as a gentle caution, not because anything like that happens in Dianetics, but because it was so prevalent in psychiatry before psychiatry collapsed.

As a matter of fact, I speak with complete authority on the matter. I would never say anything about psychiatry without authoritative references. There is a book by Dr. Frieda Fromm-Reichmann, Principles of Intensive Psychotherapy. You ought to read that book someday; it beats a comic book. It says the psychiatrist should be very, very wary indeed of taking out all of his satisfaction on his patients. It says you shouldn't do that all the time. It also says psychiatrists should stay awake and that the practice of sleeping around the patient while the patient is talking is not as prevalent in modern schools as it was a few years ago, and it is gradually dying out.

You are actually living in a different atmosphere entirely than psychotherapy had. There is a different climate in Dianetics, and you really ought to look it over and find out what kind of a climate psychotherapy had, as an archaeological fact.

Now, the reason psychotherapy could fall into these booby traps was that it did not have its goal well aligned. This is, bluntly, true. Its goal was never defined, actually. You look in vain; you won't find a precisely defined goal for psychotherapy. You will find, stated in texts on psychopathology and around in the field occasionally, that what they are trying to do is adjust

an individual to his environment, but you will not find much of an amplification of that. And that, of course, you recognize to be a very dangerous thing to do. To adjust a man well to his environment is dangerous, because there is nothing quite so changing as this environment.

One of these days—next week, next month, next year, five years from now or twenty years from now—somebody is going to dump a cargo of atom bombs on America, and we won't have soda pop and so forth and the environment is going to shift to some slight degree. If the environment were to suddenly shift, and if everyone were well adjusted to this environment of jukeboxes and all the rest of it, and none of us were able to make a campfire or boil beans or make a rabbit trap or something of the sort—if there weren't some people still holding on to techniques which adjusted them to other environments elsewhere and we did not have the adaptability of adjusting to this brand-new environment—we would really be dead ducks. So adjusting to the environment is non survival. Therefore it is not a good goal.

Now, if adjusting to the environment is non survival, that would postulate that doing so would send people down the tone scale; this is exactly what those psychotherapies accomplished. It is a very funny thing, but the modus operandi of the electric shock, the prefrontal lobotomy, insulin shock—all of these things—depresses a person on the tone scale or cuts out his endowment to some slight degree. We find that this is a dangerous thing to do!

If a psychotherapy continues along in that line, it will eventually place in a country a preponderance of insane. It might be that the number of insane in the country could get up to 19 millions; it just might. As a matter of fact it has. That goal, then, sends people down the tone scale. But that goal has not been evaluated.

There really are practitioners in that field who are trying to help people—who try earnestly, honestly to help people. That they haven't got the tools is another question, but some of the things they use are quite beneficial. There are a lot of odds and ends. If somebody comes in and he just has somebody to talk to—he doesn't have another friend in the whole world and the psychoanalyst is very friendly to him—then he has ARC and he will come up the tone scale. That is beneficial.

Furthermore, he has been told that the person can help him, so when he goes to this person who is supposed to be able to help him he assumes that he is helped.

Quite in addition to that, there are numbers of people in the field of psychiatry and psychoanalysis who are very far from hewing to the line. They are using anything that comes into their heads in order to make these people better and happier. These people are inventive, they are working hard, they are in a highly aberrative environment and so on, and they are trying their level best to do something. They are sort of picking it out of a hat to do it, too, and the reason they have to pick it out of the hat is that there is not even an established line in psychotherapy or psychoanalysis. Every third practitioner you meet is following somebody else and these all conflict with each other, and it is a very confused picture.

What you are trying to do, then, is defined. You have a goal; there is a specific goal in your processing. It is not a maybe or an I-guess goal. You achieve this goal or your preclear isn't being done much good; that is all. The division is quite sharp: You either shove your preclear up the tone scale and keep him up there and get him stabilized up there, or you are not doing him any good; this is blunt and factual.

When you get him up the tone scale you will find out that he is easier and easier to work with, he is easier to live with, he is doing a more efficient job for himself, his health is better and so forth.

We have had two or three assigned goals. The first one that we started out with was "Get rid of all the engrams on the case." We still have that as the long-range goal; that hasn't altered. Just short of that was "Get rid of most of the secondaries and some of the engrams on the case." That was a release; that is good. And just short of that was "Cheer this fellow up a little bit by

running out what he is worrying about or getting the engram that is lying there really giving him trouble," and that is an assist. But all of those things can be bundled up into the one package of pushing him up the tone scale. You can actually process somebody endlessly without bringing him up the tone scale. I hate to have to tell you that. What happens is that you start out with 20 percent Theta and 80 percent entheta on the case and then you keep investing this 20 percent Theta into this entheta and you keep enturbulating—or the environment keeps enturbulating— enough of the Theta which is coming back out to keep the case static on the tone scale or even depress it on the tone scale. In other words, you are processing just a little more heavily than you should be and maybe a little more authoritarianly than you should be. You might not think you are auditing authoritarianly, but to a preclear who is very low on the tone scale, the snap of the fingers and the demand of a phrase or the request "Who's talking?" or something like that is enough to enturbulate him. So, you are taking the 20 percent and you are investing it to clear up some of the 80 percent, and sure enough, you get 5 percent of the 80 percent entheta out in a session. But you put 5 percent of the 20 percent Theta back into entheta on the session. At the end of the session, this fellow might not have as many psychosomatic illnesses, but he is no further up the tone scale: this person is still 20 percent Theta and 80 percent entheta.

Now, if the preclear is being processed by a 0.5, I will guarantee that this case will slump to 0.5 just by continuous proximity to 0.5. This is sympathetic vibration. The auditor's tone is a sympathetic vibration for the preclear so if the auditor is at 2.5 and the preclear is at 1.1, just by talking to the auditor the preclear certainly—just during the session—will tend to come up to 2.5. He will tend to do that, just like that, without any processing. You keep that up, month in and month out, with good ARC coming from the auditor on a 2.5 level, and your preclear will come on up the line.

Of course, the preclear is having a little attention paid to him, and if he is kept talking about birds, bees, fish, anything in present time—even if he is permitted to wander up and down and around his life and tell you about how he drowned his grandmother's kittens and about that big boy who said those nasty sexual words to him and the time when he had this terrible fixation upon his mother, and all of these obsessions (in other words, a standard psychoanalytic session)—he will come up the tone scale for a while. You can bring him up and make him more or less coast along at 2.5.

What happens then? After he leaves he starts associating with somebody he had picked out earlier as a friend, who is down around the preclear's 1.1 band, and as soon as he starts associating with this person you get resonance, and what is 1.1 in the preclear starts coming out again. A short time after this has taken place the case slumps.
Here is resonance all by itself.

If you go into a case at 1.5 with a 1.5 attitude and that case is above 1.5, you will bring it down to 1.5. You will start to get incidents off the case along the level of 1.5 if the case is above this level. You will start to get data or you will get a present time dramatization that is 1.5.

If the case is below 1.5 and you attack with a 1.5 attitude the case will drop down, because that is, after all, the ambition of 1.5—to drive down. You will wind your case up two or three tenths of a point below where it had originally been found.

Tone 1.5 is of course authoritarianism. Here you have the electric shock, the prefrontal lobotomy and the rest of those things. The case will be more tractable; the person can be put into a state where, when you put his hand up, he will leave his hand up—in other words, he will be completely tractable. That case is not well, though. The only way he can get well, and the only way this case can be safe or the social order can be safe around this case is for someone to push him up the tone scale.

Now, what ordinarily happens in a highly forceful and dramatic society during its pioneer days is that people come in to a new environment. They are very much extroverted because of the dangers in that environment. They act constructively, creatively and destructively in order to fix

up this environment so they can take it over. They pick up certain habits and customs along the way that have to do with a lot of action. That impulse toward action continues; engrams start to be laid into the coming generations. The first thing you know, it isn't a pioneer society anymore, it is a cream-puff society. It is a 1951 society, or something of the sort, and all of this tremendous action and its background is now coasting along as aberration. People are depressed down along the line.

For instance, you can't handle this society on the punishment-drive level that a pioneer society was trying to handle people on because they were really handling violent people. These people were right out there rolling; they had left their aberrations behind them. They were in an unrestimulative atmosphere and they had a tremendous goal. In other words, you could put a tremendous amount of punishment up against them without stopping them. Not in this society: hold up your little finger and people stop. It is fashionable to sit down and say "I am idle and I do nothing." People say, "He is a great guy. He is idle, he is unproductive."

When the society gets to the point where it is now, a lot of people are down the tone scale. In other words, you have a lot of 0.5s, a lot of 1.1s, a few 1.5s and so on kicking around in the society. If a third of the population is below 2.0, they are going to have a sort of a resonant effect upon the society.

For instance, in order to suppress the criminal the police pass rigorous laws. It gets to the point where, one day, somebody steps off the curb and walks across the street just wrong and he gets arrested. This enturbulates him a little bit.

There are enough people around who are "careless"—in other words, who are attempting suicide purposefully, actually—and step out in front of cars and get run over and so on that the cops pass a law and say, "That's not nice; you mustn't do that."

All laws that are valid laws are directed toward the goal of inhibiting conduct below 2.0, so they are 2.0 suppressors. They are down the tone scale from 2.0. This is the conduct that the law and social order objects to, up to the point where it itself drops wholly below 2.0, and then everything turns around and these things are very much condoned; these are the things to do.

That is the law band, from 2.0 down, and laws exist to inhibit this type of conduct. That law has a resonance: it actually validates that this kind of conduct can exist. "It is against the law to rape two-year-old children." There is such a law. Who would think of this? But the law says so and you hear about it once in a while in the newspapers and so on. So there is a resonance going through the society at that band, and that makes it tough on the society. Because of the non survival activity of people on a low band, more and more suppression is put against the society in order to inhibit such conduct, and the society goes lower and lower on the tone scale.

You as auditors are auditing in a society which is unfortunately far too low on the tone scale, and the people you come in contact with, usually, are way down. They are in low-toned environments. For instance, a fellow you are processing comes to the session and he seems to be in perfectly good order after the session. Then he goes home, and you know this fellow is in pretty good shape, but when he comes to the session next time he is down the tone scale again. So you bring him up the tone scale and you process him for a couple of hours and he is feeling good, but he goes home and he goes down the tone scale again. You can keep this up for a long time.

Fortunately, you as auditors actually can win eventually.

But this fellow is leaving your environment, wherever it is on the tone scale, and he is going back to a 1.1 environment. Let's say twenty-two hours of the day are spent in this 1.1 environment and two hours of the day are spent in your environment. Which one is going to win? It is a preponderance of time. Just the proposition of trying to process out the last twenty-two hours since you saw him is enough for you to almost have your hands full. You can keep

this up on and on and on, because he is going into a society that is at a lower band than you are.

Now, estimate the level of interest of this society; take a look at the daily newspaper. Take a look at the most popular ones and you will find out what this society buys. In other words, that newspaper is a resonance in the society; it is a vibration in the society and it keeps the social order about on that level. It tries to. All they are really trying to do is sell papers, so it just brings up with more volume the level in which the society is most interested. That will tell you a great deal.

I went back through the files of the National Intelligencer. The National Intelligencer was being published about the time Washington, D.C., was being built and it came on up until just past 1900 and then ceased to exist, but its files are all on record. You find such interesting things in the National Intelligencer as "Barrel of whiskey, aged 5 years—$5.00." I got fascinated reading those things, but what I was going through was the tone level of the society—what sold papers when.

It was not until after the Civil War that police notices were published in the National Intelligencer, and then they were published in a little tiny box on the last page at the bottom and consisted of just one or two small items. As a little time went on, about 1880, this little tiny item got stepped up to being about half a column, but we still find one-sentence recountings of rather awful crimes: "Last night, Maria Georgianna, the star from the Metropolitan Opera Company of New York City that has been playing in town, was found murdered in her dressing room." Next item. They put things like that in this little tiny script on the back end of the paper.

Now, people are prone to turn around to William Randolph Hearst and say, "This is the dog that really loused us up by introducing yellow journalism." That is not quite right; the society just started buying yellow journalism and he caught up with the bandwagon. Maybe he was quicker to recognize it than somebody else. He got to a point where, when somebody went down to Cuba to take some war photographs for him and cabled back "There's no war down here," Hearst told him, "You send me the photographs and I'll give you the war," because people wanted to buy 1.5 right about then.

I don't know quite what people are buying now, but it sure is way down on the tone scale.

When you are dealing, then, with a present time environment on this band of the tone scale, you recognize that your preclear is going to be resonating along that band of the environment: "War with Russia," "Korean War," "Five-Percenters Arrested Yesterday," "Twenty-one Communist Leaders Indicted," and so forth—good, valuable data! You are working uphill on this tone scale, then, aren't you? Not only are you taking a fellow out of a social order which finds that kind of news to be the most digestible news, but you are trying to bring him up above this point from a childhood environment that was way back down, and so on. In other words, you have a job on your hands.

Fortunately we have a technique which resolves quite a bit of this. And fortunately the human being is a pretty resilient item.

But if you don't pay attention to this tone scale, what is going to happen? You will leave this person fairly static at about the level of the society or the level of his family or the level of the auditor, and there he will sit! Are you going to get a 4.0 out of this? No, you are not.

Unfortunately, in order to run everything out of the bank and so forth, a person has to be pretty well up on the tone scale. If you could just start out with a 4.0 case, would he audit well! That is an unfortunate thing—you are starting it backwards in Dianetics. The toughest amount of stuff on the case comes and has to be attacked when the case is lowest on the tone scale.

We have a little handy, Jim-dandy supersonic vibrator coming up.

The Japanese, during the last war, developed quite a bit in supersonics. They wanted some supersonic hand weapons or machine guns or something of the sort that could kill people at several hundred yards. They did develop and explore what was known as the "black band" on the sound wavelength bands, and they invented gimmicks and gadgets that would actually create vibrations along in this level.

A washing-machine company in the United States picked this up and found out you could wash clothes with one of them. You take a little unit and it vibrates at a supersonic rate and pounds the dirt out of clothes. They manufactured these, but one day they found out they weren't selling any; they looked at the books and found out they weren't making any money. So they went around and asked people why, and the housewives said, "For some strange reason I just feel terrible around that machine." So the company got very smart and went back and figured out a few things and a few angles and put out one that worked at a different vibration rate, and now they sell those things rather easily because people feel just wonderful around them. In other words, there is some lower harmonic, or, one could postulate, the actual wavelength of the MEST which is mixed in with Theta is along in that supersonic band someplace. There is a MEST vibration there. That really postulates some terrific things.

All I am pointing out is that the tone scale evidently has an actual vibration rate for its various levels. There is a wavelength; there is an ARC wavelength all the way up the line. Maybe we can't measure it in Theta, and we might not be able to do anything about it on the Theta level for some time—until we know how to manufacture Theta—but we certainly can approximate it in the MEST universe. Somebody is going to have to tackle this one of these days, and go on up the line and find out exactly what are the vibration rates in MEST for each one of these points.

This would make it very interesting for an auditor. He could reach over to the vibrator and turn on 0.5, grief, and tell the preclear to go back and blow the secondary, and it would blow. This would be making the MEST part of the organism vibrate so strongly to this level on the tone band that the preclear would be there.

We are evidently playing around with something which is highly mechanical when we play around with this tone scale. MEST gets along best at about 4.0; the MEST part of an organism gets along best at 4.0. I think above that line it starts to evaporate—have you seen any saints lately?

But below 4.0 it is less and less an optimum joining-up with Theta, and the body is worse and worse off. MEST seems to function at a certain vibration rate. This is nothing very peculiar, because anybody who does any thinking on the subject of what reality is eventually comes to the conclusion that he is dealing with vibration rates—the vibration rates of what, we don't bother to say. All that matter and energy could be, really, is a motion in space and time. What space and time are and if they are a motion or not, I can't say for sure just now; it is kind of confusing. But evidently all reality is, is a motion, a certain wavelength of motion. If you go on that level it achieves results. It achieved results in this tone scale.

We have been working on this vibrator machine for some time now, so something like that is going to come to pass. But it will never come to the pass of no auditor—not until we find out how to bottle Theta. One of these days, if we suddenly learn how to bottle up Theta and do other things with it and handle it, that might be the case. Evidently, all that would happen if you used a vibrator as I described would be that you would make it possible for the enMEST, or enturbulated MEST, which is holding the entheta in line, to bleed off; all the auditor would have to do is keep straightening out the Theta side of it, if these theories and postulates are correct. All that has to be gone into considerably.

What is important right now is the fact that we have all this on a chart. We have had this graph for some little time, and here we are making the fullest use out of it. By observation we find out what the behavior is on this and we find out the behavior holds constantly on this thing. There

are various aspects and manifestations of it, and there are certain ways you ask questions about it.

In the second part of this lecture we will go into exactly how you apply it to the preclear .

CHART OF HUMAN EVALUATION PART II

A lecture given on
26 June 1951

Tone Scale Manifestations

I want to tell you about ways and means of spotting people on the tone scale. Actually, it is so easy that it is hard to talk about.

For instance, if somebody comes in and sits down and says "Well, I have been sick most of my life. As a matter of fact, I am pretty sick now. People always said I wouldn't be well, and I guess I never have been," you start looking over this person and you don't have to question him too much to spot him on the scale. Here are hypochondria and glandular disturbances.

You start looking over people at various levels of the tone scale and you will pick up a tremendous amount of experience. As a matter of fact, when you start getting up along the line you really sharpen up your powers of observation on this. For instance, if a girl walks into the office who is maybe twenty-three or twenty-four, you look at her ankles—not for any aesthetic bang you might get out of it, but because it will tell you something about her endocrine system. Fat accumulates in back of the ankle when the estrogen level is down, even in young girls. If a girl walks in and her pelvic area is not developed you know she is below 2.0.

You look at somebody who is physiologically retarded by reason of glandular malfunction; the body is trying to kill itself. That person is definitely physiologically 2.0 or below. As you follow out this case a little bit further you will find other traces of this. The case might prove to be, on questioning, a little bit higher than you thought it was, but sometimes it's a little bit lower than you thought it was, too. You can spot people pretty well just by looking at them. For instance, there is really no trick in spotting the majority of male 1.5s who are really chronic 1.5s. You go around and look at them; you will see them. You can also follow right up and say what is wrong with them; they have arthritis, or they have something else that is a depository illness— kidney stones and so forth.

If you were a salesman you would have to develop this to a tremendous degree, because one glance would have to tell you exactly where this person is on the tone scale, and then you would sell him the product accordingly. This is like shooting ducks; it is really awful, the ease with which you can get agreement by following out this tone scale. I mean, it makes you feel like a thief or something!

You walk up to a 1.5, and you want to sell him the idea of something or other, so you talk about it in terms of death and destruction—more or less that line—and the first thing you know, this guy is in agreement with you and you are pals right away.

Or take a 1.1; you look at this 1.1 and you are looking at the covert level. There is where you get glandular upsets, bad ones. If you try to sell this 1.1 on big, broad, constructive projects, he is just going to sit there and look at you. What you want to do is say, "Well, confidentially, Myers Incorporated uses poison in their beverages and we don't."

The fellow will go right into agreement with you. This is the level of gossip along a malicious angle—old wives' tales and that sort of thing. This person will buy this pretty regularly. If you want to sell him an idea or something, it has to be sold on that band.

If you were selling something to someone in apathy, you would go in on the level of "I know it's all very hopeless anyway. Of course, probably nobody will ever buy this from you, but I'd like to leave you a case or two, just in case somebody does."

If you were really trying to sell people something at their tone scale levels and somebody were watching you, he would swear you were trying to depress people's tone and all sorts of things. But actually, they come alert and they get very much on the qui vive. They get more volume of what they are, because here you are, another Theta entity. You get a cross-resonance going with a 1.1, for instance, and he can really get to be a 1.1 now. His life force, in other words, exists at his chronic level on the tone scale. If you want the most of him to vibrate, and you want the most of him to be there, and you want to talk to the most of him with the greatest amount of attention from him and the greatest amount of what you would call ARC, you have to talk to him at his level on the tone scale. It is pretty hard to figure how you get affinity below 2.0, but it is an actual fact, you get a sympathetic vibration.

So don't ever try to take a 1.1 and sell him the great roseate dream of becoming wonderful and superhuman and growing gilt wings and so on; he won't buy it. If you are going to sell him the reasons he should get processing, they have to be 1.1 reasons: "You could get a lot smarter. You could trick a lot more people; you could fool them. You could get, with this processing, up to a point where you could really get a guy to cut his throat and he would never know what did it." The 1.1 will say, "Yeah? Okay, let's do it." That is the horrible truth.

Or take an apathy case; don't ever try to sell an apathy case at even half a tone higher than apathy: "It's no use anyhow. It's all given up anyway. There isn't much hope for it. Sometimes preclears die when they are being processed, but we might as well try anyhow." And the apathy case will say, "Well, go ahead and process me."

This is not poetry. You start practicing with this tone scale just by talking to people—preferably people who are way out of Dianetics—and run a two-minute psychometry on them, or a two-minute Dianometry or whatever you want to call it.

Now, a lot of this has to do with voice tone. Voice intonation will carry your message even better than sentiments or words—the mood. But a two minute Dianometry would merely require that you start up at the top of the tone scale and with each succeeding remark come down the tone scale until you get a response—and that is the level the person is at. So you start in talking about this great big, wonderful, beautiful world and how terrific it is and so on; then you say, "But of course, a few precautions would have to be taken in order to carry this forward." If at this point he says "Yes, that's true, a few precautions would have to be taken," you have yourself a 3.0.

If you get no response, you say, "Actually, there isn't much use in going to all that work, is there?" If he says no, you have a 2.5.

Next, you say, "There are a lot of people around that wouldn't want you to do this, but . . ." He says, "There are, too!" You have a 2.0.

Or you drop down again and say, "You know, a guy that would do a thing like that, though, ought to be killed." If he agrees, you have a 1.5.

If you still haven't got a response, you say, "Of course, a fellow would have to go into this sort of slyly; I mean, he wouldn't dare let on really what he was doing." "Yeah, he wouldn't." You have got yourself a 1.1.

Or you drop down again, saying, "Well, it's kind of hopeless doing anything about it, but you might try—not that there's any future in it."

"No, there really isn't any future in life, either, is there?" and you have a 0.5.

There is the way you can run the gamut. But you can just listen to people as they talk to you and find out what they spontaneously talk about, and there you have a tone scale level. What they spontaneously talk about and resonate to most rapidly and readily is where they are.

However, if you happen to be way up the tone scale around 2.5 or 3.0 and you are laying a tremendous volume into this fellow, you are liable to bring him up the tone scale to where you are. You aren't finding out where he is; you are making an acute 2.5 or a 3.0 or a 3.5 out of him because you make him start to resonate where you are.

That is actually what a good auditor does who is riding around 2.5 or 3.0. He gets this fellow resonating up where he is. He does not want to process a guy down at 1.1 if he can process him riding at 3.0. If every session this person has the hopefulness—if a little bit moderated by conservatism— that he is really going to get well and so forth, he will not behave during that session like a 1.1, he will behave like a 3.0.

So in spotting someone on the tone scale you have to talk to them briefly, because you can talk to a 3.0 on a 1.5 basis for three or four minutes and put them into a 1.5. In other words, the variable tone can be changed, and when it comes to processing, what you are interested in is chronic tone.

Now, there are many ways of looking at this. I'm going to tell you how this breaks down.

The thing the auditor is interested in primarily is the Theta/entheta ratio—in other words, the mechanical aspect of Theta and entheta on the case. How much of this case is "permanently" enturbulated and how much is variable on the tone scale? Reading off these columns and asking the proper questions will give you some sort of an approximation of that.

The ratio itself on this chart is subject to better understanding and further adjustment. But you are interested in that fixed ratio. You are not interested in the fact that this person occasionally is capable of great constructive actions, nor are you interested in other variable manifestations. What you are interested in is the entheta manifestation, but you should not make the mistake of believing that you are measuring the reactive mind solely and that this person's behavior is going to be something else, because he has Theta to work with too.

You are going to find that the case, just as you look at it, as you test it, as you talk to it and so on, is going to lie along a certain band on the tone scale. You don't have to know how to subdivide the case, in other words, to read it off on the tone scale. But the point is that the only Theta on a case exists preferably way up above 2.0, and it rocks around in the upper band of the tone scale from 2.0 up. That is what Theta there is, unless a tremendous volume of restimulation hits the individual, and then all the free Theta on the case will resonate at the level of the entheta on the case. And if it resonates there harshly and solidly and for a long time, you have a case that is spun in; in other words, there is no free Theta left on this case to rock around on the tone scale. Then you have a permanent reactive-mind manifestation, and there you have what is really considered to be a psychotic. That is the psychotic break—when all of the free Theta that was able to reason and move around on the tone scale suddenly resonates and then stays permanently fixed at the chronic level of the case. Nothing is free about this case; it is static, permanent. Of course, it is up to you, then, to free enough Theta to get it back up along the line again. These sudden entrapments are generally done by fear or grief secondaries. Sudden big fear or grief secondaries are what will spin somebody in ordinarily. People say, "He had a shock and he went crazy." It just spins in what free Theta there was.

But don't think that, because a person has free Theta that can move around on his case, he won't manifest on a chronic level, because he will. If the fellow just has one engram, the tone level of the reactive mind is below 2.0, because there is where the reactive mind cuts in—all the way down from 2.0. That is the band of the reactive mind.

The analytical mind is from 2.0 up. That is the analytical band. Theta is functioning almost always in the analytical level. But this sort of a situation can happen: A dramatization occurs and the free Theta is made to resonate temporarily at that dramatization level. A person starts dramatizing 1.5, and this free Theta momentarily enturbulates; it is temporary entheta.

Now, the way a life course goes along is that with an engram you have a potential trap for free Theta, so the free Theta enturbulates, some of it gets trapped in the engram and it doesn't get free again. Only the larger percentage of the free Theta gets free. Then there is another key-in and another lock and a little more Theta gets enturbulated; it is all enturbulated at that point, and then some of it goes free. This is the cycle of locks and secondaries.

So first there is the engram; it isn't hurting very much. It doesn't have very much free Theta in it to begin with. It has not enturbulated much free Theta. The initial engram doesn't trap very much, but it goes into a dramatization and it is sort of like something that has hooks on it. The next time this fellow hits the tone level of that engram a little bit of his free Theta gets trapped in it and he has a lock. This happens again and again, and each time he gets another lock. This engram finally gets big and fat and sassy because it has the preponderance of free Theta on the case with this engram chain, or the reactive mind as a whole.

The reactive mind, then, fattens in the absence of processing at the expense of the free Theta. As the reactive mind comes on, there is less energy that plays in the analytical mind; you can look at it that way.

Now we can go back to our good old analogy of just analytical and reactive levels of thought, and we don't have to worry about Theta and MEST or anything else, and it is obvious that the more the reactive mind has poured into it—the more reactive moments there are in a person's life—the fatter the reactive mind gets and the more the analyzer shuts down. The person begins with almost 100 percent analytical and practically no reactive, and finally winds up with practically 100 percent reactive and practically no analytical—in other words, a "normal." There is the cycle.

That is one manifestation, then, that you get on the tone scale, and that is the one the auditor is interested in—the mechanical aspect of the Theta/entheta ratio. That is very important to you because you are trying to get the entheta converted back into Theta again. That is what processing is all about. That is important to you and that gives you the manifestation of the individual. The most confirmed opinions of this individual will be along his chronic level. The things which he has cared to absorb are along that band. The things which he can remember best are at his chronic level. What he will call pleasure is at his chronic level.

You will occasionally find a person who has been way up for a long time and then really gets punched around for a while—he has to associate with a communist or something—and his case will go way off. His tone level will go way down and become chronic below 2.0 and not escape again. A series of shocks will do this. Let's say his education is on a highly constructive level; this person will still try to function on that educational level, but he hasn't got Theta enough to do it and he has a bad time. The manifestations he has will change and become those of his new chronic level. But the data he has to operate on is 3.0 data—he doesn't have much of this other data—and he has a hard time making an adjustment. You will see occasionally where this has happened.

There are individuals who have been raised in a society and have been given a lot of locks and pounded around, let us say, at 1.1; that is all the educational level they have. When you bring this person up the tone scale you will find he has no data; he is out of the data band.

Take any person who has been to a university and raise him up the tone scale to 1.5: that person is then a fish out of water; he doesn't know what to do. So you have an educational aspect that comes in there.

Now, the first manifestation is just mechanical—the ratio between Theta and entheta. The second way tone can vary is with the current situation. What is the person's present time like? Look over his present time. You will find the present time has a tone.

By the way, as you ask him across the boards about general reactions to life you will find his chronic tone level, not his present time tone level. But if you ask him what he is going to do

about some situation in present time he will give you the tone-level response of the present time tone level. If it is a pretty bad present time, if the tone level of the present time is down around 0.5 or something like that, you ask him if he is going to write a letter about something and he will say, "No."

"Are you going to read your mail?"

"No."

Try and get him to talk to you. He won't, although he could quite ordinarily be well up the tone scale. But here you have a present time which is just momentarily hanging at that level.

So you can get a present time manifestation of tone. And even though that present time extends only for two hours, three hours, four hours, it has in it all the elements of the whole tone band right across the line. For instance, you know that a case has been running ordinarily like a 3.0. You have been having a grand time with this case, and all of a sudden Mama dies or something or other happens. Are you going to keep on trying to process him at his chronic level? No. You would be in trouble right away. You have got to process him at the level he is in. This fellow has had a terrific shock, he is in grief, tears are leaking out of his eyes and he obviously is at 0.5, so do you say, "All we need to do is just run out the grief engram"? No! You cannot run a secondary at 0.5—unless it is one of these strange flukes that you occasionally get where a psychotic is actually sitting in the thing and is running it all the time anyhow and you just run it on out. Once in a while you can do that but it is dangerous.

If this person all of a sudden has a terrific shock and he is at 0.5, but you know that he is a 3.0 and you try to process him as a 3.0, you will hang him up and louse him up and make him worse. What you want to do is hit him at the tone level he is in, not the tone level you knew he was in. That would be tantamount to saying "We know that this person had a very happy childhood and just went along fine to the age of five. Now he is forty-five and he is very sad, but he had a happy childhood so let's process him at the level of his childhood as a 4.0." You would really louse him up.

So the present time situation has something to do with it. As a matter of fact, a lot of people can become acutely psychotic, just momentarily. A fellow who gets angry and busts things up and so forth—even though he does it only for ten minutes—is a psychotic for those ten minutes and you have to handle him as such. Just because the fellow is ordinarily reasonable does not mean that when he is in this 1.5 dramatization he is reasonable then, too.

The third manifestation is with the tone of specific engrams. That is much more important than it would seem at first glance. We all know that engrams can hang anyplace on the tone scale; that is easy. Only it contains some data that I am sure some of you will be very happy to have.

A person has been living in a 3.0 environment and has been passing along very well in this 3.0 environment—not too bright, maybe, but he has been getting by. When you try to have this case respond well and easily there is something wrong with it, but you can't quite put your finger on what. This person is riding an engram with a 3.0 tone. The person would have to be a bit out of valence in it because certainly his tone wasn't 3.0 when he was going through the experience which gave him this engram, but somebody else around him was, or maybe everybody was just too happy and cheerful for words in the hospital, and it gives the engram this phony tone.

When you run into that on somebody, every time you ask him how he is doing he says, "Oh, I feel fine, I feel wonderful. Isn't it a beautiful day! Isn't it a beautiful day! " This person obviously is responding to the environment just exactly like he ought to respond, but you know darn well the second you try to go into the case that you are dealing with a psycho. There is a manic! What do you do with people like that? I'm going to tell you right now how to bust a manic: you scan out all the times when they felt good! And you will wind up sitting in the middle of a manic engram.

I discovered the other day that auditors ordinarily didn't fall into that one easily because it seems too reasonable that the person should feel well. The auditor is also too prone to accept his data—much too prone to accept it. The auditor wants this guy to be at 3.0 and this guy is at 3.0, so the auditor says, "That's fine, we won't question it any further. Good, we've got him up the tone scale." And the auditor is dealing with a 0.4!

He starts to run this case like a 3.0 and he is really running a 0.4, and the case starts enturbulating more and more, and then one day this person picks up a gun and shoots the auditor and shoots himself!

Don't let these manics fool you. There are plenty of them walking around in the society. There are always people around who are walking around in a manic. And don't think that manic is "maniac." In Dianetics it just means somebody that is apparently up the tone scale who is not. That is a simple definition.

The point is that by checking the person thoroughly you discover this rapidly; and then you will find, by checking this, what the person is manic about. Don't think that by breaking this person's manic you are going to make him feel worse, because you won't. A person who is walking around in one of these I've-got-to-feel-good things feels terrible, actually. They feel bad; they feel hectic, strained. The guy who is "the life of the party" goes to the party, he is the life of the party all the way through and at the end of the party he is a rag. He is a nervous wreck and he hasn't had a good time. But everybody says, "You sure were the life of the party!" and key it in again on him. So, semantic content can contain any kind of conduct.

I'll repeat the cure for that again: just find out what this person is too high on and scan through all the times he felt good about that thing.

Let's say this person is 0.5 pretty much across the boards but, strangely enough, on the subject of sex and children is 4.0. Do you say "The tone scale just erred. Let's go on and . . ."? No sir! You stop right there and take a look at that second dynamic, because that is one of your first shots. Until you have that one, you won't get this preclear broken loose enough to where he can run, because "I" is sitting over in the middle of a circuit—some kind of a manic setup. You are going to have a hard time with this case; this case is going to be inaccessible to you. So do something about those wild variables!

The way you handle this case is to scan the person through all the times when he felt good on the second dynamic: "Scan through all the times you felt you loved children.... Now scan through all the times when children were nice.... Scan through all the times when you enjoyed children.... Now let's scan through all the times when you really enjoyed sexual intercourse." Do this over and over and over, and all of a sudden this person will go anaten. Of course, they will do it for other reasons, but if you are really working on one of those wild variables, the guy will go under that anaten quickly and he will boil and boil and boil. You try to get him out of it, and then all of a sudden whopping big somatics turn on.

Sometimes the person is sitting over there in present time in the midst of this circuit, and he is really way off the time track and everything else, but there is a phony track under it and there are all sorts of perceptic manifestations that are all loused up. These can be really terrific! You won't get very far as an auditor if you don't recognize one of those when you see one, because you will give him too heavy a processing and you will keep him enturbulated, and the next thing you know, you won't have any preclear And that is unfortunate.

Now, the other manifestation that you find with the tone of specific engrams is the reverse of this. You can have a fellow who has lots of Theta but he is hung up in a low-toned engram. It will go into restimulation and he will go around feeling like the last rose of summer and awfully hangdog and so on; he will go into these depressive states which are quite unlike him. That is just a low-toned engram that kicks in, and you handle that the same way. You just knock out every time he felt like that and you will finally uncover the engram. So it varies with the tone of specific engrams.

The fourth tone scale manifestation is according to phrase manifestations. We more or less covered that when I talked about manics. A person can have a line of conduct dictated by the engrams themselves, and you can place him on the tone scale semantically. Having placed him on the tone scale with words, you will find, oddly enough, that his actual behavior does not vary an iota from the first manifestation—mechanically, with the ratio of free Theta to entheta.

He will talk and act, for your benefit, at some other level on the tone scale than where he really is, but just by going across these columns and finding what his actual behavior is you will discover what his actual tone level is. In other words, the words don't change it that much. What has seniority here is the mechanical aspect of the free Theta/entheta ratio. That has seniority over word content.

The tone level of education and general environment is manifestation number five. If you get somebody who all his life has lived in a 1.5 family or society, something like that, and whose education has been along in this band, and clear all the engrams out of his bank, you are not going to have a person who will easily manifest. He is going to have a tough time trying to adjust himself to his own educational level. What do you do about this fellow? Pull his education up and throw it away! There is nothing to that. Most education's are fixed entheta anyhow.

One of the quickest things you can do for the case is to start back on the educational line, pick up the last school he went to and scan it out; pick up the school he went to before that—college—and scan it out. Class by chess, knock it all out. Go back to high school and grammar school and scan it all out. And then you will find Mama and Papa. All of this formal education, in lots of cases, is actually sitting on top of and occluding his early-life training and education, which is the most effective because it came first and had priority and because he was smallest then and he couldn't fight back. He had to do it.

So if you want to uncover early childhood, that is one of the quickest routes into it I know of. Then he can reevaluate his educational data, according to the reasons which he now has and can see in his society, toward a survival direction. He doesn't have to believe everything the professors told him. That is important.

By the way, there is another trick associated with this. As professional auditors you can always pick up a quick buck just before examinations. This works for any student. All you have to do is scan him through the course he has just had; scan him through the course a few times and then send him in to take the examination. The data is now "live" to him. It hasn't been reduced; it has been restimulated and a lot of the suppressors—the entheta—have come out of the line, and he has less inhibition about writing it down. That is worth doing.

There you have those five ways tone varies on the tone scale. I'll repeat them now:

1.   Mechanically—the ratio between Theta and entheta (that compares also to analytical and reactive)

2.   With the current situation—the present time tone

3.   With the tone of specific engrams

4.   According to phrase manifestations

5.   Tone level of education and general environment

There is another one, which has less serious- effect than some of the others. Some person who has been restricted physiologically or glandularly from certain types of activity will have been forced to assume a certain level on the tone scale for certain subjects, which will have influenced his conduct at other points of life. This is something that an auditor can square up and should square up rather readily and rapidly. After you have straightened out something like

this, or it has been straightened out, go back over the stuff again and lock-scan the data on it. Lock-scan a lot of the data on it, because otherwise the person is liable to keep operating with certain inhibitions which he really doesn't need to observe now.

For instance, take a chronic psychosomatic illness: some fellow who has had sinus trouble has busily trained into himself the mechanism whereby he shouldn't sit in the draft. So he will go around being careful not to sit in the draft. But birth has been erased and the person doesn't need that mechanism anymore! You will find out that if you just say "Scan through all the training patterns resulting from your nose condition," or something of the sort, you will clear this up and give him a lot more flexibility in life. Until you do that, the environment has closed him in a little tighter than it should.

What we are talking about mainly is straightening a case up after you have run quite a few engrams off it. That is important.

NEW VIEWPOINT ON PROCESSING

A lecture given on
26 June 1951

Building Up Theta in the Preclear

I mentioned earlier that we now have a changed viewpoint on processing. What we are trying to do is convert entheta to Theta, or get more Theta on the case, or less entheta on the case. That is what we are trying to do. That is different than running engrams.

There are several manifestations of entheta. The first manifestation of entheta is, of course, the engram. When dynamic six comes into collision with dynamic seven with an impact you get an engram. Theta impinges too hard against MEST—that is number one.

The next is the key-in and lock chain, all being more or less the same breed of entheta.

And the next is the secondary, which is actually dynamics six and seven coming apart with a shock—loss.

Those are the three general types of entheta—the engram, the lock and the secondary.

There is one way of running an engram that is really basic, and that doesn't change an iota from the optimum way to run it as known back in August or July of last year: "The file clerk will give us the engram necessary to resolve the case. The first phrase will flash," and so on— whatever patter you have finally developed that you find highly efficacious.

Another development forward of that is chain-scanning of engrams. Chain-scanning of engrams has been found most beneficial and not dangerous way up the tone scale about 3.5, and it is really something to finish off a case with. But be sure you are finishing off the case when you do it.

The people who developed the chain-scanning of engrams scented the fact that action phrases do not need to be effective on the case. It is the Theta/entheta ratio, actually, which establishes the effectiveness, but the auditor can actually to some slight degree educate or persuade his preclear away from obeying action phrases. However, if his preclear is pretty badly down the tone scale he does not have any say about it. But with a preclear around 3.5, when you are finishing up a case, you can really do tricks with chain-scanning of engrams. Below that level, though, let's run them individually and be on the safe side.

Engrams, as you know, exist in chains. If you can get the first anaten off a case—get the basic engram off the case—it is worth fighting for, because it loosens up all the anaten on the case. Of course, every time any anaten is restimulated in any engram, it is more or less restimulated in every other engram. If you can pull the bottom—basic-basic, the common denominator to all engrams—then you are really off to the races.

You are actually justified in trying to reach basic-basic on low-toned cases, if you can get it. But don't enturbulate this low-toned case very much, and make sure that you don't hand this along as a technique to a book auditor. It is very fine to get basic-basic off a case, because then you loosen up all the engrams on it and you can get good anaten. If you can take out half a dozen engrams in the basic area, if you can get them to erase or anaten to come off them, you are doing well. Ordinarily, your low-toned cases will only reduce.

But if you as professional auditors go on running engrams to reduction on some case, you ought to be shot anyhow! There is only one reason engrams keep on running just to reduction: there are too many secondaries. About the third engram you start running on a case just to reduction, you get out of the prenatal area and find that secondary that is ready to pull, because

there is a secondary on the case—fear or grief, or even an apathy secondary—that is ready to pull! I can't say that strongly enough.

It was an error I didn't know was being made. It is in the first book. But the error is being made quite generally that auditors are running engrams in the prenatal area to reduction only! Sure you can improve a case by running engrams to reduction, but how many years do you want to work on this case? You have to go over all those things again, so that is no good. The second an engram starts to run to reduction, you know you have too many secondaries on this thing, and it isn't that those secondaries are not ready to pull, either! They are ready to pull. That is what establishes it. As soon as you run some secondaries on this case you will find that you can go down into the basic area and get some erasures, or you will find a whole new brand of engram down there waiting for you to run.

If you ever start a case erasing and get it up to a point where it is getting a little bit sticky on these erasures, stop right then and go up the time track and find that secondary and bleed it off. You can understand how the first three, four or five engrams in the basic area of the case will have a tendency to be slow, but after that those things ought to start erasing with a couple of passes—if there are no secondaries to interrupt you. But if you have five, six or seven passes and the thing goes down to reduction, stop that erasure and find that secondary and run it, and then come back to the basic area. Don't make that error!

Now, the next kind of entheta is the lock. Actually, this possibly has a different physiological aspect; probably the trapping of it is a little bit different than the trapping of the secondary. The similarity between the two would be that of leaving a little bit of rubber on the highway as you stamp on your brakes and leaving half of your car in a roads department repair ditch. Locks, however, existing in tremendous numbers on a case, can as an overall aggregate trap an enormous amount of Theta and make entheta out of it. Locks are sort of married into these engrams and they are all more or less part of a chain and so on. Get them apart.

If you start running a lot of engrams on a case without ever scanning off any locks, the case will get top-heavy after a while. There is such a trick as unburdening. You run an engram and then you run all the locks that were on the engram. Then go back to the engram again; you will find a couple more perceptics waiting for you. You can keep this up ad infinitum. So there are lock chains. Of course, these things exist laterally.

The next type of entheta is the secondary. If you want a case to get well in a hurry, you pull a secondary. But if you start to pull a secondary, for God's sake, pull it all! Don't leave any of it around all mixed up, because you will put a lot more entheta up later on the time track by only running it out halfway. So you had better run out all of it.

However, you will get into this sort of a situation: You can lock-scan a case that is pretty low on the tone scale, and all of a sudden he will hang up and on one phrase he will start to cry. He doesn't know where it is from or anything. You get some tears off on this thing and come on up the chain and he seems to feel a lot better. That is using Lock Scanning down too far on the tone scale; it can produce some results but the reality level of the operation is very poor, so you shouldn't have a lot to do with it.

If you can contact secondaries with some reality on them, you ought to just contact them and run them. Run them all the way off. Keep the preclear going through it. Don't be super sympathetic or give him lots of advice, because when your preclear runs into a secondary he is in a hypnotic trance to all intents and purposes—just as in a boil-off he is in a hypnotic trance to all intents and purposes—and what you say can go in as positive suggestion.

But don't avoid secondaries because you have got one to run yourself! And don't ever go off and leave one partly run. Sometimes you may make a mistake and get the fellow spotted wrong on the tone scale and try to run out a secondary that he won't be able to get all the way off. That is a very bad error because you will leave the fellow parked on the time track at that point and he can stay there for months. It is pretty hard to undo an auditing blunder of that magnitude on

a person that low on the tone scale. You shouldn't run a secondary, in other words, unless you are pretty sure this person can run a secondary. Take locks. Get the entheta off the case in locks.

There are the three manifestations of entheta, permanently fixed in the bank. These are permanently fixed in the bank, except for Dianetic processing and occasional bleeding of affects as is occasionally accidentally done in psychoanalysis (when the psychoanalyst isn't looking).

There is also what you would call temporary entheta, which would be the entheta of present time—confusion—which doesn't get nailed down. Most of it doesn't park on the track. You generally don't get any real manifestation on present time confusion unless the thing goes in as a lock.

But you can create a present time of temporary entheta for the preclear by saying, for instance, "Let's go back to basic—oh, now just a minute. Who died in your family?" As a matter of fact, if you get a fellow who is liable to go down into apathy, who is low on the tone scale, you can spin him in just by doing that—just by changing your mind.

Now, don't think that ARC breaks form a special kind of entheta, because they don't. All the entheta there is, is ARC breaks.

ARC is Theta—the three manifestations of it.

If you really want to go in on a case highball with Straightwire, start pointing up only enforced and inhibited ARC. You can do a fast job on straightening up a lot of things for this person. In other words, we are pinpointing the target.

But ARC doesn't form a special kind of entheta. All entheta is ARC entheta.

The real break of affinity between Theta and MEST is impact. Impact is a break of communication or an enforcement of communication of Theta and MEST. It is disagreement; Theta and MEST don't want to both be there in that state, so there goes reality.

Now, a secondary is when you pull them apart when they ought to be together, and you get a similar manifestation. But that is inhibited, so you could say that an engram is enforced ARC and a secondary is inhibited ARC. A fear engram is fear of loss, a fear that dynamic seven is going to part from six. A grief engram is recognition that seven and six have come to part. And of course a lock is "It's liable to happen again."

Secondaries have their own breed of locks, and engrams have their own breed of locks. The secondary type of lock says, "I'm liable to lose it again," and the engram type of lock says, "It's liable to go 'crunch!' again."

The physical universe and the Theta universe, in other words, have a certain harmonic intermingling with each other at about 4.0, and below that on the tone scale neither one of them likes it.

That is what you are tackling. That is your target.

Now I want to go over the types of cases with you.

The first type of case is way down at the bottom of the tone scale. You can draw the time track as a line running from conception at the bottom to present time at the top. Now fill in all the space between those two points so that the line is all covered up. That is entheta. That is the case which is low on the tone scale, and also practically missing on time track. This is the occluded case.

There is a second kind of case. On this one there are gaps in the entheta, and what you have is an occasional section of the time track showing up. It is not as solidly filled in. This case is up the tone scale a couple of points.

The third case type is the kind of case which you most ordinarily handle. This is the one that says " What present time?" And this is the one that says "I'm sure my father beat me; I know he did. He beat me many times. I'm just sure that . . ." and then you find out his father died when he was born.

Then there is your fourth kind of case. On this one, the engrams are isolated incidents, the secondaries are isolated incidents and so are the locks. The time track looks like a ladder, with separate rungs for the engrams and secondaries, and lots of locks scattered in.

Now, your job is to make case number one into case number four when you find a case number one, or case number two into case four or case number three into case four, before you start processing engrams and secondaries as such.

You have a time track on case four, very definitely. These incidents are separate. And the command phrases on number four are not such that it will collapse the whole case just because you hit one phrase—a grouper or something like that. Also, on number four, you don't hit a holder and restimulate it and tell the guy to come to present time and find he can't. That happens on case three or two—the fellow who wouldn't know present time if you showed it to him.

You are going to find some low-level cases, way down at the bottom of the tone scale, and these cases have a time track and they can run incidents on it, and they cry and they tell you they have some pain once in a while and everything, but they are really case number ones! They are apparently wide-open cases, but the stuff that is really obliterated on that time track shouldn't happen to anybody! They will run dub-in, they will run anything. Fortunately for you, their somatics are very seldom heavy unless they have some phrase in the vicinity of the engram which enforces the somatic, and then it will be very heavy and it will be all over the track.

What you are tackling is entheta. And what you want to do is take enough entheta off the first type of case to get a case number two. And then you take enough off it to get a case number three. And then you take enough entheta off it to get it to the level of case number four. That is the way you go up the line on these things. Clean up the case, open up the occlusions, bring them up the tone scale.

You start cleaning entheta up on a case type one and you will find that it will go up the tone scale. But if you try to run engrams off that case it will stay static or go down on the tone scale. You try to run engrams and secondaries off even a case number two and it will have a tendency to go down the scale, but occasionally you can hit a secondary if it presents itself. On a case type three you definitely can hit a secondary once in a while. And over on case four you have engrams you can run, secondaries you can run, and so forth; you can do most everything you want with this case.

This case type one is the 0.5—the chronic 0.5. The second type is the 1.1, case three is at about tone 2.0, and case four is at about tone 2.5 or something like that. It tells you on the Chart of Human Evaluation what to do with each one.

That is your new target. This is what you are trying to do in Dianetics. Hold with this and practice along these lines of picking up the entheta wherever it may be found or however you may get it. You are trying to clean up a lifetime a little bit, trying to reduce the activity of action phrases. You are trying to put the case in shape.

Don't think that you are not doing Standard Procedure, because you are. Standard Procedure is not running engrams and secondaries by snapping the fingers. Standard Procedure includes

any process which fits in with the tone scale and is provably useful in increasing the position of the preclear on the tone scale. You keep breaking down sections of entheta until you get them down to where they belong.

Here is what happens to an individual: He gets an engram and he goes along and the thing keys in. Now, it is all very well to think of this key-in as another incident on the track; what actually happens is that, because it is filed in the reactive mind, that key-in is filed with the engram. The next one gets filed with the engram, and on top of it more and more locks and more and more secondaries pile up. Pretty soon you have this big fat bundle of entheta and the person can't get to any perceptics or anything else. Why? Because of the repulsive effect of entheta on Theta. Theta tries to attack entheta and it can't get into it. Theta just enturbulates in the vicinity of entheta. You try to attack this engram and it is just a fat blob of sausage! You can't get into it anywhere on its perceptics.

There is no reality on it, and the reason there isn't any reality on it is that entheta doesn't have any reality that low on the tone scale. Of course this big blob of a case with all this tremendous amount of entheta on it doesn't have a sense of reality! He doesn't get reality on very many things. Of course he doesn't have good recalls, and of course he disagrees with you and with himself and with his case continually! So, ARC is low.

Saying a case is low on reality says that it is high on entheta. Psychotherapy has for a long time recognized this. They said, "What you have got to do is make them face reality." That was a good idea. But what we have to do is pick up enough curtain so the fellow can get some faint conception of what reality is.

To you who have a great deal of experience in running preclears this subject doesn't have to be beaten over the head continually or for very long. You shift your viewpoint and all of a sudden you remember a case you tried to run that was really a tough one. The case just wouldn't move. You couldn't get anything on the case, he couldn't run an engram, so he didn't believe in Dianetics. And although he came to you originally, you worked him for a little while and then he went away and you didn't do anything for this case. You thought, "I really failed that time."

You didn't fail, really. What you were doing was trying to attack more entheta than you had Theta available to do the attacking. There are techniques now which will clean this case up to a point where you have a much better chance of doing something for him. For instance, you can take ARC Straightwire: If a fellow comes in to you long enough and you talk to him long enough just on ARC Straightwire, you are going to bring him up along the line. You can't help it if you are really running ARC Straightwire on him.

I have seen an auditor or two trying to take an occluded case and not run ARC Straightwire. They ran Straightwire that really had nothing to do with Straightwire; they wanted the preclear to remember this and remember that. But sometimes a case is so badly off that you can't direct the Straightwire. You are lucky if he can remember anything with any degree of reality. However, if you can direct his recalls on good ARC Straightwire you can start bringing this fellow up the line quite rapidly, and the next thing you know, you will be lock-scanning him and picking up entheta on very light areas and you will have him high enough up the tone scale to clear up a lot of occlusion out of his life and so on.

You would hold him down on the tone scale if you started to go in and slug and then acted peeved or puzzled as to why his case didn't resolve overnight. It took this fellow maybe forty years to get his case as loused up as it is. You are not going to undo that case in two hours. You may turn off a chronic somatic or something by a fluke, but it is not very possible.

So if you hit these cases with this new attitude, you might have a much higher level of success. You are handling inaccessibility.

Of course, if you can't even run ARC Straightwire on the case, you have to do mimicry. That is great stuff—he smokes a cigarette, you smoke a cigarette. You are trying to get him into present time with mimicry.

Additionally, in Science of Survival we have a process known as Present Time. We have had a tendency to overlook the fact that all the time track consists of is the composite and consecutive moments of present time and the recorded perceptions of that, and conclusions that were along that line. This present time is going to be, tomorrow, yesterday's time track. It is quite important to know that and to get the concept of Present Time Processing.

There is Present Time Processing. If you can put some Theta on the preclear's time track or get him to put more Theta on it, in a few weeks you will be able to use that Theta; you will be able to use his time track. The preclear who is really gruesomely loused up is the preclear who doesn't have very much Theta present time in his whole life. Of course, this works both ways: the more loused up the case is, the less chance you have of having Theta moments back on the time track and the more you need them.

So you could actually go into the field of just processing the present time environment, trying to straighten it up for the preclear a little bit so that it isn't quite as entheta or it is in a little bit better order than it was in, and then finding out what he would like to do and encouraging him to build up moments of present time consecutively on his time track. That is processing, oddly enough. That is not something that you would sort of apologetically explain—"We will fix him up and then we'll process him." No, you are processing him right there; that is all valid.

A valid process is anything which brings the individual up the tone scale; it doesn't matter whether it is temporarily or permanently. If you start bringing him temporarily up the tone scale, that amount of Theta will start to compound itself and the next thing you know, you have enough Theta, and that keeps bumping him up the tone scale.

For instance, take these fellows who go fishing and hunting for a couple of weeks: they come back and for some peculiar reason their health has picked up. We could say it is because they were out in an unrestimulative environment. That is one reason, but a more important reason is that they picked up two weeks' worth of Theta on the time track. And of course it banged into and knocked out entheta, because there is a natural cycle going between Theta and entheta. We will go into that in another lecture.

CIVIL DEFENSE

A lecture given on
27 June 1951

New Channels for Putting Dianetics Into Society

I've been working on the first in a series of new books. The book I'm working on currently would seem at first glance to be well off the beaten track of Dianetics. I am writing a basic manual of civil defense.

I happened to take a look at the federal government (there is a government, I want to assure you of that), and I saw the lack of an effective civil-defense program.

This new manual on civil defense is based on training which I had as a civil-affairs officer. There are probably about ten thousand civil-affairs officers in the United States who were trained to handle civilian populaces in war-torn areas. The military found out that it was uneconomical to neglect, overrun and butcher civilian populaces; they found out that it impeded military operations.

The thing to do, then, was to get a civilian populace into some kind of semblance of order so it would stay out of the road of the military. Furthermore, the government found out that every time they tried to do anything for a civilian populace via the military, such as sending a company of soldiers into a town to govern it, everything blew up, and then the military really had trouble.

So they trained up officers that they called civil-affairs officers. Anybody who had experience with Asia was welcome as the flowers of spring up at Princeton where they were being trained, so they pulled me out of the Pacific and I went to Princeton in the last few months of the war. What they were teaching was a tremendous amount of disaster relief.

Now, the federal government has done a halfway job of putting together (let's be charitable) a civil-defense program; it is a magnificent job of long paragraphs which mean absolutely nothing. There is a total lack of realism compared to what is actually known about disaster relief.

For instance, I was with the American Red Cross in 1934 after a Puerto Rican hurricane. If any one of the civil-defense organizations which the federal government now has planned went up against anything as mild as that Puerto Rican hurricane, they would flop. And here they are planning for the sudden onslaught of the majority of our cities lying waste in rubble with half our populace dead, or something like that, and they are planning for it something like a fireman's outing.

I looked this over and I said, "Why haven't they asked some of the old civil-defense boys about this—people who were accustomed to the idea of a populace being smashed flat and who go in and do what they can for it?" They need to get it off this basis of a bombed area in a little, tiny, precise point in the city, where the rest of the city is all well organized with people equipped with brassards and helmets who will go in and put the ruins back together again and make sure that the injured are helped. That is not what is going to happen to America.

For every person killed in the immediate impact of a disaster, 2.8 people die after the disaster from starvation, lack of water, disease and injury not caused by the impact of disaster. No provision has been made in civil defense for the United States for the 2.8; all the provision is being made really for those injured in the first impact.

So I glanced around and talked to a few friends of mine in civil affairs, and I went around and talked to civil defense people, and all of a sudden I saw how we in Dianetics fit in rather well with all this.

The manual actually has to be nothing more than a boil-down of the Princeton University curriculum of how to handle disaster. That is about all it is, and it is aligned with and adapted to the statements which have been put out by the Civil Defense Planning Bureau in Washington. It is just a resynthesis of known techniques; it really does not have a thing to do with Dianetics. But the back page carries an absolute must in terms of a bibliography—the library which a civil-defense officer should have: a good home formulary, of course, and a good First-aid manual for handling the aches and pains of people, and naturally Dianetics in order to handle their mass hysteria and so forth.

That is the first book of the series. The next one is concerned with something everybody is worried about—bacteriological warfare. Bacteriological warfare isn't very tough; that was in civil affairs too. So we just take the old civil-affairs textbooks and shuffle them like a deck of cards, put them back together again and issue a second little book that has to do with bacteriological warfare. Mind you, none of these books are being issued by the federal government; it is time somebody did something about it, so the Foundation had better do it. Now, on bacteriological warfare, we come to the conclusion that the necessary step to take in order to combat a bacteriological war is to clean up all the bacteria and disease out of the country first—get the country all set and ready to go and in perfect physical condition. Then you have a good chance of fighting bacteriological warfare.

Actually, bacteriological warfare following in the wake of a battle consists of typhus, tetanus, smallpox, measles—all of these various things, really, are what are going to take the toll. It does not matter what kind of bug gets sent into America. If the sewer systems and the medical lines and transport lines get disrupted, that alone is going to be a very bad thing just from the standpoint of diseases with which we are very familiar. So, you just spark up the idea that the best thing to do is to clean up the country.

The third book is on the subject of security. What about the security of the country? All of a sudden you don't have as many prisons as you had before and you don't have the facilities with which to care for the insane and so on. A would-be dictator has to have criminals. He has to have them; they form up the rank and file of every intelligence organization. Criminals— people well below 2.0 chronically and nearly spun-in—are the tools of every subversive group. Somebody had better do something about that before the atom bombs hit. You don't want these people running all around loose through a disrupted society, so you have got to do something about them.

Now, it just so happens there is a technique of doing something about them. So we start curving very definitely in to the fourth book, called "An Introduction to Dianetics," a very simple little book on the level of bluebirds and happiness that says "This is how you do it." I am trying to develop a technique now which I want to test with some five- and ten-year-old kids to see whether they can use it. I am going to develop it gradually until I get a technique by which a person can be made to feel better without the person who is running it having to know much about Dianetics. Of course he wouldn't be able to produce very much either, but he would get an effect.

If that technique can be put out as an introduction to Dianetics—a very mild little thing but still startling—we might get a very broad public response.

The fifth book of the series is the hard cover book on Group Dianetics. The first four are all leading up to that. All of this is very much on the same subject. The whole thing is trying to alert mankind to an idea that he had better start attacking the things suppressing him. It doesn't matter much what they are.

You broaden the concept of civil defense from the idea of people getting busy as soon as Russia atom-bombs certain American cities to the idea that civil defense is an actual integral part of government and that its job is promoting the survival of the people. I think a ball can be started rolling in that direction. Maybe it is tremendously presumptuous of me to think so, but I know that right now there is no book in existence which adequately sparks up civil defense. All you have to do is use the Princeton planning system which was used for Naval Civil Affairs. It has been sitting there all the time in Washington. We will just publish it.

That is a little summary of what I am doing. I went around and talked to some of the people in civil defense and I asked, "What is your post-disaster planning?"
And they said, "What?"

"The post-disaster planning. Haven't you got this thing divided into pre-disaster and post-disaster?"

"No. Oh, here's the plan: The governor of the state says to this person . . . and this all goes in here, and so on."
"Well, what if the governor of the state gets killed?"

"Oh well, we're putting out broadsides all the time to the effect that the first people to be saved in the event of an atom-bombing and so forth are civil officials."

They gave a lecture not long ago, and the speaker said that under no circumstances should women and children take any priority over the mayor and the rest of the city officials! That is the way they are doing this. I suppose they have a special squad that rushes out, holds up its hands to hold up the atom bomb and not let it drop until the mayor and chief of police are out and then lets it fall.

All of this material is easy to derive from Group Dianetics.

VALIDATION PROCESSING

A lecture given on
27 June 1951

Reinforcing the Preclear's Analytical Mind

I am going to go over a type of processing with which you may be familiar already, but I think the extent to which this processing will go might startle you. It probably won't startle you till you start to use it.

There is evidently a thing called theta. Theta gets enturbulated—gets mixed up with too much MEST and so forth—and becomes entheta. And theta has a very funny manifestation: A little bit of theta will attack entheta and try to drive it out. They are opposite polarities.

Entheta will try to attack theta and drive it out. This is actually a death mechanism we are working with, but it is also a survival mechanism.

If a fellow comes around who has a lot of free theta and sees things badly disorganized, his hands just itch until he can start bringing organization to it. That disorder, of course, is entheta. When it gets organized and nicely aligned it becomes theta.

Now, the amount of theta which that person tries to put into the thing gets kicked back against by the disorder, and he gets enturbulated too, to a certain degree. But theta will follow the natural law of attacking entheta. They attack each other, definitely.

In the business of living you will very often find a theta person matched up with an entheta person; they are partners in business or some such thing. Actually, they can be joined up in several ways. The theta partner, who is well above 2.0, is providing the amount of theta necessary for the below-2.0 person to survive. But the below-2.0 person is bringing death in small quantities and failures and so forth to the upper-tone-scale person. Furthermore, you will find the entheta person attacking, one way or the other, the theta person. There doesn't have to be any wide framework of cause or reason; there isn't any apparent cause to it. A lot of causes are stated: "I'm doing this because . . ." and then there are twenty-five specious reasons on the part of the entheta person. But the entheta person simply will attack a theta individual.

An entheta society will attack a theta subject—inevitably.

The theta comes in over an entheta area and tries to damp out and convert the entheta; the entheta will move over to a theta area and try to enturbulate the theta. There is a constant conflict going on between these two substances.

Naturally, if you take 1.9 entheta and 2.1 theta, they are so close together on the tone scale that they are practically mingling. But you take 1.1 entheta and 3.0 theta, and they will really come together and try to mix up—one trying to do one thing, the other trying to do the opposite. The entheta says "Succumb!" to the 3.0, and the 3.0 says to the 1.1 entheta, "Live! Get organized, get reasonable."

Most of the arguments that you will run into could be resolved—as far as you, who are wondering why those two people are arguing, are concerned— just by looking at the two people who are arguing and at how they stand on the particular subject about which they are arguing. You will find out that it is probably theta hitting entheta one way or the other, because theta will go into agreement with theta at its approximate tone level, and entheta will go into agreement with entheta.

Of course, it will try to go just a little bit further: entheta, being entheta anyway, turns all MEST into enMEST and disorganizes everything, and it is going happily down toward succumb

anyway. So theta and theta going together reinforce survival, but entheta and entheta going together, although they are in perfect agreement, agree that what we have to do is succumb. The only way they keep a balance, then, is entheta and theta going one against the other—an interactive principle.

This does not depend on reason; it can be demonstrated. There is almost a laboratory demonstration of this possible.

Someone asked a little boy, "Do you remember somebody in the fourth grade that you liked a lot?"

The little boy thought for a moment and said, "Oh, yeah—that Billy Jones. He's a good boy; I had a lot of fun," and so on.

"Can you remember somebody in the third grade that you liked a lot?"

"No, but I sure remember one that I hated. Oh! I hated that boy!"

This doesn't become significant, perhaps, until you see the frequency with which it happens. You go into a deposit of theta and release a little bit of that theta and the next thing it does is attack entheta.

This is Validation Processing. What you are actually trying to do is build up a sufficiently high potential of theta in the case in order to get the entheta attacked almost automatically and knocked flat. The skill involved on the part of the auditor is in letting a high enough potential build up, and in working with the preclear until that high potential is built. He can build a high enough potential of theta on the thing to bring a person right on up the tone scale, and the person will get up out of the band where he will attack entheta. In other words, instead of 3.0, the preclear can get up to 3.5 or 4.0, and low levels of entheta which are very far down and close to death and so forth can then be ignored. However, if you take a normal and pick up just a little bit of theta here and a little bit of theta there, the next thing you know, he will crash right straight into the entheta of the case.

It is hard to keep people out of it. You watch this; maybe for the first session or two this person can run theta moments without skidding badly, and then he is liable to go straight into entheta.

Now, if you can build up a high enough bolt of lightning, a high enough "wattage" of theta, you can just knock the entheta on the case galley-west. But if you don't build up very much theta, of course that theta that you have just gotten free from the case will tear right back in and get itself enturbulated again.

The most ambitious thing in the world is a little bit of theta. It sure gets ambitious. And it is a funny thing, but there has to be a considerable volume of theta before it can ignore entheta. So, if you get a considerable volume of theta it actually will ignore entheta, because if the entheta comes anywhere in its vicinity, the entheta straightens out and becomes theta.

Theta coming in the vicinity of a large deposit or a large amount of entheta will become entheta. Entheta coming into the vicinity of a very much larger amount of theta will become theta.

The reason you have to go over an engram time after time after time is that you have so doggone little theta to invest that it takes many times over an engram to erase it. You understand that your time span is stretched when you are running an engram. If you had a lot of theta available when you started to run that engram, it would go out quickly.

We are getting into something which has a measurable potential. I hope one of these fine days somebody measures it. It is sitting right there. Here is a whole universe full of stuff for somebody to look over. But regardless of that, we don't at this time have to know that much about it, its structure and anatomy, to know how to do Validation Processing.

Most auditors go at a case as a theta unit, and what do they naturally attack? They attack entheta. The preclear looks like entheta to them, the preclear looks like engrams; they attack the engrams, the secondaries and the locks. If your auditor was up around 4.0 he wouldn't do this. He would sort of smooth out this preclear and all of a sudden dust him off and the fellow would be sane. They used to do this with faith healing—just say, "God bless you, my child," and the fellow would stand up and walk away. We are not that good. So it requires a considerable amount of restraint on the part of the auditor—an educational restraint—for him to build up any kind of potential at all in the preclear, because the auditor will find himself sitting there with a sixteenth of an erg of theta, and he gets enthusiastic and takes the two cents' worth of theta he finds on the case and dives for basic-basic or a big secondary. That little bit of theta goes in there—it's perfectly willing—and gets crushed by an overwhelm of entheta.

After the auditor has done this a few times he starts to get a little bit leery of what he invests. Before this time, we didn't realize thoroughly what we were doing in terms of investment—and it is investment. An auditor has to be a very good investment banker if he starts playing around with Validation Processing.

Your preclear starts to get the idea after a while, but at first when he starts to run through some pleasure moments—just starts to run through some pleasure moments, scanning—he will go right off the line into entheta: "No, I can't remember a time when I was happy, but here is this time when . . ." and so on.

You say, "Let's remember something pleasant now."

"Well, all right." So he goes along and builds up a little more theta, and then he crashes into the entheta again.

You take a case that is pretty low on the tone scale and you have a terrible struggle. In the first place, it is an awful struggle trying to find what was considered to be a pleasure moment; that is a tough struggle right there. You will play around with just giving the guy the idea of what you want, and if you give him the idea that that's what he wants, he will invest that thought. It's not even his own theta, but he will invest it!

You never saw such profligate investment in your life as what a preclear will make when he is fairly low on the scale.

You will occasionally run into somebody who has terrific engrams on the manic level about being happy, and you start to scan pleasure moments and the whole thing will reverse on you. You will find yourself scanning over stuff that you shouldn't be monkeying with. You are really scanning entheta that has represented itself as theta, and you scan this for a while and the preclear gets unhappier and unhappier.

So entheta can be in many guises.

Validation Processing is called so for another reason. There is a principle of postulating a reality with creative imagination: That reality will come to pass which is most agreed upon and postulated for the future. If lots and lots of people agreed that something was going to happen in the future, the chances are it would happen. This is not very esoteric. If we suddenly agreed that the great thing to do would be to paint the front of the Foundation a bright purple—if we all agreed on it—one of these days I suppose that it would be bright purple. That is postulating a future reality.

Now, if you postulate a creative reality for the future, there is a better chance that the future will have in it a creative reality. If you postulate gloom, unhappiness and bad tidings or war with Russia for the future, chances are that is what is going to happen. If everybody in the United States agrees that the future isn't worth living anyhow and so on (this is lower-tone-scale stuff), they are of course 0.5 and they are agreeing that the thing which is going to happen is death.

You as an auditor are really practicing and playing with this principle. You can say if you want to, and seem to feel, that your preclear is going to be sane, happy, cheerful and well and so on, and then all you do—doggone it—is pay attention to his reactive mind! You seem to be agreeing that sanity is what you want from your preclear, but what you are validating is his reactive mind.

Of course, you are playing the same trick of attacking entheta—theta attacking entheta—and you naturally attack the entheta and try to disenturbulate it.

There is nothing wrong with doing that unless the amount of free theta on the case is too slight to be invested. So Validation Processing actually occupies the sector up to about 1.5. Above 1.5 it starts to lose efficaciousness; it isn't as effective above that level. You don't get this sudden chain lightning response.

With very low-tone-scale people and people that are hard to work and so on, you really have gold in your hands with this Validation Processing—if you have enough restraint yourself to work it out. It requires restraint.

For instance, the fellow starts running into theta moments but then he says, "I've got a terrible headache."

Your immediate training-pattern response is to say "Who said that? (snap!)" But that is also your mechanical response as theta, tackling the entheta in him.

Now, on upper-tone-scale processing you have enough theta between you to really do something about the case. The preclear and the auditor, together with the group theta, can process the devil out of this case and just really roll it along. But down in the lower band of the tone scale, frankly, the amount of theta which has to be brought into being before you can do some good, effective processing is considerable.

So what do you do? You validate the analyzer. You refuse to have any truck with anything which is not accepted as good reality by the preclear. You validate the analytical mind, you validate the reality level. You don't want reality which the preclear does not accept as reality.

You notice in the lower bands of the tone scale that when you snap your fingers at him and he repeats a phrase he is not hearing this phrase. He does not even have a sonic impression on it. It just occurs to him, he repeats it sort of weirdly and maybe it turns on a boil-off, maybe it does all sorts of strange things, but he doesn't know where it came from. You can get a file-clerk response from him and he will say, "That's Papa," but that is not reality to him. So, in using Validation Processing, you maintain a level of reality no lower than that which is readily accepted as real by the preclear. You maintain this level of reality—"Does it seem real to you?" "Lets go to a moment that really seems real to you now," "Let's contact something which seems very right, that you know happened"—and he will start giving you things that he knows happened. Sometimes he even comes up to the point of knowing he is sitting on the couch. Sometimes that is where you have to start! "Let's find something real."

When processing present time for a very low-level, well spun-in case, you sometimes have to look around the environment and check various items in the environment until you find one item that seems real to that preclear. All of a sudden he is liable to say, "Why, yes, the light switch seems real to me. The wall doesn't, but the light switch—that's real."

You start from there. At that moment you have picked up a theta line, so you follow it through. "What else is real?"

"Well, your suspenders. You're not, though."

Now I'm talking about the extreme case; this is Present Time Processing. Don't plunge this case into something which he can't credit as real himself, because the case will stay static or get worse; doing that, you are just stirring up the entheta and making more and more entheta.

Your ARC with the preclear and the theta body which you compose as a group have been forgiving you a large number of sins. ARC—the theta of the auditor and the theta which is attracted into that group—has been masking by its existence a number of sins on low-level cases. In other words, you had quite a bit that you could get away with without recognizing that it was a wide latitude and that you were getting away with something.

If you really want this preclear up the tone scale, however, you just assume that this ARC is there and then operate as though it isn't—which is to say, you want levels of reality, levels of affinity and levels of communication which he knows were affinity, which he knows were real and which he knows were communication.

Understand that seeing a light switch is a communication. If he is really seeing this light switch—it seems real to him, there is something between him and this light switch—it is probably representative of some pleasant environ in his past and therefore is duplicating itself to him. So you have picked up just that much of some former theta incident in the present time environment and you start building up a potential.

One of the interesting things about this is your preclear is liable to break out in tears or something when you run it. You give him just a little tiny bit of theta and then with great ambition it goes right into the entheta, and he starts to cry.

Now, you have seen where you can't get the secondary off a preclear and he just sits there and so on, until you take him back to the time when he was really happy with Papa as a little boy. He has Papa's death sitting there on the track and you are not able to approach it. But we start running theta moments about Papa and we run more pleasant incidents about Papa and more about Papa, and all of a sudden, without any command or anything else, we go right straight into the entheta of Papa's death. It is almost a lead-pipe cinch that that is going to happen.

There is an example of this which you have seen, but believe me, that is a very limited scope compared to what this processing will do. You actually will have the feeling, after you have processed somebody for a while, that you really are fighting with the case a little bit, because this guy starts wandering all around Robin Hood's barn. He starts getting into entheta and you keep trying to pull him out of it.

Actually, the final definition of processing is that you are trying to get all these attention units up to present time. You are trying to get everything up to present time—that is, in the way of good, clean attention units. You don't want any entheta out of the bank up in present time, you want all this theta up in present time. How are you going to get it there? You have to pull it up, scrap by scrap, erg by erg, and you will finally achieve it. That, really, is processing. You can redefine processing with that definition: trying to get all of the theta attention units in present time.

If you are able to do that, by the way, you will notice some remarkable manifestations. Have you ever come into present time after blowing up a large amount of entheta and suddenly taken a look and had everything seem very bright to you? That is ARC up; your ARC is on much more heavily so your communication with the environ tunes way up. It gets very bright.

That is the way the world looks to a little kid. That is just simply the matter of having enough free theta in present time to make the proper connections. It is that simple.

If you tackle processing from this angle on low-tone-scale people, you will find yourself collecting some dividends. How far this will go, I don't know. I can't tell you that. I only know that it produces results. How many ways this principle can be used, I don't know. I do not have large numbers of completed cases to show you on this, so I am offering you this—it

is in advance of other methods—merely because it has proven very useful on low-tone-scale people.

I am not giving it to you as a technique which stands head and shoulders above this and that. Our new line of technique development may go out along this theta-entheta principle line, and it may not. But handling low scale people has been a terrific problem.

You can evidently damp out engrams in restimulation using Validation Processing without ever looking at the engrams. That is a nice trick. Of course, it requires from you an enormous amount of restraint. For instance, you are running a preclear on an analytical-incident chain about cars and he says, "Oh, I've got this terrible backache."

And you say, "Let's go back to the last time that you had a nice ride in the car, and so on; you're enjoying the scenery."

"Yeah, I see one."

"Remember the time you kissed the girl in the car?"

"Yeah! Yeah, gee, I was happy that day!"

"Now, remember the time you got the new car?"

"Yeah."

"Remember the time you gave a car to somebody, or gave them a ride." "Oh yeah, I remember that time."

"Where's your backache?"

"Gee, I don't know!"

You don't either! But I will tell you this: You could really fix him in this backache. You are running him on theta moments when all of a sudden he starts to get this backache, and you say, "What's the phrase connected with this backache? (snap!)''

So he says, "Ah, 'I have to go back.'"

"Now, who's talking?"

"Oh, I don't know; it's a phrase."

"Well, just go ahead and repeat it."

Then he repeats himself into a heavy boil-off that lasts till the end of the session. You are running him at zero reality level and he will probably have the backache from there on out! He might not have; it might go away and merely leave a great big lock on the time track.

So check your cases sometimes and find out how many of these enforced boil-offs have left locks on the time track, which, when your preclear runs through them, will boil again.

You may think you are producing a tremendous amount with a tremendous amount of boil-off, but you may just be littering up his track, too. If the case is pretty entheta and you keep insisting on running entheta, there is no theta present to knock that stuff off the track and disenturbulate it, so you just deposit it in various portions of the track. You just keep placing it here and there on the track and spread it around and get the backaches on and the headaches on and the chronic stomach somatics on and so forth. You can keep that up for a long time.

Now, two things could actually be happening on this Validation Processing; maybe both of them happen, maybe only one. You are searching for a tone level which is above the tone level of the somatic, and you manage to finally, one way or the other, establish the tone level. That is one explanation. That tone level is above the sympathetic vibration level of the engram. This engram could have a 1.1 tone, and your preclear is in its sympathetic band of 1.1 so he gets the backache. But if you can somehow or other bump him up the tone scale by running theta moments, he will just climb out of the resonance area of that backache and it will stop.

The other thing that may be happening is that the theta is tackling the entheta and actually knocking it flat—actually kicking it off. One or the other is happening. I am sure that one of these fine days somebody will be able to stand up and say with certainty which it is. These are two perfectly good postulates and two perfectly good explanations for the same manifestation.

It so happens, though, that the alertness level of the person comes up. But this could also be explained by the fact that you are turning on analyzer rather than turning on reactive mind.

What you are doing with Validation Processing is invalidating the reactive mind. So the guy has got phrases, so he has got engrams, so he has got secondaries, so he is sad—so what? We want to know how well he can think. All we are interested in is his analyzer, his good health, his agility, his cheerfulness, his happiness, his effectiveness, and that is all we keep asking for and talking to him about, and the only things we will buy off him are these things. The analyzer waxes fat on this; analytical power turns up and he climbs up the tone scale.

That is validation. Behind this is a very definite principle: That state of being comes into being which is demanded or commanded to be by the auditor. The auditor can call into being any state of being he wishes in the preclear; that would be another way of saying it. It may be too generalized— the auditor can't make him into an angel—but it is pretty much true.

In interpersonal relationships, if you validate the orneriness, crabbiness, meanness and ugliness of another person consistently and continually, he will be what he is validated to be. And you know that by experience, I know.

If you validate that he is happy, that he is cheerful, that he is sunny, that he is in wonderful shape and so on, those portions of his being which are those things will begin to manifest themselves. It doesn't necessarily mean that you have knocked out the other portions, but you have called into being and made predominant those things.

This could be explained simply and plainly on the postulate of resonance. You have just lifted him up the tone scale to a point where the lower-tone-scale manifestations simply don't resonate. The lower levels of the tone scale are very harsh and ugly and a lot of other things, but you don't pay any attention to those; you just keep putting out a vibration level which is in the upper band of the tone scale and asking for things which are high on the tone scale. The first thing you know, you have the upper tone scale in resonance, the fellow's analyzer goes on, he thinks and he is effective and happy.

That could be a full explanation for this, except for one thing—a manifestation of theta which you see in using Validation Processing. You try to keep the preclear on pleasure moments and you get just so many of them, and then the case dives.

You start this Validation Processing, getting up theta, and the fellow starts up the tone scale. You work him for two or three sessions, he keeps coming up that tone scale, and all of a sudden you have a 3.5. The next session you bring him up to 4.0, and for a whole hour after the session he is 4.0. Then all of a sudden he dives to the bottom; he goes down to his normal 0.5. That is no exaggeration; you can watch this happening.

The fortunate part of it is that if he starts out at 0.5 and gets boosted by Validation Processing, session after session, clear up to 4.0, when he does his dive he will come back to about 0.6.

Then you boost him all the way up to 4.0 again, and he spins again, but stops at 0.8. You finally get him up to a point where he will be covertly hostile toward you!

One could postulate that what is happening here is a very simple thing: The preclear is simply climbing up the tone scale and getting a big preponderance of free theta, and his present time environment is absorbing it all. Then suddenly in goes a valence wall, out goes a circuit. In other words, you get too much free theta on there and the fellow goes around feeling grand and everything; you have actually, by being very patient yourself, built up lightning in this person's skull, and all of a sudden it goes crash! What happens is that a whole circuit or a whole series of circuits will collapse and he just goes down because he is suddenly flooded with entheta. All of his thought processes go unclear, his analyzer shuts down and the reactive volume goes way up.

With Validation Processing you don't touch circuits and you don't touch valences. You don't ever tell him to get in valence because that would be to infer that he could get out of valence.

The preclear keeps saying to you, "But I'm way out of valence."

You say, "Okay, that's fine. Let's go to the time you had an all-day sucker."

"Well, I can't even taste the thing!"

"All right, all right. Let's go to a time when you could!"

There is the sequence of events. You can see this sort of thing happening, you can watch this sort of thing happening, and believe me, you can really get a preclear going over the roller coasters. Actually, with Validation Processing, you will see more changes in a preclear than you see in standard processing, and yet you apparently aren't hitting any entheta. You are trying to keep away from that.

If you get too much theta up there and the already existing valence wall gets this tremendous amount of free theta up against it, all of a sudden that valence wall crashes. (It has been a lot of trouble to you as an auditor, because every time you sent the preclear back down the track he went into a dog's valence and started to bark like a dog.) But all it is now is entheta; it isn't a valence any more. It is simply the entheta and everything connected with it, and it just floods. The preclear gets terrifically depressed; a lot of this theta suddenly enturbulates. But there was enough potential to knock apart the valence. So what you have now is a person who is just kind of occluded instead of supervalenced. Now you start back up the tone scale until you get him up to somewhere around 3.0. You can't tell when one of these things is going to explode either. They explode very remarkably.

Validation Processing requires an even lower level of authoritarianism in auditing than entheta processing. This is processing theta. It seems to set up a sort of an automatic cycle.

Frankly, I would like very much to have worked many more cases than I have worked on Validation Processing before giving it to you. I'm giving it to you here because it is valuable, not because it has been tested out to the degree it has. As a matter of fact, it has not been tested now on more than about fifteen cases that I know of, which is a very small series, particularly since those cases were not carried through a large number of hours.

But we know what it does to some degree, and we also know that you can really improve a case. For instance, take a preclear who is in terrible shape at ten o'clock; he gets Validation Processing for an hour, and at eleven o'clock he is sitting up and taking nourishment and ready to go. That is a heck of a thing to be able to do to a human being.

A person, to do good Validation Processing, has got to know and keep in mind more about Dianetic mental structure than otherwise. A person could do it blind; he could actually fumble through somehow and do it blind. But unless he knew thoroughly the behavior of locks,

secondaries and engrams, unless he could be prepared at any moment to pick one of these things up and discharge it in some fashion, and unless he could do something for this case, he really should not play around too much with Validation Processing because it is chain lightning.

It is not a process that you would turn over to a book auditor for the simple reason that it would perplex him so. He wouldn't know what he was fooling with! He starts auditing his mother on it, and he runs this and he runs that and he runs something else, and "Mama is so happy now after I've done all this, and isn't this fine, and look how happy Mama is!" So he goes out to the other room and says, "Hey, George, come in here and see how happy I've made Mama," and she is sitting there with tears streaming down. You wouldn't be able to put this processing across to somebody who didn't know his basics. It is very important to know them.

For instance, if you ever find a preclear who has suddenly dived into a secondary automatically and is busy running the thing, you had better run it out. If you can get tears off the case, real tears off the specific incident with the preclear going into it automatically, you run it out.

I'm talking now just about tears and terror and apathy as three types of secondaries that I would really dive for. If the preclear walked into one of those things automatically and he was there in the incident, believe me, I would run it! Because there is where you are going to get a lot of relief on the case quickly. That is really why you are fishing with Validation Processing.

But just because a guy goes into some yawns, just because he goes into boil-off, just because he goes into some other manifestation, or because he is merely angry is no reason to go after the entheta.

For instance, the preclear is sore as the devil, and the more of these theta moments you run, the madder he gets. And he can't tell you what he is mad about; you are not even asking him what he is mad about. He is obviously not sitting in a specific incident because he is not talking about a specific incident or specific thing.

As you build up more and more theta, though, you might get him to say, "Well, Uncle Bill was a dog—that's all there is to it—when he beat me with that club!"

So you would say, "And where did he hit you?" and you would run off this anger secondary. But the thing would be there and obviously ready to be run. You wouldn't have even asked him to go to the incident. If he will go to the incident automatically, if he is there, if he will run it automatically, gorgeous! You sit there then as a good auditor and audit it. You don't just let it sit.

Sometimes you will get line tears; don't mistake line tears for incident tears. You are running pleasure moments and this person can't tell you what he is crying about or anything and yet he is just crying. You are getting a grief line charge, and it will come off as a line charge; it will come off as tears.

I have tried to explain this several times and I have watched auditors work after it has been explained to them. They run pleasure moments, pleasure moments, pleasure moments, pleasure moments, and then all of a sudden the preclear gets an earache. Immediately the auditor says, "Where does it come from? How old are you? (snap!) Is there a phrase that goes with this? (snap!)"

That is wrong. You don't even run pleasure moments. You are used to running pleasure moments. Now change your mind about that. What you should be running is analytical moments. This gives you a tremendous scope of incident. You are running analytical moments, and you are running them by Straightwire, as single incidents, and as chains of locks; those are the three ways to run them.

You will find, after your preclear gets up to the point where he can lock-scan, that you will get the most free theta up the quickest with Lock Scanning. But on a lot of preclears down at the bottom of the line, when they start up that chain they just crunch into the entheta.

It is very interesting how fast they will stop on that. For example, take somebody who was ordinarily and daily beaten unconscious by Papa, and just start scanning Papa. We don't scan Papa doing something to him, because he is not sure that Papa ever did. Let's just scan the times when he knows Papa was there or he has some sort of an idea it was Papa—anything analytical about Papa: any time he was thinking about Papa, any time he saw Papa, any time he went on a trip with Papa and so on. What you do is just take the theta tied up in Papa and put it back into this incident and it will try to run itself. Now, how do you get him out of that? If he is too low on the tone scale he will latch up right there with Papa beating the devil out of him unless you can find some more Papa. If you go on and find some more analytical moments about Papa, this may merely dissipate as an incident and seem to just blow of its own accord. Only you have never gotten him spanked. This depends on your finding some more about Papa.

But if you get this fellow too low on the tone scale, his free theta/entheta ratio is such that he will actually hang up in the incident. Then you have to go looking for somebody who looked like Papa or you have to go get something that is vaguely associated with anything: "Let's take a look at your house when you were a boy."

"Well, I . . . you know, I never can see the inside of this place."

"Okay. I'm not asking you to see the inside. Let's just take a look at the shrubbery."

"Well, all right. Sure, I can see some of the shrubbery. There's a tree. Yeah, an old tree over there I used to crawl up in."

"What did the front door look like?"

"Oh, so-and-so and so-and-so."

"And where were the water taps located around it?"

"Oh, such-and-such, so-and-so."

"How many chimneys did it have?"

"Well, so-and-so" and so on. The first thing you know, the fellow is saying, "Yeah, and there was oatmeal paper in the living room, and Papa used to sit in that rocker. Say, its a funny thing, Grandma used to sit over in that rocker too."

Of course, there is just the empty rocker sitting there, and he wouldn't put Grandma in it—not now!

He goes on, "Yeah, and here's all the times I had to haul wood for the fire. And my father used to say to me . . . Boy! He was mean to me. Gosh! he's a . . ."

"Now, who else used to sit in the rocking chair?"

He is starting right into the entheta; you have just gotten up that much theta. Of course, he looked at that house many times when he was cheerful and pleased and so forth, and you get him to describe the confines.

If you find, for instance, that your preclear is unable to approach a telephone conversation which told him some bad news or something of the sort, just start running telephones. Get him

to spot where the phone was in every house or office he ever had. You don't run anybody talking on it; that is too dangerous. What you want is just where all the phones were.

Obviously these are analytical moments; you don't consider these pleasure moments. They are analytical moments of where the phones were. We pick up these phones, we pick them up two or three times, then we try to pick up a phone bell. Even if he doesn't have any sonic, we pick up "A phone bell rang there; and one rang there. Oh yes, I had a funny phone bell over at this other place," and so on.

Then you say, "Do you remember a time when you were a little boy and talked on the phone?"—sneaking it in.

"Yeah."

"Do you remember two or three other phone conversations?"

"Yeah. There was the time Aunt Mamie told me to come out to the farm, and—gee, my head feels awful bad!"

You would make a mistake at that point if you just started to grab for what you were after, because it has just come into view; the theta is too ambitious. You can make that as a rule; theta is going to jump before it is ready to jump.

So pick up some more phone bells, and pick up some more phone calls. If you do it well the incident will disappear and you won't have to handle it anymore.

The avidity with which a little tiny bit of theta will spring is tremendous, and that is where you have to exercise great willpower and caution about what you pick up.

You work with the file clerk and, in the absence of a file clerk, your own good sense on this. You don't start picking up stuff which is obviously on the aberrated line. You can be very selective with Validation Processing.

There is a patter which goes along with this. If you have a file clerk that you can work with, you ask, "Is there a chain ready to be run? (snap!)"

"Yes."

"What is the name of this chain? (snap!)"

"The cat-whisker chain," or something of the sort. This is just straight patter.

Now, ordinarily you would take off from there with Lock Scanning. You would simply take off from there and start to run all the entheta on that chain. Not with Validation Processing; you run everything on that chain which is analytical and which he knows has a good level of reality. You just scan, in other words, the analytical side of that chain.

You could postulate that, although this chain looks to you like a straight line of incidents, actually the chain probably is two broken chains of incidents. One line would be reactive areas, and the other one would be analytical areas.

If you keep paying attention to the reactive one, you are just going to bring him further and further into reactive-mind reaction. He is going to get more and more reactive about this unless he has enough theta available to run it, at which time he will run it right on out and desensitize it and feel much better for it. But that means he has to have enough theta to do it.

So, on a low-scale case, if you start chewing away and plowing away at this reactive side of the chain you will latch him up. Keep him over on the analytical side of the chain and start

turning his analyzer up further and further, and some of the incomprehensible problems on the chain that were incomprehensible before to a tuned-down analyzer will try to resolve themselves and try to pull over into the analytical side of the chain.

Your stunt as an auditor is to keep him over on the analytical chain and not let him go into the reactive chain. Willy-nilly, sometimes he will boil off; very often he will boil off. You let him boil off. Very often he will shed a couple of tears; he doesn't even tell you what the tears are all about, but he just sheds a couple of tears or he gets a little scared as he is running the thing. It is just line charge that you are getting; it is not from a specific incident.

You just start working with that, and he boils and he does all sorts of standard manifestations and he comes out of it. You don't put him into what he was boiling from. You don't ask him "What are you boiling off about? Where is this incident from?" You don't do any of that.

All you do is keep him over in analytical moments: "Are there other analytical moments in this chain?"

Now, the reactive mind can get validated up to the point where the whole case starts to look enturbulated and it does not start to rise up the tone scale. But, actually, you can start working on the analytical side of the ledger and the case will come up the tone scale. Day by day by day you can watch the difference.

You are not doing the spectacular, you are only doing the important. That is a nice differentiation. It is terrifically spectacular to get a screamers screaming, but it is not good processing.

If anybody is going to scream, they really have got no business running engrams. You will do better, according to tentative conclusions so far, to keep them out of and beyond their aberrative areas, and just try to pick up theta. Now, when I say aberrated areas, I mean simply chains of aberration. For instance, if we take somebody and we know that he is pretty loopy on just one subject, we stay away from that subject if he is low on the tone scale; we won't even pick up analytical moments about it. In other words, we get him out and away from the obvious entheta areas.

DEMONSTRATION AUDITING

A lecture given on
27 June 1951

Spectacular Processing

I really ought to talk to you as professional auditors on the subject of demonstration processing. It has no relationship, beyond some of the patter, with actual processing.

If you were a theater audience, I would be very happy to pick a screamer out of the crowd and have him bouncing all over the couch for you.

What you are doing is trying to put on a show. You want a Roman circus. You go up in front of a crowd of people who know nothing about Dianetics, and if you can feed somebody to the lions for them, they say, "That Dianetics is really something!" Then you take the preclear out and put him out of his misery! So, if you want to put on a stage demonstration before a group, put on a show.

Now, if you want to put on a demonstration to give people the idea of how you process, that is something else. But if you are working with a group that is new to Dianetics or very poorly indoctrinated, get a screamer; get somebody who will put on a big ruckus, something spectacular—a lot of noise, confusion, rolling up in a ball with blood spurting from both ears—and your crowd will go away perfectly satisfied!

Give them an orderly, accurate, perfect demonstration and they will go away bored. They don't want it.

If you process for a group of people who are co-auditing, just to show them how, by all means show them how honestly. But if you start processing in front of an auditorium or a bunch of psychiatrists or down at Sing Sing or someplace and you want these people to get the idea that they ought to study Dianetics or they ought to look into it, knock a couple of rafters apart. Then they say, "That stuff has really got horsepower!"

In Oakland, for instance, there were three psychiatrists in a crowd where I worked on a young lady. She had never seen Mama and Papa and she was potentially a screamer. I ran her down the track, I picked up some incidents where she would be a little bit live, I showed her Mama and Papa and brought her up into, evidently, Mama's death or something—the most horrible piece of bank I ever ran into—and it was a high C ! You could see the plaster coming off the walls of that theater. That was very interesting.

Three psychiatrists went away convinced there must be something in Dianetics, because they had had this girl as a patient and they had never been able to achieve any release of affect with her (by that they mean tears or a release of emotion—a sudden emotional upsurge). She had been under treatment for years by three separate psychiatrists and they were sitting there in the audience. She screamed, she wept, she moaned, she groaned, she busted a couple of springs in the couch, and when they went away they were happy. Then we took the preclear off the stage, somehow or other patched up the case a little bit and glued a couple of arms back on!

That is something you really ought to know about demonstrations. Showmanship commands utterly that you tie into the case and get a good solid bang out of it, and then your audience will alert and they will be interested. But as far as routine processing is concerned, if you just do that it is awfully tame. The person is liable to lose a chronic somatic or something— just routine.

See Research and Discovery Series Volume 4, the lecture entitled "Running a Secondary," for the demonstration session mentioned here.

USES OF VALIDATION PROCESSING

A lecture given on
27 June 1951

Handling Self-Auditing and Chronic Somatics

Self-auditing is a tremendously dangerous, highly aberrative, depressing practice which many preclears fall into, and out of which they do not easily walk.

A man can go around auditing himself on phrases, and his sense of reality gets lower and lower; sometimes his sonic will turn off and his visio shut down, and his track becomes nothing but entheta from one end of it to the other. I wouldn't make anyone start self-auditing; I wouldn't really do that to anybody.

The funny part of it is that the fellow who is built out of solid granite, after he has been at it for about a year and a half, has some slight possibility of getting enough anaten and enough phrases off his case to knock out some of his chronic somatics. But he will have put himself lower on the tone scale.

I know of a case which self-audited for one year; at the end of that time he was able to force himself to repeat the phrase as many times as necessary in order to reduce it, but he was worse off mentally and physically than at the beginning of that year. A whole year is a long time for anybody to self-audit. In a month of self-auditing your preclear can so thoroughly louse himself up that you as an auditor may take two months to straighten him out. It is very serious.

You don't stop people from self-auditing simply by saying to them educationally "It's very bad. You must not do it." That won't stop them. They have triggered into some kind of a phrase that tells them they have to do it themselves and so on. There are all kinds of phrases which can cause self-auditing. These phrases get triggered and the next thing you know, the stuff starts piling up; they are up and down the time track and then one day they strike a grouper or something like that, the track collapses and then they audit phrases at random. The phrases are always available in present time.

When people start this there is only one reason for it. I am talking about the mechanical aspects of it when I say there is only one reason for it.

A person has a reactive and an analytical mind. There are two ways his attention can go. There is the interior world—the world of the time track, the world of memory, the world of perceptics—and there is the exterior world, the world of the environment and of present time. Which way is the person going to go?

The analyzer is mainly dedicated to resolving problems in present time out of collected data to solve the future or present environment. That is what the analyzer does.

The reactive mind is solely concerned with the prevention of pain, bluntly, and past pain is supposed to keep an individual away from certain present time environmental things. Left in balance to some degree, a person can pack around a lot of engrams and still be successful. The second we begin to really restimulate this interior world, though, something happens.

Here we have a matter of where the attention is focused. Are this person's attention units devoted to the exterior world or are they devoted to the interior world? In order to be devoted to the exterior world, they have to be in present time. In order to be devoted to the interior world, they have to be back on the track. Obviously, a person is back on the track in the environments of yesterday when he is interiorizing, or introverting. He is back on the track. He can latch up more and more and more attention units back on the track, and he can really fix himself up; or an auditor can do that by running him halfway through this engram and halfway through that

engram. This is the corny idea of "getting him restimulated so that you can find an engram to run."

The person will be back there looking at an interior world; his attention units are back on the track, so they will be devoted to yesterday. They are not remembering into yesterday; they start running into yesterday. And the exterior world gets neglected. The analyzer is then not up high but is operating very, very sub-optimumly.

You want your preclears extroverted. Don't get them worrying about what happened to them just so you can do a job of processing on them. In other words, don't stir them up and introvert them just so you can find more engrams. If you could pull the trick of keeping your preclears extroverted continually, you would have well preclears.

A somatic turns on when attention units are fixed upon an old injury which causes that somatic, and they are fixed upon the time that injury took place. We are right there in fundamentals, basic fundamentals. The attention unit is back at the time he was two years old getting his leg broken, so he has a pain in his leg. Also, the aberrative content, the phrases, the perceptics and so forth are being viewed by the very attention units, evidently, which are viewing the pain in the leg.

Now, it so happens there are two sides to this. There is the one concerned with aberrative content as far as thought is concerned, and the one concerned with aberrative content as far as MEST is concerned—the two sides of the organism, theta and MEST. The theta can be aberrated or the MEST can be aberrated. When the MEST is aberrated you have physiological upsets, you have physiological somatics. When the theta is being looked at—viewed interiorly—of course you have mental aberration taking place. These are two sides of the organism—theta and MEST.

When theta gets enturbulated it drives against the computational devices of the mind that such-and-such has got to take place. This is the anatomy of an engram. If it can't do that anymore, if it can't drive out, then, theoretically, the somatic is there to force it. If the entheta side of an engram cannot be expressed on the thought level, then the enMEST side of the engram tries to force it to be.

When a person is a little bit interiorized it means that the entheta side of the engram is operative. But suppose the environment drives harder, forming up a lot more locks and so forth about the interior environ—in other words, refuses to let this person dramatize the engram, refuses to let that entheta thought pattern take place. The environment says no. The engram says, "You can't eat." Obviously, in the environment, he has got to eat, so he keeps on eating and the entheta side of the engram keeps getting kicked back. If it gets kicked back thoroughly enough, it comes right on over into the enMEST area and turns on the somatic. That is basic theory on it.

In other words, in order to get this chronic somatic off, you have to get the attention units first off the enMEST side of the engram and then off the entheta side of the engram and into present time.

Now, there would be more ways of doing this, more ways of skinning an engram than one.

We have the entheta side of the engram. There is merely enturbulated theta over on that side. The guy comes down the tone scale to a point where he is resonating at the level of the engram, so he starts thinking in its level, and then the environment won't let him think that way and the enMEST turns on—in other words, the somatic turns on—and he has a chronic somatic.

Bad auditing will do the same as the environment. He is trying to express the thought, he can't express the thought, it gets all snarled up computationally and the somatic gets turned on. You as an auditor are sitting there and the next thing you know, you have a chronic somatic turned on by auditing. You can do this. Or you get an engram that isn't ready to reduce—it is too

overcharged and nothing can be done about it—so you go away and leave it. If this happens to the preclear too often, he will get a whole series of somatics.

Certainly, if we use this postulate of introversion and extroversion, we start to get results. What you want to validate on this case is present time and the analyzer—reality, affinity, communication. This not only picks the person up the tone scale but extroverts him, and extroversion of the preclear is tremendously desirable. Introversion of the preclear occurs at those times when the interior world has so much threat and enturbulence and menace in it that when the attention units go back to take a look at what is happening they then don't leave.

This is a self-auditing case. But a self-auditing case has introverted to an exaggerated degree, even more exaggerated than the usual introvert. It is a tremendous exaggeration of introversion.

How do you cure this person of self-auditing and cure him quickly? Validation Processing will do it. All you do is start picking up analytical moments on the chains presented by the file clerk or analytical moments on the chains of his chronic somatics, and keep running those analytical moments and keep him from going into the entheta and the somatics which turn up. In other words, don't start re-auditing him on an entheta-enMEsT basis; keep auditing him on a theta-MEST basis, and the next thing you know, he will extrovert. It is something that happens almost suddenly. He will extrovert and he will stop this self-auditing! You just get the chains and scan or Straightwire the theta moments of those chains. You want the analytical moments on those chains.

As an auditor you are going to have a hard time with this person at first. You will pull up a little tiny erg of theta and it is going to go right into that enMEST, and you are going to have to pull up another one and another one and another one, and all of a sudden you will start to get this chain in some kind of shape.

The chain itself has been turned inside out by the breaking of dramatizations of engrams. You turn it around, outside in, again.

That is what you are doing. You are turning on the analytical side of the chain and you are turning off the reactive side of the chain. When the reactive side of the chain is on, the person is introverted. When the analytical side of the chain is on, he is extroverted.

Now, I have been asked whether a person could do this on himself—self audit this Validation Processing. It won't work, because if all the theta this fellow has is being attracted into his enMEST continually, think how much less chance he has of keeping that theta out of the enMEST if he does not have an auditor and the group theta body which is present between the two. If he doesn't have that, then every tiny little bit of theta that he gets up just goes right back into the entheta.

This is why your preclear can't remember happy moments. Actually, he can remember happy moments, but he may remember them only for a millisecond—not long enough to record the fact that he remembered them. He can remember a happy moment, but then it is gone.

The more minute the quantity of theta is and the more massive the quantity of entheta, the quicker that theta will dive into the entheta. Or vice versa: the more massive the body of theta and the more minute the body of entheta, the quicker that entheta will try to dive into the theta. Of course, that is a fatal dive; the other is also a fatal dive.

So there is your modus operandi. I want you to fix that well in your minds because there are too many preclears walking around who are self auditing, and I imagine there are even some auditors who do self-auditing.

Now, the case of the chronic somatic is really no different. The chronic somatic means that some chain of aberration on the case has been turned inside out, or introverted. A single chain has been introverted so thoroughly that not only is the entheta flattened down but the somatic

itself is on. This means that it must be a pretty thoroughly turned-on chain. It is up to you as the auditor to find out what chain the chronic somatic lies on.

You may find that the chronic somatic has four, five or ten chains, each one furnishing a portion of it, the somatic itself having restimulated some other chain. So what you do as an auditor is take these chains and by Straightwire or Lock Scanning run them one by one on theta analytical moments until you get each piece of them extroverted.

Each chain has two sides. Every chain has two sides. It is an unlucky chain indeed which has minimal analytical and maximal entheta, maximal reactive. That would be a rough deal, and that is a rough deal to turn inside out. But in a case like that what you do is work other things on the case and other related material until you finally do get up enough theta to knock the whole chain out of restimulation.

Knocking things out of restimulation is a very, very important step. Here at last, with Validation Processing, we may have a very good technique for that. I hope it will hold consistently and I certainly want your data on this from the field so that we have a greater volume of data than we have now, because the data is not as great as it should be. We have only checked it on about fifteen cases. It is keeping up with a kind of consistency, though, so that you can just extrapolate it on out.

I know this technique turns off self-auditing and I know additionally that it will sure pick up tone, and I know you can pick up tone high enough with it for the whole case to collapse. You can watch a preclear go clear on up the tone scale—and he is really up the tone scale—then all of a sudden he dives back down.

By the way, with this technique you are doing black-and-white, Aristotelian two-valued logic. For instance, if you have a chain of rejections, you run all the times the person was accepted. You accentuate the positive.

Now, the chronic somatic lies on a chain. What you do is just pattern Lock Scanning—except you take the reverse, analytical side of the chain. Let's say the chronic somatic is in his left foot; you want to know where this left-foot somatic is. Maybe it is on the birth chain, maybe it is on the broken-glass chain. Where did the broken glass lie? It lay in roads and it was in green grass. So you pick up, and keep consistently to the analytical level, times when green grass was around and was very agreeable. Pick up all the times when green grass was pleasant.

Or maybe you take the birth chain. A birth is a composite chain; it has to do with sex, it has to do with doctors, it has to do with nurses, it has to do with water, it has to do with a lot of factors. You can take any one of these chains, or maybe take every one of them that you can possibly think of that was contained in birth, and turn each part of that wrong side out. Ask the preclear for all the times the doctor was a good guy and all the times the nurses in this fellow's life were nice and all the times when water felt good, and so on—all on the analytical side of it.

You are not interested in pleasure. You can badger the devil out of a preclear asking him to get pleasure, and there he is at 1.1, and he finally confesses to you that he had a little puppy dog one time and it got run over, but it was still alive and he was able to pick its eyes out! That isn't going to get results.

Now, you may run into grief on the chain of the chronic somatic. For instance, a woman may have a chronic somatic that prevents her from carrying children through a whole pregnancy; she has miscarriages.

If that is the type of case you are running, you simply have to keep jockeying the case on its miscarriage chain. There are obviously pleasure moments during pregnancy, there are obviously pleasure moments around and about sex and so on, and this will be all on the same chain. You just start picking up all the analytical side of the chain and keep her on it. She will probably still try to dive in, and she will probably try to cry, and if this case is not too low on

the tone scale you may find yourself suddenly saddled with a secondary that you didn't know existed. Of course, at that moment you would run the secondary if the case was able to run a secondary.

Let me give you that caution again. When a case is at a level on the tone scale chronically—by behavior and so forth—which makes it impossible for him to run an engram or a secondary, don't suddenly essay to run engrams and secondaries when you are doing Validation Processing. Keep your processing where it belongs according to the tone scale; don't change that just because you are using Validation Processing.

Validation Processing can be used on any case. If you can attract that case's attention and get him a little bit in present time, or even if the case is way up the line, you can do Validation Processing. Where it is evidently most efficacious and most effective is up to about 1.5, because that is an area where you can't run much; you can't produce spectacular results.

This whole subject lays to view an enormous experimental potential. There is a tremendous amount here which can be discovered. We know in Validation Processing that, used as I have outlined it, we have produced certain results. We know we can extrovert people, and we certainly can knock chronic somatics out of prominence so they will just dive out of sight; we can do these various things. I have a hunch that it leads a lot further. I think that as we go on and investigate it further we will find more and more angles; there will be more and more procedures, and certain ways of handling certain chains will turn up. We might smoke out a way of turning on grief quickly and easily or turning on the somatics you want so you can run them. There are various things that you could do with this procedure, and we are looking at a pretty wide scope when we look at this. The principal reason I am giving it to you is that it has potentialities.

Standard Procedure turned up last July, the theta-MEST theory turned up about October, and Validation Processing turned up about two months ago. Those are three major advances along the line. There was one more when Chain Scanning of engrams was developed. That was a definite advance. And the fact that people could be run and run on boil-off turned up out of another research project as being of some use. Evidently, you can keep a preclear boiling off, but let me caution you that after you keep that preclear boiling off for a short space of time—maybe three or four months—he will boil himself down to the bottom of the tone scale, unless you extrovert him.

Boil-off is beautiful stuff. You are going to get all kinds of boil-off. Actually, as you advance on a case with this Validation Processing, you can get more boil-off than I have seen with anything else. You can really put him on the back of the stove and let him stew!

For example, in one two-hour session, a preclear was twice started at the beginning of a chain. The first time he got two incidents, two happy moments on this particular chain, and went out. When he came to, he was given the same chain to scan again and found three happy moments and went out—just conked out colder than ice—and that was the end of two hours. There was that much boil-off sitting around on this case!

You are going to get some cases which you will start this type of processing on, with scanning and Straightwire, and you will be able to go along for quite a while before you suddenly begin to get entheta manifestations or anaten. Evidently, what you are doing is you are not tackling the right chain, but there is nothing wrong with this. You can take some cases and scan pleasure and continue to scan pleasure; I don't know what the case is doing, but you are certainly not on the aberrative line. If you were on the aberrative line it wouldn't work that way, so you shift the line that you are scanning. It is very important to do so.

In all these techniques there is something you should keep in mind: The validation of a technique is whether or not it steadily increases the efficiency of your preclear and his position on the tone scale. That is important. It might not seem important to some preclears but it is really important to keep them coming on up the line. Your preclear may have the idea that the

only thing he could possibly do is run engrams and secondaries, secondaries and engrams, engrams and secondaries. That is all he is going to run for you, and that is the end of that—although you know very well he is not doing well on this. That is just tough.

He has heard of running pleasure moments. Now, there are various ways of running these pleasure moments. Running a pleasure moment is another technique where you start in at the beginning of a pleasure moment and take the preclear through it perceptic by perceptic in an effort to try to do something with his perceptics—just through one pleasure moment—and then you take him back to the beginning and run him through it again just like it was an engram. That is running pleasure incidents and that is not what I am talking about when I say the analytical side of a chain.

The analytical side of the chain includes any time he was analytical about something, and you straightwire that or you scan it. You don't run these as incidents. You could if you wanted to, but if you are going to do that with him he probably isn't able to move that well on the time track anyhow.

There is no limiter on this that I know of beyond the fact that if you find your preclear diving too quickly into entheta while you are scanning a chain you leave Chain Scanning and Lock Scanning alone. You just leave Lock Scanning alone on that case and straightwire him through the incidents, and you will get the same effects. This is slower but you will get the same effects. In other words, don't treat the case more heavily than you should be able to treat it.

All of the emphasis on processing now, as I told you earlier, is bringing them on up the tone scale. That is important to you as auditors—very important.

If you could work only the manifestation of 4.0 you would really be living the life of Reilly. That would be gorgeous. You would never be diving into a lot of restimulative and aberrative material; you would just be bringing the preclear up along the line and so on. It was to this hope—that you could do this—that Validation Technique was originated. An auditor can sit there just so long running entheta out of people before he himself starts to get pretty enturbulated, unless he is getting plenty of processing himself.

We could work it out on the basis of the auditor getting plenty of processing, but very few auditors do get plenty of processing. As a result, there has been a considerable amount of research on my part in order to see what we could do with types of techniques which were not auditor restimulative.

That is one of the reasons for Lock Scanning. That is a very definite benefit from Lock Scanning. The auditor can sit there and he doesn't get fed this entheta hour after hour; he is better off when he lock-scans than when he runs engrams.

It is the same way with Validation Processing. The auditor very much has to be on the ball; he has to be very alert when running Validation Processing on a low-toned person. He has to keep that person communicating with him, because the person may just start on up the analytical moments and then be off into the entheta, and the auditor wouldn't know it. So vocalization is required from the preclear on a lot of this stuff. On Straightwire particularly the auditor has to be continually alert and informed as to what the preclear is doing. But if the auditor is running analytical moments he is handling theta, and an auditor who handles theta could handle it for eight or ten hours a day without showing much wear. As a matter of fact, the auditor himself would probably come up on the tone scale.

I know pretty well what this type of processing will do this far. I hope in your hands that it will increase greatly in efficiency, because I would like to see all of my friends in Dianetics at no lower level on the tone scale than 4.0, chronically.

Now, extroversion has something more that I should say about it. Evidently, from 2.0 down you could say is introversion, and from 2.0 up is extroversion to some degree. You can just compartment that like you can compartment theta and entheta.

There has to be a certain amount of theta available before the individual will attack his own environment. It is sometimes much easier to attack the interior environment than the exterior environment. Have you ever heard of somebody saying "Wait till I get to be a good release, and then I'll do it"? It is easier to attack the interior environment—after all, one lived through that already—than to attack the exterior environment. So, above 2.0 is where you get attacks on the exterior environment.

It is a funny thing, but theta will change, mingle with and conquer MEST. Theta will automatically do so. You get enough of a theta unit and MEST will move under it; you get enough of a theta unit and it will be attracted over the top of MEST. You can watch this happen. If there is not very much of a theta unit, it is liable to get attracted into enMEST. It will get enturbulated by the existing entheta and it will go into the enMEST. That is not very complicated.

Entheta will turn into enMEST any MEST which it touches; it will, very definitely. You watch what happens to the possessions of somebody below 2.0. In the same way, theta will tend to maintain MEST as MEST and even make MEST out of enMEST.

So there is a correlation between extroversion and handling and bringing order to one's environment, and between introversion and bringing destruction and upset to one's environment.

I hope you don't think I am throwing you a curve there, because that is really true. You get too much introversion and the environment will really break down around the person's vicinity. His interpersonal relationships, his possessions and all of these other things will start to go to pot almost mechanically. You hardly see any line of reason here at all. All of a sudden this fellow finds himself with this upset and that upset and some other upset—he has become too introverted.

If he is very extroverted, he will collect to himself MEST. He will throw nine tenths of it away, too, if he has any good sense, like the seasoned campaigner who always carries about a ten-pound pack while the rookie always has a ninety-pound one. Theta will attack too much MEST. It has to be checked in its activity.

I am giving you this for a very good reason. Introversion, self-auditing, reactive mind, entheta—these are synonyms, and along with them go enMEST, confusion and the Four Horsemen of the Apocalypse.

If you want to be nicely successful and so forth in your profession of auditing, keep up above 2.0 and keep well extroverted. Also, take your preclears and bring them up that tone scale and extrovert them just as fast as you possibly can. Then you will get your bills paid.

Now, this should alert you to something else, too: All you have to do to boot a person up the tone scale is extrovert him. You have gained half the band of the scale right there. That is a pretty big jump. So you extrovert him; you bring him up into the theta bracket.

But if you want to wreck your preclear real well and fix up his environment so that it will really deteriorate, and fix up your own perimeter so it will too, just let him stay introverted and let him keep on being introverted.

If there is anything that drives an auditor mad it is the preclear who comes in with 995 words written at the beginning of every session of the things he has thought up since the auditor saw him last. He was just sure while he was sitting at dinner last night that he has a phrase that says

. . . And he made a note of it, but when he got home he dreamed this and that and he wonders whether or not . . . And it goes on and on and on—notes.

I kept a series of notes from a preclear one time just out of sheer curiosity, wondering what the volume would grow to. It was tremendous! I just kept throwing them into a drawer and thanking him. That was before I found out that the reason a preclear writes you notes is you haven't got the computation on the case! So I looked back into the drawer and said, "That was a heck of a comment on my auditing on that preclear!"

If a fellow does not have a computation, that means that he must not be very analytical. If he is really analytical he will have a computation on his case. If he extroverts enough he doesn't care whether he has a computation on his case or not! He will go on being audited. You may get the cycle-and collapse sort of thing where he is feeling so fine for a week that you might not see him, but he will be back.

You don't have to sell anybody on a long-term basis. If you can just work this well and work it well enough, you will find out that you are turning out pretty satisfied-per-session preclears. You are also doing a job of work, and don't think you are not. Now, a lot of you may back off from this Validation Processing even after you have worked with it for a short time for the good reason that it does not have enough blood and thunders in it. That was why I talked to you earlier about the difference between stage demonstrations and actual demonstrations .

This is merely an estimate and is not based on any data of any kind, but I think you could probably produce a good release faster by never touching any entheta. That would really be a stunt.

I haven't processed anybody through the whole run on this process, so I can just extrapolate. But if I started in to process somebody right now on this level I would simply boot him on through, all the way up to the top of the scale.

I would watch those engrams fold up by themselves. I would fill him full of protein hydrolysate and vitamin B1 and watch those engrams fold up.

By the way, there is another little point here. Once upon a time there was this stuff called Guk, and a bunch of south ends of horses going north didn't bother to study this stuff or find out what it could do; they listened to a certain well-known medico who said "Oh, it's no good! I saw a bottle of it once."

Last fall, freewheeling suddenly died. You can put somebody through freewheeling and maybe it does him some good. But a Guk freewheel got the Guk in trouble because the freewheeling wasn't as good as it should have been and because freewheeling introverts the devil out of the preclear. Of course, he is paying attention to stuff all over his body, so it isn't doing him the good that it should. But this has got nothing to do with Guk.

Last fall I wrapped my paws around protein and vitamins again to find out what they could do, and I found out that they would collapse circuit walls that couldn't be collapsed without them. I had to go all the way through this again because of the amount of enturbulence that was thrown at it.

Now we find out in Validation Processing, evidently, that the somatics will clip off, boil off or go out faster when the preclear is on heavy protein and vitamins than when he is not. So we may have found at last and at long length the slot for Guk. There is no long series of cases on this, but I have noticed consistently that you could bring a preclear up to a point without Guk and the somatic would hang up and would stay hung up and you couldn't do anything more about it. But if you then fed him some Guk that somatic would feed and boil on through.

On Validation Processing sometimes you can hardly keep your mind off this doggone somatic. It is somebody who was chewing off your left ear when you were three and you are going

through all the happy times little boys smiled at you. You don't identify this thing, and the somatic is going through just as slow as molasses and you can't do anything about it. Then throw about 30 grains of glutamic acids down your throat and about 100 milligrams of B1, go over this chain again and this somatic just blows out, and anaten comes off when it wouldn't before.

I don't mean to overestimate Guk to you. I am merely saying that it seems to develop and disperse somatics faster, and certainly it gives your preclear enough energy to run. But there is also a caution on it: Anybody who thinks that taking a little bit of B1 and a lot of glutamic acid is the thing to do is asking for a nice case of D.T.'s. The data at hand seems to indicate that lots of glutamic acid and not quite enough B1 will produce nightmares and upsets far in excess of merely taking no B1 and no glutamic acid, and theoretically you could throw a person into D.T.'s by feeding him nothing but glutamic acid. A ratio which is apparently safe on this—and I am not prescribing this, I am merely mentioning it—seems to be about 25 grains of glutamic acid and about 100 milligrams of B1—a good heavy slug of B1. But 10 or 20 milligrams of Bs and 20 to 30 grains of glutamic acid will produce hallucination; it will cut down reality. With enough B. content you heighten reality.

By the way, it seems to be indicated that people can do better Straightwire—it is clearer and the reality level is greater—with enough B1 and glutamic acid. We have it down along the level of about where it belongs. You can do without it quite well and you can do with it quite well, and it is better to have it than not to. But it is not going to, with one shot, produce a clear.

Now, we can use protein hydrolysate in the same way as glutamic acid; glutamic acid is only one of the amino acids, and protein hydrolysate is several of the amino acids compounded.

There is quite a bit of data on this subject of nutrition and so forth during processing. Of course, one of the sure and certain ways to spin a preclear is to reverse the nutrition factor. Just feed him on a little bit of coffee and a little bit of sandwiches kind of irregularly, and go on and process him hour in and hour out through lots of entheta—and then carry him off to the sanitarium. Or keep him up all night long. Or when the guy is so tired he can't even move, and he has a terrific somatic in his elbow and keeps begging you to do something about this somatic because he is disturbed, go into the case and start to do something about it. They will cart him off to the spin bin.

Auditing when a preclear is too tired, auditing when a preclear is too hungry, auditing when a preclear is suffering from any part of malnutrition, is dangerous.

As a matter of fact, your preclear will go around and start getting hungry for things like ascorbic acid and so forth. You should have him take a balanced vitamin ration. There ought to be in it not only B complex, but vitamins A and D in limited, non-toxic doses. There is a whole array of those things that are put together in tablets. These are not important in tremendous quantities, but they are still important. B1 has got to be there, though, by super-super quantity.

A DEMONSTRATION OF VALIDATION PROCESSING

A lecture given on
27 June 1951

Running Analytical Chains

I want you to try this Validation Processing, very definitely.

I will take somebody here right now who has a light somatic that has been turned on by auditing, and give you a short demonstration.

I'm not going to have him lying down because we are not out for blood.

LRH: Where is this somatic?

PC: It's just kind of general, all over the top of the head. I guess I've been doing too much self-auditing. (laughs)

LRH: Have you been doing self-auditing?

PC: Yes, I have.

LRH: Who started self-auditing with you?

PC: I started myself with it.

LRH: Who started it? (pause) What started it? (pause) When did it start?

PC: Well, I read that paper on E-therapy and I talked to several people about it.

LRH: You remember the pleasure of your reading the paper?

PC: Yes.

LRH: Remember something else you read that gave you a lot of pleasure.

PC: Yeah, I thought of a book I read.

LRH: How about a scientific book?

PC: (pause) Yeah, read the new Dianetics book.

LRH: And what about this book on E-therapy?

PC: That was just a little pamphlet that I read.

LRH: Hm-hm. It talked about what? Fire clearing of the left tibia?

PC: No, it talked about—that probably self-auditing was all that was really necessary

LRH: Sure. Necessary to do what, though?

PC: (laughs lightly) To run engrams out and so on.

LRH: All right. Now, you remember reading this?

PC: Oh, vaguely

LRH: Do you remember reading a pamphlet like it once?

PC: Well, I read the paper on that boil-off technique previous to that.

LRH: Now, let's go way back into ancient history. Remember reading a book on psychoanalysis?

PC: Yes, I've read some of Freudian psychology.

LRH: Did you enjoy it?

PC: Yes, right much.

LRH: All right. Well, lets see. We've got to make up our minds what we're tackling here. Are we going to cure you of self-auditing or are we going to cure this headache?

PC: We started off with a headache. (chuckles) What ever you want to do, either one. I can probably cure myself of the self-auditing now that I have a little more . . .

LRH: How could you do it?

PC: Well, I figure it probably was this: You talked about phrases having something to do with it in the engram bank. I have some manics about It's up to you, Gary—that sort of thing—and probably I felt that I wasn't making enough headway, quite, and the Foundation—some of the new techniques didn't seem to be quite enough, and that probably it was up to me to explore—help explore these other things, do a little research work on them.

LRH: Hm-hm.

PC: I felt that I was stable enough that I could risk the possible dangers of it; I realized it was dangerous.

LRH: It isn't dangerous, just uncomfortable. Of course, trained auditors are kind of scarce, but out in the society it is not looked upon as being particularly reprehensible for somebody to spin somebody.
PC: Yeah.

LRH: All right. Give Us a flash now; give us a flash: Is there a chain on which this headache is located? (snap!)

PC: Yes.

LRH: What is the name of this chain? (snap!)

PC: Birth.

LRH: Do you have any children?

PC: No. I'm not married—none to speak of.

LRH: When was birth run?

PC: It's one of these section deals. I've run it for fifty hours, I guess.

LRH: How long has the headache been with you?

PC: Oh, off and on for the last several days.

LRH: The last several days, huh?

PC: Yeah.

LRH: All right. Shut your eyes. Let's go back to a pleasant moment just a few days ago, before this thing turned on.

PC: All right. (pause) Want me to tell you about it?

LRH: Sure.

PC: I'm in Hagerstown, Maryland, with two other people that I audit with there.

LRH: All right, when do they mention birth?

PC: I don't recall them mentioning it.

LRH: Do they mention it at all?

PC: Oh, yes. I had preciously run a section of birth in which I rocked back and forth Very heavily from one side to the other and it didn't

LRH: Was it interesting?

PC: It seemed strange to me; I didn't realize that you would do that. And one of the men said, Oh yeah, mine was the same way. I ran a section the same way.

LRH: Hm-hm. All right. Are those people with you now?

PC: No, they're in Hagerstown.

LRH: They are?

PC: I'm looking forward to seeing them again.

LRH: Well, let's run over a few pleasant moments with those people there—I mean a few analytical moments. Okay?

PC: All right.

LRH: All right. Did you see them after this?

PC: Yes.

LRH: All right. Through any analytical moment that you were with them after this conversation, begin scanning. (snap!) (pause) What's happening?

PC: (laughing) I just kind of get little bitsy flashes of different things that I enjoyed with them. I barely just skimmed once.

LRH: Hm-hm.

PC: (pause) I guess that's—I sort of went back beyond that time, too, with them . . .

LRH: Hm-hm.

PC: Earlier times with them.

LRH: All right. Tell me when you're all the way up the line on this.

PC: (pause) All right, I'm up now.

LRH: All right, let's go back to the first time you met them and scan through a lot of pleasant moments with them. (pause) Tell me when you're there.

PC: (pause) All right.

LRH: Present time?

PC: Yes.

LRH: Okay. All the way up in present time?

PC: Yes.

LRH: All right. Open your eyes. Has this headache changed any?

PC: Seems a little lighter. I still have it. It wasn't very strong to start with.

LRH: All right. Shut your eyes. Is there a birth chain of locks succeeding your own birth? (snap!)

PC: Yes.

LRH: Are analytical moments available on this chain? (snap!)

PC: Yes.

LRH: Can we pick up an early one?

PC: Yes.

LRH: Tell me when you've contacted it.

PC: I don't know where I am. (laughs)I keep saying yes. Sometimes I . . .

LRH: All right. Let's see if we can contact an early analytical moment relating to the subject of being born. I don't want the physical pain engram of birth. (pause) Tell me when you get an early incident there—anything about birth that's pleasant. A birth, a picture of a baby, anything like that.

PC: (pause) All right.

LRH: All right. From there through all such moments to present time, begin scanning. (snap!)

PC: (pause) I get kind of a funny feeling like I don't see anything much; it seems sort of round and dark—kind of queer.

LRH: Hm-hm.

PC: (pause) I'm in present time now.

LRH: All right. Can we contact an early analytical moment on the subject of being born?

PC: Yes.

LRH: All right. Tell me when you're there.

PC: (pause) All right.

LRH: All right. You tell me the moment that you slide off into anything unpleasant on this chain, okay?

PC: All right.

LRH: All right. From there forward to present time, begin scanning. (snap!)

PC: (pause) A moment just then.

LRH: Hm?

PC: I slipped off into a moment . . . I went by something just then.

LRH: All right. Just through analytical moments now.

PC: Yeah.

LRH: Better name each one that you come to.

PC: Well, I was thinking . . . I started as a child talking with my sisters—you know how kids will when they start finding out about where babies come from, that sort of thing—new information on the subject. A number of incidents of this. And I come on up to the children around the neighborhood; and my sister has a baby, several years ago. Brother has a baby, last year.

LRH: Give him a lot of pleasure?

PC: Yes. Pretty good kid.

LRH: Okay. Continue on.

PC: I take pictures of this baby here a few months ago, and again I try to take more pictures of him.

LRH: Hm-hm.

PC: Looking at the pictures. They come out fairly good. And I'm on up to present time.

LRH: Present time?

PC: Yeah.

LRH: Open your eyes. (pause) How do you feel?

PC: I feel pretty good.

LRH: How is your head?

PC: It's just a little faint headache still. (laughs) It was real faint to start with.

LRH: Is it fainter or is it stronger?

PC: It's—the last time it was fainter, now I believe it's a little stronger. (laughs lightly)

LRH: Shut your eyes. All right, let's return to the beginning of analytical moments concerning headaches. (brief pause) What did you get at that moment?

PC: I don't have headaches. Talking as a child with people complaining about headaches, and me being happy that I never have them. (laughs) Different people saying, I've got a headache, and I think, Oh boy, I never get one! (laughs loudly) I'm glad I'm not like you, 'cause you've got a headache all the time. (laughs) That would be awful. Sometimes when I'm sick I get a little mild headache, but it doesn't amount to anything. Oh, mostly this comes up when people say (laughing) I've got a headache, and I think, Oh boy, I don't get them! (laughs) I used to go with a girl that had headaches all the time (laughing), and I'd think, Oh boy, I don't get headaches. Oh, poor thing. I remember a fellow who had migraine headaches. He told me about it and I was Very sympathetic, but I was glad I didn't get them. (PC and LRH: laugh) Then, I remember . . . I don't hare somatics very heavily, usually—I didn't used to—and I had a headache one time in Dianetics so bad I thought I'd (laughing hard) drop down into apathy. And I was kind of glad of that 'cause it really raised my sense of reality about Dianetics. And I've been running a preclear that has headaches all the time.

LRH: All right. Do you remember something pleasant about this preclear?

PC: Yeah.

LRH: Something real pleasant? Something analytical that you appreciate about this preclear.

PC: Well, she's pretty nice but she's in awful shape. (laughs) I remember one time when she improved a little bit after I was running her. I thought that was pretty nice. She talked real rational, just seemed like her old self again. She's a neighbor, and I really felt Oh boy, I've done something there now. (pause) She's a neighbor. She used to be very good to me. I'd go over and she'd feed me cake and milk and stuff. I used to go to see her pretty often.

LRH: Uh-huh.

PC: She was telling me some of her pleasure moments and interested me very much. She was telling me about going to Wisconsin, going swimming, and I lose to go—I lose to swim, and I practically relived her pleasure moment. She was—with her she had one of my favorite school teachers who I hadn't seen for a long time, a very pretty girl that had been a school teacher, and recalling her to mind was very pleasant.

LRH: Tell me when you're in present time.

PC: All right. I'm in present time.

LRH: Open your eyes.

PC: (brief pause; laughs) It's still there.

LRH: Is it as heavy as it was right straight through?

PC: It's shifted a little bit; it's more toward the back and not as much . . . it was more all over and then now it's kind of shifted, like it's back here.

LRH: Okay. Now, shut your eyes. All right. What's the name of the next chain that we should run for this headache? (snap!)

PC: Says Headache.

LRH: Is that the name of the chain? (snap!)

PC: Yes.

LRH: Can we pick up an analytical moment about headaches early on the chain? (pause) Yes or no? (snap!)

PC: No.

LRH: Can we pick up an analytical moment about your head feeling good?

PC: Yes.

LRH: All right. Let's contact that as early as possible.

PC: All right.

LRH: All right, from there forward to present time, through all such analytical moments, begin scanning. (snap!)

PC: I'm swimming. I dive in the water time after time when I—I like the feel of the water.

LRH: Hm-hm.

PC: It's cool. And I come up to times in groups when I feel very raised up, very stimulated and very clear—clearheaded.

LRH: Hm-hm.

PC: Now I'm up to present time.

LRH: Okay. Should we scan this chain again? (snap!)

PC: No.

LRH: How's your head?

PC: It's lighter.

LRH: All right. Has it changed position any?

PC: A little bit. It kind of went from way towards the back; it's sort of right in the middle now.

LRH: Okay. Now, what is the name of the chain we should scan now? (snap!)

PC: It says Headache.

LRH: All right, could we pick up an early analytical moment on this chain?

PC: Yes.

LRH: Tell me when you're there.

PC: I'm there.

LRH: Now, who has the headache?

PC: Says I have it.

LRH: All right.

PC: Not there. I'm diving in the water, down to Quiet Hole. The water is cool on my face.

LRH: Feel good?

PC: Yeah. Feel it cool across the face here, not on top so much.

LRH: Hm-hm. All right. Come on up the chain contacting moments, analytical moments, when your head felt good, now can you do that?

PC: Yeah.

LRH: All right. There forward to present time, begin scanning. (snap!)

PC: Wind blowing in my face. (pause) I think of (laughs) kissing a girl, and her face against mine and dancing.

LRH: Hm-hm.

PC: I think of a lot of times when I've been dancing with girls. (pause) All right, I'm . . . times when the pillow felt good when I go to sleep.

LRH: Hm-hm. (brief pause) Tell me when you're in present time.

PC: (pause) All right. I'm in present time.

LRH: Okay. How's your head now?

PC: It's still kind of . . .

LRH: Where is it?

PC: It's very faint, but it's kind of like this.

LRH: Where is it? (brief pause) What does it feel like?

PC: I don't know. It's just like that. I don't believe I've had one just like that. It's kind of in the—across inside, like, here.

LRH: Uh-huh. All right. On what chain is this headache? (snap!)

PC: Headache, it says.

LRH: All right. Is there a specific type of headache? (snap!)

PC: No.

LRH: Is there a specific thing which causes this headache? (snap!)

PC: Yes.

LRH: Can the name of that flash?

PC: No.

LRH: All right. Are there more analytical moments on the headache chain?

PC: Yes.

LRH: Can you contact those?

PC: Yes.

LRH: All right. Contact the first one. Tell me what it is.

PC: I'm thinking that's not. . . I'm talking with people, a friend of mine that I like. But he's telling me about his mother having—this doesn't sound so good— taking headache powders an awful lot, making her get in trouble. I guess again I think I'm glad I don't have headaches. (laughs) But I like the—the association with the people at the time was very pleasant. They're radio amateurs. I'm in high school.

LRH: Does the location of that headache shift any as you go through this?

PC: Yeah.

LRH: Where is it? What does it do?

PC: It went a little bit farther back. Some of it has dropped out now.

LRH: All right. Continue on forward through all such analytical moments. (snap!)

PC: (pause) I think of Jerry Parsons telling me about his migraine having gone away, and Jill Drummond. And I think of a friend of mine back home that had a lot of trouble with migraine, and I'm going to tell him about this when I see him. And I do see him, call him up on the phone rather, tell him about it, but he has gotten them fairly well under control. Think about my sister Jenny telling me about how she has had trouble with headaches, but she has gotten straightened out.

LRH: Was there a moment there when you were glad somebody had a headache?

PC: (pause) No. But I'm glad I didn't! (laughs) And I'm glad something can be done to help them not have them. (pause) Maybe there is a moment like you asked me for. This girl I used to go with used to fly off the handle pretty quick, and then she'd get a headache. I guess sometimes I thought it served her right! (laughing hard while talking) If she had controlled herself a little better she wouldn't get the headache. (pause) It seemed to have gone down (laughing) a good deal with that. It went down quite a bit. (pause)

LRH: Very good.

PC: It went down quite a lot when (laughing) I started laughing then. (pause) I guess this headache is really longer than just the last few days. I started this self-auditing several weeks ago and it was pretty effective at first (laughing) but it's got worse. I ran quite a bit of stuff at first and felt a lot better about it; and then it got so I noticed my room kind of would be messed up right much. (laughing) So I wondered why that was. I figured I was trying to get this stuff run out and then I would straighten it up. (laughs) And I didn't seem to be able to do some things that I thought I should have been doing, like some writing and letter writing and so on. (laughing) I'd keep putting them off all the time and dig into this self auditing pretty heavy. I'd still run good Standard Procedure, though. Didn't bother me any. In fact, four to six hours a week, but then it just seemed to kind of bog d own, like I didn't seem to be getting as much stuff off (laughing) as I was at first. And I thought, Well, I don't know whether I'm getting too far with this now. I have to figure out some more things about it. I got a letter from a friend of mine

who said that he had been (laughs)—he didn't know much of anything about self-auditing, he had just read the book and drilled it a little bit. But he's a very high, analytical person, and I got a letter from him just a short while ago in which he said he would tell his selector to contact obscure incidents at night when he'd go to sleep and refile it in the standard memory bank. Gradually over a period of several months he has become much more efficient, his problems seem to be solved before they become problems. He told me to throw away my Compost model and get the latest development (laughs) I had figured that might work (laughs) for him, but it doesn't work for me like it does for him.

LRH: Does he have a car?

PC: Yeah.

LRH: You might write and ask him what condition his car has been in lately.

PC: Okay. (PC and LRH: chuckle)

LRH: Okay. Tell me when you're in present time.

PC: I'm in present time.

LRH: How is your headache?

PC: It's better; it's definitely better.

LRH: Well, where is the ache particularly now?

PC: It's still just very faint and right—kind of in the center. . .

LRH: Hm?

PC: It's not around anywhere, it's right in the center.

LRH: Remember a time when it felt good to have something on your head in that area.

PC: (pause) No.

LRH: Remember somebody rubbing your hair and it felt good.

PC: Yes.

LRH: Who is it?

PC: Sister, Wendy.

LRH: What is she doing?

PC: She was just rubbing it, or massaging it.

LRH: Did you like that?

PC: Yeah.

LRH: Did she do it another time?

PC: Yes. Had an aunt do it several times.

LRH: Hm-hm. Do you like the aunt?

PC: No. Oh, a little bit—one of these changeable things.

LRH: Hm-hm. All right. Remember somebody else who touched your head that felt good.

PC: Yeah. (laughs)

LRH: Now remember another time when you had a good head sensation.

PC: Yeah. I used to have an awful lot of trouble with dandruff, and a couple months ago it went away. That was very exciting.

LRH: How's your head feel?

PC: It feels better.

LRH: Now, is there any somatic there at all?

PC: A wee little bit, yeah.

LRH: Where is it located?

PC: It's the same place only it's just fainter.

LRH: Oh, I see. Well now, what did you used to like to do with your head?

PC: I used to wrestle some. I used to like to bridge' and then turn over.

LRH: Hm-hm.

PC: And actually, I guess that kind of creased on my head right there.

LRH: Was it fun?

PC: Yeah. I was pretty good at it.

LRH: Pretty good, huh? Remember somebody saying you were pretty good at it?

PC: Yeah.

LRH: Hm. Do you remember the way the place looked?

PC: I remember one incident, and several times I've done that.

LRH: Felt good?

PC: Yeah.

LRH: Okay. Now lets recall a recent incident when your head felt good.

PC: (pause) Lying down on the pillow last night, I was pretty sleepy. It felt good.

LRH: Felt good?

PC: Yeah.

LRH: All right. Tell me when you're in present time.

PC: I'm in present time.

LRH: How does your head feel now?

PC: It's much fainter.

LRH: Where is the somatic?

PC: Well, it's a little bit on top of the head where I was bridging.

LRH: It's changed a little bit in location?

PC: Yeah, yeah. It has drifted up toward the top.

LRH: All right. Then what is the name of the chain this one is on? (snap!)

PC: This is wrestling.

LRH: All right. Remember the time when you won a bout?

PC: Yes.

LRH: Remember a time when you really wanted to wrestle.

PC: Yes.

LRH: Now remember a time when you gave somebody else a good fall, solid.

PC: Haven't got that.

LRH: When you gave somebody else a fall?

PC: Yes, I remember pinning him.

LRH: Hm-hm.

PC: The term fall is confusing to me. What do you mean by that?

LRH: Did you pin him?

PC: Yeah.

LRH: What were they doing when you pinned them?

PC: I had a three-quarter on him, I think they call it. No, I forget the name of it.

LRH: How did you feel when you did this?

PC: Good!

LRH: Feel good?

PC: Yeah.

LRH: How is your headache?

PC: It's better.

LRH: Has it shifted any?

PC: Yeah, it has spread out. It's faint, very faint, but it's right on top and it's very little.

LRH: Uh-huh. What's the name of the chain this is on? (snap!)

PC: Wrestling.

LRH: All right. Do you remember the way a wrestling ring looks?

PC: Yeah.

LRH: Remember how it smells?

PC: Yeah.

LRH: Do you remember a guy that looked real good when he was wrestling?

PC: Yeah.

LRH: How about a real good fall you saw, I mean somebody pinned, and a real good job of work was done on it.

PC: Yeah.

LRH: Hm?

PC: This same fellow.

LRH: What is the realest moment that you can find on that chain?

PC: (pause) Wrestling with Bosley, I think.

LRH: Hm?

PC: Wrestling with Bosley.

LRH: Yeah?

PC: He was a varsity wrestler. And I guess this is (laughs)— it's sort of a little bit painful, but I was enjoying it. He had a scissors' on me and he couldn't make me give up and yet he was a Southern Conference wrestler.

LRH: Hm-hm.

PC: I was sort of proud of being able to stand up against him.

LRH: What is the greatest affinity you felt on that chain?

PC: I used to be very fond of this one other boy; we used to wrestle an awful lot.

LRH: What is the best piece of communication you can find on that chain?

PC: (pause) I have trouble finding this. (pause)

LRH: Oh. How about some good advice about wrestling?

PC: (pause) Yeah. Well, I have a piece of it I guess.

LRH: Hm?

PC: I have a piece of good communication.

LRH: You have a piece of good communication?

PC: Yeah.

LRH: All right. How's your head?

PC: It's very good, but . . .

LRH: Very good but what?

PC: Well, just a wee little bit here.

LRH: Just a wee little bit. What is the name of the chain that is on? (snap!)

PC: Says Wrestling.

LRH: All right. Is there a particular moment—analytical moment—you can now remember that will lessen it further?

PC: Yes.

LRH: When I snap my fingers it will flash. (snap!)

PC: I'm weighing in on scales.

LRH: All right. When I snap my fingers again another high-reality moment will flash about wrestling. (snap!)

PC: I'm getting ready to wrestle a fellow named Rolsen. He looks a lot bigger than I do.

LRH: Hm-hm. All right. Let's have another moment on that chain. (snap!)

PC: I'm out wrestling, out on the grass, several years later, wrestling a fellow who weighed—he had wrestled 165 and he weighed a good deal more than I did and he was a varsity wrestler. And I pinned him, which made me feel very good because I hadn't forgotten how to do it.

LRH: Hm-hm.

PC: I remember him throwing a (laughs)— somebody throws a watermelon out in order to divide it up. We didn't have a knife, so we just threw it and it broke up and we went out and picked up the pieces and ate it that way. It's a picnic, is what it is.

LRH: Hm-hm.

PC: It's a meadow with a stream of water going by.

LRH: All right, what else do you recall on the subject now?

PC: I remember being out at the park with a girl, showing that I could do this turning again.

LRH: Hm?

PC: Showing this bridging business again.

LRH: Uh-huh. How about another one, another incident?

PC: In college, I'm showing some of the boys about wrestling. There are a couple incidents of this, once in the dormitory and several other times up in the gymnasium.

LRH: All right. Is there another chain?

PC: Yes.

LRH: Now, what's the name of it? (snap!)

PC: Headache, it said.

LRH: Hm?

PC: Headache, it said.

LRH: Headache chain. Now, can we remember some analytical moments on the headache chain?

PC: Yes.

LRH: Let's contact the earliest such moment that we can recall. Tell me when you're there.

PC: I keep getting this same incident that I had before.

LRH: Okay. From there forward through all such moments to present time, begin scanning. (snap!)

PC: (pause) It seems hard to pick up analytical moments around this headache 'cause I have it a lot myself, and we've been talking about it so much I keep thinking about me having headaches now all the time.

LRH: All right. Let's remember analytical moments, just analytical.

PC: It's hard to think of any like that.

LRH: Do you remember when you dumped this fellow on his head?

PC: I remember turning people up on their head—that one position through the crotch, like. You stand them up on their head.

LRH: Hm-hm. All right. Remember the next time you did that?

PC: Yeah, I've used that often and I knew how to work that pretty well.

LRH: Uh-huh. When were you very glad that you dumped somebody on his head?

PC: (laughing) I don't seem to be glad anymore. I just—this thing just seems to close down on me, like.

LRH: What's closing down on you?

PC: Well, all I want—this headache business just seems to be more times like when I have headaches.

LRH: All right. Let's remember the time you stepped on this wrestler's head.

PC: (laughing) I didn't step on his head.

LRH: Remember this guy that they know

PC: I keep trying to . . .

LRH: Trying to what?

PC: I keep trying to get times when somebody—when they had scissors on my head, squeezing it.

LRH: Now, let's be analytical about this. (LRH: and PC laugh) Now, do you remember a time when you threw somebody into the goal post with great satisfaction?

PC: No. I don't get satisfaction out of hurting people.

LRH: Do you remember a good shower you took once after being wrestled?

PC: Yes.

LRH: Pleasant...

PC: Very clear.

LRH: Pleasant, cheerful shower? Do you remember talking with somebody in the shower room one time?

PC: Yes.

LRH: And when did you get some new wrestling gear?

PC: Oh, I just wore one pair of pants all the way through. No, I got a pair of sweat pants, that's right. That was new.

LRH: Hm-hm. When did the coach really compliment you about wrestling?

PC: (laughs) I don't remember the coach complimenting me; I remember some of the other boys.

LRH: What did they say?

PC: The coach said I should get mad. The other boys said I was one of the best, one of the strong—I remember towards the end of the season—said I was one of the strongest wrestlers.

LRH: All right. Do you recall the particular boy saying this that gave you a lot of pleasure?

PC: I can't get his name but I have a very good impression of him in appearance. Dawson, I think his name was—yeah, Dawson.

LRH: Hm-hm. Now, what are the realest moments you can find on the wrestling chain?

PC: (laughing) It's not a pleasant moment It doesn't seem very—none of it seems pleasant anymore! It just—I just . . .

LRH: Well, do you recall this time when you had a good rubdown—rubber rubbed you down?

PC: (laughing) No, the rubber never rubbed me down. I just—I just seem to get more unpleasant times all the time.

LRH: All right. Can you recall a time when you were very glad to get a new hat?

PC: No, I hated hats. I very seldom wore them.

LRH: Do you remember a time when you didn't have to wear one?

PC: Yeah. Oh, boy! (laughs) I had to go to—no, I went to a military school one year. When I got out of that joint, oh boy!

LRH: What did you do?

PC: No more hat!

LRH: All right. Remember when you destroyed a hat.

PC: No.

LRH: Do you remember when you said you had lost a hat but you had really torn one up?

PC: Don't ever remember tearing one up.

LRH: Do you remember somebody feeling very sad and sorry about your hat?

PC: (laughs) When I was about four years old it blew out of the window once and we had to stop this old Model T.

LRH: Yeah?

PC: And we had to stop and go back and get it. It was Daddy's hat. I had a big head and I used to wear his hats when I was a little kid.

LRH: Uh-huh.

PC: And it blew out the window once.

LRH: Who had to stop?

PC: Daddy was driving and he stopped. Fred, I guess, my brother, probably went back and got it.

LRH: Hm-hm.

PC: And I didn't like to wear it then, I guess. I was just as glad it went, 'cause it was too big for me. (laughing) Came down over me.

LRH: (chuckling with PC) Yeah.

PC: I sort of thought I had a big enough head to wear his hats but it wasn't big enough. (laughs)

LRH: All right. Do you remember some pleasant moment about your father?

PC: Yes.

LRH: Remember a pleasant moment when your father patted you on the head?

PC: (short laugh) No.

LRH: Hm?

PC: I don't believe he ever patted me on the head.

LRH: Remember when he bought you a new hat?

PC: No.

LRH: Hm?

PC: I never would wear hats.

LRH: Well, remember a time when he said that was a good thing not to wear hats?

PC: No.

LRH: Remember when he said you had good judgment?

PC: I overheard him say something about—it came secondhand that he had said . . . I guess Mother told me that he had said that I was the only one that seemed to understand anything about money, had any sense about money.

LRH: Hm-hm.

PC: That made me feel good.

LRH: Was your father fond of you?

PC: Yes. I feel that he was very fond of me.

LRH: Hm-hm. Remember a moment when there was a great deal of affinity with your father?

PC: Yes, I can.

LRH: Now remember a moment when there was a lot of affinity with your mother.

PC: (pause) Well, there ought to be a terrible lot here, but I've just (laughing) been running an AA or two and it sort of lowered it a little bit.

LRH: What happened?

PC: I just ran an AA or two not too long ago. Mother is a very kindly person, but I guess I was the fourth in the line.

LRH: Hm-hm. Well, remember a time when you felt some affinity for her.

PC: (pause) Yeah.

LRH: Can you reexperience it?

PC: The thing that came to me was pretty young. It's a little vague.

LRH: When did you find some good communication with your mother?

PC: ah . . . talking to her about things down at the warehouse. She talks about those things very well.

LRH: Remember when she agreed with you.

PC: Yes.

LRH: Hm-hm. Remember when you were right in spite of her.

PC: Yes.

LRH: Hm-hm. Remember when you refused to take her advice and you were right about it.

PC: Yes.

LRH: Do you recall when she was very happy to take your advice?

PC: Yes.

LRH: Remember a time when you gave her some money.

PC: (chuckles) I returned some I had borrowed from her, or loaned some to her....

LRH: Do you remember a time when you gave her some?

PC: (brief pause) No.

LRH: Remember a time when you got angry with her?

PC: Just very mild.

LRH: Do you remember a time when you would like to have gotten angry with her?

PC: Yes.

LRH: Do you remember a time when she was scared of you?
PC: Yes.

LRH: Do you remember a time when she felt very sorry because of you?

PC: Well, sort of.

LRH: What was she saying?

PC: Well, when my brother and I first came back from the army it took a little while to get adjusted and I had a lot of ideas that were different, unconventional, that were upsetting to her till she got used to me.

LRH: Hm-hm. Remember a specific moment when she was feeling very sorry.

PC: Yes, I remember one time. (laughs) She stormed me out of the house. I knew if I would go she would feel very sorry about it as soon as she thought it over.

LRH: Hm-hm. Okay.

PC: So I didn't go. (laughs)

LRH: All right. Tell me now, are you in present time?

PC: Yes.

LRH: How is your head?

PC: It feels pretty good; just a little bit. . . (laughs)

LRH: Where is this somatic now?

PC: It's kind of on the surface, like, and . . .

LRH: Hm-hm. Has this changed around any?

PC: Yeah.

LRH: How many positions has this somatic been in since this?

PC: Oh, about six, I guess.

LRH: Well, let's just figure out the number of positions the somatic was in.

PC: Well, it started out all over, general.

LRH: Hm-hm.

PC: And then the next thing it went towards the back here.

LRH: Hm-hm.

PC: And then the next thing it went was here. And then the next thing it was in the center of my head. And then the next thing it rose up and in the center up to the top. And then I forgot about it for quite a while (short laugh) and now it's kind of shifted back like that, sort of on the surface.

LRH: Hm-hm.

PC: There's one more: it was on the top right in the center and then it was on the top spread out more.

LRH: How many headaches were here?

PC: Six.

LRH: Okay. How many chains would we have to run to get all the rest of them?

PC: Ten! (laughs)

LRH: All right. Well, that has served its purpose . . .

PC: Okay.

LRH: I . . and thank you very much for being a good preclear.

PC: Okay.

There is a beautiful thing about Validation Processing: You can run things, analytical things, and you don't have to worry about them reducing. You run analytical moments and you can hit them once, twice, ten times—it doesn't matter. So all you do is just keep diving around on it.

I was well aware of the fact that this preclear had many headaches.

Now, with this processing you are not trying to turn perceptics on. All you are doing is trying to bring a person up the tone scale. If his perceptics turn on, that is a bonus.

You notice that a chronic somatic can quite ordinarily be expected to be a multiple somatic. It has chain after chain to which it is ordinarily connected. A real long, arduous chronic somatic, like arthritis which the person has had for a long time, is a tough one; I can't imagine how many chains there might be wrapped up in one arthritis somatic. The auditor would just sit down and systematically take it apart, one by one by one.

You would also be very careful to note where on the tone scale the preclear hit pleasure on these chains; those would pass for analytical moments.

So what you do is just take each chain, one by one, and by Straightwire or by Lock Scanning, one thing after the other, go back and forth and just play across these chains. It is a very strange thing, actually, to sit down with someone and have his headache shift all over his head.

The multiple character of a headache would rather postulate the hopelessness of just trying to get rid of somebody's migraine with one engram, one source, one cause. Actually a migraine headache usually stands on a long chain.

That is not to say you can't get rid of migraines. You go down the bank and run out the migraine headache, and you have invested that much theta into running the migraine headache. Don't now try to run the broken back. You can invest a lot of theta in the running out of a migraine headache; you can run out the chain, engram after engram. Unless you straighten up and unburden those chains afterwards, though, and unless you handle all the migraine headaches and all the headaches on the case and strip this thing completely to pieces, you are still going to tie up a lot of theta. You are going to have this case static on the tone scale, although the migraine headache is gone. And that, I am trying to point out to you, is bad.

You can turn off a chronic somatic and turn it into entheta, and it will still hang around on the case and still give the preclear trouble.

Now, you understand the technique I have been showing you is relatively experimental. I didn't, because I didn't want to make a long session of this, dare go any further into the wrestling chain. We had built up about all the theta there was on the chain and it was starting to reinvest itself. Did you notice that? It took quite a while for that built-up potential to dive into the entheta. He has a good endowment so it took quite a while for the thing to dive, but it was sure getting ready to.

Somebody working with that would have worked him further and further and made him pick out much more carefully more and more incidents along in anything associated with wrestling—the shower room, the crowds, people—and just followed them out along all of their lines. He could have found more and more theta and he would have gotten rid of all the wrestling aches and pains. That would have inverted.

Particularly interesting was what the preclear said about the fact that since he started self-auditing his room had gotten messy. That is entheta and enMEST.

THE COMPLETE AUDITOR PART I

A lecture given on
28 June 1951

Valid Processing

I am going to give you a fast review on what we have been over. This is not because one and all have failed to grasp completely the tenets and procedures of Dianetics, but because it might point out a few things that there have been questions about and so on.

However, I'm not going to cover this material redundantly. This is really just a review of what I have been over, but oriented around the basis of what makes a valid technique and what makes an invalid one—how to audit wrong and how to audit right.

The first thing we ought to cover is how to audit wrong.

There are certain fundamentals which any technique must have in order to be a valid technique, and if somebody comes along with a technique which does not have these fundamentals and does not accomplish these specific things, that technique is, bluntly, no good. Even though it gets action, it is not necessarily getting a preclear well.

I spoke earlier about stage-demonstration auditing, how you pick the guy up off the couch and he hits the ceiling and caroms off the wall, screams a few times, faints down into a wilted mass of MEST, and everybody says, "Three cheers! Boy, Dianetics really works!" Then you take the preclear and straighten him out. That is a stage demonstration. There is the spectacular —the observance of the spectacular and a complete neglect of the important.

This is one of the first things that a technique has to be evaluated on: Is it spectacular or is it important? Are you trying to produce with this technique a number of phenomena, or are you trying to get a preclear well? I know of several techniques going around which produce phenomena astonishingly. I can produce lots of phenomena too. As a matter of fact, when it comes to thunder and lightning on techniques—making the preclear curl up into a ball so that he won't uncurl for three days, sending him into a boil-off which will last the next two years, or getting him to run all engrams on the time track simultaneously—I can really give you phenomena if you want it! What good would it do? We would be picking this fellow up in pieces.

Now, the danger of a low-tone-scale auditor is simply that he deals in emergencies; he deals in short terms. Short-term investment ruined capitalism. The quick, fast story about the disaster has ruined journalism. There isn't any good sense in a newspaper; there is only entheta on those front pages. Once in a while it gives you a scrap of data that you need, but mostly it is not data, it is just junk. What do you care that a warehouse burned down? Is it your warehouse? But it is exciting and picks up people's attention—particularly low-toned people's attention.

This is the background of a spectacular technique: Is the auditor interesting himself or is he getting the preclear well? You can sell a completely inefficacious technique which yet produces an enormous amount of explosion in the preclear much faster than you can sell a smooth, quiet technique which produces a steady and stable gain in the preclear. That is a heck of a thing, but it is true enough!

For instance, take this character Reich. He teaches people how to do convulsions. There isn't any slightest desire behind this, actually, to get anybody well; he has never gotten anybody well. Some of these techniques that Reich has are tremendously interesting. His contributions to the field of structure are, without doubt, very great contributions. But as far as a therapy is concerned, even Reich admits that he doesn't have one. I know this because I have talked to intimate disciples of Reich's. Now, let's give the devil his due: he is a wonderful man on

structure and he is very good on theory, but he has not produced a technique that does anything.

We had at the Foundation, very early—at 42 Aberdeen Road—two of Reich's disciples. One of them could throw himself into a convulsion at will, and that was some convulsion! That was the most spectacular convulsion you ever wanted to lay your hands on. Of course, it was never going to get him well, but it was a beautiful convulsion. And this had been all right and he had gone along with Reichian therapy right straight up to the time when that convulsion became bigger than he was. He would start to walk down the subway stairs or something like that and begin to go into this convulsion automatically. All this man had to do was lie down on a bed and start moving his head in a certain way and he would instantly go into this convulsion. The floor of the room would shake! This was spectacular as the devil, but it wasn't therapy.

In Dianetics, if you don't think you could produce "therapies" which would produce convulsions, break people out in rashes, make them walk on the ceiling and have their ears rot off, you are foolish. You definitely could. You are working here with the basic tools; you are working with what is wrong. And when you are working with what is really wrong with the human psyche, you can of course just specialize in making it more wrong. For instance, you can take a preclear down the time track and turn on a fever that won't turn off for two or three days. That is spectacular! You can actually send him down the time track and get him into a fever engram and take his temperature or see that his skin is very hot to the touch, and he will have a fever.

We could add that up this way: "In ancient India they believed all of the evil that was in a person was contained as a hot devil, and merely by raising the person's temperature you could actually see the exudations of evil come off him. Therefore, the thing to do is to turn on a fever." (Actually, there is an Indian theory like that.) But what good would it do you to have him locked up in a fever engram? This is merely spectacular.

Now, I am trying to show you what you can do with Dianetic therapy on the spectacular, emergency side. You can take any chronic somatic a person has and make it much worse with great ease. You just reverse your principles and lay into the case with some solid authoritarian auditing. I have no doubt that just by reversing the vectors on ARC you could have your preclear crying hard and long. We could work out a technique where he would cry for days— I'm sure of it!

Somebody came in one day and had a technique by which somebody, while he was asleep at night, could scan up through chains of emotion. That was a pretty good idea so we made a couple of tests. We gave one woman the command that while she was asleep she would run this chain and get the grief off the grief chain, and we sent her home. Her pillow was wet with tears the next morning. She had no recollection of it whatsoever, but the pillow was wet with tears. We tested it on another case on a similar line and a similar thing happened. These people didn't get much better, and as a matter of fact, I think one of them got a little worse. But there is a spectacular manifestation.

Theoretically, then, there is an unexplored mechanism in Dianetics by which you can actually— just as you lay in a freewheeling command—put somebody out on the couch and give them an order that that night, when they go home and go to sleep, they will scan through all of this and that. You could give them orders, evidently, to do almost anything, and they would go ahead and do it. They would have no recollection of what they were doing, and the efficiency of it or efficacy of it has not been measured.

If you want spectacular, screwball, off-the-beaten-track techniques, we could probably sit around and have a bull session and cook together hundreds of them. We could fix somebody up so that his temperature would go down to ninety and stay there or something. All you have to do is just take these various factors with which we are working and put them a little bit in the wrong order, and the next thing you know, you have what could be called a very spectacular technique.

Now, not all techniques show up their viciousness in two or three months. Some of these techniques can be run and run and run, and because man is a fairly resilient beast and because the mind is almost indestructible, a person could stand up to some of this stuff just beautifully for months without cracking up. If he were told consistently enough that he was getting well and that this was the new white hope, 1 he would have on that suggestion level a continual hope from day to day. If he has lost hope in a technique which you have been using and you give him this new one, he will do a little upsurge in tone on the hope that now he is going to get well and something is going to happen. Because there is a raised ARC, you are actually going to see, occasionally, a chronic somatic pop out.

But one of these fine days he is going to discover that he is not getting well. In addition to that, the case meantime may have been mechanically loused up. So watch out on these spectacular techniques.

There are two things an auditor can do. He can demonstration-audit or he can audit to make preclears well.

I am not pulling any punches on this. Some of the techniques that have been put out in the field are so confoundedly, slap-happy stupid that anybody using them ought to have his ears knocked off. I'm not kidding! Some of the preclears I have seen on whom this stuff has been run are really thoroughly loused up!

Then there is freewheeling; I got my fingers burned on freewheeling, but I went ahead and investigated it very religiously. Here was a brand-new phenomenon; it was beautiful! You could just tell the person to freewheel through all of his engrams and they would all reduce—only they won't. He will keep on freewheeling through these somatics, evidently, ad infinitum.

I can give you now a final report on freewheeling. I know that a case can freewheel for ten months without the reduction of any somatics and yet experience those somatics time after time after time. The person will occasionally flash himself, "Are you stuck on the track? All right, what's the phrase? Well, it's . . . ," and he will give himself some holder or a grouper or something of the sort. By the end of a relatively short period of freewheeling, a person who is doing this, if he is even middle range on the tone scale, will probably find himself with his time track grouped, his secondaries all run into engrams and his engrams run into locks, with one side of the bank top and the other side bottom, and he will be shuffling off to the nearest spinbin. This is a rough deal, but boy, that technique sure was spectacular!

Imagine it, a person doesn't need any auditor; he just walks around and a somatic turns on here and another one turns on there and he says, "Gee, I'm sure getting rid of these things. I spent all morning running out stubbed toes. I never knew I had stubbed my toe so many times."

Once in a blue moon, a piece of an engram somatic will dive out of sight on freewheeling, or erase or do something. For instance, he has run a birth engram and the freewheel has taken out a little bit of a somatic. It would have taken an auditor fifteen or twenty minutes, when running the birth engram, to have gotten that much somatic off. But this guy has spent three or four months freewheeling, and the total benefit to his case has been getting in the same amount of work that an auditor could have done in fifteen or twenty minutes. Yet freewheeling is tremendously spectacular.

You can take a preclear and put him on a couch, and you can run him without the somatics but with the somatics converted into temperature. You can do this, if you want to really louse somebody up thoroughly. He will just lie there, evidently in present time, and his temperature will go up and his face will turn red; he will get cold and then hot, then he will get prickly all over, then he will get cold and then he will get hot—boy, is he getting action! And after he does this for a while you pick him up and wring him out and put him in the ragbag.

We are playing with dynamite. Don't disabuse yourself of that fact. You have gotten used to handling your tools and you don't consider them dangerous tools. But you look at a person

who is an oil-well shooter—a person who is out there dropping nitroglycerine into the hole in an oil well—and you say, "My gosh, that fellow handles dangerous stuff!" He doesn't think so. He is out there with his little flasks of nitroglycerine; he puts one in his pocket and goes over and drops it down a hole and it goes boom, then he gets into the truck and throws a jug of nitro up on the seat alongside of him and drives over a nice rattly road. You look at this man and you say, "Oh, no!" This man has developed a sort of an immunity to the dangerousness of what he is handling. But every once in a while these guys get blown up too.

Believe me, from the standpoint of somebody out of and beyond Dianetics, you people are oil-well shooters. You are handling dynamite, nitroglycerine, Cordtex;1 you are really handling dangerous stuff. You can do tremendous things with this stuff, too. But that doesn't for one moment lessen the fact that high-tension, high-explosive stuff sometimes explodes. And you have seen it explode.

The dangerousness of much of this material is very insidious; you don't notice it. You are like a technician in an X-ray lab who says "I can't possibly get an overdose of radiation," and so never wears the rubber-lead apron.

If you start auditing preclears phrase after phrase after phrase, eight, ten, twelve hours a day, well into the night, when you are tired, when you are upset, when you are worried, eventually those little phrases will creep up on you. You will start going down the tone scale and you won't even notice it. It is too gradual. Then one day you wonder why your case isn't running well. Isn't running well? You haven't got a case anymore; you are a wreck! Yet there are many auditors out in the field who don't even bother to scan off the auditing they do on preclears. That is getting up to the point where you are throwing the jug of nitroglycerine onto the seat of the Model T Ford alongside of you.

An auditor can't do a good job of auditing if he is way down on the tone scale. Little impulses and stupidities will come up and hit even the brightest auditor from behind as he goes down the tone scale. The next thing you know, he is making some stupid blunder on the preclear. It only takes a few.

Dianetics contains the answer to the riddle of sanity. It contains also, perforce, the answer to the riddle of insanity. Any one of us could take a human being and, with malice aforethought, drive him stark, staring crazy with greater efficiency than even psychiatry does. What would you do to him? You would just reverse all the things that you know would help him: you would group his track, put a lot of entheta on it, latch him up in all the secondaries, slug him with some drugs, hit him in the face, take a hypodermic needle to him so that you give him very painful but unobservable somatics, give him all the line of palaver—bouncers, denyers, everything else—and package it all up. Then when he comes out of it say this had never happened to him, feed all the content back to him again by telling him about other people's engrams or even his own, convince him that he does not know what his reality is and convince him that you are his friend. A person can't take this; he would spin. That would be an efficient job, but that could be done on a person who was pretty doggone sane!

Now take the people that you handle as preclears: there are very few of these people who are not below 2.0. You take these people and just start messing up the techniques of auditing. "Let's throw in a little dash of paprika and some cinnamon and that 'fire clearing' that somebody had. We'll let him go home and audit; I'm tired of him." And the next thing you know, your preclear isn't functioning very well.

For instance, you can get careless about boil-off. I think one of the forms of hypnotism is simply talking to a person about being down and being relaxed until he finally starts into a boil-off. You get him into the boil-off and he dopes around, and then you feed him phrases and it goes into the boil-off and becomes part of the engram which that boil-off is in. That is a possible explanation for some of the phenomena of hypnotism; it may be one particular brand of hypnotism. I know that if you start a preclear into a boil-off and he is lying there boiling off when somebody walks in the room and starts talking to you, then a couple of months later,

after this case has been bogged for a long time, somebody checking back over the auditing will suddenly come into this boil-off area and find that all that talking has gone in as positive suggestion just like hypnotism.

That is pure carelessness on the part of the auditor. An auditor who will open his face or snap his fingers to a preclear who is in a boil-off is doing a very bad thing. When a preclear starts into a boil-off—he slumps over and starts boiling—you just sit there and wait for him to snap out of it.

We used to hurry up the deal a little bit; that is not good. The results of hurrying it up are far more detrimental than letting it ride. The way you ought to handle a boil-off is to simply let it boil, and be quiet around the preclear and don't leave the preclear.

Some preclear will start boiling off, and if you, quiet as a mouse, get up and walk out of the room, you will get just about one foot outside the door and you will have detached from him the group theta that you and he maintain. By doing this trick, you will drop him into the middle of the engram in which he is boiling off. You have just removed from his vicinity, evidently, the ARC that he has to have to keep rolling, and it is quite a jolt to him. You will hurt him if you do that, so you have to stand by on it.

Letting a preclear run himself while he is lying on the couch and you are sitting there is psychoanalysis; it has nothing to do with Dianetics. The Dianetic auditor who does not know at every moment where his preclear is on the track and what his preclear is doing isn't auditing. That doesn't mean he has to keep up a running fire of comment. He can start the preclear up a chain and so forth, but when they are running the chain the first time or two he should have the preclear check with him—just tell him once in a while a little incident he is passing and what he is doing. He should keep close tabs on this case.

The auditor still runs the case. Don't get stampeded by this confounded school of permissive psycho-bungling! Don't get stampeded by it into thinking that nondirective therapy is the ultimate goal; it is not. Minimally directive therapy is a good goal, but nondirective therapy is not a goal. That is just wasting the preclear's time and money. If you stand there and let that preclear auto-run himself, maybe he can do it better in your presence because of the existing theta body, but you might as well let him go on auto-auditing by himself. He will eventually start to auto-audit. Check that datum back, if you have had preclears that you just let run and run; you will find out pretty soon that they start to run themselves when you are not there. That is bad auditing. You are handling nitroglycerine! It is a human being you have got there on the couch. Don't kill him.

How do you know this preclear isn't going to go auto-auditing? You are not checking on what he is doing. How do you know he isn't going to go into a manic suicide engram—"What would really make you feel good is to go kill yourself"—something like that? How do you know he hasn't tripped this? How do you know it isn't in restimulation at the moment he is getting off your couch? You don't know where he has been if he goes on with this nondirective processing. So he smiles at you sweetly and walks out of your office and bumps himself off!

Don't think that you would be in unusual company if your preclear did that, because they do it in psychoanalysis to a very high percentage. A fellow by the name of James Forrestal is the most prominent example of that in the last few years. But there are lots of them; it isn't just James Forrestal.

There is a certain type of potential suicide who gets down in the apathy bracket and then is very, very nice to the auditor. He feels good; he is fine, he is sure he is improving. Then one day he kills himself. That is a characteristic of the lower tone band. The guy has skidded down there to a point where one of his defenses of "Go away and leave me alone" is saying "I'm all right" when he is all wrong. If you haven't got a good, tight rein on this preclear at all times, you don't know what he has been into. If you can't keep awake when you are running him, just put a few tacks in your chair; it helps out.

I am not kidding about this. You can run them through this idiotic auto-phrase boil-off technique, but that is the most hideous piece of garbage anybody ever ran into. I couldn't condemn it enough. Those phrases he is running have no reality on them. What good are they? Do they improve the ARC of his case? No! He starts wondering where they came from, and the more he wonders where they came from, the more he introverts. The more he introverts, the less efficient he is and the further he goes down the tone scale. It becomes very obvious once you take apart the anatomy of that technique or once you examine one of these preclears who has been run that way for four months. It takes about three months to knock the stuffing's out of him to a point where it is really solidly observable. Yes, you will get a lot of anaten off the case, but you have got a terrific job on your hands if you really want to put this case together afterwards. This fellow has hit groupers and bouncers and denyers.

Take an engram with five separate phrases. Let's say this is an impact engram, and the anaten level is deepest right near the beginning. You will be less likely to get the first phrase with Standard Procedure than you will the fifth phrase or even the third phrase. So you ask him for the earliest phrase he can get in the engram and he gives it to you and repeats it a few times and repeats himself into the engram. If his level of reality is good, he knows where he is on the track and he knows what that engram is about and he knows who is talking. He is volunteering this stuff to you; you are just helping him out. You shouldn't be running engrams on a preclear who says he doesn't know whether they exist or not, or whether this is China or August.

So he gets back there and he runs the third phrase. He will miss the second one usually. He will run the third, fourth and fifth phrases. Then we start him over it again and he will run the second, third, fourth and fifth phrases. Then we go over it again and he hits all five phrases.

But the file clerk can give you that first phrase!

Where are you going to get the boil-off on a case? At the deepest point of anaten. You are auditing exactly backwards when you demand from the file clerk a phrase which will give boil-off. Sure, you will get that whole section of boil-off just as neat as you please, except you will leave much of the engram in restimulation!

But you will get action. It is spectacular. The preclear will lie there and boil off; he will dope off for you and he will go on doping for quite a while. Yet that phrase has no reality on it because it is too far down the tone scale. That phrase is really buried; it is buried under pain and anaten. There is no reality on it.

You get him to repeat it a few times and he starts going down and goes into a boil-off. You can produce all the boil-offs you want to. But are they the boil-offs you should have for that case at that time? That is the question you should be asking. You can't ascertain that question just by asking for random phrases and letting somebody boil, then letting him scan through a line of phrases and then letting him scan through some somatics and, after a while, asking him rather wonderingly "Where are you on the track?" What track?

There is another mechanism involved here: the scanner, the mechanism which tells the fellow what the next phrase is. There is a sort of a beam arrangement like a flashlight dispersion, whereby you have the flashlight trained on one thing but there is a dimmer light shining around the edges. It is very, very bright in the center where it is trained, but just sort of dim around that. When you get one phrase this scanner will turn on to the one before and the one after, just restimulating them enough to be active but not enough to be recognized. If either of those phrases happens to be a grouper and you are running somebody low on the tone scale, there is a sudden crash and his time track flies together. It can happen and it has happened, using this command-phrase boil-off technique.

I don't want to be harsh about this technique: It is no damn good!

Now let's take another one which installs auto-auditing. This is a wonderful mechanism. There is no doubt about the fact that there are more things dreamed of in the mind of man than we

know anything about. I imagine that we could plow around and figure and think and postulate and search, and we would find dozens and dozens and dozens of these tricky mechanisms. And very possibly, one of these days, we will discover one that has a tremendous amount of use.

We shouldn't stop looking for them, but we should stop jumping onto every one of them we find and saying, "Aha! This is it! Oh, this is the mechanism we've been looking for. Now look at that: Every time you touch a preclear's big toe his left ear starts wiggling and doesn't stop wiggling. Now, obviously this expends all the enMEST energy from the case. The left ear just keeps on wiggling and this expends the excess energy and the preclear gets well." Most of these techniques are just that silly. They produce an effect but they don't make the preclear well. And making the preclear well is what we are trying to do.

I am still appealing to that minority who wish to remove the aberration rather than the preclear.

These scanning mechanisms are very interesting. Auditing itself, if not scanned out and trimmed up on a low-toned case, if it's forceful auditing in the prenatal area, eventually tends to install one of these very mechanisms. (That is probably how people learned about it.) The preclear will then start auto-auditing. So people say, "Well, naturally, let's just install one and let him roll." Patching up cases that have been loused up in this fashion is an arduous job, as anyone could say who has had to patch them up.

When you are dealing with people below 2.0, you are dealing with people who ask for suicide. They will buy succumb, so if you can dream up something that will give them a terrific effect, and obviously something is happening that is short-term and dramatic, they will buy it much faster than a quiet, orderly thing that will push them above 2.0 on the tone scale. You can sell strychnine to a person below 2.0 on the tone scale with great ease. All you have to do is tell him that this is just exactly what he wants. He is in a hypnotic trance anyhow—most people low on the scale are pretty hypnotic— and you could sell him anything.

There is a fixation that some patients have on pills, which is the reason doctors give them flour-and-water pills. A good doctor who really knows his business always mixes some quinine or something that tastes like green persimmons in with those pills and tells the patient, "Let this melt in your mouth slowly." Then the patient says, "Oh boy, that's good medicine. You know, Doc Brown really knows his stuff! " You are doing the same thing when you pick up a spectacular technique. This doctor knows very well that the few minutes of diathermy he is handing this case are doing the case some good—relaxing it or something of the sort—and he gives him the pills just to keep him hoping. But the nice, quiet part of his technique is usually what is doing the job, not the explosive stuff.

By the way, I checked over patent medicines which are still in existence, and the patent medicines that have survived fall into two categories: those which contain a very high percentage of alcohol and can be taken with great aplomb by old ladies and those which just taste terrible. You remember the tonic Tom Sawyer fed to the cat? That was "good medicine." The cat didn't come back, I think, for three days!

So, here we have a perimeter of known techniques, known responses and known results— known stability. And also, with these, we have a communication system which has been worked up so that these things are codified and can be delivered on that codification basis. Any technique which has really gotten along and is doing its stuff well has to be codified well so that it communicates easily, not only to other auditors but between the auditor and the preclear so that the preclear quickly gets the idea of what the auditor is doing. Any confusion which exists around and about the communication of a technique from one person to another will introduce a confusion, ordinarily, into the group of auditor and preclear. There is something misunderstood about it. It is too much in the field of an art.

These techniques have been used for a long time. They have been tested. There aren't any real kickbacks on them except occasionally they are not spectacular enough, and in the past they

have not opened up a case here and there fast enough. Furthermore, if run too long on a low-level case, they have had a tendency to foul up the case.

These things are resolved with the Chart of Human Evaluation. If you can spot your preclear on this chart, you won't have trouble with these techniques, provided you use them in the proper order. If you use the proper level for the preclear, you can go on up the line. Furthermore, your very, very occluded cases will pull to pieces.

Now, you take Validation Processing all by itself. That will go in on some cases that have been highly resistive to you and start producing results.

By the way, sometimes the spike is driven with a gentle tap much more efficiently than with a terrific hammer blow. You take this validation technique and start running it on somebody who is pretty well down the tone scale, and you will see more boil-offs than you will see by the repetition of phrases to produce boil-off. You will actually see more boil-off and longer, deeper boil-off. That is a very remarkable thing. Here is something that "obviously isn't going to do anything," and then all of a sudden there it is, doing something.

This sneaks up on your preclear. A large percentage of preclears stop processing because processing is too heavy for them. They are scared. Their file clerk will shut off and so forth from a little code break or auditing which is a little bit too heavy. There have been preclears who had secrecy computations and who didn't talk too readily. That is natural; a secrecy computation is a mechanical thing. You look low on the tone scale and you will see a secrecy computation lying right down there. Shut-off communication is all it is; it doesn't have to be a computation. He just is low on the tone scale so there is secrecy. He isn't going to talk.

You can take Validation Processing and coax him up the tone scale to a point where he will reveal all. But don't just sit there and try to make him reveal all and wrack your brains to pieces.

You can be very clever in auditing. You can be about ten times as clever as you have to be. You could sit there and figure out the computation on this case from A to Z. figure it all out and all of a sudden drive right straight into the center of the case, pick up the exact computation that it is, knock it out—and knock out the preclear.

It is better if the information turns up when the information can turn up. And if you sit there and do a relatively routine job without banging your brains out any, all of a sudden your preclear starts up the tone scale and suddenly gets up to a level where he can communicate and he will give you data.

So, here is this group of processes; there are several of them. There is Present Time Processing. There is the processing of independent, individual locks. There is the processing of chains of locks, the processing of secondaries, the processing of engrams and chains of engrams, and then there is Validation Processing. And there is also a technique which has fallen a little bit out of use, Imaginary Incident Processing. You shouldn't neglect that, though, because you will have to use it on the case sooner or later to coax the fellow into a rehabilitation of his own imagination.

Most people are scared to imagine. Imagination is wonderful if a fellow knows when he is imagining. If he knows when he is imagining, you can actually train him back into trusting and knowing all about his imagination, and you will have restored a considerable part of his computer. Don't just sheer off from imagination by confusing imagination and delusion.

So we have this little line of techniques; that is not very many techniques. An auditor practicing up can get very expert on these things and know what is going to happen. Furthermore, he knows he has a tremendous amount of backing; an awful lot of people have been doing this. If sudden happenstance's or bugs develop, it isn't necessarily up to him to find them; he may find some, but somebody else is going to find them if he doesn't. Furthermore, the bugs have been

reported and reported and the thing adjusted and adjusted until you have a pretty reliable product.

By introducing these techniques at their proper levels on the tone scale, you have a type of processing that will fit each individual on the tone scale, or you have a consecutive line of processes which are used progressively on each preclear.

This is in the known world. These techniques are not unknown. But I will tell you something about them: there are very, very few people who are experts on all these techniques. As a matter of fact, there are some people who aren't expert on more than one of them. A study of these techniques is necessary to make them produce. A good attention to the fundamental principles of their use is necessary to make them produce the best results.

Now, you can go into a case with what you may fondly suppose is Standard Procedure running of engrams and find out that this case is pretty badly bogged down. When you start to examine it a little bit you find out that somebody else has been into this case with "Standard Procedure running of engrams" and has run about four engrams half out. The auditor got bored or something of the sort and didn't reduce them, nor did he reduce the basic on the chain, and he has gotten the whole case fouled up. You had been told this person could run engrams, and now you are working a case that is too low on the tone scale to run an engram. So what do you do? If all you know is how to run engrams, you are going to be in a bad way. So you have to remeasure this preclear on the tone scale. Furthermore, you have to develop a sensitivity to your preclear to know when he has shifted down the tone scale so you can use a lighter method on him.

A good, thorough knowledge of the patter, purposes and application of each one of these techniques is something which, frankly, no auditor could develop too much of.

Standard Procedure—that is a great word. Somebody says "Standard Procedure" and it clicks in somebody else's mind that he means something about running out engrams. Standard Procedure is every procedure you see on the tone scale at this time. We should call it, as it says in the book, Proven Procedure. It is a whole gamut of techniques which, lumped together, now mean Dianetic processing.

If you knew how to run an engram and knew all the tricks of running an engram—just that—if you could anticipate that next phrase, if you knew what that case was going to do next in running these engrams, you would be doing better auditing than I have ever seen in the school. It is something that needs to be practiced and rehearsed and practiced again. One should never be too cocksure about his ability to run out an engram.

I saw an auditor not too long ago who was considered rather expert. He went into the thing and ran it along, and his preclear was trembling; he came back over for the second run and the preclear was not trembling. So he ran it again and the preclear wasn't trembling. The preclear seemed a little more relaxed, if anything, so he ran it a couple more times and then he said, "All right. Let's go to the next engram."

I took hold of the auditor's arm, pushed him back (I know any auditor would practically shoot you for doing this, but this preclear was a psychotic) and I said, "Give me the bouncer. (snap!)"

"Stay away." The preclear went right back into the engram and started trembling again.

The engram had just been greased over—obviously! Here was an auditor who should have known his stuff. The preclear had come out of this engram just a little bit but was close enough to keep on repeating phrases. And this auditor, despite his experience, had missed the fact.

This is the commonest mechanism in the world—to hit a bouncer, go partway out of it, and later on in the incident hit a call-back, 1 so the bouncer and the call-back are operating, your

preclear is riding just above the engram and the somatic isn't on but the preclear can still get phrases. You can run an engram like that and keep missing the bouncer and the call-back— because they are the effective phrases—and keep running it and running it with obviously less and less manifestation. You are getting a tiny little bit of reduction off it.

What did it require? Just good, ordinary auditing of engrams! Knowing what happens. Knowing how a preclear looks when he hits a grouper, knowing how he looks when he hits a bouncer or a call-back. An auditor with experience should be able to sit alongside of the couch and know the whole content of the engram before the preclear hits it. I'm not kidding—he should!

For instance, the preclear goes into the basic area or something of the sort and all of a sudden starts to scrunch up, and he rolls up tighter and tighter. The auditor says to himself, "I wonder what this is? Here we've got something on the bowel-movement chain or something of the sort," and he says, "Give us the first phrase." And sure enough, that is the chain it is on, but the fourth phrase over is something off the coitus chain. Something has skipped! If he knows the kind of engram he was running, he knows this alien phrase has no business being there. The preclear has run along this much of the engram but then he is up the track, so there is a bouncer sitting there. An auditor ought to be pretty much on the alert for such a thing.

Perhaps the preclear is running the engram very nicely and it seems to be getting along fine. He is running out Mama saying "Oh, now you go away from here, George. I don't want any more to do with you. (pause) Oh, on the dresser. (pause) I didn't put the cat out. You might as well just forget about that. (pause) No!" And the auditor says, "Oh, an engram! Isn't that sweet!" So he starts him back at the beginning again and he runs this conversation out and he runs it out again. The preclear gets bored with it after a while, so he has "obviously" reduced the engram. But the auditor has left it with a whole valence missing!

As a matter of fact, I ran one of those one time where a preclear was into Papa's valence and Mama's valence sort of compoundedly all the way up and down the track, but an Aunt Ethel kept coming into the case and was making a third valence, and the auditor who had been running the case had been missing the third valence all the time. It had phrases like "Don't pay any attention to Aunt Ethel," and "You know that you are your parents' child. You are part of your parents now, you must understand this," and as a consequence it made this kind of a silly computation on the case. The auditor had actually run phrases like "What do you think about it, George?" "Oh, I don't know, you girls had better make up your mind," and gone happily along saying it was a conversation between Papa and Mama. I think he was confused. I think he thought he was doing psychoanalysis, because in Dianetics you listen.

So that is the running of engrams. Running out an engram and doing a good job on it is a precision project. If you can't find the engram necessary to resolve the case right away, you know that you have to hit a chain and go back down the chain of similar engrams until you get the basic, and you know that you sure as the devil had better get the basic on that chain now that you have gone into it. There is a lot to know about the running of engrams.

How much easier it is just to sit there and say to the preclear. "Is there a circuit here?"

"Oh, yes. 'You can't take it with you.'"

"All right. Repeat that." And then say to yourself, "He's in a boil-off. I'll go into a boil-off, too. I wonder what I was thinking about yesterday. I guess I'll auto-run for a while. Oh well, what was that phrase I was contacting the other day? Let me see, it was a very interesting phrase. I wonder what it was...."

You don't have to know anything to do that; that is easy. I don't mean to be insulting, but that is the source and spring of a lot of wildcat processes:

you don't have to be very smart to run them. Now, take Lock Scanning; that is a simple technique. When do you stop scanning a chain of locks? What kind of patter do you use that is least upsetting to your preclear? What kind of patter can you use that will upset a preclear for Lock Scanning? What happens to the earliest incident on the chain of locks?

Every time you scan a chain of locks the chances are very good that the next time you scan it you are going to pick up an earlier incident. Yet you can set up a beautiful invalidation: "Give me the earliest incident on this chain. Is this the earliest incident? All right. From there forward to present time, begin scanning." The next time the fellow goes back there he finds out that there were seven earlier incidents, so he didn't have the earliest incident on the chain. Therefore "the file clerk was wrong."

No, the file clerk wasn't wrong; the auditor was wrong! The file clerk was made to answer that way in order to get any information through.

The right way to do this would be to say "Now return to the earliest available lock." Remember this, the earliest available lock. When you get him back there, "Is there an earlier lock available?" Start him up the line from the earliest one you can find. And it will get earlier and earlier on some of them.

If you are running a very cloudy chain you can start with the incidents only five days ago. The first one was five days ago, and the next couple of times you run it you find him back at five years of age and then you find him back at five months. In other words, the entheta carves from the top down. It is the same way with secondaries: you have to run them from the top down.

When do you stop scanning a chain? Somebody could say offhand that it was when the chain was so short that it was covered in just a flash. No, there is another test on scanning a chain: You stop scanning a chain when the preclear extroverts on that chain, because he will go just so many times and then he will extrovert. If you carry him one more time he will drop through to another chain. You carry him twice more through or you try to get that chain so short that he just goes over it in a flash, and you may get it so he goes over it that way but you may find yourself sitting on the next chain down. Maybe this happens close to the end of the session, and you now have a chain that is going to take another forty minutes to get rid of!

More importantly, you can run the preclear on chains until he extroverts, and on most chains he will extrovert. If he isn't extroverting, you are running chains on a case that is too low on the tone scale. You ought to be doing Straightwire on this case.

Now, what happens when a preclear locks up on a chain? You start running him up the chain and he obviously is running through no secondaries or anything like that, but suddenly he can't move on the chain; he is stuck. You certainly don't tell him that is bad and send him home. You can do two things: You can find out what incident he is stuck in and find out if you can run that incident as an engram; it is just a lock, but find out if you can run that as an engram. Or you can find out if there is an earlier incident just like it which can be run as an engram. In other words, you have run into a series of locks which are manifesting just exactly like a chain of engrams, and you can run them just like that. Or you can simply step over to another chain. Go on over to another chain, let that first one hang up; there is nothing you can do about it. Sometimes it will. But if it did hang up, you started lock-scanning a preclear who was too low on the tone scale. In other words, your estimation of where he was on the tone scale wasn't accurate to begin with. You should have been straightwiring this case.

What if a case can't straightwire? Well, if a case can't straightwire, you had better have him locate the bed for you—in other words, "Here is present time." That is the indicated level of contact: present time. Don't try to get him up to present time in any way other than trying to make him contact present time. Feed him some ARC. Mimic him. Be with him. You can then become a part of present time or maybe you will become all the present time there is. You are working way down on the scale with a preclear who is like that.

Getting the preclear to contact present time is highly beneficial. As a matter of fact, it could be said that that is all you are doing all the way through therapy—just getting somebody into present time. If you get a person 100 percent into present time he is 100 percent extroverted. His computer is running evidently at 100 percent efficiency.

Now, how do you use Straightwire? This is a neglected subject, and in view of the fact that it is the most efficacious tool for a psychotic, beyond present time and mimicry, an auditor who doesn't know all he can possibly know about Straightwire ought to be ashamed of himself. It may be a lot easier to install a fire-control hydrant in this preclear than to sit down and learn how to do Straightwire, but it is not good sense.

Straightwire is an interesting technique. Do you realize that if Straightwire were the only technique we had, we would roll along like an express train? We would have something that this society has not had before: the mechanics of memory. We could omit knowing engrams; we could even take Straightwire and somehow or other get around the hurdles of a secondary, and we wouldn't have to know about a time track or anything else. If we just had Dianetic Straightwire, Dianetics would have more reason for existence than this society deserves. Straightwire is awfully important!

What do you ask for in Straightwire? How many kinds of Straightwire are there? How do you use it? There are some auditors who are very good at Straightwire, but it actually doesn't have to be an inspirational art. It is a mechanical thing, and that is all it is. You know what it is on the time track that brings down a person's level on the tone scale, and adds up and becomes enturbulated with engrams and secondaries on the time track: it is moments of inhibited or enforced affinity, reality and communication. You couldn't get a clearer statement of the target. "You can't love anybody" is inhibited affinity; "You've got to love people" is enforced affinity; "You never agree with anybody" is inhibited reality; "You have to agree with me" is enforced reality; "You never pay any attention to anything I say" is inhibited communication; "You've got to pay attention to me" is enforced communication. These are the lower-tone scale manifestations of ARC.

Below 2.0 on the tone scale is ARC enforced. This is domination, domination by command, insistence. Insistence on affinity, on reality and on communication: "You've got to look!" "It is true!" "You've got to admit it!" That is domination by command.

Lower than that we have ARC inhibited, and that is domination by nullification—the computation of "You don't exist. If I can really convince you that you don't exist, then you are no danger to me!" So the things this person says are "You never love anybody," "You never agree with anybody," "You never talk to me"—"You ain't!" So, ARC inhibited contains all of the ways you can say "You don't exist," and ARC enforced contains all the ways you can say "You have got to be" that are aberrative.

And the whole combination of ARC adds up to understanding, so you have affinity, reality, communication and understanding. ARC enforced says, "You've got to think," "You've got to understand me." That is domination by-command understanding—understanding, computation, thinking. And ARC inhibited says, "You never think," "You never think what you're doing! " "You never understand a thing I say! " and so on. That just takes the bracket of them—all three.

Those are the ways in which the life force of an individual is enturbulated and tied up in the lock forms on the time track. That is the way it is done: ARC-I and understanding, ARC-E and understanding—enforced coming in at 1.5 and inhibited coming in at about 1.0 and down.

At the top of the scale is ARC the way it ought to be. That is neither inhibited nor enforced. Did you ever have anything to do with a person who was really reasonable? Have you ever noticed a person who could figure things out well in the humanities and figured things out well about you and about what you were doing, and who you understood very well? And did you notice that this person didn't try to enforce upon you and insist that there was love, that there was

agreement, that there was communication, that there was this, that there was that? They didn't do this. It was not necessary, because actually in this upper band you felt ARC for them ordinarily. That is sanity: ARC and rationality.

So these are the component parts of insanity, below 2.0. You get these turbulences off the case, and in just this way, in maybe a hundredth of the time that it takes to psychoanalyze a person, you could probably produce remarkable results with him.

"Sure, we're straining at it; we have got to get down there to cause, basic cause! We have got to get in there to those engrams right away and run them. Well, sure, this preclear is 0.5 on the tone scale and he latches up every time we ask him to go into a boil-off, but so what? Let's get in there to cause! " That is spectacular as the devil. But what the person should have, if he is very low on the tone scale, is ARC Straightwire. You find out that you can occasionally scan this person; you have scanned him through several chains and you got away with them, so he couldn't possibly be that low on the tone scale. And then the fifth time you lock-scanned him on something he stuck; he got stuck right there in the middle of the time his dog sat on the front porch and barked at him out of an error: "I just sit here looking at this dog."

Now, how you get him out of that mess is to just straightwire him back to earlier times maybe when dogs frightened him. Don't keep on lock scanning him. Or you can straightwire him back into earlier times about dogs in general, and then later times, or you can take Straightwire and bring him up to present time. Just make him remember an earlier time about the dog, and then make him remember a little later time about the dog—"Did you ever see a dog that looked like this?"—and you can jockey him out of the incident by getting enough free theta around so that it will dissolve the entheta of that incident. It takes a little doing sometimes. But he probably should have been on Straightwire all the time.

Don't undersell Straightwire. It is calm. You are sitting there and the preclear has his eyes open; he is not upset about anything. About the greatest manifestation you get out of him is an occasional smile or maybe a little giggle or something like that. That isn't spectacular, but boy, is it important! Don't ever confuse the spectacular with the important. Most spectacular things are below 2.0. Authoritarian procedures are, all of them, pretty spectacular.

Now, there are two brands of Straightwire. There is a Hurdy-Gurdy system—a good, simple system. I ran into an auditor the other day who ought to have been ashamed of himself; he didn't know anything about the Hurdy-Gurdy system of auditing. He had heard of it but had never read it, had never reviewed it and had never used it. And yet this auditor occasionally worked on psychotics.

Hurdy-Gurdy can come off completely mechanically. You have an ARC triangle for Papa. Now, Papa is not always at 1.5; Papa occasionally slumps, let us say. So you have your ARC triangle for Papa again—enforced and inhibited. We have a pair of these for Mama, and pairs for Aunt Grace and Aunt Ethel and Grandma and Grandpa and the school teachers and the boyfriend; we have one for everybody.

Keep a notebook when you're doing a lot of Hurdy-Gurdy and you have a case very low on the tone scale. The reason you do this is that when you work him on Straightwire on Monday he may not get very much. But you ask him the same questions on Wednesday and he has a lot of answers for you. Memory jogs itself. It takes a while for this wandering beam to get through the spin drift and clouds and black hurricanes which are, actually, most people's minds. So getting this little ray of light down through all that and stretched to the data takes time.

All straight memory carries with it a pretty good level of validation. It validates itself. If a person really remembers something he remembers it; if he tells you he has a concept of remembering something—he has a concept such-and-such happened—even that is memory. At least he knows the concept itself is real. He might not be able to tell you where it happened, but maybe on Wednesday he will know where it happened and what was said.

This is a method, then, of keeping tabs on what you are doing with a case without taking tremendously voluminous notes. It is awfully obvious once it is broken down mechanically, but it is not obvious at all to your preclear. He thinks you are reaching right straight into the depths of his soul. This builds up a lot of affinity.

On Monday we covered Papa and Mama, for instance. We went at it by asking for moments when affinity, reality and communication were enforced or inhibited. Now we ask him, "Did Papa ever insist on affection around the house, or did he ever insist on anything like that?"

"No, not Papa. No."

"Was he a very agreeable fellow?"

"Papa? Are you kidding?"

"Can you remember a time when he told you that you had to agree with him?"

"Uh . . ."

"Do you ever remember a time when he made you stand there while he talked to you? Do you remember a time when this happened?"

"Not Papa."

Right away we know that Papa is 1.0. But we sort of lay that aside for the moment because we don't want to get the case up to a point where it alarms. Sometimes Straightwire comes through best with a little sudden punch rather than by dragging it out; that just gets the preclear restimulated on the subject.

So you come over and you ask about Mama on enforced.

Then we get back over to Papa and we find that Papa Milquetoast Smith never agreed with anybody; he said continually that nobody ever loved him, nobody ever paid any attention to him, that he couldn't agree with that, anyway, but he supposed that he would be forced into it anyhow. We find this character and all of a sudden we have Papa nailed on the tone scale.

Now, where is the Milquetoast in our preclear? We can just mine this and mine it and mine it. How did Papa get this way? For that we can look to the other people. How did Mama react to Papa? How did Mama react to Grandma?

This is a plot of interpersonal relations. How did these people react to each other in the family? By the way, you don't say things like "Did you ever own an automobile?" (which is simply memory) unless you are working with a psychotic. With some psychotics, if you can get them to remember that they own an automobile, you have really done something.

But we are talking about a person, now, who is a good, reasonable, 0.1 "normal." The wrong way to do Straightwire on such a person would be to say to yourself, "I'm an expert on Straightwire. I've read the title; I know what it means. All right, let's go right into this case and let's just clean it up," and then say, "Do you have a circuit?"

"Uh . . . hm-hm, hmm."

"I guess people treated you pretty mean when you were a kid, huh? You remember when people treated you mean?"

"I guess somebody must have."

"Well, did anybody ever take your toys away from you, or anything like that?"

"Well, I suppose they might have."

"Did you go to high school?"

"Yeah."

"Do you remember high school?"

"Oh, sure."

"Did you go to college?"

"No."

"Oh, you didn't go to college. Did you ever have a job? Oh, you're working now. Oh, you're working for the government. Do you ordinarily like people? Well, now, let's get down to business. How is your sex life?"

This is not Straightwire. I wish to point out to you the difference between those two techniques!

If you got to be an expert on Straightwire you could make a fantastic living in a community, because you would be doing your ten- and twenty minute routine stuff. You wouldn't be seeing people over a long period of time. You could just have them come into the waiting room and you would take them in line as they came in.

"I will see Mrs. Jones now. How is your arthritis today, Mrs. Jones?"

"Oh, it's just terrible, just terrible."

"Hmm. What have you been worrying about lately?"

"Well, it's little Joanne. She's going around with that awful Beagle boy."

"Did you ever know anybody that looked like that Beagle boy?"

"Oh, n—you know, he looks just like Frank Savage that I used to go with when I was in high school. Gee, you know, that's a funny thing. I hadn't thought about . . ."

"Just pay the nurse as you go out. Next!"

That is all you would have to do, just keep people from being enturbulated. Every once in a while you would hit the jackpot and her arthritis would turn off and never come back anymore. And you wouldn't quite know what you hit either, but you would solemnly assure her, "Yes, Dianetics works miracles." This is all you would have to know.

Now, we have gone over Dynamic Straightwire, with the interlock of affinity, reality and communication between the dynamics. We set it up for all the dynamics; we know of eight. They probably go on up to the clouds. There is probably a whole series of theta-universe dynamics that we don't know anything about.

Somebody gave me a note the other day and said they were picking up free theta on the interim between lives. Now, that might be. Who knows? If you can really find this level of activity, you might be tapping into free theta sources, you might be tapping into free life-force sources. Wouldn't that be gorgeous! You wouldn't have to audit anymore; the preclear would come in and you would give him a "glass of ARC"!

On this Dynamic Straightwire you are working the interplay, the carrying of ARC from one dynamic to the other, realizing that every angel has two faces; every dynamic has two faces as far as that is concerned. The interior dynamic and its exterior counterpart in the world are in conflict. For instance, the interior of dynamic one and what the person has been led to believe by the environment that he should think about the first dynamic will come into conflict. So there are suppressors for each dynamic.

The exterior group may suppress the individual's third dynamic. For example, take somebody who is a member of a defeated army: he has a very badly blocked third dynamic because a third dynamic has suppressed him on the third dynamic.

The member of a defeated army has had such a smash to his third dynamic that he has a hard time on it. He can get down so low on the third dynamic that it will fall apart. He can't be made to actively support a government, and he may be perfectly willing and cheerful about going over to the enemy and serving their causes and purposes. His own group has fallen apart so badly and he goes so low on the tone scale for "group" that his ethic goes to pieces, his support goes to pieces. You will find this is very often the case. They go way down on the tone scale.

For instance, Japanese soldiers at the present time would be perfectly willing to fight for the United States Army. And undoubtedly a large number of them could actually be recruited to fight Japan. They are way down. That army was smashed, so their ethic level went all to pieces. Their level of responsibility and persistence and so forth would have gone too.

I am giving you that as an example to show you that in the individual there is a third dynamic; there is his concept of group.

If you were processing a psychiatrist, you would actually be picking up material on any assault Dianetics might have made. You would pick it up on dynamic one. You would undoubtedly pick it up on the second dynamic because Dianetics says that sex is not all, and he has fondly hoped all his life that it is. You would certainly pick it up on dynamic three. We are talking here about Dianetics as a group being suppressive to the psychiatrist personally—to what his conception of sex was, maybe, and certainly to the psychiatric group. He will have a concept about an intergroup relationship of one group suppressing another.

If a person had all of these dynamics riding at 4.0, he would really be a powerhouse. But it's the interplay—one high, another one not so high, one very high, and so forth—the unevenness of these dynamics as a bundle, which establishes the chronic tone.

You could draw a tone scale for each one of these dynamics. What we have in the Chart of Human Evaluation is more or less a composite, because you don't want to have to fool with all these odds and ends. Where you see variability cropping up on that—and you will see occasional little variability's on the tone scale—it is because all the dynamics have been more or less grouped into it as one plot. A completely accurate plot—but not quite as useful—would consist of plotting dynamic one on all the columns, dynamic two on all the columns, dynamic three on all the columns, and so forth. But you can get entirely too precise about this.

There is a place on the tone scale not only for each one of the dynamics but for each person in the preclear's life. He will be at a position on the tone scale toward that person. He is at a place on the tone scale toward Mama. He is at another place on the tone scale toward Papa. He is at another place on the tone scale toward his wife. He is at another place on the tone scale toward his children. This gives you what has passed in the past for actually being a sort of a schizophrenic state of affairs: a fellow seems to have many personalities because he reacts differently in different areas. That is simply because he is at different positions on the tone scale with different groups. What we are doing is taking a good overall mechanical average of the theta/entheta ratio and processing him accordingly.

But you will find—and sometimes be rather fooled by—a preclear who, in the vicinity of his own home, around the wife and the kids and so forth, can lock-scan and do all sorts of things.

But if all of a sudden you get him back into his childhood home you can't even get any Straightwire! He just bogs. There is a section of track there that is more heavily occluded than other sections of the track, therefore the free-theta/entheta ratio is much stronger and heavier early on his track.

But you get the overall reaction of this when you just look him up on the tone scale and plot it by asking him questions. I'm just showing you that there is a further breakdown possible.

Now, some fellow might be 0.5 toward Mother and 1.0 toward Father, and this same fellow is liable to be 4.0 toward his golf partner. They are friends, they play golf every day, they are very cheerful together and they are in full agreement about things. And he actually wouldn't think of interrupting a communication from his partner. He thinks of talking to him; he wouldn't think of just remaining silent around him. If you saw this person with this friend of his, you would think he was really something.

That is why you need many columns—because the actuality is that he is not with this friend very much of the time. When you start plotting him out on the chart, you are plotting him out against such things as children, against his physiological condition, and so forth.

THE COMPLETE AUDITOR PART II

A lecture given on
28 June 1951

Safeguarding Dianetics

I would like to make a summary remark on the line of what I was giving you in the first section of this lecture. There is no effort of mine to in any way suppress, inhibit or discourage experimentation in the field of Dianetics. Originally I did all I could to encourage it. If you remember the early talks of June and July 1950 in Elizabeth, you remember the attitude toward experimentation and independent thought. I still would like to encourage that to its furthest extent.

The only thing wrong that occurs in the field is that someone takes an experimental technique which is very experimental—it has been run on a series of three or five, maybe for two weeks or a month at the most —and picks this up as a technique. There is a big difference between an experimental technique and a technique.

The fault, then, does not lie with the experimenter. In the enthusiasm which one has to get his preclears' cases and his own case to move as rapidly as possible, the acceptor of the experimental procedure himself is the villain of the piece. I have seen papers come out which were marked quite bluntly "Experimental Procedure" and have seen people going completely overboard on these things.

The most that an auditor should be doing with an experimental procedure is this: He likes the idea, so he takes one preclear he is running and runs that experimental technique, if he wishes to be an experimenter himself, and he works with the preclear in the preclear's full knowledge of the fact that it is an experimental procedure which is being used. He keeps on running Standard Procedure with his other cases. The auditor then keeps good notes on what he is doing and sends his unbiased results back to the individual who originated the technique. In fairness, this is what he should do.

The person who is putting out this technique then can accumulate a considerable amount of data. He evidently usually knows the most about this technique, so he can correlate what suggestions he receives back again.

But this is experimentation, not practicing. Make a good, clear line between these two things.

Do you realize that it would be possible for a group antipathetic to Dianetics to originate a very valid-appearing technique, send it around on a mimeographed sheet, and spin a dozen preclears in a month?

The United States Navy was very nice to me in 1941; they gave me an education in naval intelligence. It included a course on how to be an agent provocateur—the boy who causes unrest and trouble within the group that his forces are attacking. There are two sides to sabotage: one is the agent saboteur and the other is the agent provocateur. The modus operandi of sabotage and provocation are very simple ones.

Dianetics has a great many friends and it has a few small, measly and unimportant enemies. Nevertheless, it is a very dull fellow who neglects all of his enemies. We have just been through the sawmill, through the public presses. Nobody need convince me further that Dianetics has enemies of such a low altitude that human liberty and the right to think in the society are nothing. I don't care to get off on this line very far, but let me assure you the attacks made were completely unfounded on anything even faintly resembling truth.

Of course, I could spend the rest of my life hunting down these dogs, but I have more important things to do. I know enough about the modus operandi of theta-entheta to know that all I would succeed in doing is enturbulating myself and Dianetics. What I am doing right at the present time is carrying the ball—getting out some books, advancing research and taking care of the things in Dianetics which have to be cared for. The entheta line has to be left where it lies. It will damp out; it will die out. Nevertheless, human life and human sanity have gone by the boards in this effort which we have just survived.

Therefore, you can understand my concern in keeping the name Dianetics in practice as ethical and as provenly workable as possible. We have to stand together when it comes to the effort of thrusting out a new idea, a new concept and a new goal into a reluctant and debased society. We have got a great deal of work to do.

No one should feel that by the submission of an experimental procedure or paper to the Foundation it will be neglected. Nearly all of them come before my eyes. Very often the experimenter himself and I have talked; my ideas have been expanded and so have his. Things which have come out that we can refer to as wildcat very often came out even though I was right in there working with the group. The only unauthorized part of it was that somebody published it very broadly, and it was accepted by practitioners, as standardized procedure. For your own safety and the security of Dianetics, the use of Proven Procedure—until Proven Procedure is altered by these new techniques—should be a primary concern of yours.

Now, the submission of papers to the Foundation will find those papers enclosed without change in the back of the book supplements which will come out once a month. If any censorship is done on them at all it will merely be that somebody has written something in one hundred thousand words that we just don't have the space to print. If a book comes out which is of considerable importance to Dianetics, the Foundation will publish that book. Furthermore, the copyrights and so forth can be exchanged and safeguarded in this fashion. There is not even any effort to suppress the publication of other books. There is a definite effort to keep the copyright of Dianetics straightened up.

I would feel very foolish, if some friend of mine suddenly published a book using the word Dianetics, to have to say "You can't publish that" after it is already out. This would put me in a very embarrassing position, and yet I would have to say something or do something. Otherwise, that book going out validates the fact that now anybody can publish "Robonetics," "Apenetics," "Anynetics," or publish the word Dianetics on a book which is subsidized and paid for by somebody who doesn't like us. Right now, I have the right and the power to close down, like a slammed window, such an operation as the last one mentioned.

If somebody wants to publish a book about Dianetics there is no quarrel about it at all. All he has to do is write the Foundation and we go through copyright release—permission to use the copyright. That is all it takes. The Foundation will publish the book with a 10 percent royalty to its writer, if that book has any sales quality or quantity at all. And as far as small papers are concerned, these things sent to the Foundation will come out automatically as part of a supplement. By sending them in and distributing them around in such fashion, a maximum number of people will be able to see them.

In other words, there is going to be and will continue to be an experimental line of action in Dianetics. That must be promoted.

But also, on your bread and butter, on your own preclears' cases, count very solidly on the reliable production of results. Use what is provenly useful and usable.

If you have ideas that can be improved, remember that there are a lot of people who are very willing to help you dress them up and expand them. And remember too, just as I have been utterly unable to do anything with new procedures as they came out without the aid and assistance of other people, so is the experimenter himself limited. I use anything and everything in the Foundation in carrying forward the advance research line and the proof line on Dianetics.

Validation Processing has fewer cases behind it than anything else released. I told you that when I was giving it to you. Nevertheless, it is not really experimental. We have been running across this thing for a long time. It is just a development and an extrapolation line.

I want you to feel friendly about this idea of ideas, because, believe me, I think I have proven myself to be your friend with regard to them and I would like to have you be mine with regard to them.

Now, there are a couple of matters which I have been asked about that I would like to take up very briefly.

I spoke considerably about extroversion in an earlier lecture. If a person is extroverted the attention units are in present time regarding the environment. That is extroversion. When the attention units get scattered back on the track regarding yesterday's problems, or even on computations regarding today's problems, he is introverted. A perfectly legitimate introversion, by the way, is trying to think of the answers which compare with the data being received from the current environment. But having the attention units scattered back along the track, looking into this incident and that incident and the other incident—as produced both by an introverted person and artificially by self-auditing—is an undesirable state for a person to be in in his everyday life.

The difference between extroversion and introversion could be stated in another fashion. We have wondered for a long time what necessity level is. How would you like to be able to artificially pick up a person's necessity level? All you would have to know is what necessity level is. Necessity level and extroversion are quite similar. As a matter of fact, necessity level is merely, evidently, extroversion occasioned acutely by the presence of a recognizably menaceful problem in the environment.

Here we have the environment suddenly posing a big, recognizable problem. There is the problem, and the person comes up to present time and extroverts on it. That is necessity level. Of course, because it has that magnitude he automatically responds physiologically. The adrenal system and the rest of it goes into action. This makes necessity level look pretty terrific, because here you have theta and MEST both alerting toward a danger, so you get an extroversion and you get the energy in the body necessary to make this extroversion effective.

Man was built, evidently, to have one of these occurrences happen to him five, six, ten times a day. After all, we lived a lot longer in the jungle and on the sea floor and in sea water, probably, than we have lived walking around in the streets of America as men. And even as men, there are probably ten to fifty thousand years of being a hunting society behind nearly any group now alive. And there are probably another ten thousand years of being in that, really, not very much less perilous environment of the agrarian society—animals, outside all the time, accidents happening in wild places, and so forth. You could count on this, then: Man has been built along the line to have lots of necessity level many times. A white man starts living the kind of a life that man used to live and it is a funny thing, but it doesn't tear him to bits.

I was the first casualty home from the South Pacific. I turned myself in at the hospital, got some adhesive tape glued on me, and I was all set to go home in a hurry and see the wife and kids. But the doctor said, "No, you go to bed."

"Why?"

"Well, you've got to have a routine checkover, routine checkover."

Any time the navy says "routine," this means it is unavoidable. So I proceeded to turn myself in. I woke up the next morning and there was the most horrible character I had ever seen, saying, "How many fingers do you see? What time is it? What is your name?"

I was smart enough not to give him some flip sarcastic answers, or I would probably be there yet! I said, "Two fingers. It's seven-thirty," or some ridiculous hour. But what I couldn't get over was the eagerness of this person. He was so eager and he looked so disappointed every time I answered him rationally!

I saved the anger that was building up inside of me until I saw the officer of the day outside. And I said very "politely" to him, "What's the idea?"

And he said, "Didn't you know?" No, I didn't know. He said, "You are the first casualty home from the South Pacific. Everybody knows that the stress and strain of modern war is such that the human mind can't stand it! "

This was one of these "everybody knows" things!

Over in Europe, the Germans had been bombing troops with these Stuka screamers and all sorts of things. The troops were getting tired out, worn out, nerves frazzled and so forth. And naturally these fellows were out of food, they were exhausted, and their engrams were keying in left and right. Why? They were being defeated so fast they didn't know which end they were standing on! Those troops were in such full retreat that the rear guard was always in advance of the vanguard during the retreat. They pulled back to the beach at Dunkirk and went home, leaving most everything they had in Europe. And in the field of psychiatry they were adjudicating about this as "Obviously the human anatomy and mind could not stand. up to modern war."

Japanese Zeros and the rest of this stuff down in the South Pacific didn't offer the same picture. We very definitely were losing; we lost the first part of that war. Nobody seems to mention that, but we really lost it! However, just because a man comes out of the war area, to immediately assume he is crazy is a bit crazy!

I got away from the hospital after a while. I was insulted. But I really needn't have been insulted, because they needed data. The data finally worked out this way: The people who were carrying forward the war in combat areas had a pretty low percentage of psychotics compared to the people who were standing idle in rear areas, on supply ships and other places. War neurosis came up and slapped those people who had not enough to do, who were merely there being worried. They wanted to do something and nobody would let them.

In the navy, the big combat cargo vessels just cruised around endlessly; even when they made a beachhead landing they could see action over there on the beach, but they weren't ducking very many shells. The menace in the area at most would come from a few aircraft. There was no big necessity level; there was just frustration. There was something going on and they should alert to it and then immediately close with the enemy and tear him to bits and that sort of thing, but that was being prevented.

For instance, take a soldier out of the front lines where he has been wounded and treat him at a first-aid station. He will be all right; he is right up near the lines where the guns are going and everything else. He is an effective social unit (or an antisocial unit—the army). He is right up there in the front lines, but he is sane. Now let's move him to the rear area to a base hospital. There he goes. He will cease to have a target for his necessity level.

It is interesting to you as auditors to realize, then, that man is baffled and confused by indefinites or too-definitenesses, not by violence. He can stand up to any quantity of punishment so long as he knows what it is and where it is from. It is when he doesn't know or when he knows too well that he is really upset.

In other words, you are going up against two kinds of mental aberration which are very general and which apply very definitely to your business. One is when the danger is unknown, unselected and unrecognized—indefinite. He can't find it, he can't fix his mind on it, he can't

locate it. The other one is complete fixation on one thing as dangerous to the exclusion of any other dangers in the environment.

In the first one, the mind is hunting. It can't extrovert, because the danger might be back there down the time track too. Just where is it? Is it this? Is it that? That is why people pick up associative restimulators and things like that.

On the second one, you will run into somebody, for instance, who is clutching to his bosom this fact that the reason everything happened to him was "because his libido was down." It is all libido and the answer is contained in Sigmund Freud; it must be contained there, and it has to do with his libido, and don't disturb him any because here it is and this is all that is wrong, and this is the whole environ, and this told him everything!

Now you just try to pull this out and say, "This is good writing and everything; it is done in English and it is published with hard covers and so forth, but why don't you look around the environment and really take a look? You realize that your wife nags you and your kids get on your nerves and so forth—let's go into this a little more practically and . . ."

"No sir! It has got to be this!" In other words, he has selected himself a point of reference because he can't find out what is wrong. So he goes into the delusion of postulating that this is wrong.

You will also find that people will fixate on a cure. They know something is wrong, and then somebody comes along and describes this new disease called "bettahugen." "Bettahugen is a terrible disease that invisibly attacks the cranial clavichord." And the fellow says, "That must be me!" He knows something is wrong but he can't locate the real source of danger as far as he is concerned, so he picks one up; this is the danger. First you sell him the disease and then you sell him the cure.

Psychiatry and medicine think we are doing that in Dianetics because that is all they have ever done. You postulate that this is what is wrong, and then you do something about what you have postulated. Whether it produces results or not is beside the point. It at least keeps a lot of people busy and interested.

Just giving something into somebody's hand and saying "This is cause, and we are going to fix it up with this"—just doing that for somebody who is completely unfixed, who can't fix on any menace in his environ—is therapeutic! You have said, "This is the danger."

This fellow has had terrible stomachaches all of his life, and it is horrible and he hasn't any reason for it at all. Somebody comes along and says, "Well, fellow, what's wrong with you is very obvious. You have inflammation of the interior lufwuttapumps."

And the fellow says, "I have? What is this caused by?"

"Well, as a matter of fact, it is caused by eating too much popcorn. Now, you just knock off that popcorn and take these pills three times a day— nasty-tasting things, aren't they?—and you will be fine."

As a matter of fact, for a while, this fellow will be fine. He will be perfectly satisfied to nail down all of these unfixed attention units for the environ into "stomach inflammation because of popcorn." You could even train him up to a point where, when he walks down the street and sees a popcorn stand, he will go clear across the street rather than go near one.

You will see people who have been told it is poison ivy that causes that skin rash, when it is actually the measles he had when he was a child. The fellow will just see a picture of a poison ivy plant and begin to swell up. That is his good, solid selected cause, and when you try to take that one away from him, you are really going to have a time! You are going to have to show him another, more valid cause.

That is why people come along and tell you "You better run an engram out of me! " They want to be rolled up in a ball right away. They want to have this cause. They want to have this proven to them.

You know what you are working with; you have seen enough of them. You have seen enough engrams and secondaries and you have seen what happens when they get relieved and so forth. That is good enough for you but it isn't good enough for him.

That is where charlatanism starts coming in, in any profession: the demand of the public, the demand of the individual, to be given a cause which can then be cured.

The fellow who is fixated on a danger is not going to be persuaded out of the fact that that is his danger, but you can unfix him one way or the other. He gets to a point where he says, "Everything that has happened to me is because of rose petals," "Everything that has happened to me is because of the Republicans," "Everything that has happened to me is bankers," "Everything that has happened to me is communists." He will fix on this one item solidly, and he can't get off the thing.

You could put a sign up saying "Republican," and he would be afraid of that sign and fixed on that sign to the point where a saber-toothed tiger walking in from two points off his starboard bow could just walk in and eat him up.

These are both non survival attitudes: not to be able to find out what is wrong and therefore selecting something that is wrong, or actually having some menace in the environment which can't be fought. A menace which can't be fought will also produce this manifestation. You don't dare fight Papa. You don't dare fight Mama. That is where you get Papa and Mama as villains—not because they are really villains, but because they are menaces that can't be fought. They demonstrated that a long time ago. They are suppressors—big, solid suppressors.

When you start to straighten up somebody along this line, you just talk to him about present time and you will be able to start his attention wandering off the fixed object a little bit. But if you try to educate him into the fact that this object is not the object, you won't do it. Many auditors will waste time doing that. What they ought to be doing is building up ARC. Just that. It will unfix him. Don't worry about these two manifestations. Those actually are the two categories of inability to think.

Necessity level is, then, extroversion toward a known, recognizable menace in an effort to do something about it. You will get remarkable instances of this. I think if man could be extroverted by the sudden approach of a recognizable menace three, four, five times a day, he would probably be so unaberrated that we would hardly know him as a creature. He would just keep snapping up to present time, snapping up to present time, and the next thing you know, he would be habitually in present time. Of course, he would be alert to an extreme and he probably would have extended hearing and look like something that is rather hunted, but he would reason well! I still think that is preferable to the vegetable mental condition I see in some places.

Now, I have been asked how Freud's "death instinct," or "death wish," fits with Dianetic theory. As a matter of fact there probably is a relationship; most of Freud could probably be explained if you looked through Dianetics hard. We run into this sort of thing quite a bit.

You take a barrel with ten thousand beans in it. By some hook or crook you manage to reach in and, out of ten thousand beans that more or less look all alike, pick out the one bean that is important. This is the bean. You look it over and you start using this as the bean and find out you can really do tricks with this bean.

Then somebody comes along and says proudly, "Look. That bean was out of that barrel. That was nothing."

The point is that the bean was in the barrel but it wasn't evaluated for importance. And there were 9,999 other beans which could have been picked up with equal alacrity and which wouldn't have worked. Why didn't the person who filled that barrel with beans pick out the right bean in the first place? Why did he insist on pouring all those beans into that barrel if he knew what he was doing?

You are asked this question in the field many times, I am sure. "How does Dianetics differ? You have a couch. It must be psychoanalysis!" And they say, "You look back in Darwin's theory, and you will find there that it's by natural selection—the survival of the fittest. Now, how does that possibly differ from 'the dynamic principle of existence is survive'? It's the same thing!" It is not the same thing, because we have an aligned body of knowledge.

We have taken "the dynamic principle of existence is survive," and then we have explored survival and found out where everything fits into the picture properly on survival. So we have an organized picture. There is a big difference between this and a phrase lying back there.

It is true that Dianetics has a great debt to pay to Darwin and it is true that Dianetics has a debt to pay to Freud. But it is very untrue that Freud or Darwin gave enough to put together what has turned out to be Dianetics. A lot of people tried to use Charles Darwin's work as a therapy and as an understanding of the human mind. As a matter of fact, they have fallen practically flat on their faces trying to use Darwin in extrapolating and evolving a theory of mind. Therefore there must be other things in Darwin they were using that were not true, and obviously it was not properly aligned.

Now, Freud and Jung and some others did the work on the death wish, death instinct, and so on. There have been a lot of these fellows. This idea came in to Europe from India about 1750, and these fellows played with it from 1750 on through till 1940 or 1945. It was played with that long without an evaluation.

We put it down on the bottom of the tone scale and we say "It is succumb, and this is the distance and this is the direction and this is what it is," and all of a sudden we can predict who is going to commit suicide and who is going to do this and who is going to do that. It is a different proposition but it stems exactly from that source. All knowledge builds in this fashion. People come along and they select out importance's. They evaluate the information and fit it to the real universe. They keep selecting out information and fitting it to the universe, selecting out more and fitting it to more.

Men have been trying to crack this riddle for thousands of years. You read the papers of the Greeks on the subject of insanity and so on, and you will find a lot of valid material in there; you say to yourself, "Why couldn't these people figure out an engram and run one?" You come up along the line and look at the work of the magicians up around the ninth and tenth to twelfth centuries, and you say, "With all they knew, why couldn't these people possibly have figured this thing out?" They didn't, though.

Then we look at the work of the eighteenth and nineteenth centuries in medicine, physiology and so forth, and say, "Look at all these people knew. Why didn't they work this out?" There just wasn't enough data yet, that was all. Pretty soon, though, you collect enough data and fit it together in the right holes, and the next thing you know, you have a working proposition.

People try to subdivide all this stuff and they try to compartment it all out into their own slots. The horrible part of it is that these data did not work well in these separate slots—in this frame of reference and in that frame of reference. Somebody had to come along and change their frames of reference, put them together, sum them up and find out what difference it made.

People who are slamming against Dianetics don't realize that they are kicking their favorite philosophers in the teeth. For instance, somebody will stand up to you and tell you, "Now, Korzybski really had some ideas! Korzybski this and Korzybski that…" Fine! Alfred Korzybski's work contributed an enormous amount to Dianetics. Nobody in Dianetics contests

this in the least. The whole semantic line that we have been working on is a refinement of general semantics.

Then somebody else will come along and say it is all from general semantics or it is all from Freud or it is all from Darwin or it is all from someplace else.

You are dealing with people who either can't fix their concentration or have to fix it to escape thinking about it. They have fixed their concentration solidly on one subject, one small subject, in an effort to escape an ignorance on a tremendous number of subjects. That might be called an insanity to which the analytical mind is prone.

Another thing I wanted to call to your attention is the existence of past deaths and past lives, in a proper frame of reference.

Here again is phenomena. A scientist who refuses to look at the evidence of his environ because of prejudice or argument or somebody's prohibition against it is not a searcher after truth. At best such a man would be a paid hack working in some laboratory or university. He would not be a scientist. He has been told to cleave to a certain line, so he does. He is not a searcher after truth, then, but a follower after gods. Past lives and past deaths showed up uninvited; preclears started to land in them. Exploration demonstrated that the manifestation from preclear to preclear was quite similar. Also, it has been demonstrated that there were dub-in past deaths and past lives, and that there were evidently real ones. A tremendous amount of material has showed up on this.

Now, "It is something that one shouldn't yell about too loudly" is the general consensus of opinion. So it was put out in Science of Survival more or less as an invitation to people in the field to write in and tell us all about it. "We think we have found something there; would you please look?" That is the way past lives and so forth were presented in that book. There was really no effort to slug anybody over the head with them. If you look over the notes and so forth about them, you will find that that is about the attitude: Send in your data; there is more evidence in favor of some sort of immortality for man than there is against it. But there really is not very much evidence at all, and if you have any we would be very pleased to hear about it. Man has thought there was a human soul and immortality for more years than he thought there wasn't one.

Let's be bluntly practical now. The truth of the matter is that you can latch a case up faster than fire drill by running him into a past death and not running it out, and by not knowing about past deaths. You can really fix a case up thoroughly! Run him into a past death too far up the chain, say "This must be just dub-in," and go off and leave it or run it out improperly, and the next thing you know, your preclear is developing somatics the like of which he has never had before, and off you go. This case bogs. Nobody can quite understand why it bogs.

It would be a funny prejudice that made an auditor ignore data which would make his preclear sick if he didn't use it. And yet lack of knowledge of what can exist in past lives and past deaths can do that.

The extent that running them helps the preclear has not been measured accurately enough for anything to be said about it. There have been a few psychometries run on it, and some slight improvement was noted in these very few after running out several past deaths and so on. The change was rather uniform, but the number of cases run was not significant. So there has got to be a lot of data gathered on this. This is a tremendous field of research.

Recently somebody has come and told us that they have run material out on the genetic line. They go back through the sperm so far and they run into Papa, then they run into Grandpa, and they run back on the genetic line.

I have never run anyone on the genetic line so I wouldn't know about this. But I have run many people on the theta-body line. By using this phenomena properly you can produce some

interesting effects and sometimes get your preclear unstuck from the time track where he is badly stuck and do other things worthy of notice. So if your preclear starts handing up something like this, or if you get him back into it, you had better not neglect it. You had better do a good job on running it out. If he starts asking you whether this is true or it isn't true, don't invalidate it for him and don't validate it for him. It is his case! That is the attitude.

I want to show you that there is a distinct difference between a death engram and a current-life engram. This has to do with the changes in the depth of anaten.

Take, for instance, an impact engram: the person's awareness goes down suddenly and then he gradually becomes conscious. First there is a blow, so the person goes very unconscious, and then the unconsciousness gets less and less until it is gone. That would be the result of a blow.

Then there is an anesthesia pattern. First he is conscious and awake, then he is given anesthesia and he gets down very low. In the middle of the engram nobody is giving him anesthesia; he stays unconscious through this area and then comes on up to consciousness again.

An operation combines these two types of anaten. For instance, you can have an anesthesia engram which would follow that pattern but, because of physical pain, would go off into the impact pattern. A knife stroke or something like that would take it off the anesthesia pattern. It would deepen the unconsciousness at that point because of further pain.

By the way, I want to call this to your attention as auditors: An inexpert auditor can start the engram after the impact and run it out to the end, not realizing that the heaviest deposit of anaten is earlier, and the phrases are harder to get at the beginning. The level of unconsciousness depends on this impact, and if you can just get the impact off, the rest of it more or less goes. By a time shift, moving the preclear to one second before the impact or to ten seconds before the impact and shoving him on through it, you will find the moment of impact. The beginning of the engram generally shows up, though, as being later, when you first contact it; there is too much anaten right after the impact.

Remember that in an anesthesia the anaten goes in gradually and deepens. Then during the operation period, when the person starts being cut up, hacked up, chewed up, gnawed and so forth, the unconsciousness will deepen, so there is a period in there where there will be a disguised phrase. And then the anaten will gradually wear off.

Actually, the tapering off of unconsciousness is such that it sometimes extends for a day or more before the fellow is completely rid of it.

A past death does not have either of these patterns of anaten, and therefore it is possible for an auditor to make a mistake on running one out. A death has a different pattern; it starts—whether by impact or otherwise— and it gets deeper and deeper anaten until it is over, and then you evidently get a separation of theta and MEST. That is death. An auditor will run this and the first time he will get content up to a certain point, so he will say that is where the fellow kicked the bucket. Then he will go back over it again, up to the same point where the person kicked the bucket, and then he will run it a couple more times and think it is all erased now—he got some yawns off it and so forth—so he will go find something else.

But the toughest part of this death is still there and is now restimulated! And the auditor keeps wondering after that, "I wonder where that curious somatic comes from, where he feels his back has been cut open?" That was the end of the engram, when the undertaker started in or something. Every once in a while you will run a past death where the fellow was not thoroughly dead.

But the depth of anaten of a death is very great. If on an impact he can come down to one level and on an operation he comes down to a deeper level and he is still alive, how deep does the anaten have to be to get him dead? Fortunately, the past death is not on a MEST organism.

Therefore, if you run it at all well, it runs off fairly easily. So what you want to do is run it out to separation.

Now, it is a funny thing that there is a separation point at the end of the death—at least this has been the observation of most of the auditors running past deaths. The fellow will run all the way through and then he will go up someplace and take a look at the scene and say "So what?" Then you start him in at the beginning again, and there is his mother crying and there is his old father and his sisters, and there is a lot of heavy emotion. Then he says, "Oh, I'm dead!" and there are tears and so forth. Next, he brightens up and says, "Ah well, I wonder what they are doing?" Then he goes back to the beginning and goes through this terrific emotional surge, and then he says, "So what?" You can expect this to happen. Just because he gets to the so-what stage doesn't mean that this death is deintensified. It is not. You have got to take it back through again.

You will find all sorts of weird things; you will find valence shifters ("Oh, if it could only have been me! If I could only have died in his place!") and so on.

Now, these things will lay in with very heavy somatics, and if you run into one of them in a preclear, for heaven's sake, run it out. If you have a preclear who is mysteriously stuck on the time track someplace, don't pull your punches too much, don't just stand off forever because of a prejudice; go and see if he has a past death that has been too thoroughly restimulated, because that will stick him on the time track.

The test for erasure or reduction on one of these is that it is all gone; he is all the way through it. He has gotten over to the theta body and out. If this manifestation starts showing up, he knows where the end of the death is and you just run it out until it is consecutive. The difficulty is when the auditor brings him deep into the death and there is no separation and the auditor just says "He must be dead now," and starts him back at the beginning and then comes up to only partway through. That is the danger. If you can get him through to the end at all, the thing will run out. Past lives quite occasionally show up on low-tone-scale people, where you wouldn't think ordinarily that you could run an engram at all. What are you going to do with it? You have to run it; if you have to run it you have to run it.

Now, there is another aspect of this: what talking movies have done to the human psyche! If this material didn't bog down cases, I wouldn't pay much attention to it, actually, because I haven't any proof that it really increases the level of cases. But every once in a while you will find a case bogging and you have to do something about past deaths.

The level of reality gets kind of bad because the fellow goes back and he says, "Oh, that's Apache Drums. Oh yeah, that's a scene from Apache Drums. Well, I guess I don't have to worry about that.... Let me see. No, I guess the picture was Fort Apache. "

You start running back and you get the U.S. Cavalry's arrival, the U.S. Cavalry's arrival, the U.S. Cavalry's arrival—tremendous quantities of locks. Locks from when he was a boy of twelve reading Altsheler's works—we get all these off and then we get back earlier and we get the Books of Knowledge out. We are looking for something. Certainly this person did not get an engram from looking at a picture. He gets into the past death, and all of a sudden he will run it or the basic on its chain, and the rest of this stuff will just go on off.

But when he hits a bouncer in a past death, he will very often bounce into these darn fool locks. The U.S. Cavalry's arrival, this, that, anything— costume historicals, books, movies, motion pictures.

Just look at a theater audience as they come out of a costume historical sometime. I have gotten a kick out of this by standing alongside the ticket box and watching a few of them come out. Boy, are they restimulated!

But the tremendous numbers of locks which you will pick up in this society, which has such an enormous number of pictures, books, costume historicals and so forth, is wonderful.

For instance, you push him back into an incident, and he is looking at a geography book in his class and there he has before him a picture of Roanoke, Virginia, the way it must have looked. You start to bring him out of this thing, but he is low on the tone scale and he doesn't budge. Say, "Have you ever been in Roanoke?"

"No."

"Does your family come from Roanoke?"

"No."

"File clerk, can we go to Roanoke? (snap!)"

"Yes." The fellow says, "What? What's this all about?"

"Let's go to Roanoke."

The preclear I did this to went straight to Roanoke and let out a pale scream, because at that moment a hatchet was sinking straight across his brow. It surprised him! The real benefit which I have seen accrue from doing something about past deaths has been strictly on the line of unsticking somebody on the time track. I found a girl once who was stuck at the declaration of war on December 7, 1941. Nothing had happened to her at all; it was simply that war had been declared. It was latched up on an incident in 1688 where war had been declared in France. This had meant the end of her English lover and she had blown her brains out. She had been in a complete apathy. All I know is that when I found she was stuck on December 7, I could find nothing happening on December 7, and it wouldn't reduce or run out. So I said, "All right, let's go to the incident necessary to resolve this situation." She wound up in France in 1688. We ran the incident there, then we had to run an earlier incident, and we came back and exhausted the first one completely and brought her on up the line. As far as I know, as long as she had been in Dianetics she had never been above December 7, 1941, and this time she came to present time like a shot.

She was speaking French back there in the incident but she couldn't speak French in this life.

Sometimes you get a fellow who is fairly well up the tone scale around 2.0 or 2.5 and you can generally do something with scanning on past lives. However, this is something that should be approached with grave trepidation. Certainly above that level you can scan them. But I did this one time to a fellow who was at 1.0 with the most remarkable results. You see terror come off a case occasionally, but I have never seen a case like that. One leg of the couch was a tiny bit too short, and the terror came off this case with such violence, as a result of scanning through past deaths, that the whole couch vibrated and started to play a tattoo on the floor that sounded like a pneumatic drill. People were coming around to find out what was happening.

It came from one specific incident. By scanning his past lives, I latched him up in the incident and then ran it. That was probably a very dangerous proceeding. But this fellow had never had anything run off his case before and nobody could touch anything on his case.

Standard Procedure used on secondaries during past lives or on past deaths—standard running of engrams with this in mind—accomplishes the results and should be done if you trip your preclear into one of these.

But anything about past deaths and past lives is experimental in the extreme. Right now we don't know anything; we are really ignorant on the subject. God knows what lies along that track! People spring up with it spontaneously. They don't have to have heard of it from the Foundation or anything. For instance, some fellow kind of sidles up to you and says, "You

know, out in Minnipugla, we had a funny experience. We had a preclear out there" (he is very embarrassed about this whole thing) "and this fellow ran out a flock of past deaths."

So you say, "Well, sure. So what?" He looks so relieved!

And then he tells you confidentially, "Well, actually, we have run them out of about half the group, and one was run out of me three days ago."

I have been asked how you tell a real past life from a dub-in. An auditor is far too prone, I have found, to assign the label dub-in to some preclear's incidents. There is only one real test for dub-in: Does the preclear go through it again with the same somatics, and with more or less the same content? Does it sound like an engram? Is it an engram? In other words, is this the sort of thing that would have happened when he was unconscious—people talking back and forth and so on—or is it just a monologue of some sort? Sometimes you will get a preclear who will run nothing but Mama's monologues, without much in the way of somatics or anything else, just on and on. That is not valid; it is dub-in.

If you go back and ask him to repeat it, he can't. But he will immediately tell you about another incident that he thinks is earlier or which he has to get first, and he will run that one. That is dub-in. Very often if a preclear is really loopy, he doesn't know when he is dubbing. If you as an auditor continue to accept dub-in and so on, you are really validating dub-in. You are validating delusion, and when you validate something it comes true. If you validate enough delusion and enough dub-in on a case, you will eventually find that this case will run nothing for you but delusion and dub-in.

This doesn't mean that you should invalidate, but it does mean that you are using too heavy a level of processing on this preclear. That is all it means. If you find a case dubbing in, it isn't up to you to go charging into this case and try to make him run a real engram. If he is bad enough to be dubbing in and doesn't know he is dubbing in, he is in such bad shape that he had better be audited with very light techniques.

In other words, you assign his proper position on the tone scale and use the type of processing that will fit that position. Usually if a case is dubbing in badly—if a case will dub in without knowing he is dubbing in and does really nothing but dub in—an auditor had better get that preclear in contact with present time and use a little bit of Straightwire.

Now, we have two possible lines here: the theta line and the genetic line. The theta line doesn't follow the genetic line.

These are the lines which have been explored. First is current life. You have, on this, the time track between conception and present time. We are familiar with this one. We have agreed that this exists and has reality and that you are you and I am me, and so on. We have some good agreement on that. By the way, though, we haven't got any more evidence that this exists than that past lives exist!

In back of this are the sperm and ovum sequences Some people have been telling me lately that there is a genetic line that starts going out earlier than this, back through all the ancestors. There are lots of engrams back there! Frankly, I haven't run into this, but I have been told about it, and this leads to all sorts of things. It leads to a theory of prime valences which says nobody can be in a valence that isn't on his own genetic line. That doesn't happen to hold. You have run a lot of preclears who were in the valences of dogs, and as I have said before, the fact that you ran the preclear in the valence of a dog does not necessarily put the dog on the genetic line.

The idea is that if you keep backing up into the sperm line you can start running into Grandpa's engrams and all of Grandma's engrams, and so on back down the genetic line. You can have that one. I hope nobody opens that up in any case I have anything to do with—if it exists.

And then we have the theta-body line. The theta body is a consecutive life line. This would be just the theta part of the organism. I don't know how the theta body gets there, but it is simply a sequence of consecutive lives, and sometimes a hitch where two theta bodies will make up one of these lives or something like that. There are foul-ups of this character. The file clerk cannot extrapolate and alter the Gregorian calendar into the Chaldean calendar and so forth, so date flashes are not at all reliable back along the line.

You can find lots of material on this. There are tremendous quantities on this theta-body line. What it will do for a case I don't know, beyond lousing it up if it is ignored. I loused up five cases before I decided to accept the evidence of the real universe. Then I went back rather apologetically. I didn't ever get my hands on three of the cases again, but I heard recently that one of them had been untangled.

All I did was go into a past death and say, "Well, gee whiz," and go back and find another one and say, "Gosh," and then say, "You better come up to present time!" It was done to me too; I still think I have a hang-up on 410 B.C. ! Somebody ran me back down there one day, and it was near the end of the session; the last thing I remember was a large body of Persian cavalry charging.

Now, while we are on this line of the theta body, there is another aspect we haven't looked at too heavily yet: theta perceptics. The theta perceptics open up an enormous field of study. How much can be perceived of the theta universe, how much there is to perceive, how it is perceived, and so forth, are fields which occultism, spiritualism, magic and various groups have been playing around with for thousands of years. There is a tremendous amount of accumulated observation data—some of it valid, some of it not valid, some of it pure hoax and some of it very good scientific observation. It is wonderful the amount of accumulated data that has just sat out there, detached and unrelated to anything with the scientific world—because they couldn't relate it to anything—saying, "No! No! No, no ghosts! No spooks! Don't do this to us! Now we have everything all figured out and it is all MEST, you understand? There are no ghosts."

What you will find out there, I don't know. This is the trouble with Dianetics: You go into the field of human thought and you have a nice orderly idea of making people a little more sane, and the next thing you know, the horizon has opened in all directions on some subject that you didn't want to have anything to do with in the first place!

MEST STRAIGHTWIRE

A lecture given on
30 June 1951

A Brand-new Straightwire Technique

In an earlier lecture I gave you an ARC setup on Straightwire, l and I told you that it was all possible pleasure moments and aberrations. I should have added "on a theta level," because there is a whole new set.

Dianetics is going to get too simple one of these days. When it gets simple enough, of course, it can be given to psychoanalysts or something. It would have to be extremely simple, though: they have to be taught that there is a human being on the couch, first. They have never even learned that lesson.

In the matter of Straightwire, what you are trying to do is straighten out some of the interactions among the dynamics on a theta level. ARC is very important.

Now, up to this moment it has been overlooked in Dianetics that there is such a thing as MEST in the organism. We are living in a physical universe as well as to some degree a theta universe.

MEST, of course, has been so heavily stressed by the physical scientist, and the field of physics has so far advanced itself over the field of the humanities (behavior along a theta line), that the whole social order of man today is completely unbalanced. It is unbalanced to the point where man has provided himself with weapons enough to knock out man. There was a great boast in the paper not too long ago that the United States Government had accumulated potential explosive power greater than the sum of all the bombs and bullets fired in World War II and for the seven hundred years preceding.

Evidently we are coming up against a cultural cycle or a cultural death which will take place unless it is interrupted. It will probably take some little time for it really to take place; maybe we are catching this thing just on the start of the dwindling spiral and maybe not. We can at least hope for it.

For that reason, one who is working in the field of the humanities is rather prone to say to himself that in the physical sciences they made no great progress in solving the mind, and therefore we will go over onto the other side of the picture and try to solve this thing from the theta side of the ledger. One could lean too far in that direction.

I just want to give you a quick glance at the ARC Straightwire system. l ARC Straightwire is terrifically important. It is the tool with which you are going to open up low-tone-scale cases, and those are the cases that don't ordinarily move well. In Straightwire you have a very able and not-to-be underestimated weapon in your war against aberration.

In setting up the interaction system, we put any dynamic down on the bottom. We have ARC for each one of the dynamics above and ARC for the dynamic at the bottom on which we are working the interactions, and we can get a combination of ARC, or understanding. The first dynamics in the world can suppress a person's first dynamic, or his first dynamic can suppress itself. The second dynamics in the world can suppress his first dynamic, or the first dynamics in the world can suppress his second dynamic. And they do the suppression on the basis of affinity, reality and communication locks.

You could set this system up in such a way that if you studied it over and looked it over very carefully and just reasoned it out yourself, you would find yourself blowing quite a few of your own locks, just by reasoning it out.

Now, we have dynamics six and seven as very high-order denominators for this system—dynamic seven, theta, and dynamic six, MEST. We know that when seven and six collide with a crash we get an engram. And we know that when a loss takes place, we get a secondary. When loss is threatened there is a fear secondary, when loss is recognized we get a grief secondary and when loss is completely accepted as unremediable we get an apathy secondary; that is to say, when there is no hope ever of replacing the thing lost, that is liable to produce an apathy secondary.

If these two dynamics come together too closely with an impact we get a physical-pain engram, and if they go apart we get a loss engram, or a secondary.

It so happens, however, that secondaries are so light if there hasn't been an initial collision of six and seven that there is no great worry. If an initial engram is not there below the secondary, then the secondary loss doesn't get sealed up in any other fashion. There is no great complexity to it, in other words.

If a fellow stays in valence he blows his own grief. Most of the secondary grief that you are blowing off cases is, of course, grief because of valence shifts, enforcement and that sort of thing that is part of the engram content. People get out of valence, and you can take some cases and just blow somebody else's grief off the case ad infinitum without actually improving the case very much. However, if you get a fellow out of phase, out of valence, in the basic area, and one of the people concerned in the engram is crying or giving forth commands to cry, as this fellow comes on up the line he can have his own grief but it is reinforced by this earlier grief.

Physical pain generally underlies the secondary, but this does not mean that this definition of a secondary does not hold. I call your attention to the fact that this is a relatively new definition of a secondary. It is dynamics six and seven being separated. Any death or any loss or any incident leading toward death or loss is, of course, the basic here.

There has to be such a thing as a secondary, otherwise the organism wouldn't try to keep in balance. So we have the situations of (a) dynamics six and seven as an engram, (b) dynamics six and seven as a rationality, (c) dynamics six and seven as a secondary. Situation (a) makes it necessary for this organism to die and kick that entheta out. Situation (b) makes a healthy organism. Situation (c) is simply the process of pulling these two apart, and therefore some effort to make a new organism or something can take place. But the death has already occurred. You could say a secondary to some degree has greater force as an individual incident than an engram, because the engram has to have one more step to become death but on the secondary this second step has been taken. Therefore secondaries will pile up an enormous amount of entheta on a case. It is an actual death lying on the fellow's time track.

This also can be extrapolated to explain one of the reasons you get valence shifts out of secondaries sometimes. For instance, Grandpa dies and the little child has a tendency to become Grandpa. What happens here is that the sixth and seventh dynamics of the child go apart. But dynamics six and seven of the engram can stay together. Under the valence shifting and so forth, the illusion is that the child's own life has been that much diminished, but there is seemingly life force left in Grandpa and the child has a tendency to become sealed in Grandpa's valence. It is as though, when a death takes place, the life around that death seeks to perpetuate the identity of the dead item. It is a sort of an overall theta effort to keep something going which has suddenly been stopped. A lot of interesting speculation can be done in that field.

The first thing I want to tell you is don't underestimate this system of Straightwire!

This system can be adapted into and become Hurdy-Gurdy auditing. That is merely compartmenting it up to one individual. But remember, with each individual in the vicinity of the child you have these interactions occurring. Furthermore, you can work out as an auditor, just with Straightwire, the life relationships of the individuals in the family, one to another, until the preclear knows every possible combination that was taking place around him. For

instance, you have your triangles for Papa, one for enforced ARC and one for inhibited ARC. And then you have them for Mama—enforced and inhibited. Mama is inhibited, let us say, in the vicinity of Papa, who is dominant with relationship to Mama. But Papa is not dominant, strangely enough, with relationship to the child. Sometimes you will find that Papa inhibits with regard to the child, he doesn't enforce. Or Mama may be very, very dominative toward Papa, and Papa is ARC-inhibited toward Mama, but Mama is inhibited toward a dominant grandmother.

In other words, a child is surrounded by personalities which seem to alter. Papa is not ARC-enforced all the time; he acts differently toward different persons. And just straightening it out on the basis of the interaction of these triangles gives the interpersonal relationships of the environment of your preclear. Papa's dramatizations may be dominant dramatizations around three members of the family, but around the fourth, who shifts Papa's valence, you get a domination-by-nullification dramatization. In other words, Papa just tries to cut this other person down to size, recognizing this other person has more force than himself.

In such a way you can isolate the characters and characteristics and habitual phrases of all the members of the family around a preclear or of all those people surrounding his environment. It is a very interesting operation.

You can work it like this: Draw a set of triangles for each member of the family and draw lines from one to the other—for example, from Papa toward Mama. And perhaps Papa was also dominant toward Grandpa—Mama's father—and inhibited toward his own father.

By the way, this sorts out allies. l The preclear will generally have picked up allies in this fashion: If the preclear is being treated fairly rationally by some member of the family, and this relatively rational member of the family dominates Papa and makes Papa be an ARC-inhibited, then that person has a much greater chance of being the ally of the preclear. You can actually work this out and sometimes you will scare into view completely occluded ally computations the preclear did not know he had. But believe me, they will exist.

It takes another triangle to explain this fully: a triangle for "sane." We don't have much use for that in earlier types of processing, but you need this triangle in order to do Validation Processing. In what situations is Papa sane? In what situations does Papa become a dominant? In what situations does he become inhibited? What are his dramatizations on enforced and inhibited, and what is his ordinary course of conduct when he is acting sanely? All these are things you really need to know.

Now, suppose that Mama is sane toward the child and dominant toward Papa. Mama forces Papa into the inhibited position, but Mama is sane toward your preclear and Papa is dominant toward your preclear. This dominance toward the preclear is something the preclear will resist and it will tend to ally your preclear with Mama. Therefore, you get a very solid ally computation, and sometimes it becomes completely covered up by the fact that Mama is dominant toward Papa. There would be enough chatter in the prenatal bank and on the case at large to pretty well occlude the fact that at least for the first four, five or six years of his life your preclear was very definitely allied with Mama. And maybe this will have escaped him because later on, as life slapped her around, Mama started to become dominant toward the preclear—some of Papa's operation had brought her down from sanity into a dominant bracket with regard to the child.

It is a simple system. It is just the fact that whoever dominates the preclear makes it possible for the preclear to look around and discover an ally in whoever dominates the person who is dominating the preclear. It is just a system of looking for the bigger boss, that's all.

You will find this situation obtaining, and if you use this system you will suddenly smoke allies into view much faster than you ever did before.

This is the modus operandi—with these interlocks and so forth—of Straightwire. It may look awfully simple to you; it may look so elementarily simple that you will not, perhaps, use it in its highly routine fashion.

When you start this you say to your preclear. "Let's see when somebody forced some affection on you. Can you remember any time in the last few days when somebody forced some affection on you?"

"Yeah, sure."

"Can you remember some more of them?"

"Yeah, yeah, yeah."

"All right. When did somebody force you to agree with something, or force something upon you in the way of an agreement?"

"Oh, yeah, yeah, that so-and-so."

"When did somebody make you look at something or force you to listen or something of the sort? Did anybody do that in the last few days?"

"Yeah, yeah."

"Did anybody inhibit any affection in the last few days to you?"

"Oh, yeah! Yeah, that was a dirty trick."

You are just sorting this out straight. You aren't really getting a heck of a lot of information there. You are just doing a very rapid-fire mop-up of the recent track.

"Did anybody prevent you from agreeing with something or insist that you didn't agree? Did anybody tell you something wasn't so that you thought was so?"

"Yeah, yeah."

"Did anybody tell you that you couldn't see somebody or you couldn't talk?"

"Sure."

That is just routine Straightwire, and you can sit there and you can ask these questions round and round.

You can even go back and remember all those again. You start in at the beginning and you say, "Do you remember when somebody forced some affection on you in the last few days?"

What are you doing there? You are doing a repeat Straightwire. But you are not asking him to repeat anything; you are just doing another round of the Straightwire. What you are doing is actually a second lock-scan.

You can make this fellow, actually, finally form up chains and take charge off these things. If you watch him you will see that he obviously is not getting much kick from these things. It is just mildly corrective for him. Ask him to go over them several times, but you go over them this way and using this routine several times, chain by chain. You are actually making him lock-scan.

Very often a case cannot lock-scan and the cases that will worry you will be the cases which can't lock-scan. This technique also works very well on a case which can lock-scan. Because

what is this? This is just a Straightwire effort to get repetitive coverage of the same ground. You can go over it and over it. He will go over it several times; if he gets bored with it—"Well, so all right, so they did"—go over it a couple more times. In other words, this person's tone will come up on these locks he is remembering, just by memory! He remembers them, he remembers them, he remembers them, then all of a sudden he is bored with them, so you ask him to remember them again and in this way you can get locks up to where they will tone 4 with Straightwire. That should be a handy little tool for you.

I want to add right here that you can, by Straightwire, make somebody start to auto-audit—by giving them Straightwire and Straightwire and Straightwire, by asking them enough questions and so forth. So how do you get away with this? You straightwire the session. When you are all through with the session, then you go straightwiring through the session and make him remember the various parts of the session and tell you about them one after the other.

What you are doing there is scanning off the session, and you should do this with a low-tone-scale preclear. Actually you should do this with almost any preclear you work; either scan off the session or give them a Straightwire through the session and you will find out that, although their tone might have been just a little bit down when you started to finish the session, by that Straightwire process their tone will come up. That is how you stop auto-auditing on a preclear who has started auto-auditing on Straightwire. This is a piece of information you should know.

Now, there are two sides to an organism. Theta plus phi equals lambda. That is a fancy way of stating that theta plus physical universe equals life.

ARC Straightwire was great stuff, but wait till you start to use MEST Straightwire. This is a brand-new technique. We have covered the theta part of the organism with Straightwire; now let's take the MEST side.

What is MEST? Matter, energy, space and time—the physical universe. And there is matter, energy, space and time for each dynamic. The individual on the first dynamic exists in "I" as "I" exists in MEST. Half of him is MEST. His weight is MEST, his force is MEST, his energy is MEST, his space is MEST and his time is MEST.

What does this postulate? This postulates a system of interactions of matter, energy, space and time with each dynamic.

This even works with dynamic six—MEST against MEST. For example, a fellow runs his car into the garage. There is a piece of MEST he owns which has just wrecked a piece of MEST he owns. And he feels very sorry about it.

Now, you have matter, energy, space and time existing for the individual, for children and future, sex and family. The group has matter, energy, space and time; man has matter, energy, space and time; life has matter, energy, space and time. And as far as dynamic six is concerned, MEST has MEST. As far as dynamic seven is concerned, seven is of course being pushed around considerably by six—there is the engram. So you get an interplay on these.

Let's take a look at the tone scale of MEST. There can be denied MEST, super dominated MEST, and rationally controlled and handled MEST. This would be actually the handling of MEST, the attitude of MEST and the condition of MEST.

MEST below 2.0 is enMEST, and above 2.0 it is really MEST. But enMEST is still composed, even if very cluttered up, of matter, energy, space and time. This MEST is in bad shape; it is about ready to fall apart. It is in awful condition. It has been abused and mishandled to a point where the domination in it has shown up, so that an effort to use it is fraught with great peril, actually. An effort to use enMEST at this band really endangers an organism.

For instance, take a child's rocking horse: This rocking horse came from the store, and it has had the dickens raised with it. As it started down the scale it was bad enough; it got kind of

splintery and it made the child kind of mad at it. But when it gets down to a lower level, one day one of the rockers falls off and the child busts his head open. This is enMEST.

Somebody remarked one day just as though it were news or something of value or interest that the materiel of war goes to pieces with great rapidity in war. The materiel of war goes to pieces at such an accelerated rate that it is just as though there were something a trifle metaphysical about it. One of the big tanks now costs $250,000—one quarter of a million bucks to make one tank. That tank used as a tractor or something of the sort around a farm would probably still be around ten, fifteen years from now, even if it was left out in the weather. But they take it up on the war front and it goes rattling and banging along—maybe the roads aren't even bad—and for some peculiar reason the life of that tank is about forty-five days or two months. Then the treads start to fall off the thing, the armor plate starts to come apart, the engine bearings start to burn out and so on.

You could say this is just heavy use. But I watched machinery in the last war. Anywhere in the vicinity of action the deterioration of equipment was fantastic. We used to throw big boat engines overboard—give them the deep-six. They were beautiful things, but they would make four or five runs to the beach, or something like that, and then there wouldn't be any motor left.

It is just the fact, actually, that the organism using them is enturbulated —under stress. It is very logical; there is nothing metaphysical about it. The organism using them is under stress.

There are different types of MEST: there is pure MEST, which is just the chaotic universe, there is organized MEST, which is something that theta has already organized, and there is enMEST.

The enturbulated organism, entheta, is using MEST, and when entheta gets hold of a piece of MEST it really makes junk out of it quickly. Any time you want to see a piece of nice MEST go to pieces, just put it in the vicinity of entheta. Just loan your car to a 1.1 someday. You have been driving it for months over dusty roads and everything else, but it comes back and the horn doesn't blow and there is a flat tire. You just can't figure out what happened to this car! Entheta got up against it and it got some rough handling.

I have traced this curiously. I have watched possessions get into the hands of entheta individuals and have seen them deteriorate rapidly. For instance, we have Bill who is very entheta and Joe who is pretty fair; Joe's portable typewriter gets left in the back of Bill's car. It is odd, but it gets lost in the back of Bill's car. It just gets left there. Joe had carried it in other people's cars a lot of times, but this time when he put it in the back of Bill's car he left it there, and it became enMEST to the extent of being lost for a little while.

Of course, the reason for this is that he gets entheta and becomes upset in the vicinity of Bill and he isn't taking care of a possession, so he accidentally forgets his MEST and leaves it in the back of the car. It rides around in the back of the car for three or four days. This typewriter is years old and it has given good service, but all of a sudden the carriage no longer works.

This looks metaphysical but it isn't; it is just the fact that Bill, when he drives across culverts and things like that, drives across them fast and rough.

So that is MEST that gets in the vicinity of entheta and becomes enMEST. You can trace out the cycle of possessions in the hands of entheta people that you know. Think of somebody who was pretty aberrated, and what did he do with things—his automobiles, his houses, all of this sort of thing? This is so much so that you can actually look at the possessions of an individual and to some degree spot him on the tone scale. That is something for you to remember.

Listen to how the person's motor runs and spot him on the tone scale. That would be quite a trick. But it is simply that the MEST around this fellow vibrates finally into a sympathetic

harmony with his own tone scale level. I am sorry that it has to be so simple but that is what happens. The MEST eventually gets into that band.

So, as the MEST starts down the tone scale, it gets to where it can hurt somebody or it is a mess, and down further it is actually a terrific threat, but it is liable to be such a terrific threat you don't even recognize it as a threat at all. Down near the bottom is a Model T Ford or something like that.

It is not age alone which causes this. You can take one of the newest manufactured automobiles and put it into the vicinity of some entheta for just a matter of days, and then go out and take your life in your hands. For instance, here is this new car, a 1951 model, and it drives like a truck: it overheats, it does this, it does that.

This isn't anything you have to even connect mystically. Somebody mentioned an airplane crash after a strike. The mechanics go out to repair the motors and here is a piece of MEST. Up to this time they have liked this MEST, everything was just fine about this MEST and they wanted to keep that airplane flying. But this day they go out and they are mad at the airline company; they work thoroughly, they work conscientiously—they think. They go through the same routine they always went through before—but they don't screw in the oil line. And up goes this big, beautiful airplane and it is enMEST. And it sure makes enMEST out of its passengers.

There is a statement in Science of Survival on this, and there is a column in the Chart of Human Evaluation on the handling of material objects or the handling of the material universe in his periphery, but it doesn't go into it deeply.

If you want a very fast way of spotting somebody on the tone scale, just get him to tell you about his possessions and what has happened to them. This fellow is either in the vicinity of somebody else who has those possessions—and remember this can happen too; there is more than one member of a family—or it is his fault.

It is very therapeutic to find out about this because if he is fairly well up on the tone scale and he would ordinarily have taken good care of MEST but he is in the vicinity of somebody who doesn't, there is going to be a continual nullification by this other person of his efforts to take care of MEST, and he is going to be brought down the tone scale to a point where he is going to attempt to dominate about MEST. He will get pretty upset and, as a matter of fact, his MEST will go to pieces.

The acquisition, maintenance, care and holding of MEST is a very important part of processing. It is so important that up till now we have overlooked it. It is one of those magnificent simplicities. So you can spot somebody on the tone scale by his MEST—or enMEST, usually.

I sometimes look at this thing and I don't quite see the connecting line, the concatenation, very clearly. I saw a brand-new Chrysler sitting on the street corner, and it was dented in all over its hood, all over its top and all over its rear by hailstones. It was a mess—great big dents! I said immediately to myself, "I won't buy a car made that thinly!"

That may have been a little bit of a harsh judgment because these hailstones out here are pretty big. One hit a car down in a parking lot and bashed in the whole top—about a twenty-five-pound hailstone.

But here was this car all pockmarked, and I immediately thought to myself, "I wonder where the person who owns that car is on the tone scale." In the first place, he wasn't evidently accustomed to making provisions for his MEST. There was no shelter for this car; there must have been other things wrong. Or maybe there had been a sudden emergency caused by some other entheta individual someplace where he had to be out with his car during a storm, and

storms were hitting at outlandish hours of the night. But I have seen no other car so bashed in by these hailstones; it is curious.

You start looking around and you can learn a lot about people.

You cannot have theta and MEST impinging on each other without enturbulating both the theta and the MEST.

There is an interesting postulate that one could theoretically have enough theta to be able to sort of throw it over the top of the MEST around and it would start to run. For example, the men in the Royal Australian Air Force were pretty low on the tone scale; a lot of their training consisted of snapping their heels and doing right faces. They were really pushed down the tone scale, and their equipment didn't run. But an American would come along and he would take a look at the equipment and jiggle something and it would start to run. I have seen a master sergeant of the Australian Air Force with his lorry stopped alongside of the road waiting for some American to come by on a motorcycle or something and get his truck going again. There was a lot more verve in the Americans; there was a lot more theta, a lot more life. This might be some kind of comparison.

There is this, too: When the army starts to work to get everybody to clean things up and so on, remember that although it is highly authoritarian on this line, it is demanding that a certain order exist. Order itself is theta, it is reason and so on. However, if the commanding officer keeps going out and nagging everybody and bawling people out and so forth about how they are handling equipment, without putting a good system into line whereby this equipment can be handled, instead of getting better the equipment just goes on down, becoming more and more enMEST. It breaks down quicker and so forth.

Now, you may have become accustomed to handling MEST just as material objects. It may have escaped you that it is matter, energy, space and time. For instance, a chair is matter and energy existing in space and time. That is true enough. It is a material structure; there is a residual energy in it occasioned by the temperature of the room and by the gravity which is attracting it toward the core of the earth and so on. There are energies operating on that chair, a lot of them. And not only does it exist in space and time, it has its own space and time. Until this matter is destroyed, no matter where it is placed, you can still feel the operating energies in it and it is still occupying the same space, and in order to occupy space at all it has to be located in time. Furthermore, it has its own time: it is so many months or years old.

When something gets very, very old—centuries old—and it has managed to stand up all those centuries, we get a certain reverence for it. Take a very old grandfather clock, for instance. This thing has survived time and we have a tendency to pay a tribute to it.

Or take a very old man, and the fellow is still getting about—that is really something.

Now, we can take time away from the chair simply by making it inoperative as a chair. If we kicked the arms off it and so forth, it would then be inoperative as the item called chair and as a nice piece of MEST. This chair is good MEST; it isn't enMEST yet, but by knocking the seat apart or something of the sort, we can take the time that it will be MEST and it will become enMEST.

You will notice that when the chair gets splintered up and so forth, a girl could sit down there and a snag would catch her silk stockings. The chair has become a little bit enMEST, and it brings about destruction to other MEST. It brings about enturbulation to her—it brings about entheta by doing that. Or some entheta individual could come along and put a tack in the chair and somebody would sit down on it. In other words, there are quite a few things you could do with this chair. But remember that it is matter, energy, space and time.

We could heat this chair up and it would have more energy than it had before, or we could put this chair in the back of a truck traveling at thirty miles an hour, and there is energy again—kinetic energy, potential energy, both existing as a result of motion.

As a matter of fact, the chair is spinning through space at a thousand miles an hour; actually, with relationship to the center of the universe, it has some 180 motions. It is going in 180 different directions simultaneously, and on atomic and molecular phenomena, the number of motions in this chair is incalculable—the number of orbits of electrons and so on. It is incalculable how many motions are taking place—the complexity of this piece of MEST. But for our purposes all we have to know about it is that when we are talking about MEST we are talking about matter, energy, space and time.

Normally when we say matter, we would just say the chair—a physical possession. When we are talking about energy we would be talking about strength, about flow of current.

The individual organism happens to be a carbon-oxygen engine. It was the fact that theta was smart enough to manufacture, make and create a self-perpetuating, self-repairing, carbon-oxygen motor that made the physical scientist believe that nothing could be smart enough to make this motor, so therefore the motor was the thing. Therefore, the motor was all of life—it had to be—so life was nothing more than a carbon-oxygen reaction The humanities didn't get solved that way. That is dealing too much on the MEST side.

Then we have space; space is important to people. And we have time, and time is important to people. For instance, what is the commonest punishment assigned to a criminal? It is to take his space away from him and to take his time away from him.

When you lose some material object, space has stolen it from you. Space has taken it away. When something or somebody is gone too long, time has become enturbulated. You could actually go out and assign a whole bunch of labels, then; you could say enturbulated matter, enturbulated energy, enturbulated space and enturbulated time. And by recognizing there could be enturbulated matter, enturbulated energy, enturbulated space and enturbulated time, you can see immediately that there can be a lot of aberrations existing along this line. Stop and think of this for a moment: When is the first time you remember losing some space? What is the first space you ever lost? On an analytical level one of the commonest, earliest experiences is a denial of space on the one hand and an enforcement of space on the other hand—and that is school. They do the same thing to children that they do to a criminal.

Now, we have different types of MEST: we have sane MEST (in other words, MEST in good order), we have enforced MEST and we have inhibited MEST. MEST, then, fits on a tone scale.

Actually, MEST falls below the existing tone scale but we will just use the same one to give a comparison.

MEST below 2.0 will interrupt action and effort on the part of an organism. For instance, by breaking down, an automobile will make a person fail to get to the next town and so forth; it interrupts the action. The MEST will make him work far too hard on it to get where he is going.

If you can consider an organism enMEST, this is like a horse I had once that somebody gave me to ride up to the top of a mountain; I finally wound up carrying the horse up. He was one of these little Panamanian horses; you fit about two of them into a suitcase. This horse wouldn't walk over brush and he wouldn't step over logs or anything of the sort, so I had to pick up his front feet and put them on the other side of the log and pick up his rear end and so on. By the time I got him up at the top of the mountain he was very fresh, but boy, was I tired! That horse was actually inhibiting my action.

But MEST can dominate a theta organism. This is why people talk about "the evil of material possession, eschew all material possession," and so forth. It actually can dominate an individual. It is significant that in this society the highest goals are along the line of acquiring MEST. However, too much of this stuff will dominate a person.

For instance, there is such a thing as a person fencing in too much space. It is all right if that space merely exists, but as soon as someone starts to acquire it and own it and put his name on it, he is then responsible for that space. And if he fences in too much space and he doesn't keep that space up—in other words, if he hasn't got enough theta to make enough energy and organisms and so forth to take care of that space and occupy that space—he is in trouble and it will become enMEST. If a person takes too much time on something, the same sort of thing happens.

It gets into the basis of—and you might as well interpret it this way—too much or too little: "When did you have too much space?" "When didn't you have enough space?" "Let's remember a time when you didn't have enough space." "Do you remember any incident connected to your father which restricted your space?" For example, the time this person's father wanted him to stay home: that restricted space. That was a space restrictor.

Now, whenever you get this system worked out in your mind for what it is, you can see immediately that the living of life involves just these four problems. You have them in duals sometimes, too. For instance, "You can't move" would be a denial of the fellow's energy and it is an inhibition of the amount of space; furthermore, it is a curtailment of his time because it is wasting his time.

So you start right on down the line on MEST Straightwire just like you would on ARC Straightwire. It is the same proposition.

ARC ties into this as well—for instance, affinity for items and affinity for space. Would you like to go back to a certain part of the world? In other words, do you have a homesick feeling or something for some part of the world? That is affinity for space. Also, something has been thrown out of position with regard to time because what you are probably longing for is a time which doesn't exist anymore.

There are a terrific number of MEST pleasure moments. A fellow wouldn't go on living at all if every moment were filled with agony. Every perceptic has its MEST counterpart. Of course, by denying a person MEST— denying him matter, denying him energy, denying him space, denying him time—continually enough, you would cause his perceptics to break down. Or by forcing MEST upon him continually enough you would cause his perceptics to break down, because there is a MEST component to every perceptic. Every perceptic has its theta half and its MEST half.

Here is another road in to turning on sonic. Let's just get this person going over the times when he lost space, the times when he lost time, the times when he lost energy and the times when he had actual material losses—objects. Now let's go to the times when material objects forced themselves upon him, when material objects were forced upon him, when energy was forced upon him, when space was forced upon him and when time was forced upon him—in other words, when somebody else took his time and extended it, threw it out of line.

If you go on an ARC line like this you will get someplace. For instance, let's go to the time when material objects were fun, when there was energy, when it was good to have energy— this energy, that energy—and when it was good to have space. In other words, go over the analytical moments, the sane band of MEST, for Validation Processing. Just like you go over all the sane ARC moments that you can find in the case for Validation Processing, so you would go over all the sane MEST data you could find on the case for Validation Processing by Straightwire.

You will find that among the first things a person loses as he starts down the tone scale are these various components of MEST. There is such an inter rivalry among organisms and species and so on about MEST that when somebody starts to let go of a little bit of MEST something else will pick it up, ordinarily. This gets to the point where sometimes something else picks it up before he lets go of it.

Now, let me show you a gradient scale of these MEST incidents. We start with a super sixth and seventh dynamic impingement—in other words, a MEST enforcement. MEST is enforced on the theta; that is an engram. You can postulate that there are lighter engrams, and still lighter engrams. As they get lighter, they become less engrams; they are getting into locks, and they get lighter and lighter, down to very light locks.

Then there is the secondary gradient chain. First you have the heavy secondary—in other words, heavy loss—and you go down the gradient into lesser and lesser losses as locks lying on secondaries. This is in terms of MEST and MEST only. The fellow lost space and he lost time. For instance, do you remember a time when you had to wait for half an hour to catch some vehicle? That is a MEST lock. So we have gradient scales of MEST enforcement's and MEST losses.

Do you remember a time when somebody told you you had to stay after school? There is an enforcement of time—somebody taking up your time and doing something else with it. In both of these cases the self-determinism of the individual with regard to MEST has been interrupted. And that is the full definition: The self-determinism of the individual with regard to MEST has been interrupted, either by MEST enforcement or MEST inhibition. In either case his sane or rational control of MEST has been interrupted, interrupted by MEST being forced on him or by MEST being denied him.

For instance, take a little kid: he is always being told he has to go to bed, he has to come to dinner, he has to do this, he has to do that, he is being interrupted in his self-determinism. This is to some degree necessary in the line of training. That is an interruption of his time and it is also dictating to him what space he is to occupy.

Now let's take the child and start denying him MEST. The best way in the world to deny a child MEST is to give him a piece of MEST and then tell him what to do with it. When he starts to do something with it on his own you tell him he can't do that, he has to do something else with it. This is not, then, his MEST !

A theta organism which has no MEST to control becomes aberrated. If you take a person who is in a terrible state of commotion all the time and who is probably pretty entheta on the tone scale, one of the ways of straightening him out is to just shovel MEST at him. You could even shovel MEST at him by just giving him the air. You just give this fellow MEST up to a saturation point and he will all of a sudden saturate, and he will buckle down.

What you would do with a case, then, is start in on ARC Straightwire. Just set this up as a possible routine on a case. Start in with Straightwire on ARC enforced, then go in on ARC inhibited, and then go in on MEST enforced and MEST inhibited.

Now, particularly when you are doing a Hurdy-Gurdy job and you are asking about Papa—you have him thinking about Papa on ARC enforced and then ARC inhibited and so on—get him remembering about Papa and then all of a sudden throw in "Do you remember a time when you were denied some matter, a material object of some sort?" It is most likely to click in on the Papa chain. And you ask, "Do you remember when you had to take a material object?" That is MEST enforced.

The fellow will think around, "Oh, them damn beans! They were always making me eat beans."

That is, of course, matter enforced.

What we are doing is spotting up a particular type of incident which has more concentration on the MEST side than it has on the ARC side.

Then there is energy. Find out when the fellow was given energy or had energy taken away from him or something of the sort—for example, mowing the lawn. Papa made him mow the lawn; Papa inhibited his energy by forcing him to do something other than what he wanted to do. That is an energy inhibition. Papa made him sit still: after a while he started going nuts; his energy level was up above what he was doing and his self-determinism was interrupted.

You will find out in every case that the self-determinism is interrupted along each dynamic wherever a person is aberrated. In other words, aberration is occasioned by self-determinism being interrupted along the various dynamics. This is one of the thorough ways the dynamics could be interrupted. For example, "Do you remember when your family had a car? Do you remember when you were inhibited from using it?" There is a group break. This would be an incident where you would actually get this fellow singled out from the group. Or, "Do you remember a time when there was a big party and you weren't allowed to go to it?" There is a denial of space and time.

All of this sort of stuff will add up and you can put this down and start working with it, and you will find that people, particularly low-tone-scale people, have had a lot of trouble with MEST. After you have done Straightwire or Lock Scanning on this line, I think you will find that the person's handling of MEST will get much better. When you do this mechanically, knowing what the basis is, your preclear will start adding it up. It is like telling fortunes. The fortune-telling cards have so many signs on them and they give a lot of possible combinations of human situations. So your fortune teller sits there and deals the cards. Other things can enter into it, but just by the process of dealing these cards he is postulating certain situations and he doesn't have to know anything about the other person's life to sound very, very wise indeed.

You don't have to lay out very much or even explain ARC Straightwire or MEST Straightwire or Lock Scanning and this fellow will begin to think, "This guy is really smart. I mean, he is certainly reaching right down to the core. That was my main trouble. And that's another tough one," and so on.

I notice, too, that people sometimes don't appreciate the lengths to which an inhibition of something can go—inhibiting the possession, on MEST, or inhibiting ARC. A girl who refuses to look at you, for instance, is a communication inhibition. She refuses to communicate. Her looking at you is a communication. Her refusing to answer you when you speak to her can be a very interesting one—or your refusing to answer her. As a matter of fact, one of the best ways in the world to get even with somebody is to just not talk. That is a thorough communication break—and you can't be hung for anything. Here is this negative thing, it is not implanting anything by semantics at all, and yet a person can get very upset with somebody who won't answer—just as a person gets very upset with somebody who insists on his talking. Either way, it is aberrative; it should sit in the middle. In other words, self-determinism should govern it, and in a group good manners should obtain.

I have been asked how it is possible to get the same result from running pleasurable analytical moments about MEST as from running analytical moments about ARC. If you are just running ARC, you are not getting the same result, you are getting half the result. If you run MEST (matter, energy, space and time) analytical moments—not pleasure moments, but analytical moments—you will get another phase of the case lifting in tone. You are not getting the same result; you are getting a comparable result in another sphere which we have neglected.

Validation Processing made it absolutely necessary to look out and find every place we could possibly look in order to discover analytical moments, and all of a sudden the whole section of MEST showed up.

It is vital to have enough analytical moments to find in a person's life. With some of these people you are auditing you are going to start getting stumped after a while. Now you can have

a whole new field of questions. "When did you take a rational look at space?" or "When did you think about some space or other?"

The fellow says, "What's space?" He can't translate this right. "Well, I don't know. I remember I was surveying a lot once when I was going to build a place on it. Yeah, yeah. Yeah, as a matter of fact I had this lot and I never did get around to building the house, but I had it. And I remember one Sunday I was out there. Oh yes, and Marion was there."

All of a sudden you have a concatenation of analytical moments you wouldn't have suspected otherwise.

"Do you remember when you didn't have any time? Is there a chain of not having any time?"

"Yes."

"Is there a chain of having lots of time?" Right alongside of the first one will be this other one.

"Yes, definitely."

So that's your rational chain—when the person did not feel strained about time and time was not being forced on him.

The most aberrative thing which a society could do would be to send everybody to the office at nine o'clock in the morning and make them go home at five. You would make a sheep society willy-nilly out of that; it would be a sheep society, it would wind up as one. It might even wind up to the point where it would develop modern psychology!

Now, you will notice that as a person goes down the tone scale his MEST level drops. His time factor goes out—his track has a tendency to group, mechanically. Space goes out—things appear either too close to him or too far from him; usually it is a matter of too close. The world around him starts to jam up on him if he has had space terrifically enforced upon him, and if it has been inhibited on him everything will get too unreally far away, or something like that. His sense of reality about MEST starts going out.

As far as energy is concerned, he may be a manic who says "I have enough energy to lift this 550-pound safe with one hand," or he may be a hypochondriac who says "I'm tired all the time." His physical-energy level is down or up if he is on the lower part of the tone scale.

I am pointing out the lower band, not because other people don't suffer from this sort of thing, but because it is terrifically exaggerated on the lower band.

As far as matter is concerned, the person has quite a time for himself. If he is very badly off, he doesn't even identify matter properly and he isn't able to use it properly. His understanding of it starts going by the boards.

So you can measure a psychotic's return to sanity with regard to his handling of time, space, energy and material. If this fellow, for instance, starts putting on his clothes, he has come up to the point where he recognizes his clothes as matter and so forth and he will use them. You would be surprised how many of them don't recognize that. And if you get him up to the point where he can walk, handle his body and handle it fairly well, you are doing all right. If you get him up to the point where he can push a kiddy car or something of the sort, that is not too bad either. If you have ever noticed psychotics around a sanitarium using vehicles or having anything to do with vehicles, you have seen they don't use them right. They are all loused up concerning what they are doing with them, like the fellow we saw at one hospital who pushes a wheelbarrow around with the wheelbarrow upside down. You ask him why he is carrying the wheelbarrow upside down and he says, "If I turned it right side up somebody would put something in it. I'm smart."

Now, this is actually a development which is going to produce a lot more material for your preclear, good ammunition and so on. It may even be possible for you to clear up certain aberrations about eating, about going places and about doing things, with much greater rapidity than you were able to do before, because you are not looking for phrases; you are looking for the conceptual action as much as anything else. There are phrases which enforce all this, but this can be mechanical. There are times he can remember having to sit still when he was a child. And there are times he can remember when he was delighted to sit still. There are times when he was being beaten over the head, and so on.

I hope this review and this new material can help you out in your auditing. I know we can always use a little more material about Straightwire. I sometimes sit and look at a preclear and wish I knew a hundred new questions to ask him. With Validation Processing and now with rational moments about ARC and rational moments about MEST added into the battery, you really ought to be able to get a lot further than you have been able to before.

PROFESSIONAL COURSE LECTURES;

Hubbard Dianetic Foundation

Wichita, Kansas

9 July-6 August 1951

Beginning on 9 July 1951 and for the next five weeks, Ron delivered a lecture each Monday afternoon to the students at the Hubbard Dianetic Foundation, 211 West Douglas Avenue, Wichita, Kansas.

These lectures covered the latest advances in Dianetics technology. Much of this material has never before appeared in written form. It is all vital fundamental technology.

Ron further explained Validation Processing and MEST Processing for the students in the first lecture, as this material had been given out for the first time at the recent conference.

During the next weeks, Ron put heavy emphasis on the importance of fully understanding the basic theories of Dianetics technology—the tone scale, the structure of the mind, and the triangle of affinity, reality and communication.

On 6 August, Ron released another brand-new technique—Survival Processing—based on the most fundamental postulate of Dianetics technology: The dynamic principle of existence is survive!

REVIEW OF VALIDATION PROCESSING

A lecture given on
9 July 1951

Handling Theta

I want to briefly review Validation Processing from the beginning.

There are two things involved in an organism: The first is life energy. However many ways this could be described, it is still life energy, and we call that theta. The second is MEST. MEST is a composite word which means matter, energy, space and time—in other words, the physical universe of matter, energy, space and time. The first letter of each of those words is used to compose the word MEST.

Life energy may or may not be a part of the physical universe, but it has its own basic characteristics. It has its own behavior pattern, which is quite easily observed when we look at the three components of affinity, communication and reality. Here we have a triangle which interoperates so that you can't have affinity without having communication and reality, you can't have reality without having affinity and communication, and you can't have communication without having affinity and reality. That is theta.

This can be stated in another way. There are two minds: one is the analytical mind, the other is the reactive mind. We are very familiar with these two things. We find that a person who is restimulated dramatizes or acts reactively out of the content of his reactive mind. The material in the reactive mind could be called entheta—enturbulated theta, theta which is caught and captured and enturbulated in a disorderly fashion.

We see, then, that the free reason—the analytical methods of thinking which an individual uses—can be called either his analytical mind or theta. There is no effort here to break down the fact that there are two minds; these are just two ways of stating the same thing. A person who is being reasonable is working with his analytical mind; he is working on theta. When a person is being unreasonable, reactive, confused, upset in general, he is working with his reactive mind; he is working with entheta, enturbulated theta.

Now, wouldn't it be a nice trick if we could take individuals and without paying much attention to either engrams or grief charges—which is to say, secondary engrams—bring them up to an analytical attitude on the subjects where they are aberrated or most aberrated? Evidently this can be done by merely addressing the lock chains of the case.

As we know, an engram accumulates locks and secondaries. First there is an engram, and then as time goes on this thing gets keyed in. Then it gets more and more locks so that there is a lock chain sitting on top of this engram. This is in the reactive mind. Before that engram was received, the organism was potentially analytical on the subject and contents of the engram and remained so, even then, until the engram was keyed in. Then it still remained somewhat analytical. But it keyed in more and more locks, and finally this engram and its locks built up to be a greater force on his behavior than he could reason around. In other words, reason then became relatively impossible on this subject.

How would you restore reason on that subject without removing these locks and without running that engram? This would be a good trick, wouldn't it?

Let us sort of turn this chain of locks and its basic engram sideways and look at it, and let's say one side of it is the reactive mind. But on this same chain, on this subject, the organism was analytical up to the point of that first key-in. During the next period it was somewhat analytical, but as time went by and the organism collected more locks, it became less and less analytical on the subject.

At the same time, though, there is the analytical side of that lock chain. You could call the reactive side all the times when he was reactive on this subject, and the other side is all the times when he was analytical on this subject.

Let's say that he is some normal American male and has a lock chain on the subject of women. This engram has to do with women; it says bluntly, "Women are no good," and it has a bunch of locks: this girl left him, that one stabbed him in the back, this one ran off with his best friend, that one told him he didn't amount to anything—a standard chain.

There is the engram and it is surrounded with a lot of physical pain; maybe there is a whole chain of these engrams down there. Maybe this preclear is pretty occluded, or maybe you just haven't got time to run out all these engrams on the subject and clear it up. How would we get him to be analytical on the subject of women?

The key is on this same chain. We would do Validation Processing. We would validate the analytical side of the ledger and neglect the reactive side on that chain. We would run this as a chain of analytical moments and leave the reactive material alone. We would run it like this:

"Do you remember anyone who ever gave you cookies?"

"Oh yes, there was an old lady in our block who gave us cookies."

"Good." Now we have a woman who was some good. "Do you remember a woman teacher you liked?"

"Hmmmm. Yes. Yes, I remember a woman teacher."

"Do you remember a girl you went with that you had fun with?"

"Yes. Yes, there was one. I don't remember her name now and I don't know what she looked like, but I'm sure there was one."

Then we would just go back over this again and we would pick up the old lady who lived down the block and the teacher and the times he had fun with this girl that he liked, and contact these moments—the analytical moments.

Now, a strange phenomenon begins to happen when you do this to an individual. Theta has a peculiar characteristic: it tries to attack entheta. It tries to attack enturbulated theta and disenturbulate it. In other words, it tries to straighten out the trapped theta, so that when you get up 1/100th of one erg of theta it begins to be very ambitious and it immediately tries to tackle 560,000 kilowatts of entheta.

You will find it very difficult sometimes to run somebody on one of these chains through more than one, two or three locks without having him try to dive into the bad circumstances.

This could be stated another way: The analytical mind, when asked to be analytical about it, starts to discharge the reactive mind and the person can't be anything but reactive about it for a moment.

We are trying to keep this person analytical on the subject of women, and all we are doing is constantly, continually and carefully steering this preclear up the analytical side of the chain about women.

Now, if he is not permitted to go into the entheta and is calmly restrained from doing so, a strange manifestation is liable to take place. He is liable to start getting a somatic, and the more pleasure moments he hits, the worse this somatic will get. This somatic is demanding attention; this is at least one of the engrams on the track having to do with the fact that women are no good or that you shouldn't look at women or something.

The auditor sometimes finds it difficult to resist the temptation to say "Oh, he's got a somatic! Let's jump into that engram with all four feet!" That is the auditor being theta and trying to attack entheta. The auditor has to restrain himself; he is being analytical and he wants to attack this bad, confused problem.

As long as the preclear can be kept over on the analytical side of the ledger, as long as he can be kept in theta moments, analytical moments (these are not necessarily pleasure moments, they are just moments when he was analytical on the subject), this somatic is liable to turn on hard. If you keep going, it will not only turn on hard but it will go off. We haven't enough cases to know how long it stays off or, really, whether it disappears or merely goes out of restimulation. But in the course of the processing your preclear becomes analytical on that chain and evidently there is some stability connected with this.

However, some of these chains are so heavily entheta that every time you run one—you run a chain once, twice, three times on the analytical side—he dives off back into the entheta and you cannot keep him out of it. You have to go on to another similar chain and find theta in that chain.

By "keeping him out of the entheta," I simply mean that when he is running this thing and he says "Oh yes, I remember this old lady and the cookies, and I remember my teacher. And the first-grade teacher—I certainly hated her! Oh, she was terrible and . . ." (he is off into the entheta—he has gotten up just that much theta and he has dived; theta is ambitious), you say, "Now, what about your second-grade teacher?"

So he plows through this for a second. "Oh yeah, she was all right; I didn't have too bad a time."

"Now, this third-grade teacher you were talking about, did you ever go to a picnic with her?"

"Oh yes, we went to a picnic. It was very fine. But you know, the eighth-grade teacher was there and she was horrible "

"Now, what did you have to eat at the picnic? Did she bring you any food or anything like that?"

In other words, keep him out of that entheta and you will knock out the somatic.

This goes on a very ancient postulate: That thing which is validated in the case grows stronger.

For instance, did you ever talk to a demon circuit? If you have talked to a demon circuit, you know that after a short time that demon gets stronger. He starts really listening.

Processes of religion back in the past validated spirits; they said spirits existed, demons existed, this existed and that existed. Maybe all these things existed, but there was a good chance that somebody was merely hooking in on a demon circuit, and if he did he had to really pay attention to that demon circuit because it was what was being validated.

You can take a preclear and work him and work him and work him on engrams, entheta, locks, bad experiences and so on just endlessly, until suddenly one day he sort of goes all the way over on the reactive side and he will start thinking about these things constantly. He will start worrying about them. You, by giving them your attention, have more or less trained him into a belief that these are the important things.

You as auditors have been neglecting the analytical moments as a matter of course, because you know they are important and you don't worry about whether they are good or bad or whether they will continue to exist, and you expect him to neglect them too. You validate engrams and validate secondaries by listening to his secondaries and listening to his engrams, but you don't want to hear about the time he found fifty cents when he was a little kid and got this great big

sack of candy and so on. The first thing you know, he will even go so far as to start self-auditing. He will start running himself; he will go around thinking about this phrase and that phrase and this bad thing and that bad thing. The thing for the auditor to do at that time is to start Validation Processing and snap him out onto the validation side of the ledger.

For example, take this fellow who has been audited badly, and there are some bad Auditor's Code breaks. You as an auditor could run those Auditor's Code breaks on the auditing chain. But remember that there have been pleasant moments in the auditing chain; there have been pleasant moments with the auditors he has had. You run these, you don't run the code breaks, and the first thing you know, he will extrovert on the subject of auditing. He will no longer be restimulated. You can sometimes turn off chronic somatics restimulated by auditing.

This has its values in two fields: the first is the processing of chronic somatics or somatics turned on by auditing, and the second is the stopping of self-auditing. Those are very specific usage's.

There is a third one: By constant and continual use of Validation Processing, you can keep a person coming on up the tone scale just by running chain after chain after chain. He is liable to get up too high to support himself on the chain and dive off into a lot of entheta suddenly, but he will be at a higher tone than he was at when you started picking him up.

You actually could follow and plot a case, going way up, then going off into bulk entheta and then coming on up again, but each time going a little higher on the tone scale. You could watch this occurring.

The way you turn off a chronic somatic is by a rote process; you say just exactly certain words. There is a certain rote for the way you run an engram, and there is one for this Validation Processing:

First the auditor figures out the chronic somatic he is going to turn off—for instance, glasses. Then he says to the preclear. "How many lock chains are there connected with eyes? (snap./)"

The preclear gives him a number.

The auditor says, "Can you give me the names of these chains? (snap./)"

"Yes."

"All right. Give me the name of the first chain, . . . name of the second chain, . . . name of the third chain."

However many chains there are, the preclear will give the names of these chains.

The auditor then starts with the first chain named and scans the analytical moments on that chain. He does this by Lock Scanning or, if the preclear is too far down the tone scale, by Straightwire on incidents, and he just comes up the analytical side of this chain. He doesn't look, in other words, for locks. He looks for analytical moments connected with the subject. If the first chain was "reading," then he would find moments when the preclear enjoyed reading. If the next chain's name was "looking," he would find pleasant things the preclear had seen.

He covers the first chain as long as he can on the analytical side. It sometimes occurs that the preclear will go off into the entheta in spite of anything the auditor can do. At that moment he should desert that chain, right there, and go to the second chain.

He could even ask at this point what chain it is necessary to run next. Usually, however, these chains are given out in the sequence in which they should be run.

So he runs each chain and he just ignores the somatics he turns on with the preclear. He is liable to turn on headaches, he is liable to turn on backaches and everything else while running one of these chains, but he just goes on picking up analytical moments. The auditor at no time falls into the trap of believing that he now has an engram available and that he wants to know all about this particular incident on the entheta side of the ledger.

The auditor who has set out to do Validation Processing fails at the moment he pays attention to the entheta on the case. That auditor who is trying to use half Validation Processing and half entheta processing can be expected to louse up a case most gloriously. In the first place, he has introduced a confusion into the preclear. The preclear might very well have expected him to do analytical processing, Validation Processing, but all of a sudden the preclear finds out that he is being permitted to run entheta. So to the preclear. either the auditor has lost control or the auditor has changed his mind, or something like that has happened.

The auditor is almost certain to have an impulse—which is the impulse of theta—to dive at the preclear's entheta. It is up to the auditor, when he sets out to do any process, to carry through and finish up that process which he set out to do. An auditor should never switch horses in the middle of the stream. For instance, after he has explored the case with the file clerk and has made up his mind that he is going to run an engram in the basic area, he gets the preclear halfway down the track toward that engram and all of a sudden changes his mind because the preclear said "Oh yes, that reminds me of the time my grandpappy died." The auditor starts to run a secondary, gets two tears off the secondary, finds out that it was really a fear engram he should have been going after, gets into a postnatal period and runs whooping cough. Then he gets up into a late exodontistry and says, "This is what I should have been running in the first place; let's see if I can find a grouper right in the middle of it." Even if nothing else happens, his preclear will get practically frantic!

It is merely good auditing to persist along an outlined course. If you have decided on what course you are going to take with this particular session, it is bad auditing to desert that course. But you don't undertake these courses without looking at your preclear and consulting with his file clerk. You make an estimate of what you are going to do this session, then finish it up and do it. If you figure out what you are going to do with this preclear, go ahead and do it right straight on through and persist until you finish the task. For instance, if you set out to run a preclear through every past death you can find, one right after the other, don't run five past deaths and then all of a sudden get bored with the project and decide what you should be running is basic area engrams, prenatal and suddenly shift over and start running those.

An auditor, then, should do two things: He should first make a statement, if only to himself, of what he intends to do with this preclear or of his decision about what he is to do with his preclear. and he should then persist along that line until he has concluded his mission or carried it out to a point where it is completely and utterly futile to continue, if he is along a line of failure.

If an auditor sets out to discover whether or not Papa beat the preclear morning and night or just mornings, he shouldn't give up halfway down the line merely because he finds Aunt Mary. He should go on and discover what he was trying to find out about Papa.

The auditor should be nothing if not clear-minded about what he is attempting in the case.

And in Validation Processing, don't, under any circumstances, mix alcohol and gasoline. You are getting up more and more theta on this case. You could actually dive this preclear over solidly into a secondary which the preclear is not ready to run merely by suddenly picking up, momentarily and artificially, a large quantity of theta and then rushing over into the entheta.

The preclear is going to rush over into the entheta. If he starts to pick up a secondary or another entheta part of this chain and run it for you, you may be running him right straight into something he is not ready to run, because the method you are using to free reason, to free theta in this case—to pick it up and loosen it up—is artificial. You are doing an artificial action here,

and by running all of this analytical stuff you are actually getting up an energy which shouldn't completely be there. You are coaxing this energy out into existence, and its natural action is to go over and dive into the entheta.

You keep it out there in existence and you build that thing up until it is a lightning bolt so that when it hits the entheta it knocks out a whole lock chain. It is up to you to build up the tension and the potential on it. That much energy wouldn't be in existence on that chain if you weren't running analytical moments, so don't sacrifice it.

Now, I have given you a rote on Validation Processing and I hope you will abide by my precautions on its use.

In any process, whether it is chemistry, physics or housework, it is a good orderly thing to do to make a statement about what one intends to do or recognize what one intends to do before he does it, and then to go on and finish what one has said he is going to do. That certainly applies in processing. That is good order.

Validation Processing, to some degree lately, has been used on a halfway basis. When running the analytical chain, the auditor takes his finger off his number and says, "Well, the preclear is over in the entheta anyway; let him run some entheta. We've got lots of free theta here, let's let him run into the secondary now." Nothing happens in the secondary, but the preclear doesn't move on the track.

I am not telling you that it is terribly dangerous to do this; it is just going to fail of its mission. Of course somatics are going to turn on, but you are not running the analytical side of this chain to get the somatic content, you are running it to extrovert this preclear on the subject of the chain.

The subject of extroversion and introversion is something you should understand with regard to self-auditing. A person begins to self-audit only when he is too introverted. He is looking inside himself at the past; then he will self-audit. He is wondering and worrying about what happened to him in the past instead of the exterior environment he has here, and the future.

If a person had all of his attention units in present time and if those attention units were all free to examine and reason about the present environ and future actions in it, he would be a very, very sanely acting individual. If you could get someone into that state without running any engrams and keep the person stable in that state of extroversion, not worrying or thinking too much about himself but considering the exterior environ, you would be achieving a very short route toward a person who would act like a clear.

About the best you could say about a clear is he is in present time; all available attention units are in present time.

So, you have an individual in a state of extroversion; he is on the present time section of his time track. Now, if you want to introvert him, you are not going to introvert him to this present time part of the time track; he can look at this part of the time track all he wants to.

What has happened in the past is you have shifted his attention down to a lower part of the time track by introverting him, and then you have shifted his attention down to an even lower part of the time track. You can keep this up and keep locking him up in engrams until he is stuck on the track just to that extent—he has a lot of attention units stuck at different parts of the track— and the first thing you know, he will start auditing himself. He is trying to get free from these parts of the past and get up into the future, and he thinks the way to do it is to self-audit.

That is not the way to do it. The way to get auditing done is with an auditor.

When an individual is in this condition of extroversion, he is going to perform pretty well. But when a fellow is in this circumstance of introversion, he is not going to perform well; he is

going to have somatics, he is not going to feel well about present time and he is going to get kind of dreamy and hazy. The auditor doesn't want to put his preclear into this circumstance; he wants him up in present time, extroverted.

Now, there is a method of extroverting a preclear that is not recommended: You sit him down in a quiet room in an easy chair and lock all the windows carefully, and then go out in the hall and take a very hungry lion and throw it into the room. This will extrovert your preclear. It is not recommended.

One of the reasons why the present world is pretty aberrated is that the initial basic amount of tension on these attention units was built to stand the lion-dropped-in-the-room kind of shock. This was the environment for man for a thousand thousand times the number of years that the level of environmental shock has been his youngest child walking into the room or having the bill collector call on the phone. That is about the magnitude of shock he is getting now.

Man used to be geared up for a level of tolerance like this: He and his pal are sauntering through the jungle, coming home of an evening from a clambake he and his fellows have had, and a leopard jumps out of a tree. He hits the leopard over the head and goes on down the line a little way, and there is a boa constrictor down there, so as he and his pal are walking along they break its back. Then they see a couple of deer, so they chase them over a cliff and then scale down the cliff and finally get home.

Man got built up to stand terrific environmental shock—immediate, understandable, emergency shock. This is a lot different from engram shock. This is something happening; this alerts somebody that something is occurring.

For instance, I doubt that very many people have had a lion dropped in their living room lately. But they have a set of nerves to stand it and, believe me, that is not what drives people crazy. Immediately one would think in terms of getting out—that is, the more sensible souls. Some of the braver souls would think of chewing up the lion. That is not recommended either.

But this is necessity level, and what is necessity level but a sudden, sharp, immediate extroversion, whereby all these attention units all the way back down the track come up to present time suddenly? This is present time reality.

I imagine there are some of you who have been frightened of something at some time in your life—something major, of course. But if you can remember through the period when the house caught on fire or when something like that happened, I don't think you will find any moment in it when you were worrying about other houses having caught on fire or anything else except doing just exactly what you should have been doing at the time. In other words, that is a present time environment. That is not laying in a big aberration. It is merely bringing a person up to present time.

I think nature had this all dreamed up and then man worked and worked and got himself beautifully secure. The more secure he got, the less external-environment tension he had so the more he could drop back down the time track. And he got crazier and crazier and crazier and finally got "normal."

Now, what you are trying to do with Validation Processing is find each one of these points where he is introverted and merely extrovert him. The way you extrovert him is very simple: just make him concern himself with the times in his life when he has been analytical about that area. Something happens when you do this and he will extrovert finally on the subject.

We are making a couple of little tests, following through on Validation Processing, and it may be that it will turn off chronic somatics. It will certainly turn off acute somatics. And believe me, the auditor who just plows right on through these things can certainly turn on some fancy somatics running Validation Processing; he can turn on some beauties. The somatic can get

tougher and tougher, then all of a sudden recede, and it is gone. Where did it come from? The auditor doesn't care. If the preclear does, you keep him on the analytical side of the ledger.

"I wonder where this horrible headache is coming from?" he will say to himself. "I just feel like somebody is grinding my eyes with a mechanical drill."

And you say, "Now, let's remember the time they gave you the piece of pie."

And he says, "But this hurts! Oh, all right! But . . ."

"All right. Now, do you remember when your aunt baked any cakes? Did she ever bake any cakes?"

"Yes, as a matter of fact—ouch! That hurts!"

You keep him on the cake, because the next thing you know, this thing is going to just fade on out. The somatic is then gone.

That is just an interesting manifestation of Validation Processing. It is all adequately accounted for in basic postulates. And again I wish to stress that if you set out to do one kind of processing, don't wind up doing another.

Validation Processing can be used with any chain or on any other postulate. It is merely a theory. I am going to tell you about MEST Processing later, and you can take MEST Processing and apply Validation Processing to it.

Now, when you are running a pleasure moment like an engram, you are actually doing Validation Processing on engrams. If you could run enough pleasure moments on a case just like they were engrams and keep that up day after day, remarkable things would happen.

In California about six or eight months ago one auditor was working an old lady who had been bedridden for a number of years, very bogged down. And this auditor was sort of weary of listening to a lot of entheta from his preclear. so he just started to run pleasure moments, and he ran all the pleasure moments he could find on the case. He ran out of past pleasure moments, so he went out into the future and he ran future pleasure moments and imaginary moments and so on. He just kept running pleasure moments. One day he went over to give her a session and she was out of bed and walking around, and she felt fine and didn't want any more auditing because the present time environment was pleasant enough. She didn't have to go into the future or into the past to find pleasure, and she gave him quite a little sharp talking-to on the subject, and he went away.

Three months later I checked this case and the old lady had stayed stable on that. I asked the auditor how many hours of pleasure moments he had run on this person and he said, "Oh, I guess around two hundred."

Now, on any kind of processing we come up with or any rote processing like Lock Scanning, Straightwire, running secondaries—any one of these things—we can take the pleasant analytical side of the process and repeat the process as Validation Processing. Everything that is in the book so far in the way of processing can be applied either as entheta processing or as theta processing.

If you are going to do Validation Processing—in other words, theta processing—you do nothing but, and address nothing but, analytical, pleasant or theta moments with the type of processing you are using.

Or, you do only entheta moments with the type of processing you are using.

You can lock-scan through the theta moments on any chain or you can lock-scan through the entheta moments on that chain.

I would like to see some chronic somatics turned off. I want to build up a case book on this thing; it seems to be fantastically effective and I want to see how far it will go. We know now that it works. How far will it work?

In connection with that, you will find there are many low-toned preclears who cannot lock-scan—in other words, who cannot go back down the track and run rapidly up through a series of locks into present time. Cases that are badly stuck on the track have a difficulty in doing this too. So I just want to give you a little caution right now about Lock Scanning and give you another technique to substitute for it.

This technique is called Repetitive Straightwire. This is not repeater technique, this is Repetitive Straightwire. The way you do this is to ask the preclear to recall this and recall that and recall the next incident like that. Whatever you ask him to recall, see if he can then recall another similar incident. "Are there any earlier incidents like that that you can remember?" "Are there any earlier moments you can recall?" He goes on and he gives you five, six, eight incidents that he is remembering.

Now you ask him to remember the first one again. Then have him recall the second one again and the next one again, and he will go through the same sequence. Then ask him to go through the same sequence again, remember them all over again.

Of course, what you are doing is deintensifying the entheta or intensifying the theta on those moments. That is Repetitive Straightwire; you are asking him to remember and remember and remember.

Evidently he will come up to a point where he breaks naturally into Lock Scanning. He will get up the tone scale to a point where he actually can lock-scan. And he will start to lock-scan when you ask him to start this process; he will actually be lock-scanning.

The graded scale then would be, first, just Straightwire, asking him to remember, and then asking him to remember an incident, and then remembering it again, and then remembering it again. This works best on a chain of incidents. And then Lock Scanning would be where you ask him to go back to the first incident similar to this and sweep on forward to present time through all similar incidents.

So this is how you go about Repetitive Straightwire: You ask the fellow, "Did you ever have a car?"

He says, "Yes."

"What kind of a car did you have?"

"Well, I remember one car I had; it was a Model T Ford."

"Did you have a car before that?"

"Yes, as a matter of fact the family had a Maxwell.''

"Well, what about another car?"

"Well, at the present time I am driving a Plymouth."

"All right. Now let's see, do you recall the first car that you ever had?"

"Yeah, a Model T Ford."

"Do you recall any earlier cars?"

"Yes, the Maxwell."

"Yeah. Now, do you recall a later car? What kind of car do you have now?"

"A Plymouth."

"Oh. Now let's see if you can remember about this Ford."

He may think that you are just asking him to remember more incidents or more kinds of incidents about it. But what he is doing is remembering the Ford, the Maxwell, the Plymouth, the Ford, the Maxwell, the Plymouth— that is a repetitive line and will actually discharge things which don't just automatically discharge.

A chain of locks will come on up the tone scale just like an engram will. The emotional tone of a chain of locks, if it is ready to come up, will come right on up the tone scale.

If you find this fellow angry the first time you go over this chain of locks, whether with Straightwire, Repetitive Straightwire or Lock Scanning, you go over it a second time and you are going to find out that he is probably just antagonistic; you go over it the third time and you will find out he is getting bored and then he will finally tone 4 on it.

- Now, you will notice there are some preclears who, when you ask them to go back to that first lock, say "Oh yes, I remember a time like that. Ha-ha-ha! " You have broken the thing all the way on up the tone scale to tone 4! You can break almost any chain of locks up through to tone 4—if it is ready to come up—just by Repetitive Straightwire or Lock Scanning.

But something very strange happens with Lock Scanning: A person quite often (most of the time, as a matter of fact) doesn't tone 4. He extroverts. You start going over locks, and you sweep over them once and he finds a couple. You go through this chain a second time and he has three or four new incidents, just like Repetitive Straightwire. Ask him to go through it a third time and he gets a whole bunch of new ones, then when you ask him to go through it again he doesn't have any new ones.

This is no time to quit that chain, just because he can't find any new ones. You run that chain until he extroverts. Each time he comes up to present time you ask him, "What are you thinking about?"

"Oh, I don't know. I just ran across that one about Aunt Bertha again, and gee, you know, that was an awful tough one."

Run him through it again. "What were you thinking about that time?"

"Oh, Aunt Bertha."

Run him through it again. "Now what are you thinking about?"

"I was thinking it was about time I got to work!"

That is the time you leave that chain alone—right there. He is extroverted to the exterior environment on the subject of that chain.

A chain, by the way, will apparently charge up again sometimes. That isn't really what is happening. What you have done is gone out on the edges of it with other chains and you have pulled these other chains on the side and made more theta available in the line. There was more on the chain that you didn't get up and it will apparently charge up again. But don't worry; the

case hasn't suddenly slumped or something of this sort. There is just more entheta there to be gotten up.

I wanted to mention Repetitive Straightwire because in Validation Processing you will find that at first it is much easier on a preclear if you don't lock-scan him but just ask him to try to remember. Whereas there are preclears who can remember theta moments, when you first start a person out on a chronic-somatic chain, the chances of your finding theta moments are much less than your chances of finding entheta moments. So, doing it by Straightwire and Repetitive Straightwire, you keep him from locking up quickly into the entheta. You can control the case better, in other words, by running Straightwire and Repetitive Straightwire. The case gets to be in pretty bad shape sometimes if you just start scanning him up the line; he will jam up somewhere on the track.

EXTROVERSION

A lecture given on
9 July 1951

Perceiving the Exterior Environment

A gentleman just asked me if there is any other method of extroverting somebody without processing. I know a yogi method which doesn't work, but I wanted to show it to you anyway because I improved on it a little bit. The usefulness of this technique in extroverting a person is very limited. I won't do this to you, Terry, but you can actually take about one preclear out of ten and knock him colder than ice with this method. It's very simple.

Terry: Can I demonstrate it?

LRH: All right. Just take a look at that oval there; you see that oval? Now, do you hear any noises? Do you hear that noise of the air conditioner?

Terry: Just barely.

LRH: You hear the noise of the air conditioner. Now let's look at the oval and listen to the air conditioner at the same time.

Terry: Right.

LRH: All right. You can do those. Now, you feel yourself standing on your feet?

Terry: Uh-huh. Yeah.

LRH: Now, all three.

Terry: All right.

LRH: All right. Now feel your clothes on you. Now let's coordinate that. Terry: Yes, I got it.

LRH: Very nicely. Now, feel your hands.

Terry: Uh-huh.

LRH: All right. Now let's put some little pain alongside of it. Do you feel that too?

Terry: Uh-huh. Yeah, they 're going around.

LRH: Well, what's happening now?

Terry: Getting dizzy.

LRH: All right. Just look at the oval and listen to the air conditioner, hm?

Terry: Shouldn't be the lighter setting.

LRH: How do you feel?

Terry: Dizzy.

LRH: That's right. Okay.

[to class] When a person is out of present time and you ask him to try to face his perceptics he will get dizzy, and about one out of ten will go out like a light. Now, what is he doing? He is starting into a boil-off, of course. It is just as simple as that. Just by concentrating on his exterior environment he will start to boil off because he is asking attention units to start up through all of this anaten, and the guy will all of a sudden go out. And sometimes it happens very fast!

Terry: Incidentally, I can see a little better now, though.

LRH: Yeah. It has this effect. It is very spotty. It is one of those things like psychoanalysis: you work two years and then the fellow who used to be able to raise his hand only to his chest can now raise his hand to his shoulder. But there is a change; you can note a change.

Looking back over twenty years there have been lots of theories that went into Dianetics. I was exploring a theory one time that what happened was the perceptics got out of phase. That is to say, you have these various perceptics one right after the other, and this is actually the time track; the time track consists of a bundle of perceptics. The point was that at any moment all the perceptics should be coordinated, one with each other, and the reason people would get upset and sonic and visio would go off would be because they went out of phase. This doesn't happen to be a very workable theory but it led to this experiment.

I knew this yogi method of trying to concentrate on the present environment. A yogi will take a vase or something of the sort and concentrate until he can see all of the vase, perceive it all, and so on. He goes into communication with this vase very heavily, and what will happen, of course, is very simple: he gets dizzy, and it produces enough of a manifestation.

I thought this was some sort of an explanation for it, but all I found out is that attention units are latched up on the time track and are trying to come up through the anaten.

The usefulness of this yogi method is very limited, but the usefulness of Validation Processing is not. It does what I hoped that yogi technique would do. It really will extrovert a person in present time.

By the way, when you start Validation Processing with somebody, immediately after you do it and you've successfully steered him up through the analytical chains he is liable to tell you the world looks brighter to him or his sense of touch has picked up or become exaggerated or something. This is really quite remarkable. His sense of touch is not exaggerated; it is coming up to about half of normal, but it has been so far retarded that he didn't know how things felt when he was supposed to be doing that.

MEST PROCESSING

A lecture given on
9 July 1951

Running the MEST Side of the Case

I want to talk to you now about MEST Processing.

This subject actually could be the whole of Dianetics unless you have looked at it really closely. The basis of this appeared in "Excalibur," the first book written on this subject back in 1938, which was never published. So that shows you how old this is; it is inherent in the first book, really, and it is definitely in the present book, Science of Survival, but it is not codified or punched up to a point where you would really see it clearly.

Now, if you understand this material, I think your grasp of the whole subject of processing is going to be a great deal better than it has been, and in addition to that you will be able to work your cases at least 50 percent faster. This is a big jump.

This codification is the first really major codification in two years, because it is far more important than Standard Procedure codification. I am not trying to over evaluate it, I am just trying to assign it an importance for you so you will see what we are going into. This codification, however, could not have been made without all the accumulated experience of the past thirteen years.

The first thing one had to know about was theta. If one keeps in mind with MEST Processing that it only comes about or it can only happen because of theta, he stays on good, clear ground. He can, however, very easily forget the existence of theta with regard to it, and go plunging down—as he is liable to in this material society anyhow—strictly into materialistic concepts.

The function and the effort of theta (which is life energy) is a conquest of MEST, SO far as we are concerned. Theta is engaged upon a conquest of MEST. If we take that as our basic postulate, these others follow very quickly. And I am going to give you several postulates.

Theta in its conquest of MEST conquers the MEST or withdraws and attacks MEST again. Therefore theta reaches a point where it will succumb in its attack and withdraw, and it will withdraw on down to death for the organism. But that is not death for theta.

You have theta, then, going through the cycle of attacking the material universe, conquering some portion of it, withdrawing, coming back to the attack of the physical universe, and withdrawing. That is the cycle of life and death. That is a cycle of birth, growth, decay and death. That is the tone scale, definitely, and I will show you how that is: Theta comes in to a harmonious conquest of MEST, then begins to impinge a little harder and a little harder on the MEST. When it gets down to 2.0 on the tone scale it is not doing well with this MEST; it has come to the point where it is going to have to do something drastic in order to retain possession of this MEST. As it tries and just becomes further enturbulated, it comes down to 1.5 and seeks to destroy the MEST. It drops lower than that, realizes that it is going to lose the MEST— that is fear—and then loses it, which is grief. And that is the end of that.

So we get this repetitive cycle of the tone scale, of the analytical levels of attack on MEST. Theta gets in to a point where it really isn't fun to have MEST but the MEST isn't raising anything very tough, and this is boredom. A little bit further in, theta is still trying to force the MEST into fusion with it, and then just below that tries to destroy the MEST and get away from it somehow or other, and backs on out. This is a continuous cycle.

You could say that the purpose of theta is to create, conserve, maintain, destroy, change, occupy or permutate MEST— the material universe.

You could restate that by saying: The purpose of theta is to create, conserve, maintain, destroy, alter, occupy or permutate matter.

The purpose of theta is to create, conserve, maintain, destroy, alter, occupy or permutate energy.

The purpose of theta is to create, conserve, maintain, destroy, alter, occupy or permutate space.

The purpose of theta is to create, conserve, maintain, destroy, alter, occupy or permutate time.

Now we have all four of those items. Theta goes into a harmonious action as far as MEST is concerned so long as it can maintain its own self-determinism with regard to what it is doing to MEST. It determines what it is going to do to the MEST and then continues to do it.

When any particular unit of theta is forced by MEST or by any other theta unit in its creation, conservation, maintenance, destruction, alteration, occupation or permutation of MEST, it is disturbed in its conquest of MEST.

When it is inhibited by some other theta unit, by some life organism or by MEST itself from its creation, conservation, maintenance, destruction, alteration, occupation or permutation of MEST, it is failing in its mission.

When it is being forced to do what it would naturally do or when it is being inhibited from doing what it would naturally do, it is driven down the tone scale—that is, out to a separation.

An example of this is the behavior of a child with regard to MEST: A child comes in and asks for a nickel. He can't have the nickel so he asks rather antagonistically for this nickel. He still can't have the nickel so he gets angry, throws a tantrum and beats his heels on the floor. After the tantrum he might, ordinarily, tell a lie. Then he would begin to cry. If he still can't have the nickel he will say he doesn't want it. In other words, he will go through the whole cycle of the tone scale about one nickel. You can remember or observe human beings in action around you, particularly children, and you will see them go through this cycle. It is just a tone scale cycle.

That is theta trying to acquire a piece of MEST. Theta tries to acquire MEST and can't, so it gets antagonistic and tries to fight MEST out of existence. If it can't, it then gets angry and very destructive about this MEST. If nothing happens there, it gets covert about wanting the MEST, trying to destroy at the same time; then it decides it can't have the MEST—grief—and goes down into the apathy of withdrawal.

That is just theta trying to acquire MEST. Theta does a lot of things with MEST besides acquiring it. It tries to create it, it tries to maintain it and to destroy it and so on.

For instance, a little boy wants to blow up a tin can with a firecracker, so he says, "I'm going to blow up this tin can with a firecracker."

And Papa says, "No."

"Well, I am going to blow up this tin can with a firecracker!"

"No."

"Waaah!"—tantrum.

"That won't do you any good, Roger; that won't do you a bit of good."

He will still now make some slight effort, when Papa isn't looking, to go over and light that firecracker anyhow. If he fails on that, he will start to cry and go all the way down the line to apathy. He will say, "I don't want to light the firecracker."

Now, there is theta trying to destroy some matter. You follow this cycle through and you will find out that it is the same thing.

Or, here is a fellow trying to get into the back of his car. He walks up to the back of the car and he puts the key in the lock the way it is supposed to go, and it won't move. Then he tries to force it, but it won't move. So he gets down to a point where he wants to kick that car; he will shake it.

He will get mad at anybody in his vicinity, by the way. The wife who immediately comes in and says "But dear, if you would just operate it smoothly . . . Junior and I have no trouble" is asking to be shot between the eyes, because his tone is down at that point. If he still can't open that thing in spite of all of this temper that he is demonstrating and so forth, he may try to go out and get a crowbar, and sort of when the car isn't looking try to pry it open. That failing, he will go down quickly in tone about the whole thing, and although he won't manifest grief (the only reason he won't manifest grief is because men in this society are not supposed to cry) he will walk away and say, "I didn't want to get in the back of the car anyway." As a matter of fact, he did want to get in the back of the car, because all of his clothes are in there. But he can be driven through the whole cycle.

There is theta trying to occupy some space, you might say, or get into some space.

Another example is a fellow waiting in a waiting room. He comes in, he wants to see Mr. Blitz to collect a paycheck coming to him. He goes in and he quietly sits there waiting to collect this paycheck; he has expended time to earn this paycheck, and now he is being asked to spend some time in order to collect this paycheck. He is trying to conserve some time for himself actually; he is trying to handle time. Only Mr. Blitz is too busy to see him, so he sits there for a while. Blitz was a good guy when this fellow walked in, but after half an hour, he wouldn't really be too pleasant to Blitz. He doesn't think too much of the way Blitz wears his ties, anyway. And then somebody keeps telling him "He is just going to see you in a minute," and so on. He will get mad after a while. If he were not in a restrained society he would probably blow his stack. But if he could not get in to see Mr. Blitz he would try to sneak in, and if that didn't work he would begin to feel hopeless, or sorry for himself somewhere along the grief band, and then he would go into an apathy about the whole thing.

In other words, if his anger does not prevail to conserve for him that amount of time, he goes off on a curve regarding that particular unit of time.

This is very simple, actually.

Let's go into the history of what they laughingly used to call psychotherapy. The first thing that man came up with in this line that was really effective was shock treatment and hypnotism. These are the oldest varieties —sedation, narcosynthesis, shock and, at about the same time, brain operations. These are about two thousand years old. They are still with us; there is still a strata carrying them forward because there has not been anything up to this time to substitute for them. Man tried in psychotherapy to control something. His whole object was control.

For instance, a girl runs around, she gets mad and she threatens her mother with a butcher knife, so the family rushes her down to court; a psychiatrist is called in and he says, "I'll cure all that with a prefrontal lobotomy, then you can handle her." Never does he say "We'll make her sane." He says, "You can handle her"—control.

This graduated in its cycle to a little higher level: education, an effort to educate people one way or the other—for instance, psychoanalysis, social behavior codes, enforced ethics codes and so on, trying to teach people to be sane. That didn't work either. It is a funny thing, but the more laws that are passed, the crazier people get. For example, take Prohibition.

The next line of advance in the field of psychotherapy was permissive or nondirective therapy. Child upbringing, for instance, got along on the line of complete non direction with regard to

the child. Let the child come in and smash all the Ming vases in the house, and lie down on the floor when you are trying to have an evening of bridge and scream and so forth, and you just say, "Yes, Reginald." Don't do anything spare the rod and that sort of thing. There was no training involved.

A higher echelon came along than this, and this was the fourth level: semantics, a study of language and an effort to make language sane enough so people learning language and using language could be sane. This was general semantics. There was also an effort there to keep from identifying one piece of space with another piece of space, one time with another time, the name with the object and the object with the title, and so on. That was very worthwhile work. This was getting up into a level that was starting to pay off.

The next advance was Dianetics, by a perceptive contact of engrams. We made a big jump. We said, "Let's attack this entheta and get it out of there and run it out," and we found out that this was successful. We can do something very specific and positive.

And the sixth level is MEST Processing. The reason MEST Processing suddenly occupies this echelon is a very simple one: All of a sudden we have dived below the effectiveness of language. We declare herein that we have been validating language as being aberrative. True enough, language has its aberrative factors. True enough, glanced at, looked over and so forth, language is aberrative. It is certainly insane enough. Trying to communicate with English or Chinese or something or other, trying to give somebody a symbol that stands for a thing and so on can be highly aberrative. There are all the homonymic characteristics of language, like threw and through—"He threw the cat" and "He through the cat"—and the reactive mind has a glorious time with this. "He rowed a horse" makes perfectly good sense to the reactive mind!

So something desperate had to be done about language. We have been running it out as perceptics and locks and so forth. In MEST Processing, we immediately go into the strata underlying language and process there. We are not processing language.

Psychoanalysis had what was called dream therapy. The reason they had dream therapy was that they thought the dream told them about the patient's psyche. This is just like the Goldil medicine man who thought that dreams told him something about his patient's psyche. Psychoanalysis believed this in the same way, so they used dreams as a symbolic representation of what was happening with the patient. The psychoanalyst wanted to know about dreams. He pretended, and so have all of these various dream processes pretended, that by taking this dream they could discover some hidden actual incident in the patients life. For instance, a person has this dream consistently that he wants to kill Joe, his partner in business who has practically ruined him. He wants to do this. He dreams this all the time. So the psychoanalyst can figure out from this that it is because he drowned his grandmother's kittens when he was three and has a guilt complex, and because actually his wife looks like a cat and he has always desired cats sexually, and this is the reason he is aberrated. The psychoanalyst can figure this out because the fellow dreamed all this up in present time.

What I am trying to show you is that the dream had the use of being a symbol. It was a symbol for something that was wrong in the person's life.

In Dianetics, words stand for something that was once actual and physical in the field of MEST, but those words are not the actual physical thing; they are just symbols, they are just a dream of the original thing. That is all.

For instance, take an innocent little child, six months of age. Somebody can say a long stream of obscenity to this child and he won't even be frightened or upset. These words mean nothing; they have no meaning to him.

Here he is at one year of age and he is toddling around the place and he suddenly gets into the sewing box or upsets it or something, so his mother says, "Get out of that!" Whether or not

she said "Get out of that" is not important. What is important is what she did: she knocked him out of the sewing box!

As a matter of fact, this can get violent at times. A few years ago I was in the Miami post office and the floor, which had been newly waxed, was very slippery. A lady had a little baby of about fourteen months, and she put the baby down on the floor. The baby was crying so Mama said, "Shut up," and gave it a little kick. Her foot caught as she kicked the baby, making it a considerable kick, and the baby, screaming at the top of its lungs, went sliding down the floor for about ten yards. All the people in this post office turned around and looked at her; that really gave her a heavy lock right there. They rejected her from the society, and nobody said anything to her.

She said "Shut up" to the baby and gave the baby a push. This would seem to have indicated to the baby, as far as action and the definition of meaning was concerned, that "Shut up" is skidding ten yards down a post office floor. This baby would definitely have to get his language reevaluated, wouldn't he?

How does he learn what language is? He gets knocked out of the sewing box and somebody says, "Get out." Later on, he observes Papa being pushed out of the room. Papa has been playing with the baby when the baby ought to have been going to sleep and Mama tells him, "You leave the baby alone, now; you go out of here, you leave." And the baby all of a sudden gets the idea of leaving. How does the baby get the idea of leaving?

The words are nothing but vibrations in air, as far as their force is concerned; they are not painful. The vibrations impinge on an eardrum and they are recorded as memory. What do they tie up to and how is language learned? It is learned by MEST action. Here is individual A and individual B. How do they talk to each other? Through the physical universe. In order to say something to individual B. individual A has to put it on sound waves and get it over to B. Suppose it is just the simple elementary thing of "Yike, you're about to be hit by a car!" or something, but it is said on the basis of "Hey! " It is not intelligible; it is just a sound wave sent over to communicate something to this person. But it has to go through MEST.

How does this person, then, communicate? Actually, there is a theta line; people try to find it with ESP and various things like that. But short of those things, the good, solid, reliable method of communication for man is through MEST.

Now, how does a person ever learn language in the first place? He can see, he can hear, smell, taste, he has a physical body, he sees material objects, and somehow or other all of these combinations of objects and so forth add up eventually into language. But language at no time is anything more than a symbol for a MEST reality, or a MEST imaginary thing which is set up and foisted off as reality. But it is through MEST.

Language is nothing but symbols and it is not aberrative in itself. It is not the tiger: A fellow says, "The tiger is going to bite you," or "The tiger is biting you." Are the words the tiger is biting you dangerous, or is the fact that the tiger is biting you dangerous? That is general semantics.

I wish Count Alfred Korzybski was around these days. He would get a big kick out of this. It is definitely up his alley. He was diving for this and trying to get somewhere with this, and he carried the ball a long way on it, but he didn't have the rest of Dianetics so it couldn't be added up.

But we are right on the groove of what his end goal was when we say the definition of language is in terms of physical universe; the meaning of language is demonstrated via the physical universe.

Words should be used in Dianetics in somewhat the same manner dreams are used in psychoanalysis. The words will only demonstrate and show up for you, the auditor, where the actual lock is.

Now, we have been talking about locks when we should have been talking about "language locks" and "MEST locks." We have been processing with symbology on locks when we should have been processing with MEST occurrences.

You can understand this very clearly when you look at it in terms of what you are used to thinking of. What are the most aberrative phrases you find in the bank? What are the phrases that produce the most harm in a case? They are action phrases: bouncers, groupers, denyers, misdirectors. These are action phrases. Do they lie in the field of theta? No, they don't; they lie in the field of MEST.

Everybody has a sensation of going through space when he moves on his time track, if he is moving on the time track. A person thinks in terms of going up, down, sideways and so forth, but he is only moving through time, really. Why would he think in terms of motion when he is actually going through theta? It is because all the words which have been used to describe this are actually in terms of MEST motion—the motion of matter and energy through space and time. He has gotten this concept and he has learned language along this line and this language then means this sort of thing to him. His analytical mind is impinged upon by his reactive mind and the analytical mind knows that "Go up" means to go up. So when he is on the time track and he hits a phrase that says "Go up" he moves forward to present time. That is silly. That is just how stupid the reactive mind can get.

But it is not the phrase "Go up" which makes him go up to present time; it is the translation of the phrase "Go up" reinterpreted by all the times he observed going up or was forced to go up in actual physical being.

If you want to get the bouncers off a case, you can run "Go up" out of every lock and secondary on the case, and the fellow may still bounce in the basic area. But I guarantee you that if you got off the case all the tension and charge on the idea of going up someplace in terms of MEST, this would not happen. I don't mean somebody saying "You go up there." I am talking about the fellow stepping onto the elevator and it goes up, and he doesn't like elevators because they make him sick in his stomach. Or he gets into an airplane and it goes up. Nobody says "Go up." The words are immaterial. Somebody there might be reciting Voltaire—that doesn't matter. It is the fact that the MEST action of going up takes place. And he has been working so fast and so furiously with language all of his life that he has overlooked something very interesting: When somebody says "Go up," the words go up go through MEST, impinge on the ear, are translated and get into the computer mechanism, and there is a little delayed action right in there where the words go up retranslate and redefine into terms of a MEST observation. It may take only a milli-millisecond to do that, but there is actually a time there when those words cease to be a symbol and translate themselves into the actual action of going up, and then the fellow understands what you are talking about.

How does a baby learn language? By observing the MEST universe. Actually, as far as he is concerned, all organisms are MEST. YOU can readily and rapidly get into trouble if you consider that all organisms are MEST and try to carry this out to a reductio ad absurdum, because you are postulating a terribly egocentric point of view—and it is incorrect—when you say that every individual regards all other individuals and organisms in his vicinity, even though they are theta organisms, as MEST organisms.

But you can use this as an illustration; you can take the idea that a person views organisms in his vicinity as MEST. True enough, he observes the MEST of those organisms as MEST. If he overlooks the theta in them, he certainly comes a cropper in a hurry in living. If he neglects affinity, agreeing with people and trying to communicate with them decently and merely considers them MEST, he will work up to a point where he has something as ludicrous as the current society. He gets thoroughly imbued with the idea that everything around him is MEST.

That is really egocentricity to end all egocentricity. However, it would account for the fact of people trying to dominate other people and people trying to nullify and inhibit other people.

Below 2.0 the regard for organisms in the vicinity happens to be that they are MEST. A person below 2.0 considers the organisms in his vicinity as MEST and merely tries to dominate or inhibit MEST. He tries to handle a human being the way he would handle MEST.

The only thing the army—which is at 1.5—can do for a human being is dominate him. Did the colonel ever call some private in and say "Tell you what, Private Jones, we are going to have a long march this morning. We are going down here on a practice march, and we are going to shoot down at the butts there for a while. Do you feel in need of some practice? Do you think it would be a good idea if we met the enemy and practiced up like this? Would you like to do that?"

No, they say, "Private Jones, you are MEST! Stand at attention. Sit down. Stand up. Salute. About face. To the rear march. To the rear march. To the rear march. Column right." That is how you treat MEST. They run their trucks the same way.

In other words, to attempt to dominate, or dominate by nullification, the individuals in one's environ is to treat the individuals as though they were MEST. There is enough MEST in individuals and individuals can be far enough down the tone scale for them to react like MEST, too.

Above 2.0 the theta bracket starts cutting in. A person up along that line doesn't try to dominate the people in his vicinity. He tries to find out what they are talking about and what they are thinking about. He gets very puzzled sometimes when he starts dealing with somebody who is 1.5. He asks this person, "Why don't you agree with this?" The fellow gets mad, and so on. It is pretty hard to maintain a level of agreement with somebody who is down in the MEST band.

Nevertheless, if you work out what is laughingly called "human relations" in this society on a 2.0-down basis, you can work it out exclusively on MEST and pay no attention to theta at all. It is whether or not who dominates whom and who nullifies which. The regard of the low-toned individual for people in his environ is the same regard he has for MEST.

It wasn't too long ago that women were considered to be chattels. They were MEST; they weren't organisms. It is very interesting that such things as suttee developed as a direct result of considering women only as property and without a soul. There got to be so many murders of husbands that they finally burned the wife dead or alive on the husband's funeral pyre automatically. They didn't consult about it at all, they just burned her up. This discouraged husband murder, which had become common because the wife was so well owned and so thoroughly owned that she could never get free.

Slavery is still a fresh patch of blood on our nation's history. These were individuals who were considered MEST. People advanced the most remarkable arguments in those days. I read, as a matter of fact, an essay in a church paper by a minister who was violently declaiming these statements to the effect that the Negro had no soul whatsoever, saying they should be investigated more carefully, that there was a possibility the Negro did have a soul and that it was a hard thing to credit that the Lord would make something so close to the image of being a human being without giving him something like a human soul too. This minister was really hot about it, but at no place did he go overboard and say "The Negro has a human soul." He was very mad, though, at the people being didactic on the other side of the fence.

Now, when you find an individual who has lived too long in the vicinity of a 1.1, for instance (the 1.1 is of course regarding the organisms around him more as MEST than as anything else), you will find that this individual has been cut down below the 2.0 line. He has been made into MEST. He has been made to function to some degree as a physical-universe entity, and his ARC is really shot. ARC starts to gutter out at about 2.0.

But there hasn't been a child raised, I am sure, so far this century— except for a few rare ones who were sort of brought up out in the open field and not in the vicinity of human beings— who was not below 2.0 chronically, particularly during his early childhood and while in the vicinity of his father and mother. What happens to children is that they are too often regarded as MEST: "My child." No, that is Bobby!

The whole idea of ownership, by the way, starts springing into the society at about 2.5. Socialism in its high, pure-level concepts (which it never attains in practice; in practice it is a fine mechanism of taking everything away from everybody) is a beautiful, fine idea that no ownership should be tolerated. As a matter of fact, that is perfectly sound philosophically, because when a fellow tries to own some MEST the MEST starts owning him. For example, did you ever have to mow the lawn?

Here you have a concept, then, of interpersonal relations on a MEST basis. Who is whose MEST? Did the husband consider the wife MEST or did the wife consider the husband MEST, or what was the relationship? Who was on what part of the tone scale and who dominated which? You will find the reactions are quite interesting if you want to extrapolate this on out all the way. I am not going to extrapolate it out for you.

I am going to show you, however, that children are normally considered MEST because they have to be trained and are too furiously trained in the line of MEST. A child who gets mad at his parents is quickly driven down into a point of obedience. Getting angry is something that a child isn't supposed to do.

Of course, the second you try to enforce obedience upon an angry child, the only direction he can go is toward apathy. So a child would be either at 3.5, 1.0, or 0.5—somewhere above or below anger.

Now, if nobody pays any attention to him particularly, he can of course rise back on up to 3.5 and reason about it, but if he is forced down below that he doesn't have a chance.

To get angry at a child that gets angry is rather unfair. If you look at it from the child's viewpoint, here is this giant who, compared to you, would be about twenty-eight feet high and weigh several tons. And you on a little David fashion say, "The devil with you! " and this huge monster reaches over and says, "Get mad at me, will you?"—pow! The child hasn't got a chance. He is just run under the tank treads. So his revolts are quickly suppressed.

A child can be driven down to anger and then driven into apathy. But he will be perfectly happy to be up above 2.0, because a child is very volatile; there is a lot of free theta there. He gets up high on the scale, and then all of a sudden he gets angry and he goes down into apathy again, because somebody drives him into apathy quickly if he dares get angry.

Remember the cycle I spoke of earlier of the child who wants some MEST. Here is theta which is trying to do something with MEST. The child wants some MEST and for some reason or other can't get this piece of MEST, so he tries harder, tries harder, gets angry, and then crashes into apathy. This is the cycle that MEST imposes on the living organism during childhood continually, and because of this, enormous numbers of locks are piled up for the rest of a person's life.

Here is the cycle: The child wants some MEST. "Mama, I want to go swimming."

"You can't go swimming."

"You better let me go swimming! Jimmy Jones goes swimming."

"No, you can't go swimming."

Then all of a sudden he throws a tantrum.

If the child is real smart, he will at least stop himself at 1.1 and get the hell out of there and go swimming. Otherwise he will go right straight down into grief and then into apathy. Then he will say, "But I didn't want to go swimming."

The first thing you know, the child starts telling you, "I don't like to swim." This is negation and this is the period of negation which ensues in childhood. "I can't have it, so I might as well die away from it."

You get a persistent action of the child trying to get some MEST, being unable to have the MEST and falling back down scale. The next thing which happens is the child has the thought that he wants some of this MEST and quickly goes down to apathy; he doesn't even go through the anger cycle or anything. He just gets the thought "I'd like to go swimming—I can't go swimming." One, two. "I like to go swimming—I don't like to swim." "It's a nice hot day; I would like—I don't like swimming." Negation. You just shorten up the cycle in terms of milliseconds until it is practically an automatic reaction. He tells you blandly, "I hate swimming myself. I never go swimming. I knew a young fellow once that drowned"—justifying why he doesn't like swimming.

Children go through a long period of negation in childhood.

Let's take a stammerer. The child has gone through one of these cycles over and over. He has tried to say something and he has gotten to the point where he can't even say anything! He is not even permitted to say anything on some subject, so eventually he gets driven down through the cycle: he is forbidden to say something, so he has gotten mad and has been driven down into apathy. Now he goes through this cycle again: He starts to say something and he can't, so he gets antagonistic, he gets mad, then he cries and goes into apathy. He is being broken all the way down the tone scale. The child will eventually get to the point of stammering—being unable to say anything—and then he says, "I didn't want to talk anyway."

You have probably seen people who have been broken down the line to the point where this cycle is taking place. The effort to talk runs into these MEST locks and the person doesn't talk; he will still try to talk but can't talk.

Now, you watch this person's handling of MEST and you will find out it happens in the same cycle to a large degree, but fortunately different things can happen to various parts of MEST SO that a person isn't blocked out all the way.

Something else happens with this cycle: The person tries to attack decreasing spheres. He starts failing on this big sphere, so he tries a lesser sphere, starts failing on this sphere and tries a lesser sphere, starts failing on that one and tries the next one down. What is the last one in? It is the organism itself, and that is the most intimately theta-owned material, the life organism itself, because each one of us has, as a component part of the organism, MEST. And the individual will get to the point finally where, when he thinks of attacking MEST in his vicinity, he will attack himself instead. This is the only readily available MEST he has.

So we get psychosomatic illnesses. Of course, those psychosomatic illnesses turn on, and what we know all about is the mechanism of the engram and so forth, but this is the postulate behind this mechanism. This is the cycle, evidently, which would seem to explain the necessity for the mechanism of the engram and how it works and so forth. In other words, this individual starts attacking a big periphery, can't, tries a smaller periphery, can't, and comes on in and finally starts attacking himself. It will go to the point where he will blow his brains out. That is suicide; that theta really took the last available MEST and left.

Of course, we are dealing with all these dynamics, and an individual, an organism, can be aberrated selectively on these dynamics. So an individual can be invalidated to himself to a fare-you-well and yet belong fairly successfully to a group. He is just a part of the MEST of the group; he is working fine on his third dynamic. But if something happened to him on the third

dynamic he would kill himself out of the group. He is liable to do that if his first dynamic is very badly aberrated.

Now let me give you a very blunt example of what this MEST Processing is. Let us take this as we would use it in processing. You say to the preclear, "Is there an action phrase in restimulation? (snap./)"

"Yes."

"Could you give me the phrase? (snap!)"

"Get up."

"Okay. Can you remember a time when anyone made you get up?"

"Yeah, my mother used to say 'Get up' all the time."

You don't want this; you don't want "Get up" as a phrase. That is just a shadow. The devil with when his mother used to say it! When did his mother kick him out of bed? When did his little brother boot him out of bed? When did somebody actually boost him up antagonistically? Those are the locks you want. They could have been boosting him up and saying "Abracadabra, baby needs a new pair of shoes." It doesn't matter what they were saying. You are looking for the action phrase "Get up," and if you want to deintensify "Get up," then you deintensify the MEST locks—the actual actions of having had to get up. Those could have taken place by being inhibited from sitting down or by being enforced on getting up.

You will find that he has just tons of these locks. You don't run this phrase chain that says "Get up." Run the actual rise-and-shine chain through MEST. He has watched somebody get up. He remembers having had to get up every morning at six—you don't care who told him to get up—and you just take this chain of "Get up," all the ways that he possibly could have gotten up or been inhibited from sitting down (which means the same thing as getting up), and run this thing out and deintensify it. If you get all that off the case there won't be a single action phrase anywhere on the case that will have enough charge to make him bounce on the time track. I can guarantee that.

This is really coming in by the back door. The beauty of it is in terms of economy. He has probably heard the words get up thousands and thousands, maybe hundreds of thousands, of times in his life, but he has only been made to get up maybe a hundred and fifty times.

When I say "made to get up" I don't mean Mama standing there saying, "George, get up. It's time you went to school. George, you know what will happen to you if you go to school late." This is the kind of stuff he will try to give you. This isn't what you want. She eventually came in, grabbed him by the ear, stood him on his feet, threw some cold water in his face, got him downstairs, shoved some breakfast into him and got him off to school. That is the one you want, because after that all she had to do was tell him to get up.

Here is another example of that: There was a mate up in Alaska who was a very lazy fellow. He was extremely lazy, and he used to hang over past the midnight watch; he was supposed to go on watch at midnight but he would make the captain stay on till 12:30 or 1:00 instead of getting off at midnight when the mate was supposed to take the watch. The captain got very, very tired of this. So he thought this over very carefully, and one night he went down into the cabin and saw the mate lying there. The mate had his shirt and pants on and he was lying in his bunk sleeping just beautifully while the captain was up there in the cold standing the mate's watch. So the captain carefully, quietly unbuttoned his shirt and laid it open. The mate had a beautiful hairy chest. The captain went up to the galley and got the ship's cat; he came back and, petting the cat, put it down on the mate's chest very carefully—and then he took hold of the cat's tail and pulled!

After that it was only necessary to toss that cat down the ladder to have the mate up in time to take his watch!

The action of tossing the cat down the ladder was, of course, nothing more than the action of saying "Get up." It meant the same thing. It was just a symbol of "The cat is going to scratch hell out of your chest!"

Now, you can take any action phrase or any set of action phrases and run down their MEST lock counterparts.

Mind you, this doesn't have to be in childhood; don't get the idea this has to be applied to childhood, because this sort of thing happens to people all the time. There is lots of this sort of stuff. There are lots of shadows on top of the MEST locks too—times when very light things happened. You pick up these very light things and you will start to trace back into some heavy pay dirt.

Take misdirection, for instance: Here is the little child, and he starts to go through the door and somebody grabs his arm and sends him the other way. Do you ever remember a time when you tried to go one way and somebody made you go the other way physically? You certainly can remember when it happened verbally, but that would only be a restimulator for the physical action—when someone physically made you go another way. That is a misdirector.

Then there is the holder. You have noticed that every time your preclear tries to do a scan or something like that he gets really sticky on the track. This fellow is operating from too many holders. Let's just find the times when he has been held and made to stay in the same place. But more important than that even, let's find the times he has been stopped, every time he tried to start when he was stopped. Who used to stop him? He remembers that somebody used to say so. It is an odd thing that people will dramatize MEST locks with their symbol words in the same way they got them; in other words, they will go through the action of the lock. So if Mama was saying continually to the child "You'll never amount to anything," "You'll never get anywhere in this world," and so forth, you will find that Mama also had a dramatization of not letting the child move! That is why this is so much on Mama's mind. It has been very heavily defined for her, so she defines it very heavily for the child. "You'll never get anywhere in this world"—she tells him this all the rest of his life. That is just a clue; that isn't the aberration. The aberration is the action of stop him!

So you are looking for actual stoppings, such as the times the fellow has run into a pole with his car. Sure, it gave him an engram and it isn't time to run this engram, but believe me, you don't have to take him back down the track to clip these things. As a matter of fact, you had better not, because these MEST locks have a habit of going heavily into MEST and becoming engrams.

Engrams, by the way, have to be run just as before. We are not getting away from that, but what we are trying to do is get this preclear moving on the track and moving easily and get him so that he will go the proper direction on the track. If we can do all these things, we will knock out a flock of occlusions, we will get a lot more data and all that sort of thing. We are trying to mobilize him.

More than that, we are trying to deaberrate him, because some of the weirdest aberrations that you will run into are things like the fellow who has to sit in one place in one room all the time, or the fellow who has to be on the go continually—he has to walk, he has to move—he is in constant motion. You can do something about that. Who put him in motion? Not who told him to go, but who put him in motion? What put him in motion? You will get MEST locks.

There are two kinds of locks: there are language locks and there are MEST locks. The language lock serves to locate the MEST lock. So let's deal with the more concrete MEST line on this.

You are undoubtedly going to scan somebody into an engram with this. Undoubtedly. So what? So he can't move then for some reason or another and you can't contact the phrase that did it! I guess you will just have to sit down and either run off the session very thoroughly, or work and slave to get up enough holders in terms of MEST locks to suddenly have him so free on the subject of holding that he will move on the track regardless of the fact that you clipped that engram.

Now, there are several postulates I want to give you. This should begin to give you some kind of an idea of how to restore self-determinism very rapidly.

A person's self-determinism is immediately established and directly established in ratio to his handling of MEST.

Self-determinism deteriorates in direct ratio to a person's decreasing ability to handle MEST.

Self-determinism goes down as a person comes down the tone scale. Self-determinism goes down as a person is less and less able to handle MESS:

So what do you finally get? You get a person around 0.5 whose self determinism is out. He is not self-determined; he is in a circuit. He is determined by something else, not by himself. Furthermore, he can't handle MEST. Did you ever see an apathy case take care of any MEST? An apathy case is not self-determined; he is sitting over in circuits and all sorts of weird things. This is a direct parallel to the tone scale.

What happens is that the "I" confuses the organism itself with the MEST it cannot handle, and so self-determinism deteriorates.

In other words, something happens like this: The organism gets to a point where it obviously can't handle other MEST, so it can't handle itself either because its MEST counterpart is the organism. For instance, if it can't handle space, it not only cannot put somebody through space but it can't put self through space.

This is the tug and pull below 2.0 on the tone scale. If you have an individual riding at 1.5 and an individual riding at 0.5, the 1.5 is trying to make the 0.5 into the 1.5's MEST; he is confusing the organism with MEST. This 1.5 is trying to take this other person and own him as MEST.

Or you have a 1.1 and a 1.5. The 1.5 is trying to make the 1.1 into his MEST, and the 1.1 is fighting back to the extent of trying to nullify the 1.5 to a point where the 1.5 is a 0.5, and then the 0.5 becomes the 1.1's MEST. This is the leading order of the tone scale in terms of MEST below 2.0. Nullification starts being worked on a 1.5 to drop him down so he can be owned by someone at a lower band. The 1.5 will take a 3.0 and try to move him down to a 0.5 SO that the 1.5 can own him.

The organism below 2.0 is actually more MEST than theta, and entheta, being confused and chaotic like MEST, behaves to a large degree like MEST.

This is the battle of the strong and the weak—in other words, the battle of the 1.5s and the 0.5s. The only way you can possibly get along is by being up in the bracket of ARC, because these lower levels don't win. Nobody ever succeeded in owning another organism. It can't be done.

You can own a horse, up in the upper part of the scale; you are nice to the horse and you understand the horse and the horse understands you and you just get along fine. The horse is very glad that you are riding him and everything is happy, and that horse stays in good shape. But if you try to own the horse—"Okay, you brute, you beast; you'll do exactly what I say!"— you get a 0.5 horse. All of a sudden the 0.5 horse develops spavins, spasms and etceteras.

So do children. I have had some reliable reports that there are sick children in the society at this time. The children of a parent who enturbulates very badly below 2.0 become MEST. The parent will hand out control and nullification instead of ARC data. The only way a 3.0 can operate is on data—an exchange of ideas and reaching an agreement with relationship to that data. It is very hard to get a child into agreement because the child doesn't have any data! So the best thing you can possibly do is try to give this child some data.

People say, "You can't have a kid running all around tearing the whole room apart. You have to restrain this kid from grabbing hold of this MEST."

I want to give you an object lesson: If you just restrain this child from breaking enough MEST, he will get to the point where he despises MEST and he won't handle it; he will take your car out when he is sixteen and really wreck it. And though he will tell you he was awfully sorry to wreck that car, I defy you to detect any real sorrow in him. He really fixed that MEST UP.

The question that should be asked there is "What is that child doing in the room with expensive MEST that can be broken when he is little?" That is not his environment, so you haven't matched him to his environment. He can't have an expensively breakable environment, then; he doesn't have enough data.

"But the kid will break all of his toys! What do you do with that?"

"Whose toys are they, yours or his?"

That's right. So if you are going to keep from piling up the most horrendous quantity of MEST locks in a child, you are evidently going to have to give him an environ in which he can live.

I explained to a child once how important something was. He used to get careless with the mail and he would occasionally lose a letter on the road back from the mailbox. Instead of beating him (whereby he would have not only lost the letters but he would have made absolutely sure that they got left in the rain so that when they were found again they were illegible), I explained to him that the only possible way he could obtain lollipops was to see that those letters arrived, because those letters contained the wherewithal for lollipops. Lollipops—letters—checks.

"Oohh! Here comes the mail. Now I get a lollipop. Gee, Pop."

That boy never lost another letter. It was interesting, because it was really from there that I went out and I explained to him, painstakingly, the whole economic structure of the family and exactly what made it make or break, and so forth, and told him what his part in it was. I went on ad infinitum explaining this thing. His mother, by the way, was walking around saying, "For God's sakes, talking to this child about an economic system, about social consciousness, and so forth!" A few days later when his little sister, who was sitting at the table with him, spilled milk into his lap, he told her, "You have no social consciousness."

All of a sudden everything I had explained to him within his frame of reference was safe. This child had been pretty destructive, too. But everything within the frame of reference of his understanding was then safe.

How you get a child up to a point where you can give him some data is probably the tough problem. But laying locks into him really messes him up.

The reason I am talking about children is not because I am trying to tell you how to raise kids; I am trying to tell you how to find this stuff in preclears. How did Papa and Mama, Grandpa, Grandma, Aunt Agnes, Bertha, the school teachers and everybody else define language for this individual? Did they send him to school and make him sit from nine till five every day, then tell him he wasn't to watch the clock? And then tell him it was good for him? Did any of these teachers ever try to give him stuff that he couldn't possibly use or fit into his frame of reference, and tell him that they would flunk him, that his papa and mama would probably

throw him out in the cold and wouldn't have any more to do with him, if he didn't get an A? And therefore he had sure better pass his examinations, because if he didn't he was going to be socially ostracized by the whole society and nobody would talk to him again, and he would be broken out of this group or this class he was in and sent back to the lower one, or he would be part of the "awkwards"? But nobody ever forced any education on him, I'm sure! How was it defined?

This subject of MEST Processing is very simple. All we want to do is find what the language stands for. I could go on and show you how the computation on the case—the aberrative computation on the case—no matter how esoteric it sounds to you, can be redefined by the file clerk and the preclear and reduced down to a MEST chain of locks which can then be run and deintensified, and the preclear deaberrated.

Any language or combination of language can be reduced down to its MEST counterpart, which would be a demonstration to the child of how he learned that language, the method by which he interprets the language. Then you run this stuff out as locks. That is MEST Processing.

You can do Validation Processing on the MEST chain. All you have to do is locate the MEST chain. For instance, you have a preclear whose action phrases are really strong; they really hold him. Of course, he has lots of charge on the bank and so forth, and we explain it that way. But let's loosen him up on the track without having to unsnarl the whole case! We run the validation side of those chains—for example, the validation side of the "Get up" chain. Let's find every morning that he got up to something of his own volition, self-determinedly, every time that he got up when he was glad he had something to do. You will find those periods existed only in summer and the hour of rising was very early. But you start running these, and you keep running them and keep fighting him out of the entheta and theoretically (I don't guarantee you anything on this because I have not tried to get a preclear over onto the analytical side of each action chain in the case), if you could do that, he would move like a gazelle on the time track.

But certainly the fastest method I know of at this time of bumping a preclear up the tone scale and so forth is by doing regular processing on this MEST method, using the language as the symbol and running the MEST interpretation, which was done to him physically, enforced or inhibited, to demonstrate what it was all about. You will find there is lots of material there. I am not talking only about physical pain and the handling of the individual. There was many a time when this individual lost MEST that didn't have to do with physical pain, that didn't contain any words. The fact that the words are there is nonsense to you; you don't care whether they are there or not. He lost a doll when he was two years old. (Never look for a doll in an older boy, certainly, but most children around one and a half, two, three, will have dolls.) Later on his wife leaves him. Of course, his wife leaving him is demonstrating to him that he can't hold on to MEST. But where is basic on that chain of his wife leaving him? You can go down to the little girl he knew in school, and she left him and so forth, and then all of a sudden you get down to a phrase in an engram that says "I'm going to leave you, you brute," and you say, "I've solved this." No, you haven't. The actual first loss of MEST that he really felt bad about is the basic on that chain. You start knocking those locks out and the next thing you know, he says, "So she's gone, so what?" That is a very desirable state of mind.

SOME EDUCATIONAL DATA

A lecture given on
16 July 1951

Because of the importance of the principles and material contained in this lecture, it was issued in the Dianetic Auditor's Bulletin of July 1951, entitled "Education and the Auditor," and again in the Ability magazines of February 1959 and June 1962 under the title "How to Study Scientology."

The Necessity of Understanding Dianetics Fundamentals

The whole subject of auditing, as far as an auditor is concerned, is good or bad in direct ratio to his knowledge of his tools. The first thing an auditor has to find out for himself and then recognize is that he is dealing with precision tools. It isn't up to someone else to force this piece of information on him. It is definitely up to an auditor to find out how precise these tools are, not just fog around about it and scratch his head and say "Maybe it's right and maybe it's wrong," or something of the sort, and be hazy about it.

He should, before he starts to discuss, criticize or otherwise handle a technique, find out for himself whether or not the mechanics back of this technique are in existence and whether or not this technique handles these mechanics adequately.

He should first make up his mind about each one of the three principal kinds of entheta: the lock, the secondary and the engram. Do locks exist? Do secondaries exist? Do engrams exist? There are two ways he has of answering this: by finding them in a preclear to his satisfaction or by finding them in himself to his satisfaction. That is a fundamental which every auditor should undertake to discover.

This doesn't then put Dianetics in an authoritarian category whereby I stand up on a lecture platform and say, "Now listen, you guys! There is such a thing as an engram. If you don't believe it I'm going to beat your heads in." In other words, I don't want to teach this like they teach psychiatry.

In the field of medicine they tell you, "Multiple sclerosis is the decay of the nerve fibers, and they can't be reestablished. People die in a very short space of time. This is the way it is and if you don't answer it this way on your examination paper we are not going to give you your ticket, and if we don't give you your ticket you are not going to eat. Your old man is going to be disappointed, too, having paid all that money to send you to medical school and so forth, so you had better take what we say about it."

That is not instruction; that is obstruction. In the first place, nobody in the medical school knows anything about multiple sclerosis. In the second place, it is curable. In the third place, it is not fatal. But I wouldn't even ask anybody to accept that statement without finding himself a case of multiple sclerosis and doing something about it.

Now, there are two ways men accept things ordinarily, both of them rather poor. The first is accepting something because authority says so and says it has to be accepted. That is the usual method of instruction. The second is by preponderance of agreement amongst other people. In other words, if twenty people around the Foundation agreed upon whether or not some fact were true or untrue, the twenty-first person—who had not investigated it or examined it— would have a tendency to accept that fact. This is public opinion at work.

By the way, this is the general public test of sanity and insanity. Somebody walks in the door and he says, "Oh look, a twelve-foot spider on the ceiling!" and we all look up and there is no twelve-foot spider on the ceiling. We contest the fact and we tell this fellow, "There is no spider on the ceiling." He says, "Oh yes, there is!" and he starts to get angry and he fights us

because we tell him there is no spider on the ceiling when he says that there is. Of course we say he is crazy.

The chances are if he insisted on this very broadly and kept on insisting on it we would probably put him in an institution—particularly if he beat up people who wouldn't agree with him about that spider. We would institutionalize him.

The basic definition of sanity, unfortunately, in this somewhat nebulously learned society, is whether or not a person agrees with everybody else. The first thing that is hurled at an individual who comes up with something new is "You are crazy; that couldn't be true."

Practically the only test of insanity is whether or not a person agrees in his actions, statements and beliefs with the rest of society, That is a very sloppy way of accepting evidence. In other words, this idea, that where the majority of the group are agreed upon something and one person differs he is therefore crazy, is their primary measuring stick. This is the plan of testing scientific data which is used in biology, archaeology, paleontology—all these fields.

"Does Dr. Blow agree with this fact?"

"No."

"Then it cannot be so because he is an authority in this field."

"Do the scientists at Cornell believe in the algae?"

"No, the scientists at Cornell do not believe in the algae." "Then the algae cannot exist and anybody who says it exists is crazy." A fellow by the name of Galen once dominated the field of medicine for several centuries. Another fellow by the name of Harvey came along and upset Galen, but the people of Harvey's day had been agreeing with Galen concerning the tides of the blood and other strange things. They knew nothing about the heart action; they did not know that the heart circulated blood in the body at all. They had no concept of this. But they had been taught, and without observing anything at all, had agreed with one another and with Galen that the heart caused a tide to flow and that the heart action really had nothing to do with it. And boy, you talk about esoteric theories: you could try to shove this down the throat of a five-year-old kid and he wouldn't buy it! The theory was that stupid. Then Harvey came along. He was the king's physician working in the Royal Medical Academy. What Harvey did was go in for vivisection; he did animal surgery, and he found the beating and the mechanism of the heart.

He was sensible enough at first to keep it absolutely quiet. It wasn't until twelve years after he had discovered that the heart was the organ which circulated the blood and that the blood did circulate that he published this data. Leonardo da Vinci had said this, but he was a "crazy artist" and nobody would believe an artist. William Shakespeare said it too in 1608, and Harvey was a member of the audience of that play. Harvey was really the first man to follow it up.

Anyway, Harvey did all this experimentation and published this new theory, and immediately dead cats, pieces of wine jugs and general professional venom began to fly in his direction in a solid avalanche. One of the doctors of that day said that scientific experiment or no scientific experiment, he would rather err with Galen than be right with Harvey.

That is a "sensible" way to look at things, isn't it? That is a method, though, of accepting facts: Don't look for the fact yourself, but go find out what the preponderance of opinion is about this fact, and if you find the preponderance of opinion in favor of it, then accept it. Man would probably have made an advance of exactly zero if this had been the only method of testing evidence. All along the line of man's progress there have been rebels who had another method of finding and testing data, and that has been to look, observe and accept the evidence that one has observed and then test it again.

I imagine the first man who made a flint ax looked over a piece of flint and decided that the thing could be chipped in a certain way, and he tried it and chipped it. And I imagine he went back to the tribe and said, "Look! Flint when struck in this way will chip. You don't have to pick up accidental pieces of stone. You can now make a flint ax." I imagine they stoned him out of camp. I can see that poor fellow standing around in the woods with his flint ax until, finally, he managed to convince another fellow he met, and they managed to go out and—carefully holding a third guy down—chipped a piece of flint and said, "Look." And I imagine they finally got up to a point where fifteen or twenty tribesmen agreed with this manufacture of flint axes.

Then it very fortuitously could go along the way human nature has been traveling. These twenty men would have made themselves an abundant supply of flint axes, declared war and by decree caused the rest of the tribe to agree. After that there would have been no doubt whatsoever in anybody's mind that a person could chip flint and make an ax with it.

I am not talking just about Dianetics now, I am talking about data. Man has not known very much about that with which his mind is chiefly filled— data. What is data?

The evaluation of data is very important. For instance, somebody will come along and tell you, "They knew in psychoanalysis that if you remembered childhood experiences you could get well from things. So Dianetics isn't new." They think this is sequitur! But if you stand there at a loss it will only be because you don't appreciate this fact of evaluation of data.

Here was one small microscopic fact. How was it evaluated? Breuer gave Freud this first idea in 1884, but Freud didn't buy it till 1894; it took ten years to convince Freud. Breuer was the one in this case, by the way, who made the stone ax, and he finally convinced Freud, and then Freud convinced a lot of literary agents. Then medicine fought Freud almost to a standstill, and we eventually got psychoanalysis. But for all those years that they were working with psychoanalysis, nobody was evaluating data. You will find all of those books written on the authoritarian principle. You will find out "Freud said." Who cares what Freud said? Is the data valuable? If it is valuable, how valuable is it?

You could say that a datum is as valuable as it has been evaluated; a datum is as good as it evaluates other data; a datum can be proven in the ratio that it can be evaluated by other data, and its magnitude is established by how many other data it clarifies. So, if you get a great big datum—the biggest datum possible—it would be one which would clarify and identify all knowledge known to man and in the material universe.

In other words, if this datum was big enough it would clarify and evaluate everything for you. Unfortunately there isn't any such thing as a prime datum. There would have to be two data, because a datum is no good unless it can be evaluated. So there has to be a second datum alongside of the first datum to evaluate it. This datum has to be of a similar magnitude. That is to say, you can't very well evaluate a mountain by comparing it to a grain of sand. It is possible; they are in the same frame of reference; but you point out this microscopic grain of sand to somebody and say "A mountain is several billion to the billionth power times that big," and he is liable to say "Oh, a mountain is six feet high, huh?" You couldn't identify a mountain for a person that way.

You could identify and describe a mountain in terms of a great cavity in the earth or you could identify a mountain in terms of two or three hills. You have to have some data to evaluate data by.

Man, in the past, every time he got up along the strata of trying to evaluate data, would get up to some point and say, "Above this point it is just God, and God did everything from here on down and you can't go any further than that." Then he would push back the frontier of knowledge just a little bit further and he would say, "Beyond that is God. God starts right in here," and he would use that to evaluate data.

This is somewhat unworkable because there are not two data. That is why man was having trouble. But there was a second datum there all the time: there was the devil. This fits in with the double-data system. The basic unit of knowledge is two. You have to know there is a man before you can know whether or not a man can be aberrated or not aberrated. How do we describe the devil? The devil is evil and God is good. We can describe, then, and we can get some conception of magnitude, of comparative data and of value. It is very simple.

People worked out this system and then they never bothered to state how they worked it out, and they missed this fact that it does take two. It is a double-god system that we use. I don't think even a priest would argue with you very long about it. "Yes," he would say, "of course, but you have to make it simple for people." That is one of the places where knowledge falls down—having to make it too simple.

Data is your data only so long as you have evaluated it. It is your data by authority, or it is your data. If it is your data by authority, somebody has forced it upon you and at best it is a light aberration. Of course, if you went to somebody you thought knew his business and asked him a question, and he told you an answer that you thought was reasonable, that data wasn't forced on you. But if you went away believing this from here on out and never yourself looked into the physical universe to find out whether or not that data existed, you were falling short of completing the cycle of learning.

The main thing wrong with the mind mechanically, of course, is the turbulence, the engram, physical pain and so forth. But the overburden of information in this society is enforced education which the person is never permitted to test. Therefore when I say "Don't take my word for it," I am really asking the majority of you to break a habit pattern that was forced on you when you were children.

I can tell you what I found and ask you to look. Unless you have looked you are not liable to have the fundamentals of Dianetics in mind thoroughly enough to be comfortable with any technique in Dianetics. That is why I stress theory when I talk to you; that is why I have to talk to you about theory. I can tell you what I have found to be the case, but at no time do I ask you to accept it. Let me plead with you otherwise; look for yourself and then find out whether or not it exists. And if you find that it exists you will be comfortable thereafter. Otherwise, unrecognized even by yourself, you are liable to find, down at the bottom of your information and education, an unresolved question which will itself unstabilize your ability to assimilate or practice something in the line of a technique, and your mind will not be as rapid on this subject as it should be. So I am not asking you this because I am being courteous. I am asking you to be much better auditors by resolving out your basic and fundamental concepts.

What quarrel you may have with theory is something that only you can resolve. Is the theory correct or isn't it correct? You can answer that. I cannot answer that for you. I can tell you what I have discovered. I can tell you what other auditors have looked into and what they have seen. I can tell you what results have been achieved.

There are people who come flying around in Dianetics saying "Where is validation?" The second a man opens his mouth and says to me "Where is validation?" I know I am looking at a stupid ass, because he is saying abruptly and bluntly, "I cannot think for myself. I have to have authority." Who is going to tell him this validation? Where could he possibly look for validation except, as himself, into the physical universe, in his own subjective reality and in his objective reality?

Unfortunately, Dianetics is surrounded by a world which calls itself a world of science and which is in actuality a world of authority. True enough, what they have as science today is far, far in advance of the Hindu concept of the world, whereby a hemisphere stood on the backs of seven elephants, which stood on seven pillars, which stood on the back of a mud turtle and it was mud from there on down. That was accepted once upon a time, by the way, as a scientific truth.

The world of science today depends to a very, very large degree upon authority. The reason engineering and physics have reached out so far in advance of any other science is the fact that they pose problems which punish a person so hugely if he doesn't look into the physical universe. For instance, an engineer says, "Let's build this tunnel through this hill. We have to build a tunnel through the hill in order to get this train from Wichita to Topeka." (I don't know where he would find the hill, but he says this.) So they go out to see if there is a hill there. What would happen if they planned to build a tunnel for this hill road and there was no tunnel to build? Men would just walk around and they would have wasted money and so forth.

But let's say the hill was there. Now they have to drill a hole through this hill. If it is too steep the train simply won't climb the grade up to this hole, therefore the hole has to be on a certain level. This is a demand being made of the engineer to quickly and accurately judge space. If he judges space wrong—if the railroad runs one place and the hole is over somewhere else, or if the railroad runs up on the hill and the hole is above or below that—he is not going to be able to get through that mountain. They will build the tracks up to one side of the mountain and start them on the other side and the hole will be in the wrong place.

It is so observable, then, to one and all in the countryside that the engineer has made a mistake that the engineer takes care not to make such mistakes. He observes the physical universe. It so happens that if you dig a hole through a mountain and don't shore it up properly, or if you misjudge the character of rock, the hole will cave in. This is considered unlucky and unfortunate on railroads. In other words, you are up against the old physical universe.

Now, there is another field that also calls itself science—biology—which has not really been worked out scientifically enough. But even biology has to be closer to a science than a lot of humanities, because in biology if a fellow makes too big a mistake about a bug, and he says "Now here we have this plankton and we inject this into the water supply in order to clean up the water supply," and he doesn't inject plankton in there but the typhoid germ, there will be an immediate and dramatic result.

Biology by and large doesn't do too much, where school is concerned, in the practical sphere. But biology in practice moves over into a pretty solid engineering proposition. For instance, somebody comes along and says, "We want a dye that is going to work for bread. If we could just mix it up with a mold and the bread would be brown automatically—so the yeast could manufacture the dye too—then we would have brown bread which we could sell to the customers as a 'health food.' And it would be nicely colored and so forth, and we would save this process." The biologist right then is up against the necessity of actually creating a yeast which will dye the bread in one operation. He has to find a yeast which not only behaves as yeast but which makes a dye as well. Now he has to deal with a practical aspect. Why? Because after he gets through, is the bread edible? That is the yeast test. And is the bread brown? That is the brown-bread test. And anybody can look at that, as any fool can plainly see.

Now we start going around back of the barn and double-talking. Just to be absolutely ridiculous, we go into the field of politics and start looking into this field. The punishment for applying the science of politics wrong is so tremendous, actually, that this whole culture is on the verge of being wiped out. And people actually stand in universities and talk to students about political "science."

By the way, if you ask these people who deal with this subject rather quickly some day, "What do you mean, political science? The science of politics and so forth?" they will say, "Well, no," and then start giving you a lot of double talk to explain why they really aren't talking about science in connection with politics but are talking about ruddy rods and so forth over here on this side of the fence, "because after all it is the amount of propaganda which a government cross-ratios into its taxes and . . ."

You get this all figured out, and it is like economics used to be back in the Rooseveltian period: "If you spend enough money fast enough, if you keep enough people from getting work and if you inhibit capital from investing itself by making it unsure of its investment, then you can

have relief. Now, this is highly desirable because it gets votes—oh no, we'd never think along in that line! The whole point of it is that the economic system of the United States must be supported at all costs, and let's have four freedoms."

It is just a hopeless maze. Any student who goes into this field and tries to select out data which he can judge by his own mind becomes so befuddled by its basic postulates (which themselves don't exist) that he doesn't have a chance.

None of the books on politics, by the way, start out with axiom one. They start out with some kind of a strange definition that doesn't really apply to the subject. In other words, they are not formulated.

And yet there is punishment for failure, and this punishment is going to be leveled against a populace which has failed to grasp a natural law. There are natural laws of politics. These laws can be worked out rather easily. For instance, it is certain that if you cut all communication lines between the United States and Russia, Russia and the United States are going to understand each other less and less, and the first thing you know, they are both going to go into the anger tone and go insane and kill each other. That is a cinch.

If you demonstrate to people how the American way of life and the Russian way of life are entirely different, and demonstrate it to them continually enough, you will break their affinity.

When you say that Russia and the United States are not in agreement upon any slightest political theory or the conduct of man or nations, you have practically finished the job.

Actually, Russia is awfully low on the tone scale. She is a totalitarian sort of slave state; she is in a heck of a mess. She is about as safe to have around, that low on the tone scale, as a mad dog suddenly dropped in the middle of a room full of people. Any nation that low on the tone scale or any individual that low on the tone scale is not safe to have around.

Instead of talking about fighting Russia, we could be very, very clever. We could try to put Russia back together again so it would be a nation. We actually could do that. Here we are, a nation possessed of the greatest communications networks on the face of the earth, with the greatest manufacturing power and ability, with the best advertising men in the world, and we aren't even trying to sell Europe or Russia an idea. All we are doing is handing them machine guns and planes in case Russia busts out. This is a mad and unintelligent picture.

But this is Political Dianetics. Take a look at it and you will suddenly realize that you have to go over and reform Russia and that you have to take care of this state before it gets out of hand, and that the more threats you pose to it, the worse off it is going to be. The more guns and tanks the United States builds to fight Russia, the more dangerous Russia becomes to the United States. You watch this thing; it will get worse. It will go right on down the spiral.

Nobody is ever asked to think in the field of politics. People say, "The politicians know best. After all, they all know best and everybody knows, of course, what politics is all about. And there is the American way of life." What is the American way of life? Don't ever ask that question, because people will drop through the floor on you. They can't answer it! What is the American way of life that is different from the human way of life? We have tried to button up something which is terribly desirable—some political and economic freedom for the individual—and we have called this the American way of life. Why didn't we call it the human way of life? So we haven't even connected that up with what other countries are trying to do.

We are faced right at this particular moment with an Asia which is awakening. Japan awakened Asia. Perry and some others went over to Japan and sold them a bill of goods on how they ought to become a modern industrial nation. Japan did so and then went over into Asia and whipped up Asia. Everywhere Japan went, they said, "We are merely throwing off for you the yoke of the white men. We realize that we are committing suicide doing this. You will cry for us and sigh for us when we are gone. But we have freed you. Don't ever forget it, and don't

forget us." These are actual quotes from Japanese political propaganda in Asia. You should have seen the motion pictures they moved into Java and China and so forth. They never intended to win.

We woke up Asia. We said, "There is such a thing as freedom. There doesn't have to be slavery straight through till the end of time. It doesn't have to be." And what was the first nation that took the cue from us? Japan. We tried to stop her imperial expansion and she committed suicide, and she knew she was committing suicide. We were involved in a very long and terrible war.

One gets confused after a while. What is the United States trying to do? Did it want Asia open? Did it want the democratic principles and the American way of life taught in Asia or didn't it? Because as soon as they began to utilize some of the skill, they got kicked in the teeth.

Then we held Chiang Kai-shek in over the top of China. He is one of the dirtiest dogs that ever got loose in the Orient. That is the truth about him. Everybody who has been an ally of Chiang Kai-shek's has been shot in his tracks. That has been his history—a turncoat and a cutthroat. We sent some pretty smart generals over there and they took a look at old Chiang Kai-shek and they said, "This man is a dog. America has got to shift horses or do something." Somerville, an old China hand, and Marshall were over there. Each one of these people said the same thing: "Get Chiang Kai-shek's government out of the way or something awful is going to happen."

Politically, the United States kept pouring money into the hands of Chiang Kai-shek to support a falling government. We kept supporting a totalitarian fascist regime over the heads of a people we had taught through propaganda to be free and to fight for the American way of life—only we didn't phrase it that way. And of course they blew up Chiang Kai-shek. They blew him right out of Asia. But what was there to take over? We had supported Chiang Kai-shek, so were our boys standing there saying "The American way of life really goes this way and if you boys want a razor and a radio, this is the way you do it"? No, we didn't have a single man there, but there were a lot of Russian agents there who said, "Now you are all comrades, and the way to do this up properly is to take all the landlords and shoot them and then you get the land."

Russia has been trained to think this way because Russian landlords have always been foreigners and Russian revolts have always consisted of shooting off the foreigners who held Russia in yoke. So they think that in every other country there are two races, the foreigners who have conquered the people and the people. They look at America and say, "Obviously there is the capitalist; he is like the White Russian who has conquered these poor Slavs, who are like the American people, the masses. And the American people will have to rise and throw these capitalists off." That is the way they think and that is why it doesn't make any headway in this country. They don't appreciate the situation.

But they walked into China, that we had opened wide to them, and took it over, and now we are complaining because we are having to fight China.

So when you get up into the field of humanities you see these things have been pretty badly adrift. But the rest of science has been almost this badly adrift. The reason is that they were going on authoritarian, unquestioned principles. Those people didn't even question these principles enough to know they weren't there and weren't so. You can get such an apathetic attitude toward knowledge. That is real apathy.

Any person who accepts knowledge without questioning it and evaluating it for himself is demonstrating himself to be in an apathy toward that sphere of knowledge. This demonstrates that the United States Government today must be in a pretty bad state of apathy with regard to politics, in order to accept everything that comes along the way it does. This is true of every field.

Now let's tie this thing down a little closer. You see what comes about when somebody doesn't find out what he is doing and then does it. You find out what happens to an individual who keeps taking data and never questions it, or who, maybe, is never permitted to question this data, and who then tries to erect the plans of his own lifetime or a profession on data which he himself has never evaluated. How can he possibly succeed? He can't succeed any more than a nation can succeed.

Fundamentals are very important. You have to learn how to think in order to really be sure of a fundamental. Thinking is not terribly hard to learn. All it is, is comparing the datum with the physical universe as you know it. What do you see around you? How do you find out if there is a lock? You can sure take somebody and run down a lock chain if you want to. I know enough people have done this—and I have done this myself—to leave this data unquestioned. But because I tell you it exists does not mean that it exists for you. Unless you have made up your mind that it exists for you, you are never going to be able to handle locks properly because you will only have them on an authoritarian basis.

Authoritarianism is nothing if not a sort of hypnotism. The way it is done is, under threat of punishment or something of the sort, a person's information channels are fixated on a certain line and he is stuffed, as if he were a snake being stuffed, with data. And he is told "This is the way it is, and never deviate from this line ! " Of course, when he is through with all this and has imbibed all of this information, although his ability to progress may have been reduced, he will be very well "informed" and very "educated." This is not very successful, unfortunately, because whatever the person does after that is sitting on a basis concerning which he was not permitted to think.

So for heaven's sake, in Dianetics, let's not make the mistake of erecting our knowledge of what we are doing on the quicksand of indecision, because it is at best indecision which underlies that authoritarian statement "There is such a thing as an engram. An engram exists." Unless you have looked into your own self and found out about it, or unless you have taken a preclear and actually run him into an engram, the realization (1) that there is a time track and (2) that physical pain can be stored, that it can be recovered and that all the perceptics are registered during those moments of unconsciousness, won't be yours for sure. Your knowledge of the engram depends exclusively on what you have observed about that engram.

We talk about a technique of running the engram. There are several possible techniques in running engrams. There is one which seems to have worked out well. Make up your mind whether or not it works out for you. First find out whether or not there is an engram; you can get a technique that will discover that for you. But now let's find out whether or not the technique of running engrams really runs the engram. Look it over and figure out what kind of a technique you would evolve if you were trying to handle this object, the engram. How would you go about it? Unless you have asked yourself that question and tried to do some figuring on it yourself, you will never come into agreement on the technique of running engrams. You will be doing an authoritarian rote.

You can learn how to run an engram by rote, but unless you try to think about it and figure it out you probably won't be running an engram just because it is an engram. You will be going through some magic formula and you will make a mistake if you do that.

How would you run an engram if you didn't know how to run an engram? The next thing is, what is a secondary? That a secondary seems to depend upon engrams underlying it is something that, as far as even I am concerned, is still open to question. I only know that every time I find a secondary I seem to be able to find the engram sitting under it. But this does not mean that a secondary could not exist independently. It does mean that you can find engrams underlying secondaries.

What is a secondary? How does it have to be run out? Why can't it be run out? These are questions you should ask yourself.

Now, what are locks? How are they received? And how do you run them out?

What is this technique of straight memory? Why is straight memory validating? Why does the fellow when he really remembers something have a high sense of reality on it? Why does the reality level pick up?

What is Lock Scanning? Why Lock Scanning? What will Lock Scanning do? You don't need to wreck half a dozen preclears to find out these things. But you can find them out, and you should find them out! I would not classify you a good auditor unless you had done some thinking along in this line and unless you had tried to look and find it for yourself.

For instance, an auditor who does not understand Straightwire has no business lock-scanning because he could hardly know what the anatomy of a lock chain is. Furthermore, an auditor who is trying to do Validation Technique certainly must be pretty hazy in his fundamentals if he doesn't realize that what happens in Validation Technique is simply that the preclear gets up a little theta and goes stabbing over into the entheta. The auditor will sit there and say, "All right, go to the basic. Now let's run through all the analytical moments on the chain. All right. From the first moment there, where you are, to present time, begin scanning," and then sit there for twenty minutes.

That auditor has just never thought "What is a lock?" He has never looked over the basic postulate of Validation Processing if he is going to do a thing like that. If he understood that, it would just be something that he would automatically recognize. I wouldn't have had to make a scale, a big schedule, and write down, page after page, do's and don'ts for auditors to memorize and go through by rote. That is no way to learn.

Of course your preclear is going to skid sideways into entheta—every time! And he will find out that he can't keep from doing this. But the auditor knows, if he knows anything about Validation Processing, if he ever tested it out by hitting a few locks, that this condition will obtain. And because he knows this condition will obtain, he should know that about the third or fourth lock the preclear hits on that chain of analytical moments is going to drive him into entheta, and that from there on up the chain the preclear is going to go through entheta and he is going to get up near present time and be completely bogged in entheta. Then the auditor will say, "Now, did you go through all the analytical moments on this chain?" "Well, I kind of skidded over into entheta."

At this point the auditor who doesn't know Validation Processing will look kind of disgusted, thinking, "Hm! He didn't do what I said. He has got to be forced to do what I tell him to do!" And he will say to the preclear, "Now, you didn't run all the analytical moments all the way up this chain. All right. Go back to the basic on the chain. Now go all the way to present time." The preclear gets four locks up the line and dives sideways into entheta.

Now what happens? The preclear has had a minor communication break because this auditor seemed to be a little bit upset or something of the sort, and the preclear has been asked to do something he cannot possibly do. So what does the preclear do? He is depressed on the tone scale, at least with regard to this auditor, and his next response is to run one thing and say he is running something else. The auditor has actually forced him into this deception because the auditor had not examined this principle of theta going over into the entheta. He didn't know this happens. And this is basic fundamental; this is theory.

It cannot be done by rote. The auditor has to understand because too many factors can enter in, and if the auditor doesn't know basic theory, he cannot extrapolate and figure out what's going to happen. The auditor ought to be able to sit there and take a look at the preclear and figure it all out just from basic theory right there.

No auditor ever ought to be tongue-tied. About the worst thing that can happen to a preclear is to get into something and have the auditor go, "Let's see, was it page 62? I'm sure it was page 62, or was it page 63? And the question was—I just know the question was . . ." while the

preclear is lying there suffering in agony saying, "Say something! Do something! Here I am with this knitting needle through my throat! What's the next question?"

An auditor who is auditing by rote will make mistakes like that, because the preclear is obviously in a holder or something of the sort. The auditor shouldn't have to try to figure out "Is it a holder? What are the holders it could possibly be?" or anything else.

Obviously the preclear is stopped in motion through time. Therefore something is stopping him in motion through time. What is it? He doesn't have to think twice. All he needs to do is get the next phrase, or do something like that, and run it on through. All of a sudden he sees this thing isn't going to reduce. What should he do? He ought to get lower on the chain and run the basic out on the chain. If he can't get that he shouldn't have been in there in the first place and he had certainly better get this preclear to present time by running him through some locks hurriedly and then scan off that session or straightwire off that session—make him remember each portion of the session—until that lock is all the way gone.

It is a bad auditor, by the way, who won't take the session off after the auditing session by either or Lock Scanning. I should never have had to tell you that you can off a session by repeated memory of the various phases of the session. That is obviously possible. You can lock-scan it off, but if you have a preclear who can't lock-scan easily, you can it off the same way. But you know basic fundamentals; you shouldn't have to be told that sort of thing.

What I am asking you to do, principally, is examine your subject on a critical basis, a very critical basis. The only thing wrong with examining something on a critical line is the fact that people most commonly critically examine in this wise: "Let's see, Doakes says that the amoebae is about 3 megatrons latitude Huh! Well, I was taught that it was 2.8 megatrons latitude when I was in school, and I learned in school before I read this book, so first fact takes precedence. So obviously this fellow is wrong. Therefore I criticize him." You would be amazed at how many times this occurs!

For instance, one of these so-called literary critics will tear through a book and say, "The cross section of life which this person attempted was something or other, something or other, and so on, and therefore . . ."

You ask this fellow "What is a novel?"

"It is a cross section of life. A novel is a cross section of life. Obviously that novel was not a cross section of life, so it wasn't a novel, so I didn't like it."

"Who told you that a novel had to be a cross section of life?"

"Why, it is obvious; everybody knows that! There was my professor in literature. That was the definition of a novel. 'A novel is a long work which attempts to give a cross section of life.'"

Where that guy got his information, I don't know. They haven't even got a definition for aesthetics. They haven't even got a definition for art. Why should they have a definition for a particular form of art? That is not learning, that is parroting.

The literary critic says the novel is no good because it does not compare with the opinion of somebody else. That is the only point I am trying to make with you. Don't criticize something on the basis of whether or not it concurs with the opinions of somebody else. The point is, does it concur with your opinion? Does it agree with what you think?

You have all done observation of the material universe. You have done observation of organisms. Maybe you haven't seen all there is to see about an organism, but there are plenty of organisms around. There is no dearth of organisms, I guarantee you. So there is no reason to accept the opinion of Professor Blotz of Berlin University who said in 1933 that schizophrenics were schizophrenics and that made them schizophrenics.

You can see, for instance, any and every form of insanity you want to see in almost any insane part of the world. Right now, if you consider people for just a short time and study out the peculiarities of people around you, you wonder whether, if each one of these peculiarities was tremendously magnified, the fellow would still be sane. If you just sat down and listed all the peculiarities you could think of that you had ever observed in any human being, when you got through you would have a list of all the insanity's, because each one of those peculiarities, magnified, becomes completely irrational and any one of those facets could take over and dominate a person wholly. You would have a more accurate list, by the way, than Kraepelin, the man who composed the list which is used in the United States. It has some umpteen dozen classifications and categories, and down at the end of it is a great big box that just says "Unclassified." This is the standard classification of insanity's.

In other words, if you just took the idea that insanity is irrationality (which is more or less what it is) and you tried to find out how irrational people could get on certain obsessions which you already saw in them—how they would appear if they were all this obsession—you would come down with a better and more complete list of insanity and its manifestations than is currently in existence.

Any one of you could do that. And yet the name Kraepelin flies supreme over all the field of psychiatry.

If you care, then, to make a good examination of your subject, you will find that is the easy way out. The hard way is to sit down and memorize the third of a million words you will find in Science of Survival; that is the tough way to go about it.

But that is the way the modern educational systems have rather insisted that you go about it. They insist that you go about it by sitting down and memorizing the whole book all the way through. Then you put it down on an examination paper and answer all the quizzes properly and answer the final examinations properly, and they give you an A and hand you your engineering diploma. Then you go out and build this tunnel and it falls in.

The subject of physics can't be taught by this rote proposition. It will catch a guy every time. But biology can be to a large degree. You don't dare think much in the field of biology. Elementary chemistry can go off along on this line very well, but you take a fellow who has done a lot of memorization on the way of his learning in chemistry, and he will come a cropper the second he gets over into organic chemistry where he has to start thinking a little bit in the laboratory, and the next thing you know, he will go appetite over tin cup. The fellow has to know his fundamentals. Unfortunately, not even chemistry is very well defined at the basic.

Suppose you were to look for a basic datum on the subject of man and say "Here are living human organisms. Let's look them over carefully and find out what makes them tick. There are a lot of ideas, and let's be very fair about it. Let's take several theories and look them over. There is the theory that all a man is is sex, that this is all there is to the business of living or anything else, and this is all there is to aberration." If you think about it very long you will find that it obviously has left something out.

Examine the theory of whether or not a man becomes upset mentally because he is invested by demons. You have never seen a demon so it is kind of hard to test the idea, and it is not very susceptible to proof and so on, so you kind of drop that theory.

Let's take the theory that it is pain that does it. There is something about pain and this fellow avoids pain; he gets hurt and that means he will avoid what hurt him. Take that theory and begin to work it out along the line and observe it. Does a man keep pain around? Does he associate things with pain? The first thing you know, you will have extrapolated an engram. You can do it independently. And who knows, in doing that you might come up with some bright, brand-new concepts. You would then know that restimulation is very bad for people because it tells them that pain is in the vicinity—that they are in the vicinity of something that is going to cause pain. And if it is just broad shotgun restimulation all over the place, it starts to

tell them the whole physical universe around them is full of pain, therefore they had better draw back. What do they do? They introvert. They stop looking out and start looking in.

You can go at this thing that bluntly; you can draw these blunt conclusions with regard to it.

Now, what are we going to do to get rid of this pain? We start to work it out and we find mechanics that postulate that if the pain is sudden and we stretch time on it, something happens with regard to it. In other words, it took a fifth of a second for this fellow to get a burned finger and we are going to stretch that burn out over a minute while he tells us about it. If we stretch time on this thing it evidently can then be assimilated somehow by the body or repaired, or the memory of it can be recovered. It disenturbulates in some fashion and it doesn't hurt anymore, and furthermore, the perceptics associated with this are no longer considered dangerous by him.

We discovered these things. But I am afraid every auditor ought to discover them all over again. He might discover a lot more. What you have now is highly workable. It works. But it doesn't work because I say so.

Look at preclears who don't get well in Dianetics—preclears who keep on coughing, for instance. There is something wrong with the auditor. If there is something wrong with the auditor, there is something wrong with that auditor's comprehension of basic theory. The auditor has not thought it out. If he hasn't thought it out he is not going to understand it readily. If he is not going to understand it readily, if he is just taking it on an authoritarian principle, then the auditor when running the case is not going to think, since authoritarianism has as its first rule "Don't think." Something is going to happen to this case that is wrong.

Cases recover best when in the hands of those auditors who best understand basic theories and techniques.

It is appalling, for instance, that a technique like that one of running the preclear into a boil-off could circulate in Dianetics. Yet auditors all over the place were picking up that technique. If you start to extrapolate from basics, you don't extrapolate into that technique. If you take that boil-off technique and try to work back to basic cause, you don't get there. There is something wrong with the technique.

Something came out and people could produce a dramatic manifestation with it, and evidently that was all that people were looking for. As I told you earlier, I can give you some techniques that will really produce some dramatic manifestations. I can figure out a therapy that would have blood squirting out of the preclear's ears. I can also produce another one which would curl a preclear up in a ball and keep him there for two hours— rigid, solid, unmoving. I could then prove to everybody that, because we are giving him this rest and returning him to a younger period in his life when his recovery powers were so much greater than they are in present time, while he is returned to this period in his life all rolled up in a ball he will heal up. And therefore the therapy is very good, and therefore we should return him to an early period and leave him curled up in a ball for two hours and then his recuperative powers will be such that he will heal up, and when we bring him to present time he will be well.

Furthermore, every time he is brought to present time we could tell him he is well, insist that he is well and show four printed references to prove he is well, and then kick him out on his face if he says he is not well—and we would have approximated some schools of thought I know of these days.

This has just been an effort to plead with you to review basics all over again; look them over. Find out where, if anyplace, you disagree personally with basic theory, or where you have accepted material on a highly authoritarian basis which you yourself have not observed in fact, and then compare it to your own experience and the world around you.

BEING A FRIEND TO THE PRECLEAR

A lecture given on
16 July 1951

Raising Your Own Level of ARC

I want to give you one more word about the Validation Technique. It shouldn't be called Validation Processing. It should probably be called Validation Technique. By calling it Validation Processing an auditor can possibly become confused and think that it is not Standard Procedure or something. All it is, is the other side of Standard Procedure.

I received a letter from a chap out on the coast who was here for the conference, and he said, "You need a lot more data on this because . . ." As nearly as I can figure, he was trying to lock-scan a preclear, because he said, "Validation Processing should not be used on someone below 1. on the tone scale. I scanned out these locks. . ." He scanned. He had a preclear who couldn't scan and he kept latching this preclear up in secondaries or something. He should have been doing Validation Technique with, or at best Repetitive, and he wouldn't have had any trouble.

What he ran into evidently was the fact that you can't run people below 1. on Lock Scanning without hanging them up. And right away, because he was fooling with Validation Processing, he immediately assigned this to Validation Processing. That is not very good thinking.

So let's call it Validation Technique. You just follow the Chart of Human Evaluation when using it.

Now, when I was running Validation Technique on a preclear during the conference, I said you have to check a preclear all the way along the line because he will fly out of hand on you. l You have to keep constant check on him. It shouldn't have been left without emphasis. This means that you can't do nonvocal Lock Scanning with Validation Technique. You would have to do vocal Lock Scanning if you were lock-scanning him. The fellow would have to tell you all the way along the line what he was doing. Don't ever let your preclear get out of hand on it.

That is the case in any auditing. There are too many auditors who not only let the preclear get out of hand but let the preclear run the session. I dare say there have been auditors who have actually let the preclear run what the preclear said he wanted to run!

There were some famous cases in Dianetics back East. They always claimed they had altitude trouble—this is another word for circuit trouble. One of the cases progressed pretty well as long as I was processing him. But when I let some other auditor process him, he would rear up on the bed, hold up his hand and say, "No, I'm thinking about something else," and the auditor, completely crushed, would sit there and let him think about something else.

That is all very well, but it means that the auditor and the preclear can't be in very good communication. Furthermore it means that the auditor and the preclear are not cooperating. You have to get the cooperation of the preclear and you have to have his agreement as to what is being run, but that doesn't mean that you hand it over to the preclear to run and then sit alongside the couch and watch him self-audit! He might as well be someplace else self-auditing, walking around the corridors of the Foundation or walking up and down the street, thinking to himself happily, "Now, let's see, ' Stay here, stay here, stay here, stay here, stay here.' Yeah, I guess that's the holder. 'Stay here, stay here . . .' No, it can't be that holder; it must be some other holder." So he starts to run another holder.

What is wrong with the auditor not running the case is that the preclear gets analytical attenuation. He starts to go into an area or is in an area which shuts down his analyzer, and then he is liable to do what the engram says to do and attribute this to auditing.

A preclear will never catch his own bouncers. He will feel that he is bouncing but the chances are that his analytical attenuation is such that he will just go on bouncing. He will run on up through the locks.

After a fellow has been bounced to present time, the engram bouncer has been left in restimulation. A preclear will do this to himself with auto-auditing. That is pretty vicious stuff. So the auditor must stay in communication with the preclear and at no time should he stay in communication as thoroughly as when he is doing Validation Technique, because there, of all times, a preclear is really liable to slip.

An auditor should always know when the preclear starts running something else and saying he is running what he is told to run. You must realize that the auditor can depress the preclear on the tone scale below the chronic tone of the preclear. He can take a 2. and, through a communication break or authoritarianism, depress this person down to a 1.0 during the session. Maybe you hadn't thought of it, but it is quite obvious that it could happen.

So the fellow goes down to 1.0. What does a 1.0 do? He will say one thing and do another. If by communication breaks or authoritarianism or sheer ineptitude you have managed to depress your preclear. you can practically count on the fact that he is going to start running one thing and telling you something else. He will auto-audit behind a screen of pretended "being a preclear." You should expect this to happen. He will get more and more antagonistic; he will become more and more inaccessible. You can tell when this is happening best when your preclear starts getting a little bit antagonistic to you as an auditor. He is probably doing this, and he resents having to do it.

A communication break has taken place of some sort or other. The auditor, regardless of the chronic tone of the preclear. has suppressed that preclear down the tone scale, and the preclear has begun to manifest temporarily at the new, acute level. For instance, an auditor with bad, sloppy, inept auditing can take a 3.0 and throw him into 1.0 easily just on the subject of auditing and during the session.

When something like this happens—you notice your preclear getting a little antagonistic—he is starting to skid down the tone scale. Don't think of it in terms of "This preclear is getting antagonistic now; I've really got to put on the pressure." That is a training-pattern response. That is what Papa and Mama did when you got mad at them. You said, "I don't want to go to bed!" and they said, "Get mad at me, will you, you little brat! " Or "Don't you dare get mad at your mother! What's the idea of getting mad at your mother— and swearing, too! Now, you go to bed without your supper! " So they pushed you into apathy and then you obeyed.

You can watch a child going on down the tone scale: he will get antagonistic, he will get angry, he will lie, go into grief and then apathy. When a child gets into apathy, he is considered to be in a desirable state; then he is obedient.

Of course, you have a terrible situation there with preclears or children or anyone else. If you get some person down below 2.0, you have two choices: You process him, or you apply ARC somehow or other (this is on a long-term basis) to bring him back up the scale and get him up to where you can be reasonable with him. You can't get him on an antagonistic basis down around 2.0 and then say, "Now, see here, you have got to listen to me and be reasonable! Now, the reason you have to be reasonable is so-and-so and so-and-so, and. . ."

This child or this preclear is below a band of being reasonable. If you talk to a child, a preclear. or someone else that you are trying to sell something to—anybody who is antagonistic—and start saying, "Now, be reasonable" or trying to reason with him, it is pretty hard to do. But you can work ARC to bring him back up the line, and work ARC any way that you can work it and preferably off the subject that you have gotten low on. Get him over to another subject that you can bring him up on. This will haul up what he went down on. You can get him up the tone scale again. Now you can be reasonable with him. But you don't have to tell him to be reasonable.

I am using children as an example, not to say that preclears are children. So, you suppress the child about going to bed: "If you come out here one more time I'm going to slap you. I don't care if you want another drink of water. I don't care what's happening."

The child gets antagonistic: "No, I'm not going to bed! It's too early to go to bed! And besides, I don't have to go to school in the morning."

"You're going to bed, young man!"

The child will generally drop down the tone scale fairly fast. He will get angry. He may go down to the 1. level and say "I saw a face at the window, " or "There was a spider in bed with me," or "I have a stomachache"—any 1. level response. Or he cries, he gets hysterical: "I never get any chance to do anything I want to! Waaah!"

Then if you are very insistent you can say, "I don't want to hear another word out of you. You go to bed or I'm going to beat your head in."

He goes to bed. He is in apathy. Look at him! Go look at his face. You can see that he is in apathy.

Of course, if you really want to get obedience and if you have to get obedience on an emergency measure or if the downward spiral has already begun, you really have no other choice than to just lower the boom, push the guy into apathy and shove him off on his duty. They found this to be very efficacious in the armed services. They don't mess around with this at all; they just push the troops all the way through into apathy, quickly, and the sooner the better. Then the men do what they are told. They get the men into apathy by taking MEST away from them—matter, energy, space and time. If the troops are in a "good apathetic level," then occasionally by someone talking to them and getting big fight programs going and getting a lot of things happening, their morale can be raised up to a point of anger and they will fight a battle. That is high-toned for the armed services—1.5.

If you have handled human beings you have seen that it is pretty tough to take somebody in the 2.0 band and handle him. Occasionally you can do it, but you establish ARC usually on some other subject than what you are trying to get him reasonable about. Get ARC up between the two of you and then get him thinking a little bit and you will get some agreement.

With a child this is pretty hard to do because a child isn't accustomed to thinking; he is accustomed to obeying. He is accustomed to being pushed down the scale to apathy, so he is going to think any effort on your part to approach him is liable to wind him up in apathy. Sometimes he will just go into apathy automatically. You say, "Here, do you want a lollipop?" and he goes into apathy.

This is very interesting. I want you to just look at the cycle of the child and look at the preclear. We are not looking at the preclear because he is a child, but because we are looking at the same tone scale.

The preclear starts getting antagonistic and the auditor starts getting authoritarian. Where is this preclear going? He is going into anger. If the auditor is bigger than he is, he will skid on through anger and go into 1. very quickly, and then he will tell the auditor one thing and do another. He will even tell the auditor that he is getting well when he is not. He will try to give the auditor gifts, buy him off. He can even go down into grief and run present time grief and say it is his Aunt Mamie. The auditor, by authoritarianism, has suppressed him into 0.5. That is why ARC is so important for an auditor.

When you see a preclear getting in any way antagonistic or being uncooperative, shift the subject off to women or when he was a kid and had a penny balloon or anything of the sort. And you had better do it pretty smoothly, because if he is starting down the scale he is liable to take any effort you as an auditor make as a direct insult. Very often you get a preclear who is

very low on the tone scale who is just mad all the time, and as he starts coming up the tone scale one of the first people he will get mad about will be the auditor.

Definitely one thing an auditor can do is clear the group between himself and the preclear. not constitute himself an auditor and not constitute the preclear a preclear.

Being a preclear doesn't make a human being a lesser being. Most preclears are volunteer preclears. They are there on the couch because they, of their own self-determinism, want to get better. That is most preclears. Those few preclears you run into that you are working with because somebody else wants them to get better, you have trouble with. Their self determinism is already undermined on the subject of Dianetics, therefore you have to reestablish it. You have to show them some reason they ought to be processed. Only you had better not show them that "the reason they ought to be processed is because they are less than they ought to be." That would be the wrong line because that is criticism and invalidation of the individual.

You can show how they will lead up from this point into something else, but that is a tough one to crack. I wish somebody would really figure out a nice, smooth formula that would crack it.

Of course, there exists one—ARC.

But the auditor ought to clear himself with the preclear as a group. One of the ways of doing this is to sit down man-to-man (or woman-to-man or woman-to-woman) with the preclear and say, "Let's try to figure this out as a team, a group that is trying to accomplish something, and see what we can do to figure this thing out. Is there anything you don't like about me? There are a couple of things I don't like about you."

This, by the way, always undermines a preclear immediately. If you go at it this way, you can sometimes get associative persons out of the way. Sometimes you can get various other things out of the way, such as the fact that the preclear is actually worried about a present time problem that he wasn't going to tell you about as an auditor. But as a person with whom you are trying to straighten things out and become an auditing group, he will tell you. It is very interesting. It immediately brings up his tone. The auditor is usually sitting up and the preclear lying down, and this is a sort of an altitude differential right there, and you can just both sit up and look at each other.

By the way, the army discovered a sure way of taking two men who were fighting with each other and making them be friends. This is actually written up. This was a datum which was derived empirically, and it is written up in the infantry books. If you go back through those and look for morale and so forth you will find this example: They put them to work washing the opposite sides of a window. Naturally—you have perfect mimicry. What can they do besides establish ARC with each other? You can use that in auditing, not by going and finding a window to wash, but by eating with your preclear or ordering what the preclear orders, and you can establish considerable ARC.

The fact of the matter is, actually, unless the auditor and the preclear can find a common meeting ground as human beings, they are going to have kind of a tough time trying to find any common meeting ground or enough ARC to go through the rigors of processing. That is something for you to remember. You had better become very adroit at being friends with your preclear if you really expect to make progress.

Most of the people in Dianetics have a very definite desire to be friends to people and help people. Preclears, however, are sometimes very aberrated and fail to recognize this, so it is up to the auditor to get it straightened out if he can.

MORE ON MEST PROCESSING

A lecture given on
16 July 1951

MEST Definition of Language

There is a big reason we have to have MEST Processing at this time: We have validated the aberrative effects of language more heavily than language really deserves. We have validated it too heavily. We have gotten people to thinking that "Stay there" is such a holder that people who have the holder "Stay there" stay there, and so forth. We have given language too high an importance level.

I have noticed this coming up in Dianetics. As a matter of fact, when I was processing lots of people, somehow or other I never paid any attention to action phrases. I didn't do very much about action phrases. One of the reasons I didn't was that I was building up the preclear and rebuilding track and doing a lot of things with the preclear, and I had him pretty high up the tone scale by the time we hit the first engram. If he got sticky on the track and a few other things, then I would try to build him up somehow so he wouldn't do that.

The discovery of action phrases is a rather late discovery. It came about because in the field of Dianetics, when people read the book and they go around talking to each other, it evidently triggers off a general aberration about the importance of language and the importance of listening. This also gets punched up in the society: "If you don't listen to me, you little fiend, listen to every word I say, I'm going to beat your brains out. Now, what I say to you is important. When I say 'mind' I mean 'mind.' Now, you listen to what I tell you."

Evidently language, in its discussion in the Handbooks and particularly in Dianetic groups, begins to take on great importance by keying in this training of how important language is. We are trained to believe it is important, so when somebody comes along in Dianetics and mentions the fact that action phrases are really important, it begins educationally to assume greater and greater importance.

Actually you could run engrams out of a person like mad and educate him like mad as to the terrifically aberrative factors in language, and you would keep him just about level on the tone scale. This is another reason a preclear stays level on the tone scale. He has found out how vicious "Stay there" is; it has been validated for him. In other words, the words stay there are terribly important. You and the preclear, in that case, are both making an error of accepting the symbol for the thing.

Count Alfred Korzybski recognized that words were not the objects, that labels were not the objects. He built a very large system out of this fact.

Early in Dianetics I conducted a series of experiments which tried to pick up the time each word was defined. You can do this if you are using light hypnosis with an individual; you can actually pick up, in the usual run of the case, the first time the word was defined for the child. And by picking up and knocking out the definition of the basic words which would cause a person trouble, I sought to deaberrate him. It was a failure; it doesn't work. I coasted along for a long time before I gave much more thought to language.

But in the face of the increasing awe of language which is felt by preclears and in the Foundation, it is time that language be put in its very proper place, and that is a relatively insignificant place.

I have been talking about mechanics, now, since last September—the mechanical aspects of auditing, the mechanical aspects of aberration, the quantity of engrams, the mechanics of key-in, entheta, the mechanics of valence, the mechanics of accessibility, ARC and so forth. I have

been talking about all of these things. People are very, very slow to abandon the importance of the English language in favor of the importance of the mechanics of aberration.

MEST Processing, then, ties in the not inconsiderable sphere of general semantics; it increases that to include the whole field of perceptics and ties it into basic Dianetic theory. That is a considerable jump. It is important for you to understand clearly what language is, how language is learned and how unimportant it is.

When you do MEST Processing you are going after the physical actions of the organism, or organisms, in MEST which gave meaning to language. What is important there, then, is the action and behavior and interactions of organisms in matter, energy, space and time. How they give definition to words is just a kind of secondary thing, but you have to understand this because it is the bridge to language.

Any phrase or series of phrases in the language can be reduced to a concept of the organism, or organisms, in matter, energy, space and time. Any language concept, no matter what you want to name, is reducible to MEST—an action in MEST and the handling of MEST and the MEST handling of the individual, the MEST handling of the group, and so forth.

You can take any aberrative circuit command, like "You've got to protect yourself" or "I've got to protect you for your own good," and reduce it to a MEST concept. Sometimes it is a little bit difficult for your preclear to grasp this, but nevertheless it is not really difficult. Pick up a moment when he was protecting somebody for his own good. The next question you ask him will tell you that he has defined it in language.

This whole confounded human race is so far at sea in language, they haven't reduced it back to what it is. What is language?

The preclear gives you the phrase "I've got to protect you for your own good," and you ask him to get a lock on this. You don't ask him to find this phrase in an incident; you ask him to give you a circumstance that would demonstrate this, and he will give you a bunch of conversation between him and his mother or his mother and his uncle or some confounded thing.

Then you really have to get down and explain what you want him to understand, which is a physical action of protection with the body, with a shield. For instance, I had a MEST counterpart which would give that phrase meaning; there must be a whole chain of things that would give it meaning, but a very late lock on that chain was the process of catching a girl who had caught her heel at the top of a flight of stairs. She was way at the top, caught her heel, and plunged headfirst down these stairs, and I was at the turn. There was a ledge with a sharp iron corner and her head was coming right toward that, and I reached out and pulled her and made her fall the rest of the way down this stair instead of bashing her brains out on the corner. I had to protect her for her own good.

That is the MEST type of lock which gives meaning to that phrase. It isn't "I'm not going to let you drive that car because that car is dangerous," yak, yak, yak.

This society is so thoroughly glued down by the seat of the pants to seats of automobiles and chairs that it has mostly forgotten that there is a world to move about freely in. It is a very pinned-down society.

It has to do, in time, with reporting to the job at nine and getting off at five. This society is restricted; it has clocks and its space is all cut up. Some fellow says, "I'm a big shot because I have a fence around this piece of ground"—he has some space and he has some matter. "I've got to pay the bill for the electric light"—he is handling energy in some direction, but that electric light has a meter out there and that meter is going whir, whir, whir, and it is saying nickels, nickels, nickels. It is standing there with a big whip and saying, "Brother, don't you get fired from that job!" And the cash register down at the Safeway is beating out the time that

keeps him moving in MEST through a regularly prescribed routine; he has to go down and push a time clock. His energy is being handled.

Man, by the way, is liable to be pretty aberrated when he gets into a society at this level, for the excellent reason that he is accustomed to something a little less definite which has a little more danger and a little less certainty in it. For most of man's history he was a hunter; his greatest term of life in any one type of society was in a hunting-type society. A little later on for a relatively brief period he was agrarian. He developed the whole code of morals which we handle today, or people hand to us. But we are now in an industrial society. We have only been about 160 years in this industrial period.

We have really got MEST nailed down. Every time you pick up MEST it has somebody's ownership tag on it; it is either yours or his or theirs. Every time you try to tap in on a little energy, that energy is conserved or regulated by somebody else. You take some space: that belongs to somebody else and rent has to be paid for it, it has deeds on it or it has no-trespassing signs around it. When you go out to shoot a duck—which ought to be anybody's MEST—you have to buy a stamp down at the post office that costs you matter, energy, space and time. They even have wildlife nailed down.

It is really getting overcrowded around here. I can remember my grandfather telling me, one time, that his grandfather moved. He moved out to the Nebraska territory because Tennessee had gotten too crowded. He had come from Connecticut, and he had left Connecticut for good reasons: It was too old and staid for him and they wanted him to keep on working in the bank. So he went down to Tennessee someplace and built a nice house, and he had some good horses and he was going to build up some racing stock and everything. But somebody built a house within view! He could look over there any morning and see a plume of smoke; the country just got too crowded for him. So he went to Nebraska, and there he got in sight of a wagon road and two or three days a week you would see people on it, and it was getting to a point where you couldn't meet anyone without his talking and so forth! The space was all used up! So he went west where he could be free.

These people were pretty rugged individualists. Their self-determinism was pretty high. Earlier than that they were writing something called the Declaration of Independence. I can just see this 1. society today finding a politician who would have signed that Declaration of Independence in the face of authority! Today's politician would say, "Oh, no! We'll have to think this over." There would not be any John Hancock standing there saying "I'll sign my name big enough …"

Those people back there considered the East a pretty crowded place. There were thousands of people on Manhattan Island!

Now, when you start closing in on MEST and getting a price tag on everything in terms of so much MEST, people start to feel pretty constricted. You watch societies which get over owned and constricted and overpopulated and underfed and so on, and you will see them go through a curve of aberration—down. The culture spins in. This is one of the reasons it spins in. There are a lot of reasons that we know of in Dianetics; we can look them over and evaluate them. But this is a very obvious, on-the-surface reason of why that culture goes to pot.

Therefore, it is natural that, as MEST gets larger and larger value, the language which lies on top of MEST gets more and more important.

Who cares anything for space when he can ride three days without seeing anybody? Who cares a heck of a lot for time when there is nobody paying him any salary for it? As far as matter and energy are concerned, all the energy a person would probably need is enough to drive a sharp arrow into a pretty good plenitude of game, and his food situation would be solved.

That fellow wouldn't be very aberrated on a language level, because action phrases are not important to him. Someone says, "Go here." There is no reason to do that; this person doesn't

have any great command over him. This person can't fire him or take his MEST away from him because nobody owns this MEST. And someone says, "You go so-and-so and do such-and such," and this fellow says, "I'll follow this guy as long as I like him" (in other words, have high ARC). "But when I stop liking this guy I can always go out and shoot my own game."

That person hasn't really got him; he can't go down to the bank and say "I wouldn't renew that note of Alfonse's if I were you." He can't tell him "The credits that you have put up in my store now leave you owing me $2862.92, which means you will have to work for another seven and a half years at your present salary." The things that happen in a highly civilized area cannot have such an effect on him.

So the command value of action phrases and command phrases is low in a big-MEST society, and the value is very high in a society where MEST is owned, labeled and scarce, because when MEST is owned, labeled and scarce the individual can be more easily commanded. Language, then, is more important and more aberrative in a civilized area.

This starts to get reflected in parental training. The parents work hard to get MEST to do this, to do that, to run the home and all that sort of thing.

It isn't the case of the old man going out hunting and the little boy saying, "Can I come, Pop? Can I come?" and Pop saying, "When you're fourteen summers you can come along and learn how to be a man. But until that time I'm afraid you will have to just keep associating with the women." Then when the boy goes out on his first educational venture to get that deer shot, he is really on the ball. He wants to know. "Pop, what are you getting on this side of the deer for? Why don't you get on the other side of the deer?"

And Pop looks at him and says, "The wind. If the deer smells you, he will run off. Keep back."

Everything this boy is doing, he is very much in favor of trying to do. There isn't anybody driving him and he has the whole outdoors.

But in this society you have a little house, and there isn't any house that doesn't get smaller and smaller as more children get in it. You can take a fourteen-room house and put one child in it and it immediately reduces to seven rooms. So, because their space is overcrowded, the parents have to start regulating the child's space. They have to start regulating his time so the child can get educated because the society is very complex. The MEST is very valuable; therefore a person has to be very savvy and very, very wily in order to lay his hands on MEST, so he is going to need a lot of education.

Then, the parents are giving out good, hard cash that came the hard way, usually, to buy the child toys and things like that. And this child says, "A toy!" and smashes it, and the parents say, "Look at what you did to that! " It is MEST and the parents have been taught an enormous respect for MEST because it is scarce.

Take a look at inflation. We have billions and billions of dollars of currency in circulation. Somebody comes along with a hundred-dollar bill, scratches a match, lights the bill, then just lights a cigar with it and throws it away.

In China, for instance, just at the last days of the nationalist regime, it cost eight million dollars to airmail a letter across the Pacific. That is the way the communists took China: they blew up the currency. We were sending in gold to help China, so the communists blew up the currency. That was very smart. But it cost eight million dollars for a two-bit stamp.

MEST is the same way. Money is just a representation of it. If there is too much of it, it has no value. If it is very scarce it has great value.

So you have in this society a definite need of MEST, and children get trained to believe it is terribly important; therefore they are being handled through MEST continually—adults change their minds, move them this way, move them that way, assign their time, make them go to bed at certain times, make them do certain things, make them learn certain things. In other words, children have to be manhandled through MEST continually.

The importance of the handling that is given a child—a good swat in the rear and a few other things like this—bears home the fact that he should move when shoved and he should come when pulled. But you understand that all this child knows, and actually all this human being will ever know, is that come means to move in the direction he is pulled. There is no magic connected with language.

Now, if we have two human beings and one human being wants to converse with the other human being and relay an idea from himself to the other one, how does he do it? Through MEST.

There is undoubtedly in existence a theta communication system, but I am afraid that we are just about one inch below it as far as evolution is concerned. We are able to form into groups and to hold together in groups, and there are some slight signs of things like ESP, mass hysteria and so on to back it up. There are all sorts of things. But if man were going to use this as an exclusive communication system, he would certainly have to be advanced toward that further than he is right now. Right now he learns his words, one by one, solely in terms of MEST, and when he wants to converse with somebody he translates the thought he has—even if it takes him just a millisecond, he still translates that thought—into terms of motion in MEST, or MEST objects. He says words which represent these things and which the other person agrees on because he has also agreed on MEST, and the other person receives the information.

And at a casual, unthinking glance (which glance was as casual and unthinking with me, until recently, as it has been with anybody) it would seem that the words he was uttering were important. We have gotten pretty clever: We can take ideas and translate them into words which are aligned and derived from the physical universe and which will untranslate as ideas to the other person. That is pretty smart, but those words are just symbols and that is all they are. So we have gotten very clever but it is still symbols we are using. We are using nothing but symbols!

When you are working your preclear. you are going to find out that he has assigned a tremendous value to words. But if you can get across to him this concept of the translation of words back into actual motion, ownership and loss and so forth of MEST, you will be getting what is important. You can get that across to him by making him dig up actual MEST locks, real ones—not somebody talking again, but actual MEST locks.

For instance, "When was the first time that you can recall being denied some food?"

"Food, food, food . . . Oh, I remember this girl told me . . ." and so on.

"No. When were you denied food?"

"Well, my mother told me one time if I didn't be a good boy I couldn't . . ."

Don't get authoritarian and slap him, because this is what is going to happen. You are going to have to keep trying to translate this for him. He is going to stay on words in spite of hell or high water.

What you want is the time Mama or the dog or little brother or something like that came along, and he had picked up a bit of food and somebody took it out of his hand. That is the lock.

We want the time when the girl came out of the grocery store, put the groceries down on the seat of the car, walked away for two minutes and then came back and found the groceries

missing. We don't care what somebody said. We want the actual missing MEST. We want the real stuff now. These words are just shadows. We are liable to run her mother bawling her out when she came home without the groceries, and say this is a big aberration and so forth. You can run out millions of those, but there are not many times when she lost the groceries.

Now we have gotten onto lock chains which have fewer locks. There are not as many of these kinds of locks as there are word locks, because human beings talk a lot and act a little.

I am trying to show you how tremendously important it is for you as an auditor to understand that we are not dealing with words, because I have tried to explain this to several people now and each time they kept coming back at me, the first two or three times I explained it, with "Oh yes, I remember losing some MEST. My mother told "

"When did you lose some MEST?"

"Well, I don't know. I remember my father saying to me that if I lost..."

"When did you lose some?"

All of a sudden he says, "Well, I was on my way to the picture show; yeah, and a dime dropped—I was about ten and a dime dropped out of my pocket and fell on the sidewalk and rolled into a grating."

"All right."

If he has been educated in Dianetics with lots of words he is liable to try to tell you "And my brother said to me..." and so on. These are just perceptics. That is important, but what is really important was watching that dime disappear forever from sight.

Now, you will find that there is a loss under that. You start getting him to look at losses, one right after the other, and you can bring him right back down the line to times when he has lost material objects.

But let's not make the mistake, either, of thinking MEST means just a material object. When did he lose some space? He will say, "Well, I remember I was ordered . . ." and so on. He will start to tell you about a big conversation about something or other.

You want to know when he lost space: "When were you living in a two-room apartment and you had to move into a one-room apartment?"

"Oh. When I was a little kid we moved out of a big house and into a small house (sniff). " The first thing you know, you have a grief charge on this person, and there are no words. He cries because he has lost space. He had a room of his own in the big house, and then Papa lost MEST. This is the group. Papa got fired and there is a group loss.

So now do we try to run out a lot of talking about Papa, what Papa has said to Mama and Mama said to Papa about this? No, let's find the actual physical manifestations of what Papa's loss of MEST meant to the group in terms of loss of MEST: no roller skates, they had to sell the bicycle, they had to move from a big house to a small house, they had less to eat and so forth. Let's not have talking about it, though; let's actually find the time when there was less to eat and the time when the bicycle was suddenly departing over the horizon, never to be seen again.

The charge is not going to be found on—although the person might have cried on—"I'm going to have to sell your bicycle, Junior." The charge is on the departure of that bike, its leaving: loss of a material object.

Then you ask, "Can you recall anything about having somebody take away some time from you?"

"Oh, yes. I remember a time when somebody said . . ." "No. Did you have to wait for a dentist lately or anything like that?"

"Yeah. Boy, was he late! I had to wait for about forty-five minutes for a doctor the other day. I didn't have it to wait either."

"Now, remember an earlier period when you had to wait for somebody else." Let's get it back there. The first thing you know, you are going to find this poor character back in grade school, where he sat every morning at 9:00 and went through every afternoon until 3:15, every day, five days a week, year in and year out for eight years, and then four years of high school, and; so on.

People wonder why active characters don't like school. Children can be made to accept education at kindergarten age. There are various levels of education: There is education you want to know, that you ask for and you come in voluntarily on; that is something else. And there is education that says "You be here and you learn this! " But the child is far too young to know how this knowledge is ever going to be of any use to him at all and he is forced to sit there.

The less he understands that this knowledge is going to be of use to him, the more he is actually having MEST taken away from him and forced on him. By being denied all outdoors to play in, he is losing all outdoors; but by being given the small space in his seat, he is being given and forced to take that amount of space. That is a holder. His desire to negate against having that piece of space is a bouncer. The lead pencils which he has to collect, the books which he piles up, are groupers; the children in the class with him are a grouper; and the children he has to stay in line with and later on the people he has to line up in the army with are groupers. They are also holders. The time when he started one direction and somebody grabbed him and pushed him the other way is a misdirector. The time when he fell or almost fell is a down-bouncer. The time when he was pushed up in the air is an up-bouncer. Those are action phrases.

So, if you really want to bust the case up, first start devaluating language to the person and then make him start running these MEST lock chains.

I warn you, by the way, that on running these lock chains you will find that he is liable to pick up, as one of his primary holders, running into a brick wall or something, and that is an engram. You are liable to get him into some physical pain with this, but it isn't anywhere near as arduous.

Now, let's say you get some fellow who can't move on the track. He is having a hard time moving on the track, and he can't perceive and he can't do this and he can't do that. You are going to have a tough time with this fellow because he is being too obedient to certain action phrases. You have to take the tension out of the action phrases. How do you do it? He has been terribly constricted in his prenatal area, obviously. He has a whole chain of that.

The worst part of an engram is that it robs the organism of its mobility; the organism is no longer self-determinedly mobile, and other perceptics in its vicinity take over its determination and move it. There is where self determinism starts to go by the boards in an engram, and that is the worst thing about an engram, not the fact that it has words.

All engrams are holders, but a human being is supposed to avoid pain, so all engrams are potential bouncers. It is physical pain; therefore he should get away from it. But he was immobile when he was in it; therefore it is an automatic holder.

But it ruined time for him—it left a gap in time; therefore it aberrated the sense of time, because there is a piece of time track there for which he hasn't got any data in the analytical mind.

Because it interrupts self-determinism, it is also certainly a misdirector. The organism was going along this course and all of a sudden—crash!— engram. When it woke up it was going over somewhere else in an ambulance or something, so it has had its creative cycle of motion interrupted. That is a misdirector.

A lot of engrams have drops in them, and there are pushes upward and so on.

In short, an engram is, by its very being, a whole bundle of action phrases all by itself, regardless of the perceptics contained in it and certainly regardless of its words.

The words are terribly important to a word-minded society. They are important perceptics to get out because they mean things to preclears.

One of the fast ways to run something out of a preclear is to run the chain of engrams which causes the preclear to do this and run those phrases out of it. But if you are just running phrases out of engrams and recovering a small amount of the pain, don't you realize that you are leaving in the whole action content of that engram? Did the preclear get the concept of having been stopped in space at this point? If he didn't, there is no sense in running "Stay there" out of it.

That is why you have to have the perceptics to run engrams: because the engrams will stop him, move him, misdirect him, confuse him and rob him of his time by physical pain. Furthermore, they usually take away some of the organism's MEST by injury. They are really severe.

Theoretically, the fastest way to unburden one of these engrams would be to take the MEST locks off the top of it. Ask, "Do you remember a time when you had to stay there?" "Do you remember a time when you had to go when you wanted to come?" and so forth, and the first thing you know, you will start cracking the case.

I sometimes play a trick on people at the Foundation. There are people down here who would occasionally like to be given a run by me, but I go out and I find bellhops, and I was working on the telephone man and working on the cook's friends, because these people don't know any Dianetics. They don't expect to find something because you told them they would find it, so there isn't a ghost of a chance that they will dub in a mechanism for you which isn't there.

I got a girl moving on the time track, who I don't think had been moving on the time track for some time, by just running the simple series of locks of every time she had tried to get away from something. She started telling me, "I tried to get away from my husband. I used to say to him, 'George—'"

"No, no. When you -tried to get away from something." We finally entered the top of this chain by getting the time her dress caught in the automobile door. She was trying to get away from the automobile and couldn't get away from the automobile, and she remembered this.

"Now let's try to find some time when you tried to get away from something else." And finally we found her mother's chief aberration: Every time the little girl tried to go outside she was stopped, "Now, you are going to stay inside," and there was no reason why or anything. We don't care what the words are on this, we just want the fact of this stopping. Every time the kid tried to walk away in a store to look at something—stopped. Every time the kid tried to go downstairs—stopped. Every time she tried to go upstairs—stopped. I finally gave her the idea that what I wanted were times when she had been physically restrained, because these times when she had been verbally restrained were so terribly important to her that she could hardly get off the subject.

We got over onto this clear line of stoppings, and we started counting them up. I was doing Repetitive on this, and finally we were getting to the point where we actually straightwired back down to a time when she was a baby lying on the bed and her mother was trying to put a diaper on her. She was maybe a year old or something like this, and she would try to turn away from it, and every time—stopped. I got her to present time.

This is what I am talking about when I am talking about MEST locks. Actually, all I have been doing is trying to help you define better for yourself what a MEST lock is and how to go after it, and trying to disabuse you of any idea that it has anything to do with words.

The words come along and take on meaning to the child and then to the adult solely because the child has observed something being stopped and has himself been stopped. For example, he has seen a clock stop, and from the fact that the clock can stop, he begins to translate that time can stop, and he goes on out into a whole flock of extrapolations. The mind goes on and extrapolates to kingdom come on stopped and all the ramifications of stop, and you will find it branching out into an enormous amount of language to describe being stopped. For instance, on a construction job somebody says, "The rain came down and held us up for a while." You start listening to the English language and start translating it over into MEST terms and you will certainly find out what a funny flock of symbols you are really dealing with.

You will find out that every phrase has MEST interpretation, that back of every action phrase which is giving a preclear trouble you can find a whole chain of these things. Find them and blow them. Blow them by, by Repetitive or, if your preclear is high enough on the tone scale, by Lock Scanning. Unburden stuff that way and I am sure your occluded cases will open up quicker.

We are on a good, fast highway now.

This hasn't anything much to do with Validation Technique beyond this fact: Validation Technique can be applied to any Dianetic technique. If you want to, you can start busting these locks without finding them. The only thing you do to break holders, for instance, is start running the times when the person was moving. You just start from today and find out he suddenly recognizes that he is moving, and he recognizes that he has been moving a long time. He has been so introverted on the subject of staying still—through parental training or some such thing—that he overlooks the fact that every day in his life he makes a great many motions in a great many directions that are perfectly free.

You can run him then on matter, energy, space and time enforced; matter, energy, space and time inhibited; or matter, energy, space and time validation, or sane. You can bust groupers by finding all the times in his life when he happily and gaily was tearing things to pieces and stretching them out all over the place. You will find that children have a natural inclination to tear things to pieces and strew them around the place. Of course, the reason for this is they know sooner or later they are going to be processed by Dianetics and that you are going to need an analytical moment to undo their groupers!

This, certainly, is the basic fundamental of language. It is a very amusing game for you to start taking language apart, and you will find its most esoteric concepts. For instance, take the concept of ghost. You know what a ghost is: It is a sheet combined with fog, of course, of somebody who isn't there who you thought was there but isn't. That is obvious. It is a person who was there but who wasn't there, only it is represented by a sheet—but it is fog. Now, you do very esoteric extrapolations from there merely because you have so many other symbols.

Don't think that I am devaluating thought, because I am not. Inside our heads we have so far outthought and outstripped language that language is way behind us.

But language doesn't begin to really describe thought concepts. We are thinking, and we are trying to translate the thoughts into language, and the language is based on observable agreement between you and somebody else. So your language is far below the level of actual

thinking. Don't ever let yourself get tricked into believing that language is up as high as thinking, because it isn't.

And a person does not think only as well as he knows language; he thinks as well as he thinks.

BASIC PROCESSING

A lecture given on
23 July 1951

Science of Perceptics

In this lecture we are going to cover a subject which practically nobody is very well acquainted with. The name of this subject is Dianetics.

I want to take this thing from the bottom up and show you some whereases and wherefores, and I hope to get by this some instances of "Oh my God, I've missed that."

To show you that what I am telling you is not exactly new, it is from a text written in the fall of 1948 which was never fully transcribed and never published, but which was merely consolidated notes to date.

Actually, in Dianetics we have moved in with a crash in the line of education to the science of perceptics, which is a sub science of Dianetics. Dianetics has been there all along, but the educational line has not been. It has been very badly overlooked.

There are two ways we could approach this subject; I will approach it both ways.

Let's start with a time track—we will begin with the visible objects (at least visible to most of us; a few of us, I understand, don't have a time track visible). We start in with conception or a little while before—or maybe a few hundred thousand years before, I am not quite sure about this—and we find a time track. We can draw this track vertically. A lot of people see their tracks horizontally and some see them on a forty-five degree bias and so forth, but that is all very silly, this up, down, back and forth and sideways for a time track.

A time track is composed of time, not of space. Therefore it is a little bit difficult for some people to grasp exactly how this time track can operate, since it is composed of time and not space. If it were also composed of space, when you ran somebody back to the age of two he would be at the age of two and would be able to reach out and grab and finish the bottle which he half-emptied then. So there is no space connected with the time track.

We have this time track starting out a few days before conception or at conception or whenever, and it goes on up the line, gets up to birth and comes on up to present time. This is actually a plot against time of all the perceptics of which the organism is capable. It is a file system in which time is the main file. File systems operate in two ways: one is by subject and the other is by time. The one that is indexed by subject would have, for instance, under horses, "big horses," "little horses," "horses I fell off," "horses I stayed on," "horses I have seen pictures of," "horses they write super emotional bunk about in the movies," and so on. (By the way, I was raised on a ranch out west, and horses and I have no love lost between us.) All these horses are right there. They are quite incidentally filed by time.

The other index file is a very simple one. It files everything by time: "22 January 1922, 2:01, 15 seconds," then "2:01, 20 seconds; 2:01, 25 seconds; 2:01, 30 seconds." Your time track is that well filed. But as you and I know if we have ever had anything to do with files, it is very hard to take a time file and do anything with it. It is a difficult file to handle. It is not by subject, it is by time, and unless you know the subject and pretty much what you are doing with it before you go into the file, you can't find anything. Everything is pretty stirred up.

These are just elementary filing systems. You start looking over file systems and you will find these difficulties with a time file. An index file is much better. We want to know why this man is afraid of horses, so we would go into the index file and find H . . . H-O . . . H-O-R . . . horses, right there after horror. We look up horses, and he is afraid of big horses, so we look

up horses-big. And we look there and it says, "A horse named Blue Terror galloped across the compound one day and upset the baby carriage." And you say, "That is very interesting. Let's knock that one out because we have that one in memory now.... Now let's see if there is anything more about horses here." That would be the end of that.

But that isn't true of the time file. This fellow is afraid of horses, but all we have is a file which is filed by time. We look kind of generally and say, "Was this man in the vicinity of any place there were any horses in 1951?" No, not so far. "1949?" No. "1948?" No. "1947?" No. "Let's see if we can take it in bigger increments, because this fellow is forty-eight years of age and we would have to go clear back . . . There were lots of horses back then around 1903, '04, '05; there were quite a few horses around at that time, as a matter of fact. Henry Ford hadn't done anything for his country yet, and horses pulled beer trucks and all sorts of things. It must have been back then. Let's look this over very carefully, and take . . ."

Do you have any idea how many cards it would take to file a full perceptic listing for every minute of one month? I will give you some kind of an idea of that. This month is composed of thirty days and there are twenty-four hours in a day, so there are seven hundred and twenty hours. There are sixty minutes in each one of those hours, so we would have 43,200 cards in one month, the month between 1 January 1903 and 30 January 1903. It would take this many cards for one to be filed every minute.

Only the mind doesn't file them every minute. It would take 2,592,000 cards to file one every second. But the mind records much faster than that; it records in milliseconds. So, filed by time, it would take 2,592,000,000 file cards to file thirty days' worth of time. That gives you some kind of an idea of the rapidity of the filing.

Now, if somebody stood on the shores of the Sea of Galilee and every minute threw a dollar into the Sea of Galilee, and if he had been doing it since the year zero up through the nearly two thousand years till now, he would have disposed of just over one billion dollars. That gives you some idea of the quantity of filing.

Only this isn't all there is to it, because there would have to be a card for each perception. And there really are twenty-six; it says so in Dorland's American Pocket Medical Dictionary. l And who would I be to say the medical profession ever made an error? I tried to count them up one day, and I got up there around twenty-six. These include such things as saline content, heartbeat perception, on and on and on; there are a lot of minor ones.

This gives you some sort of an idea of what you are up against with a fairly occluded case when you are trying to find a horse in forty-eight years of living. All you want is one horse. This incident took, at the most, probably three minutes. You want to find all the perceptions relating to this horse.

In addition to that, we have something else working against us, and that is a very simple thing: The organism is so rigged that it stays away from things which are painful. You have a double-drive system working here. The organism is attracted to things which are pleasant and pleasurable, and the organism repels itself from things which are painful or unpleasant. Those two things are at work so that the survival arrow is heading away from pain by a double vector. This is why, when you have an occluded case, there is almost certainly a great deal of punishment on the case. We know automatically that there are a great many engrams, but completely aside from and in addition to those, there is a lot of punishment. This person has been made to forget whole sections of his life because it is painful to remember, and he handles his thoughts just as he has been trained to handle MEST. He handles his thoughts just as he has been trained to handle MEST; that is an axiom and a very useful one.

So if he has been forced by MEST itself—by training, by getting his hands slapped, by this and by that—to leave an awful lot of MEST alone, he will wind up not only leaving a lot of MEST alone but he will park his thoughts off the track. They get occluded because he is perceiving things that he is supposed to leave alone. So these perceptions get filed over in the

blank file and his thoughts say, "We are not supposed to look at this file. This file is painful; we are supposed to stay away from those things."

Now, he counts upon all of this being handled by an automatic mechanism, so that when one of these perceptions restimulates in the presence of a painful object—painful MEST—it will tell him to get out of there, and his normal reaction is to feel uncomfortable in a certain environment and to move out of that environment. That is evidently the automatic mechanism on which he is operating. And if this stuff is buried out of sight in his mind it will still, by the modus operandi of the reactive mind, restimulate and drive him out of the painful environments.

He is already moving out of those environments in his thoughts, and that is forgetting—leave alone, forget.

You have the time track, then, and everything is filed on this time track. There is no space associated with this; this is a time file we are into. To travel on the time track, however, requires a fairly intact perception of time. If the preclear has had time confused for him he won't find it possible to travel on a time track, because all there is on a time track is time. He will find it very difficult to move on the track, completely aside from holders, bouncers and all the rest of this stuff. This is elementary.

That is what the basic grouper essentially is—a lack of time. That is the basic grouper. The first thing that you would do to handle a really grouped up case, then, is try to rehabilitate this person's concept of time. Otherwise he won't have a time track, and not only could you not get into his file system but you probably couldn't even get him into present time because that would be lost too. In other words, you have a file system you are trying to examine which is filed by time. If you can't get the preclear to look over a time file—that is to say, if he has no concept of what time is—how can he look into the time file for you? So you have to rehabilitate his sense of time. Missing time—that is the most effective grouper there is.

There is actually never such a thing as a collapsed time track. That term originated with one of the research auditors, who kept talking about a collapsed time track because he had hit a grouper and the preclear went into a terrific spin. What had been lost was this preclear's concept of where all these things were on the track, and "I" couldn't keep poised looking over all these things but suddenly stood looking at all of them at once, having lost his ability to differentiate time. Nothing had suddenly disappeared off this case; no ability had suddenly been lost. The span of the track had not collapsed into a ball or anything like that; nothing had happened to the time track. In every individual that track is there. It is still there, stretched out to its full length, and the second that you rehabilitate his concept of time he can move on it.

This is very elementary stuff.

Now, if you put a magnifying glass at any point on this track, you would find that it is not a single track at all, but a bundle of all the perceptics. It is a bundle of perceptics, a whole lot of perceptics. Sight, sound and smell are the important ones. Kinesthesia—motion—is very important. A fellow who has lost his sense of motion, who doesn't feel motion, who can't experience motion, whose pictures do not move, whose visio does not move but is only still pictures, is a fellow who is in bad shape. It isn't that every holder holds him; he won't be able to get out of the holders he gets into because he has no concept of motion with which to move out of them. We have put the cart before the horse here, I think. We have had the idea that a holder is something that holds. What the holder does is knock out kinesthesia, or motion.

I am trying to get you right down to fundamentals here so you will really take a look at this subject. People have been saying the reason a person stops on the time track is that somebody says "Stay here." That is bunk; that is not why he stops on the time track. The reason he stops on the time track is that he has lost his concept of motion.

This is quite a gag, this idea of twenty-six perceptics, and the reason I keep this idea around is I am just waiting to rub the medical profession's nose in it. I don't know how many perceptics there are, and I don't think the medical profession does either.

What we should do is put up something on the bulletin board so that every time somebody thinks of a new perception or something that might be perceived, whether it's recognized or not, he could just go in and write that on the bulletin board. We would probably wind up with thirty-two, nineteen, or a hundred and sixty perceptics; we would probably arrive at the accurate number or somewhere close to it.

We have already discovered a new one in the perception of motion on the time track. That is a perceptic, and if you don't think that will file right along with the others, you ought to look over somebody who has really been slugged up and down and around on the time track and has been confused about it. He will have overlying perceptics of motion on the time track.

Another one of these is perception by "I" of the endocrine situation.

By the way, it is not even defined, medically, what they are trying to perceive with. It is just stated that there are all these perceptions. But it is not carefully stated, as it should be before you start delineating perception. What is the "I" of the case? It is the center of awareness of awareness. What does "I" perceive? You start getting a lot of perceptics as soon as you start looking at it from that viewpoint, and that is the only viewpoint we are interested in. We want to know what is recorded on the time track.

The center of awareness notices the emotional state of the individual (the endocrine setup, in other words)—anger or whatever it is. This endocrine setup is very interesting, because it is fed in by "I." But then "I" can recognize what it is. The reactive mind will take over the monitoring of it on low-tone-scale cases. It is not easily monitored even by high-tone-scale cases, but it can be monitored. There is a little gland called the pituitary gland that sits back of the frontal lobes (this thing the psychiatrists carve up—I think they think that's the only use it has). This gland sits back in there pretty well protected. It must be fairly important or there would not be so much bone around it (and the psychiatrist wouldn't be trying to carve it out all the time). But the pituitary gland has been rather well investigated in England. The British Medical Journal has carried some very remarkable pieces of research with regard to it. I won't try to give you any of the nomenclature of this thing because they really hung some nomenclature on it that would stop anybody from trying to understand it, but it has a trigger system for the endocrine glands. For instance, let's take the release of testosterone: there is a pseudo testosterone in the pituitary which triggers the testosterone release in the body. There is evidently some kind of a mental setup and it uses this switchboard. You could call the pituitary, if you want to look at it that way, a sort of a switchboard.

Or take adrenaline: the mind triggers the adrenal system by triggering the adrenal substance in the pituitary. There are three adrenaline triggers in the mind. That is a very interesting, complex switchboard operation.

But nothing goes into operation in the body effectively unless this switchboard setup triggers it and the fluid which is used by this switchboard arrangement is sent into the bloodstream. Testosterone is not effective unless the bloodstream has first been alerted by this pituitary catalyst. It is a neat little system of operation.

Now, how the mind busily records all these other things, we don't know; somebody should study it someday. Nobody knows now. But what we do know is function, and in Dianetics we are studying function. Every time you find somebody getting too far over into structure, basing it on what is now known about structure, you know he is talking through his hat. They go around talking about "basal cortex massal bones" and so forth, and they say, "This is the primary reason why the diddlewidders don't," and they are very learned. I have seen texts several inches thick which proved absolutely and conclusively that "a nerve line cannot possibly carry a nerve message unless it is completely covered by myelin sheathing."

You ask, "How do you know? Did you ever take a nerve and stretch it out and try to get anything through it with myelin sheathing, then try to get anything through it without myelin sheathing?"

"Well, how idiotic!" is what they will answer.

A telephone line doesn't have to be insulated in order to carry a telephone message. The first telephone lines, by the way, were hung on fence posts without any insulators, and they were just common haywire. That was the first telephone wire that was used. It was very interesting: it worked but it didn't need any insulation. Now they use lots of insulation.

In other words, practically nothing is known these days about structure. But we know quite a bit about function. How these things are recorded, we don't know, because you can start figuring it all out down the line mathematically, and you find out that, with the most extravagant system devised by the field of biology, it is utterly impossible for the mind to retain memory for more than three months. They figured out that the number of neurons is ten to the twenty-first power. That is an awfully big number. And they looked at the protein molecule and said the protein molecule has a lot of holes in it. That is really getting small. They said that there are ten shots of memory storage for each one of these holes in each one of these protein molecules. Now, you take the largest estimated number for that and figure all this out, and you will find out that the mind can't store its memory for three months even if it is only storing major perceptions, much less the real number that we know it is storing. There is not enough storage potential for three months.

So when they are that far afield with structure, we had just better not pay any attention to structure for a while, and try to figure it out functionally. Then maybe somebody can come along and figure it out structurally.

Somebody brought forth the interesting concept one day that perhaps memory was not stored at all in the body, but was stored on the track through time. This immediately postulates that all you have in your mind as far as a memory system is concerned is a little radio receiving-and-sending set, so to speak, and when you want to remember something, this hooks up with a general time span which drifts somewhere else.

This can get pretty weird after a while, but that is just as valid as, and as far as I am concerned, a more valid concept than, the structural concept of storage in protein molecules. The idea that memory is stored on time and is actually recorded on time in some mysterious fashion is just as valid.

That is what you are trying to recover when you are processing, and the way you can recover it best is by restoring the individual's sense of time, sense of differentiation and ability to perceive. If you can restore these things you can get everything there is on the track. If you can't restore these things you can have him going around chanting bouncers, denyers, groupers, you can run all kinds of wildcat processes and so forth, and he still won't get anywhere.

Let's be extremely basic about it. What you are trying to do is first make him aware of the fact that he has a file system—time, in other words—then restore to him the ability to look things up in the file system, and then restore to him the total contents of the file system. You are making him saner and saner, and the main reason you are making him sane is you are moving various things that he has to sheer off of in his life out of the occlusions and out of the hidden areas where they are in a stimulus-response status or where they are merely walled up.

A fellow gets to a point, when this file system is denied him, when everything is denied him, where life is just walking the most tricky tightrope in the highest tent imaginable. He gets into a state where he can't decide: "Should I? I don't know whether I should put my foot there or not. Well, I have to go on in life somehow, so I will put my foot there and there." He is just not sure what is the matter here, but there are probably devils, demons and everything else waiting

out and beyond this immediate situation. And he is very sure that this glass he is going to pick up is a very dangerous glass that has to be forgotten, and so forth. Furthermore, somebody said to him one time that such-and-such took place spiritually and that there was an imbued spirit that got into matter from everybody that handled it, and somehow or other after a while matter gets dangerous.

Have you ever come across this concept? They think that people can come along and imbue their spirit into inanimate objects, and therefore the inanimate objects themselves become dangerous as themselves. That is a lack of differentiation between the object they have and the object which was dangerous.

If you could go into a case and restore this case in an orderly fashion, you would be restoring, first, his ability to perceive time, then his ability to perceive space, his ability to perceive energy—which would include motion and so forth—and his ability to perceive matter—material objects and so on. You would be trying to show this fellow, first off, that there is an environment.

It is received with something of a shock to individuals sometimes when they suddenly clip off a flat visio in present time and begin to see in three dimensions. It is very surprising to them. A fellow, in some weird fashion, can even pass depth-perception tests and still have a two-dimensional present time visio. There is no depth to it. He gets into an accident once in a while and he is not a very good risk in an airplane. But depth-perception tests as used by the U.S. Government do not show it up.

In the depth-perception test they put a couple of lines in the patient's hands and the patient uses these to adjust two sticks until they are exactly even, although he is looking at them flatly. If he is right within a certain limit he passes the depth-perception test. He has two eyes and they are looking on both sides of the object; they "obviously" give it the proper stereopticon effect. But the fellow has taught himself to judge by relative sizes in a two-dimensional visio whether or not one stick is further away from him than the other stick—very tricky.

I had a pilot one day on the couch, and all of a sudden we turned on three-dimensional visio—not for a couple of minutes, we turned it on for good—and you never saw such a startled man in your life. The world up to this moment had been just as flat as a wall to him. In other words, this man's concept of space was shot—length, breadth, depth, distance, and so forth. He was clever; he had a very smart mind, and it had figured out depths by practice, obviously, to such an extent that he could more or less accurately judge distances and so on, certainly up to the point where he could fly an airplane through them. But he was the last man you wanted piloting an airplane; his concept of space was gone. The auditor who is late for an appointment or who doesn't get there at all or who doesn't know the date and so on is shot on the time level.

It is very interesting that just as an individual who sees two-dimensional space educates himself into making it three-dimensional, so does a person with a shot time concept figure out time intellectually. He figures it out as a computation and he figures time as a computation. He puts a circuit in to furnish the blank spot that has been knocked out for him. Maybe this is a new idea to you. But there are things wrong with this fellow's track and so forth.

We carefully take children in this society and we educate them to (1) see flat space, and (2) forget all about time. In other words, we make time painful to them and we make space painful to them so that time and space then have to be kicked out into the fringes of the outer darkness where other dangerous things must go, and somehow or other they say, "Time and space don't exist, but there is something in existence, so I will compute depths, I will compute hours, I will depend on my watch."

Hardly anybody has good time sense, but buried underneath all of this education and training is about the most marvelous chronometer you ever wanted to see. Once you get people cleared up on time, you can say to the fellow, "Sit there for seventeen minutes," and he will sit there for

seventeen minutes—not sixteen and three quarters—with no watch. You tell this person to go to 21 October 1942, 2:00 in the morning, and his somatic strip will go right there.

How do you suppose it can select it that sharply? It can. This person's sense of time has to be pretty good. Once you get a sense of time rehabilitated, the somatic strip will start operating. But how can a somatic strip operate unless there's a sense of time involved?

Now, when you start fishing around and asking him whether or not his somatic strip has gone to 21 October 1942 at 2:00 in the morning, you are invalidating his time sense. All his life people have invalidated his time sense anyhow. The watch you are wearing is an invalidation of your time sense. You don't need a watch. So if you as the auditor suddenly become unsure of where his somatic strip went, he says, "Oh, my God, did it go there or didn't it?" And he will have a hard time, then, trying to settle down on it. He will go all over the shop.

The most precious thing you have with this preclear is his time sense, because without it he can't get into his main file for processing. We are not talking about the file for data. He can get into the file for horses only so long as horses are not in the painful category. The beauty of the time file is that he can get into places on the time file which are dangerous. He can't get into those things in the index file. That is the difference between those two files. The time file is such a shotgun file that you can send him in there and he will go to things which are labeled as dangerous in the index file. But he won't go to things that are dangerous in the index file because these things have labels on them, and every time one of them got too dangerous it dropped out. There actually are, evidently, two filing systems in the mind. Therefore you can get a fellow with an excellent memory who has no time track. This fellow has an excellent memory until you start to ask him something that is dangerous, or you start to select the memories that you want him to remember. Then he all of a sudden doesn't have this excellent memory. But he has an excellent memory on everything he really needs in his workaday world, and if it isn't there, if it has been removed by being dangerous, he has put something else in its place. There are people who have become very sure they were remembering various things who weren't remembering them at all, but who still have a good enough memory to get along fine.

When we are dealing with perception, then, what would be the basic perceptions you would want? One of them is perception of time. That is a perceptic. You would want a perception of space, then, too. If a fellow didn't have a perception of space, everything would be so crowded on his time track he couldn't get into it. He couldn't locate spaces or things which had spaces in them. It wouldn't be properly filed; it would be an occluded file.

So let's go into this case sensibly and rehabilitate time and rehabilitate space; then we can rehabilitate some energy and motion.

We are not doing anything different from what was being done in 1948, because the big effort which was being made then, even if not completely articulated, was to try to get the fellow so he would move on his time track. We fished around and fished around until we had validated his time track enough to him, and validated him enough, and validated space enough and so forth, and then all of a sudden the fellow found he could move on the time track.

If anything has happened to date, it has been that this system has been improved on a little bit; we can do it with a little more accuracy. That is the important thing in opening a case, in working a case in its early stages. All the words in the world aren't going to do your preclear a bit of good unless you can rehabilitate for him time and space.

An auditor who goes in to get words out of an engram is fishing in some other file than the time file if his preclear doesn't have time and space. In other words, you have a sort of a concept of the thing—and who knows whether the concept is imaginary or what it is? Trying to fish words out of an engram if the time of the engram, the space of the engram and the kinesthesia of the engram are not present is a waste of time. That just makes things more unreal to the person.

Occasionally you can take a case and desensitize some phrase by getting some enMEST off—a little boil-off or something of the sort—and you can all of a sudden make the fellow stop doing something that he was doing before, or make him stop worrying and so on. You can take some tension off this thing. Sometimes you can run a terror line charge off a case. Some of these manifestations are not bad. But here is where you come a cropper: The second that you run a phrase which has no time, space or kinesthesia, you are laying the foundation for a future unreality in the three most important fields of perception You can get away with getting one phrase out. You can get away with getting half a dozen of these phrases out or half a dozen of these line charges off. But you are training him that what is important is words. You are validating words and their importance, and that case will stay completely static on the tone scale or go down. If you keep running this without the three key perceptics, the case will just start on down and get more and more introverted.

This happens because you are running him on an illusion, and the illusion is a word. Words are illusions.

Nobody knows this better than a writer. You can build a world of words, and you can build it so solidly that other people will come in and move the MEST underneath those words. Writers have been doing this since time immemorial, and it is magic—complete magic. It has no more solidity in the field of human reason—except in terms of effectiveness, because it is very effective magic—than the magician's wand which suddenly conjures the rabbit out of a hat.

Now, we have a time track, and one of those perceptics on it, just one of them—let us say sound—has a great many divisions. Sound has the division of music, which is a valid communication. It has the division of noise, which is also valid since it will quite often warn of danger. It has voices—and this would mean the chattering of the monkey, the barking of the dog, all the rest of it—and then it has human voices speaking words. Do you mean to tell me that you are going to get up just that one part of only one perceptic and process a case? No! And by George, you are not even getting sonic on these voices with most cases.

That is why we talk about twenty-six perceptics. One day I wanted a large number of perceptics, so I went and got Dorland's Medical Dictionary and it says there are twenty-six human perceptics, and I said, "That's good enough for me," and I put it down. I had authority behind me and I didn't have time at the moment to count them. But before I put it out I checked over to find out whether there were at least twenty-six perceptics, and I found that there are at least twenty-six perception I didn't write them down.

There are a lot of perceptics. There are a lot of things that "I" is able to perceive as a special category. "I" perceives the heartbeat. Also, some strata of "I" perceives pregnancy before it becomes apparent to somebody else or even to "I," because morning sickness takes place. Morning sickness is psychosomatic. I have knocked out too many cases of morning sickness to think otherwise, and yet morning sickness takes place. "I" perceives some of the darnedest things in the body.

So, here we have this large number of perceptics. They form a whole subject, all by themselves. And with perceptics we have to select out what the important ones are. Unless we do this, we really don't know what we are doing in processing a case.

That is why I have suddenly thrown in MEST Processing. It isn't that the idea of the physical universe is particularly new, but it is perhaps a new emphasis on this line.

There will be a mimeographed issue sent around that sets up a system for MEST Processing using a deck of playing cards. The number of questions that can be asked for on MEST Processing is too huge for them to be listed. So I set up a system whereby you can make up a little set of fifty-two playing cards by writing the proper designations on them. You can then deal the questions, and you get almost an infinite number of questions on these things.

Now, the whole subject of perceptics is directed toward the activity of the organism in its environment. Are you interested in what somebody says the organism is doing in the environment, or are you interested in what the organism is doing in the environment? Will you take the illusion for the actual fact, or shall we deal with the actual fact? That is about what it comes down to. You can process out of an individual any quantity of illusions; he is aberrated because he has illusions—illusions in his mind put there by words contained in engrams. But they haven't any high level of actuality. They are illusions because the words in the first place belong to an illusion known as language.

Now, there are many ways that this problem of processing can be entered. One of those ways is through an examination of theta; another one is through an examination of MEST.

By looking over theta and its component parts and what theta is apparently trying to do, we learn quite a bit. We learn that theta is trying to achieve a conquest of MEST.

People have gotten used to thinking of the organism being a composite. In fact, I really don't know where the theta is contained in the organism. I would be happy to know. I don't even know if it is there.

Somebody put up a postulate one day and said, "Maybe up in the theta universe there is an arrangement like a couple of telephone boxes, and a fellow sits in each of these telephone boxes and they are actually in control of these organisms down here." That is very interesting, and it is just as completely valid as saying that we are all walking around together.

There seems to be a sort of cosmic consciousness of some kind or other, and that is very interesting to study. In Group Dianetics we find that a group actually seems to attract theta to itself and forms a body of theta which is independent of the individuals in it, but which can be enturbulated by the individuals of the group. A group exists as an organism.

There is a lot of interesting data about theta.

Now, theta, wherever it may be found, is engaged in doing one of two things: It is either going on with a conquest of the physical universe or it is giving up and getting out of there in order to come back and reconquer the physical universe again with a better organism.

That postulate, oddly enough, as esoteric as it may seem (and all postulates are just postulates and they are as good as they work), has solved more problems of human behavior in Dianetics to date than any other postulate: survive or succumb.

Theta, then, maintains itself as long as it possibly can in control of the physical universe, and failing that, gets out; death ensues. That gives us this beautiful cycle of conception, birth, growing, control of the physical universe, conquest of it, destroying it, chewing it up, doing whatever you want to to it, trying to make a little more construction than destruction, but keeping the thing going. And then various things take place: The organism is not as mobile as before—accidents have happened and so on—and all of a sudden this organism is not serviceable anymore and is put in the ragbag.

I am not even trying to foist off on you now a theta body going along an independent experience line. There is evidence that that exists, but if you just say the theta goes along the genetic line, happily and cheerfully, and is an energy which reattracts back to itself when it departs and becomes part of a common pool of energy, you have the same proposition, and biologists would agree with that.

So here is this person with his little halo of theta walking along, conquering the physical universe left and right. As long as he keeps on doing that he is successful, and when he stops doing that he starts succumbing.

All this theta, by the way, may be the same thing, but it gets individualized. It may be that it started with an original body of theta and all organisms were more or less the same organism, but it gradually began individualizing and so on until chips of it started breaking off, and these were individual personalities. A terrific number of postulates could be brought in.

The next thing you know, all of the lore of India and the lore of Cornell start meeting. And the second you start to really look at this idea of a cosmic consciousness, you get all sorts of exciting answers.

The funny thing about an organism is that it is more or less working on the basis that it is the cosmic consciousness. But there has been a very short-sighted look at all this: "Obviously, if this organism thought that it was the one that was taking charge, then it could think only of itself." That is typically sloppy collegiate logic; it is so sloppy that it has messed up the whole field of psychology. It broke the back of psychology because it made it unworkable, and it broke the back of psychoanalysis too. Psychoanalysis says, "This is part of the cosmic consciousness, and so forth, and it enters into the individual, and all he is interested in after that is sex." This is a beautiful mess.

The point of the matter is, if we start looking at it broadly enough to understand it and make it workable, this piece of theta thinks it is responsible for all the things that theta is responsible for. It is responsible for the organism, for the future, for children, for groups, for mankind, for all living organisms, for the whole physical universe and for God, too!

Theta is really terrifically ambitious. It has an enormous scope. This one individual, in an unenturbulated state, is actually acting as a section of all the theta and individuals there are. But it is not acting egocentrically for just this organism; that doesn't even work out at the most casual glance. How could this person be worried only about this organism if he expected even this organism to survive? He would have to start being concerned about the physical universe one way or the other because the ground he stands on is one of his symbiotes. He has to, in other words, preserve this ground, otherwise he doesn't have any ground to stand on. This is the sixth dynamic.

He could not possibly have gotten out here and fought all the buffalo and grizzly bear and so forth single-handed, all by himself and without any aid or assistance from any other organisms, because bears have remarkably long claws and buffalo are hard to kill. He would have died out in one summer and that would have been the end of him. In other words, he had to worry about dynamic five, too. He is in contest with five. But if it was possible for him to just say "The fifth dynamic is dangerous; I will kill all of five, just for the sake of this organism," he wouldn't have been eating, and that would have been the end of the organism.

You can actually figure it out from the basis of the organism if you want to, but it goes much further than that. This piece of theta, then, is not egocentric. This piece of theta is working as though it were all of the theta universe and had all of this in its charge—that is, when in its unenturbulated state, as its observation through the organism begins to develop.

You very rarely have any chance of seeing theta really operating, however, because of the various forces and vectors which are exerted upon the organism at a very early age. By the time an individual is born, he is thoroughly out of control on the entire physical universe. You could postulate that any organism is nuts by the time it is born.

This theta is self-determinism—self-handling, self-motivating, self organizing. It is operating through this one organism in order to achieve survival along eight dynamics; that is the postulate. Achieving that survival along eight dynamics is fine, but as the world starts to kick back against the organism, theta has a harder and harder time trying to control just what it can control and no more, and its sphere of control starts narrowing. By the time the child is born, his sphere of control is pretty narrow, because he has already had self-determinism taken away from him to a large degree. He was limited in his motion in space; he was being taken around in space. He was not self-determined as to what he was doing and where he was going and

what was happening to him, so when he got belted in the head or when the corset was too tight, he didn't determine these things. They were being determined for him. In addition to that, something else was relatively determining the time, but the time was just sloppily postulated there.

Theta, the second it begins to tie up with MEST, gets constricted; and if you don't believe this axiom will continue out to reductio ad absurdum all the way out, look at the individual who owns a lot of things. As soon as theta owns an organism and starts functioning through an organism, it is limited; it has limited its scope. As soon as an individual starts to own a great deal of things, he starts limiting his scope. The things start owning him to some slight degree.

You never saw anybody busier trying to maintain things and organisms than a rich man. He is limited in what he can do. He can't go fishing on Saturday like Huck Finn. He has to get down there and get those telephone calls about something or other.

That is just an operating postulate of theta: Theta becomes limited in exact ratio to the amount of scope it can take.

So here is this fellow trying to take care of the whole physical universe as he observes it. If he finds another fellow who will try to take care of the whole physical universe too, they will form a group. It takes affinity, communication and reality for this to take place; these two fellows will operate together as having the whole universe and all its organisms and everything else in their sole charge. Now we add another one and another one and another one, and the group will function well enough for it to actually seem that there is more theta brought into the group than these people furnish.

If we look at it this way we can see something happening: we see that theta is limited, and it gets more and more limited, and by the time a child reaches the ripe old age of three, he is really limited. He has been handled, manhandled, moved, shoved; his time has been adjusted for him, on and on and on, up to a point where the self-determinism is less and less. Furthermore, his self-determinism is reduced to the extent that he can't handle the organism, much less the environment. Then other parts of the environment keep walking in on this individual, so he gets cut back further and further, compared to what he should be. Finally he gets far enough down the tone scale—at least to a point where he gets a bit egocentric—to believe that he is not in unison with the rest of the organisms and men and so forth, and he has a tendency to get compartmented as an individual.

If you have watched a puppy dog over six or seven months you have seen this; it is very interesting. The first time you saw this dog he came up panting and happy and friendly, and you petted him. Six months later he comes up and you look at the dog and he growls at you. That is what happens to an organism. He has been taught that things are dangerous here and there.

Now, an organism does not necessarily begin to get the idea that any of the other organisms around him are theta-functioning organisms. Man does not generally recognize that his greatest breadth and scope lies in his recognition of the fact that he is a part of the brotherhood of the universe. He is not cognizant of this normally; he sees it, rather, from a narrow slot.

When he gets down to 2.0 and below, he is so egocentric that he thinks the only way of handling things is by controlling them. First he tries to control them by MEST force, and then pretty soon he tries to control them by nullifying them, by cutting them down, and then he tries to control them by getting sort of pulled along with the race, so to speak. But he is definitely on the succumb level below 2.0.

While he is fooling around with the band of antagonism he is fluctuating between surging up toward survive and back toward succumb. This is where you get aberrated conduct in the society. This whole society pays for these individuals continually. It is all built on the basis of

"People have got to be controlled." The 2.0-and-downs got in there rather early and they are pretty scared of everything, so they started controlling everything as though it were MEST.

I want you to get that very solidly: as though it were MEST—as though every organism, as though every other human being, were MEST. The whole vicinity of an individual when he is down on the tone scale is composed of nothing but MEST, and that includes other individuals. Other individuals are animate MEST. He will try to handle these individuals like he would handle MEST. It isn't, then, a cooperative effort.

Unfortunately, because there have been so many of these below-2.0s around, this has gotten into the society on an educational strata so that all sorts of people are working on an educational basis of "the thing to do is to control, and everything is MEST but me." That is a sort of cockeyed piece of logic: "Everything is MEST but me."

The jealous man is operating on the basis that he owns a piece of MEST, and theta says he has to control and regulate that piece of MEST—he has to. So when this thing becomes a little bit uncontrollable and shows some self-determinism of its own, he starts blowing his stack. It starts to walk off or something like that and he gets very jealous. Somebody else comes along and looks at this piece of MEST, and what he sees is this other piece of MEST looking at his piece of MEST, and he blows up.

Now, you can start to estimate this with children. Most children get driven down below 2.0 rather quickly, and particularly in the vicinity of his home, almost anyone begins life on the lower part of the tone scale because the educational values aren't there yet, experience isn't there yet, and the individual has not yet had a chance to pull himself up the tone scale by furnishing accomplishment moments and demonstration of his handling of MEST. Furthermore, his MEST is being interfered with continually by individuals who are determined that this child is MEST.

Did you ever watch a child behave with regard to obtaining a piece of MEST? This child wants a nickel. He will start in by saying "I want a nickel." He doesn't get the nickel. So he says it a little louder, "I want a nickel!" but he doesn't get the nickel. Then he gets mad and he demands this nickel or throws a tantrum, and if he doesn't get it then, he may walk out and come back in a couple of minutes and tell you about a poor old man he saw down the street with a blind man's cup, or something of the sort. He may go through that particular cycle and he may not. He may demand the nickel again and fall immediately into grief and start to cry because he hasn't got the nickel. And then he says he doesn't want the nickel.

That is the tone scale in operation, in reverse, coming on down the line. In other words, the more this child finds himself unable to conquer MEST, the further down the tone scale he goes. He is less and less able to conquer it. So first he starts to try to conquer it by just asking for it in harmony, then he is going to get angry if he doesn't get it—he is going to demonstrate that he has force—then finally he decides he has lost it, and then he says he doesn't want it. He did want it but he has gone into apathy and this MEST has licked him.

There is, by the way, another split on the tone scale, and I am not quite sure where it is; it lies below 2.0. But there is a point below 2.0 where the person, just above this level, is convinced that he can own—he is still convinced that he can own—and below this point he is convinced that he can't. He is still to some degree a theta organism above that point, but below it he is an owned organism.

You can look around and rather accurately state to yourself whether these organisms, these human beings you see around you, are owned or are trying to own. When a person is finally owned, such as a private in the army or a member of a socialist state, he is done. He is really dragging bottom at that point because he is MEST—and what is synonymous with being MEST? Being dead. When a person finds out that he is controlled completely without doing any of the controlling, this person associates himself with being dead and he will either make

some kind of a terrific resurgence, temporarily, in order to get up to a point where he is not controlled or he will quit and go into an apathy and stay there.

I am representing this to you so that you can understand how important it is for an individual to feel himself able to handle the MEST around him. If he cannot handle matter, energy, space and time, he is in bad shape, and he starts considering these other organisms, other human beings in his periphery, as MEST. If he is in bad shape he is trying to own them and so forth. Or, if he has gone way down the tone scale where he has the concept of being owned, you have a pretty sick person on your hands because this theta is all enturbulated; it wants to get out of there anyhow. He really doesn't want to get up in this life, and the dickens with it.

You can salvage this person if you understand what is happening there.

People around 4.0 don't have much trouble handling MEST; they don't have much trouble. They take it for granted that they can handle it. Every once in a while the MEST will backfire on them, but if they are not physically injured and driven down the tone scale as a result of having received a bad engram with regard to it, they can carry on. So along about 4.0 you have. a very logical and harmonious effort to conquer MEST, but that doesn't mean you can't have a pretty savage attack on MEST occasionally, if it is logical and rational that that MEST really should be attacked.

But as you go down the line you start to find individuals appearing as MEST to all the other individuals. The laws being applied are similar. That is why you have such a hard time getting into communication with a 1.5; to him, you are MEST. You are MEST and he is God. That is his narrowness of viewpoint.

I am not now talking about a specialized type of insanity, of paranoia, which demonstrates the manifestation of being God. Actually, his viewpoint at 1.5—no matter what his manifestation—is the fact that he is alive and the best he could possibly do for you would be to control you. And if he is below 1.5, say around 1.0, about the best he could possibly do would be to nullify you, because you are dangerous; you are MEST. Therefore, trying to get into communication with these people is very hard because communication— good, smooth communication—lies above this level on the tone scale.

What has driven this individual down the tone scale? A child is made to be pretty anxious about MEST. By the time he was born he was already anxious on the subject of space; that is pretty definite. He had had some collisions also and he hadn't been able to get out of their road; that is important. He wasn't self-determined to the point of being able to get out of the road of sources of pain. So his self-determinism on a cellular basis could be sort of trained into the reactive mind.

After birth we find this individual living in a world of giants. If you ever want to get down on your hands and knees alongside of a little child and look at an adult, you will get some idea of the perspective. They are giants. A very good test of whether or not an individual is actually returning is when you get him into early childhood for the first time, almost invariably he says, "Gee! "

"What's the matter?"

"Well, the people are so big! Here I am crawling across the kitchen floor and I don't remember the kitchen floor like this at all. I remember it had little squares, and the squares couldn't have been that big!"

The world is pretty big and it easily falls in on the organism. The organism does not have very good control over MEST. It comes up and hits a vase and the vase crashes, and that may inflict an injury. Some of the MEST is hot, and all sorts of things can happen. He lives in that kind of environment, and instead of being encouraged, normally the child is merely spanked and pushed around; he is being determined all the time. If he keeps on being determined, he more

or less falls into the category of being MEST. And if his self-determination can be completely knocked out—in other words, he is handled all the time—he is then a psychotic. He is MEST, then; he is not an organism which can handle it. Another definition of a psychotic could be an individual who is no longer able to control MEST. So, here we have this little child. MEST for him is awfully hard to handle. For instance, he can't catch a baseball; he is maybe four or five before he can adequately handle a sphere which is hurtling toward him. But he is learning all this time.

If during this time he is getting continual 1. or 2.0 handling—"Get up," "Go to bed," "Move here," "Move there," "You don't want," "You want"— he never really has a chance to grow up with himself and learn how to handle MEST as though it were friendly stuff. It is antagonistic stuff all the way up along the line.

He will learn better if he himself can learn how to handle MEST. In his teens, particularly, he will get so he handles it pretty well, and he will start to get a lot of pleasure moments. He will start coming up the tone scale as he handles MEST.

But he was potentially, up to the age of five in almost every case, below 2.0 for that period as far as handling MEST was concerned. That is something for you to keep in mind. That is why you have to head for childhood; there isn't anything about childhood other than that. It is just the fact that the person wasn't able to handle MEST very well and he was being determined instead of being self-determined.

How does this tie into basic processing? Look at this individual. What is he basically concerned with? He is basically concerned with handling an organism in an environment and handling other organisms around him, and unless he has some slight control, unless he can affect these other organisms too, he really isn't controlling his environment very well.

That is where psychology skidded. Psychology skidded so hard on that turn, tore off so many tires, went over so many embankments, rolled so many times and burned so brightly that the whole field has been very badly bogged down. This was called to my attention today when I unpacked a book which came off the press. It is the University of Chicago's standard text on psychology, a new, revised, latest edition. The last book of that and the first book of Dianetics rolled off the presses of the American Book Company in the same assembly line. So I picked up the last book on psychology, and I turned around to one of the people at the printers and said, "Would you please make a notation in it that this is the last book on psychology published before the advent of Dianetics?" She did, and we have a museum piece.

It says the goal of psychology is adjusting an organism so that it can be adjusted to its environment. It says that in so many words. They are stuck with it now: The mission of the organism is to adjust to its environment. They want the organism to be MEST. They say the organism has to be adjusted to its environment—whereas the only possible way an organism could be healthy and sane is if it controlled its environment or could adjust the environment to the organism.

An organism has got to know it can do that and it has to have latitude and faith in its ability to do that or it isn't a sane organism.

That is what happens to people in the army and the navy. That is why universal military training would bring this country's tone scale level down within ten or twelve years, certainly by half a point on the scale. This would come in at the time a man is eighteen, just about the time he is supposed to start demonstrating to existence at large that he can handle it. The young man says the world is his oyster, very definitely, and if he hasn't got a period in there when he can really feel that and exert his acquired skills into the control and adjustment of his environment to him, he is dead.

Instead of that, at about eighteen or nineteen, you would find this kid going into the service: "Attention! To the rear march. To the rear march. To the rear march. To the rear march." "Yes,

sir. No, sir. I didn't, sir. Yes, sir, I know this body is army property." That is universal military training. It is an effort to control a society better.

We have, then, the basic concepts of what this individual is trying to do. An organism has to feel that it is competent; it has to feel that it is slightly dangerous to its environment. That is known as respect, by the way. For instance, Daniel Boone liked to wrestle with bears. He really went around demonstrating his dangerousness to his environment.

Once a man or a woman begins to lose this concept, he or she gets into pretty bad shape. For instance, if a woman starts to lose the concept that she can influence the men around her, she gets to be in bad shape. She can influence them either by her physical beauty and her poise or by her knowledge of men. (The most dangerous organisms in a vicinity, by the ways are human organisms. Up in Yellowstone Park even the bears run from teenage girls—I mean, a teenage girl is dangerous!) So a woman must feel that she has some control over her environment and can exert and change that environment.

This concept rides right along with most people, and the second the person begins to lose this concept badly, he begins to lose out all the way across the boards.

I will give you an example of that. I was in the hospital up at Oak Knoll, l and early that year they told me the war was over. I played the "Dead March" of Saul to myself and said, "Well, you're really in bad shape, boy." They argued with me. I didn't think I was in bad shape but they wouldn't pass me on an overseas physical. It was the last year of the war; I was feeling horrible about it. They were very dramatic about it, too. I went to see the commander at the base that sent me up to the hospital and argued with him about it, and he said, "Young man, you may not realize this but we are saving your life." So I went to the hospital.

I was MEST for a long time. I didn't feel like I could exert any control over the environment. After all, I was in the navy and that was bad enough, but I had gotten out to a point where I wasn't even in the navy—I was under treatment in the navy. I was feeling pretty bad. About July, I went down to Hollywood to see a friend of mine. I was living in a hotel there for a few days, and a ruckus started right out in front of the hotel. I was going downstairs and the clerk said, "Do something about that. I've already called the shore patrol." I went out and saw three bluejackets; they were standing there in the street arguing and being very profane. So I just stepped over—this was the first time I had ever said anything to an enlisted man ashore—and I said, "The shore patrol has been called, and if you boys are very smart you will get out of here quick." I started to pass them and go on down the street, and one of them grabbed me by the arm and started poking me with his finger. Then one of them picked up a beer bottle, the other one swung me around with my back to the one with the beer bottle and the guy swung the beer bottle, aiming at my head.

One of the things that I had been doing in trying to rehabilitate myself was carrying on with judo. I had gotten training in judo in 1941 before I went into the service, but up at the hospital it was just regular exercise. The judo instructor and I had had quite a bit of fun.

It was very instinctive to duck underneath this beer bottle as it was coming down, and that made the fellow with the beer bottle come over to the side with his wrist in reach, so what I did was break his arm automatically and throw him over his head into the man who was holding me. That guy went into a bumper and cut his face open and the fellow with the bottle went into him with a broken arm. The beer bottle fell on the pavement, and the third guy got up off the running board of the car where he had been sitting and came at me, so I just caught up the beer bottle and shoved it in his face.

They made me go before a court martial, and it was very funny but the court martial, looking at these three men and the fact that I had been in Oak Knoll hospital, wouldn't believe me. They were sure that four or five other officers and myself had caught these men one by one and beaten them up, and that this was a cooked story. I almost got in a lot of trouble with this one.

But the old chief petty officer down at the police station, after the shore patrol came and picked these boys up, was saying, "Sir, you were very, very lucky that the shore patrol arrived when it did. You shouldn't ever have tackled that. Now, we've got a report over here that you were fighting with three sailors on the street. You mustn't do that, because there have been three sailors around town here and they put two officers—a marine officer and a naval officer—in the hospital. The marine officer is not expected to live. You shouldn't have done something like this...." The door opened and the shore patrol began to help these guys through the police station to put them in the jail overnight till they could get them to a naval hospital. There was blood all over the place! The chief took one look, and he looked at me, and he looked at his first class petty officer who had gone out with that shore patrol and asked, "Did he do that to them?"

"Yes. Darnedest thing you ever saw!"

The chief looked at me and he said, "My God!" All of a sudden I was sixteen feet tall. Actually, I was well from that minute!

Those three men were drunk. Anybody who had had any training in judo would have wiggled out of it one way or the other. It just happened that a sharp-fendered automobile was there to mess them up.

I am not trying to tell you what a great warrior I am, but that what that did for my morale was fantastic. I don't think I would be alive today if I hadn't handled those three men.

I did a flock of animal experiments a little bit later that year. Up at the hospital we had a dog that was sort of cowardly. I got hold of this dog and I thought, "If it can do this for you I'll bet it might do something for the dog, too. He is evidently a psychopathic case; probably under psychiatric care up here." I would invite the dog to play with a stick with me and just shake it a little bit. Of course, this dog was so psycho that if you just shook the stick a little bit he would cringe. But I got him to the point where he would come up to take hold of the stick and then I would drop it and flinch. I finally got the dog to a point where he would bite at my shoe laces a little bit, and when he did that I would ki-yi like a dog, "Yeow-yeow! Don't do that!" and so forth—act scared of him. I kept giving the dog this kind of reaction on almost anything he would do.

The dog started to walk a little bit tougher and a little bit tougher and a little bit straighter, and his eye got brighter and brighter and brighter. The first thing I knew, he went down the street and bit a marine sergeant! There was ample and adequate proof of this business of trying to rehabilitate an individual's control of his environment.

You can definitely take a leaf from that book. If you are trying to fix up some individual—process him—you had better find out when and where this individual got convinced that he was MEST, where he had to be so afraid of his environment that he couldn't fight it anymore. You will find some interesting stuff. Actually, there is data in that which could be applied to psychotics, very definitely.

There is a lot to this, when you talk about handling the environment. What is the environment? It merely consists of matter (with organisms as a subdivision of matter), energy, space and time, in all of their forms and guises; anything that an organism can do to matter, energy, space and time; anything that matter, energy, space and time can do to matter, energy, space and time in the environment, and anything other organisms can do to it. This is the basic activity in which human beings are engaged.

In the navy we used to have a signal system known as MERSIGS; that is an abbreviation for merchant signals. The British navy invented it. I think we had at one time three sets of flags. There were three systems we were trying to use, more or less simultaneously, up in the North Atlantic in 1942. Nobody had adjusted any systems yet. There was the British-navy system,

and there was our navy system and then there was the merchant system. These were signal flags; they were in code books.

These are very interesting flags; they have various designs and so forth. There is Able and there is Baker and there is Cast, Dog and all the rest. Each flag has its own pattern and its own colors. They are quite distinctive. The main thing these flags do is regulate formation steaming. The command ship runs up a "turn nine" signal, and when all the ships have it and that is two-blocked and Execute, everybody turns ninety degrees to the left. The moment the flag is jerked in a certain way, everybody does it.

So, that is a flag system. You hoist a little flag on one ship and somebody else on another ship sees that, and then the one on the first ship Executes and the second ship moves in a certain direction.

You don't have to know anything about MERSIGS, but you sure should take a good solid look at a signal system and say to yourselves, "Language isn't any different than that, is it?" Because it is not. All language is, is trying to hoist something up in one space and getting a register over in another space. That is what it is. It is a code system. It is so far from being the thing it is talking about that it is an actual code based on that thing. That is language; it is just a signal system.

Now, you want to repair this fleet that has just been shot up: Do you suppose all you would have to do is edit their signal books? Just go over their signal books and straighten out the signal books and erase all the signals, and then the fleet would all be repaired—the Hood would be in good shape again and the Bismarck would still be afloat and everything would just be beautiful?

I hope this hits home, because that is what running phrases is. When you are running phrases all you are doing is running the signals that were put out by one organism to another organism regarding conduct in matter, energy, space and time. That is all you are doing when you are doing processing about words. Now, words are important to this society and they have an important part in processing, but they are just a perceptic. But if you think that all you have to do is erase the signal books and that this immediately puts new plates and new guns on all these battle wagons, then you are nuts!

Don't let words go on occupying the level of importance which they have been. Words have become terribly important in this society because people wanted them to be important. It is much easier to say to somebody "Damn you! I'll beat your head in unless you . . . !" than to actually beat his head in. But the words, the threat, are put up as a signal. It says, "You are running into dangerous shoal waters. Better sheer off!" Those words did that other individual no damage whatsoever; no damage was done. But those words go back to the time when this other individual did have his head beaten in.

Now, he knows what a head is; that is an object. Beat is fairly easy; that is a repetitive pounding. In is "in"; the head is round, and if you dented a head, it would be "in." "Beat your head in." As far as the Damn you is concerned, God knows what that means!

The voice tone injects a noise at a jagged level which is intended to be dangerous. It is an approximation of avalanches or something of the sort. Man mimics; he mimics dangerous things when he wants to sound dangerous, and he mimics pleasant things when he wants to sound pleasant, and so forth. There are more sounds than we have ever heard of that we don't use.

As a matter of fact, you can take a little child and just approximate the sound levels to him; say "Rrroowrr!" and he will lurch. And that is just as effective as saying "If you don't, you won't have any supper; you know that, dear? And you want to be a good boy, don't you?"

Two people walking down the street are making pleasant sounds. Normally they don't care what the other one is saying particularly, they are just glad to be together walking down the street. Or, if you took a transcript of the conversation of a boy and a girl riding through a park under a bright moon, I am sure that you would get something that would read rather idiotically—but you don't have the voice tones. The voice tones sound like a pair of lovebirds.

That is just sound, and the sound itself is used as a signal. You are just on the first level of abstraction when you are making sound do something.

Now, this is a very tricky thing, to make a certain sound and thereby make another organism do something. You say, "Rrroowrr!" and this other organism jumps. That is really quite a trick. It is a gimmick. It hasn't any actuality; it is an illusion.

Of course, if you really want to get this organism trained so it will jump, the first time you say "Rrroowrr!" hit him! Pretty soon you get so that you can omit the hitting and just say "Rrroowrr!" and the organism will jump. You have the organism figured out now, and he has it figured out that every time he hears "Rrroowrr!" it is the pain on the face. They are the same thing, so he wants to avoid the pain on the face and he jumps. That is language.

As a matter of fact, there are about five or six sounds that are dog sounds. I studied dog language one time; I had a lot of fun for about three days. I thought, "If perceptics are merely perceptics and they have nothing to do with language, then you should be able to get the basic language of a dog." What is the basic language of a dog? It has something like "Hello" or "How are you?" It has "Get out of here, this is my front yard," "I am hurt," "I want in," and "I am so sad and lonely." There are five "words," you could call them. All you have to do is approximate these words. And by the way, they really communicate. I went around the neighborhood and talked to all the dogs; I learned a lot too. These dogs all understood this communication very easily—more so than I.

Nearly all animals have some communicational level. Men have gotten extremely complicated about what they do with their communications. And because we punish each other so hard on signal systems, and because man is in such a tremendous level of competition for his control of the universe, he really starts taking this language seriously. A man is so full of theta and is so bound and determined to adventure on a conquest of the universe even at the age of two—that people really have to hold him down. They hold him down the only way they possibly can: they cuff him around and they restrict his time and they send him to bed and they don't give him any supper, and so on. The training that underlies language can get pretty grim. But more importantly than that, all the rest of a child's life he accumulates his most basic locks and his most severe locks on the pain training which went with the language.

I want to call your attention to that, very definitely, as something quite vital to your processing. For instance, take a slap in the face that means "Get out of here! " The slap impinges on this child's face. Out of this go two lines. One says "Get out." All the "Get out"s go into a chain; "get" is a partial chain to that, "out" is a chain to it and the voice tone in which this was uttered is another chain to it.

The other line is a touch on the face driving the organism sideways. This is basic. The language is just illusion; it is there but it isn't of vital importance. Each time the organism is driven sideways is an incident on a lock chain, and each time something touches this cheek is an incident on a lock chain—independent of "Get out." This line says, "You are MEST. You are losing out in your conquest of the physical universe." And the only reason "Get out" could be enforced upon this child at this time is that the basic definition of "Get out" is "Get out because I can enforce upon you the fact that I am in control of this physical universe and you aren't."

Now, later on he finds out what the words get out mean. He hears somebody say "Get out" and then sees somebody get out, so he knows what they are. And he is made to get out himself, so he is given a demonstration of what the words mean and so on. This thing is

defined. But tactile, kinesthesia and a time interval are all contained in that definition. That is the Serrating line.

At the bottom is the engram, and the engram has, in a very interesting sense, its most important factors in that the individual lost all self determinism over his own organism for a certain period of time. That is dangerous. Then other organisms reached in over that inert organism at that moment, or MEST was able to do further things to this organism without being otherwise interrupted. That is most important. It is important that that individual lost a segment of time there; it wasn't recorded in the conscious mind but only recorded cellularly. And much more important, the individual couldn't move for that space of time; it may have been trying to move but it couldn't, and that is the basic importance of an engram.

How the devil are you going to get away with running engrams, then, if you don't have any kinesthesia or any space or these other perceptions? It doesn't matter what the person said. The person could say "You're a walleyed Turk and you're growing horns," and sure enough, later on with enough of this stuff you would eventually get an engramic-phrase chain which would produce terrific results. But that produces results in exact ratio to the number of locks accumulated on top of that engram. These language locks get more and more effective the less effective an individual is in controlling his environment.

A person's travel down the tone scale is a travel down the ability to handle the environment. The command value of action phrases increases as an individual is less and less able to handle his environment. So I am giving you another string to the bow—these MEST locks. You want to get an engram out? Work these MEST locks all the way up the chain. You are then uncovering the main perceptions of the engram itself.

This is pretty basic material. It all evolves from the science of perceptics. About the first thing that you get in the science of perceptics is an evaluation of not only what the perceptics are and how they came into being and why they came into being but also which are the more important perceptics. For instance, the perception of space is more important than the perception of smell. The perception of time, at least some perception of time, is certainly more important than the perception of hearing or sound.

Think it over for a moment, and think what would happen to a person if all of his perception of time was gone. He wouldn't know when to eat; he would starve to death. That is about the first thing that would happen to him. His perception of time might be regulated on a perception of hunger, but that is one of the things the perception of time is regulated on.

As far as a perception of an object is concerned, what would happen if a person had no way to perceive an object?

These, then, are the big packages: space, time, energy and matter. Now we break those down to the individual perceptics of seeing matter, seeing space, seeing energy, seeing time—in other words, what we have as communication perceptics. We are perceiving only, really, four classes of things, no matter how many perceptics we have in order to perceive them. And all the perceptions sum up to perceiving matter, energy, space and time.

If you want perception of matter, energy, space and time, then, if you want a preclear to really uncover his time file, his data file, his time track, his occluded memories and all the rest of it, you had certainly better work on this MEST level.

It isn't that you can't do tricks with phrases and language. We talked a few lectures back about the fact that what the auditor validates begins to be more powerful. When the auditor starts validating language and nothing but language, all the language in the fellow's bank begins to charge up as powerful. Actually, the auditor can sit there and pay attention to language until he practically drives his preclear mad. We are attempting now to get onto a more rational basis. There are two basic abstractions of thinking: forgetting and remembering.

We are onto abstract thought and off straight perception; perception itself is the most basic. I perceive a glass of water. That is fundamental. But when we get into abstractions of thought, the first abstractions we run into are forget and remember. That is getting really abstract.

How do you make a child forget? How do you make a child remember? Ask yourself those questions, or ask them of your preclear. You had better ask "How do you make a child remember?" first, since your preclear will get pretty lost when you start to ask "How do you make a child forget?" because when you start to ask him "How do you make a child forget?" he goes into the forgetter chain.

You say "How would a deaf-mute make a child forget something?" "How would a deaf-mute make a child remember something?" and various things happen: preclears get all foggy, they start to go anaten, they get confused. If you let them work that out for themselves and just insist that they work it out, they will all of a sudden turn up a terrific amount of stuff.

The next axiom on that is that forgetting is being made to leave something alone. That is the basic concept of forgetting: leave it alone. You take it out and hide it; you get it out of sight. You push the child away from it. In other words, you repeat this and repeat this until he has forgotten it. Understand that this is dangerous, and that forget is a dangerous word and a dangerous action as far as aberration is concerned, because what will a child do the first moment that you take this out of his sight? He will say, "Give it back." Only he won't be able to talk properly at the time he is being taught this. He will just pad over and pick it up, and you take it out of his hand and put it away again. He will say, "Rrrrr!" and he will get mad and try it again. He will try to get it anyhow, and if you take it away from him then, he will cry. Then what does he do? He says, "I don't want it anyway." He is in apathy.

So the whole forgetter chain on any case is an apathy chain. That means it is out of sight. The emotion on stuff that is really forgotten is apathy, so if you use this flag system and you say "Forget it," you are saying "Go into apathy about that." This translates straight through with people.

Now take the rest of it: "Remember something." Remember is an enforced thing; the self-determinism of the child has been interfered with. A person can actually be forced to remember until he forgets; you can make it that painful that "You've got to do this with this object," or "You have to move your bottle over here." You pick up the child's hand and put it on the bottle, or you move the bottle, or you spank the child unless he does move the bottle—or get in the kindling or go to work on time or something of the sort. And he has to go through this action.

Memory is normally, as far as training goes, an enforced thing, and that is an apathy track too. You have gotten him down to the point where he will go through a rote. The first time you did this to this child, he had to move his bottle from one place to another. He didn't like that. So you made him do it again, and if you made him do it very forcefully and so forth he probably got mad. And then you said, "Get mad at me, will you? Move it!" and he started down the line. He probably tried to make it disappear about this point or something of the sort, and then he cried, and then finally he moved it and you said, "That's a good boy."

If this kid ever has a chance to resurge in life, all the things which are good will probably be the things he will eschew. His behavior and conduct can really be messed up in this fashion. It never occurs to anybody that if you just leave the child sort of loose in an environment—you give him an environment in which he can't be hurt too badly and which can't hurt him too much—and if you just let him learn these various things and so forth, he will learn how to handle it. The society is not arranged so children can live; that is a cinch.

Children would eventually, by mimicry, learn these things. They would see Mama leaving without her purse and Mama would say, "Oh, I forgot." And the child would think, "Forget. Yeah, Mama leaves her purse. And then Daddy leaves his car keys. He forgot. They must be characterizing some sort of an action. I wonder what it could be? Must be a lapse of memory."

Now, there is a secondary axiom: A person does with his thoughts what he normally does with MEST objects. Every action is approximated in his thinking machine. He is trying to do the same thing with his thinking machine that he is doing with MEST. This is very silly.

People think that people think in words. That is one of the commonest errors—the idea that people think in words. They don't. "Stream of consciousness" is some kind of a demon circuit: "Well, shall I go down to the corner grocery store or shall I not? Let me see. I need some pipe tobacco, but I could go tomorrow morning." This is a picture of a man thinking. Actually, thinking is done in milliseconds and the demon circuit then gets around to articulating it all, and that takes up a lot of time. This is "Think twice before speaking once," and all that sort of thing. A fellow gets to be in bad shape.

Don't underestimate the value of language to aberrate. Language can aberrate, very thoroughly, but it aberrates in direct ratio to the vigor with which the individual is taught language.

A very good exercise for you to do would be to take a page out of a newspaper and go through the various MEST actions that these words represent. You will find out that, for instance, some fellow was knocked down (down—toward the ground) by (by—direct causative action; beside) a car. It always is "beside the car," then, because the car would still be standing there if the fellow was knocked down. But it isn't always; that is how language gets sort of confused. So, he was knocked down by a car and spent three days in (in—inside, naturally) a hospital. That is all very comprehensible because you can name these objects. Objects have names attached to them. General semantics was only really concerned with the fact that objects were labeled. Labels and objects became confused. I am showing you the action line that goes along with this. This action line is fantastic. You start looking at a few sentences in English and you will start seeing how language is the motion concept of MEST.

If you can learn this thoroughly enough yourself, as an auditor, you can use it mechanically. If you can learn it as a concept you are actually putting a mine under a considerable percentage of your own personal aberration. You will start blowing it galley-west if you try. It is a step forward on a concept. You do a little MEST Processing on yourself and you suddenly start to get a definition for yourself of what language is. Follow the language in the newspaper and you can prove to yourself, if you want to, that language is merely representative signals of objects and action. That is what language is: symbols of objects, actions and states of beingness.

Underlying all of that is reality, but the language is illusion. If you process people on language alone, you are processing illusion. What happens when you keep validating the dub-in of a preclear? He just dubs and dubs, and goes down further and further. When you start validating language you are doing the same thing. So don't start to worry about processing language.

NOW, MEST Processing questions turned out to be very numerous; the combinations are too many for them to be easily listed. So we have made up a mimeographed issue that is coming out, and it contains how you mark a pack of playing cards. You can write in ink on a deck of playing cards and name each card according to these directions, and you can deal off for yourself MEST Processing questions

You will really hit some ring-tailed snorters, too. I tested this with one of the staff. We were sitting across the leaf of a desk from each other, and we were busting locks as a kind of game. You sort of feel language coming apart at the hinges when you get into the real stuff.

I expect you hereafter, then, in intensive processing, to get your cases started in the first three or four hours of the thirty-six hour package, really get down to rock bottom of what is wrong with the case in the next six or seven hours, have the primary computation out at the end of twelve hours of the thirty-six hour intensive, have the person a good release in twenty hours and cleared in thirty-six!

BASIC REASON PART I

A lecture given on
30 July 1951

Basic Principles of Thought

There is a very funny thing about basic principles: Every time we start in on some basic principles they get more basic.

Mathematics and various fields of thought as they are generally advanced present a very curious aspect to an individual. Somebody comes along with a postulate, a very simple postulate of some sort or another. For example, Newton came along and said, "There are three laws of motion, and these are the laws of inertia, interaction and acceleration." This was very simple.

Then some scientists said, "That is very smart, but privately and between ourselves, if we try to teach that there are three laws of motion, it won't give us any altitude standing on the lecture platform. We can stand up and teach this new aspect of natural philosophy all right, now that we have accepted it . . ."—of course, it took them twenty years!

Newton was announced as one of the greatest hoaxes of his day when he first came out with his new discoveries. So was Albert Einstein; he was announced at a lecture in Berlin by one of the foremost mathematicians of Germany as having perpetrated with his theory of relativity the greatest hoax of modern times. All the professors agreed, and felt he should be driven like a dog.

This happened because these things came in and they were relatively simple. The theory of relativity is not very complicated. But somebody standing up on the lecture platform and teaching this is not going to say "Now, this is all simple. I personally haven't got anything to add to this because in my own lifetime I haven't done any thinking. But it is very simple, and here are the basic laws." No, I am afraid the professors don't work that way. They say, "Now, of course there possibly may be some of you who understand this—that is, understand part of it. And during the next four years that I will be instructing you here at the university, there may be some possibility that I can at least instill some pattern in your mind that will permit you to use this—but of course you won't ever grasp it—because it is terribly important. " The fellow is saying, right along in the same line, "I am terribly important because I know this."

So here is this basic simplicity: three laws of motion. The urge of the people relaying this is exactly the same urge that navigators had, particularly before the war. If you ever went on a bridge and so much as glanced at a sextant, the ship's navigator would draw up about eight feet tall and say, "What could you possibly know about that? You had better not touch that instrument! Don't look at my chronometers. Leave it all alone now. Navigation is far too esoteric an art for anybody to understand it simply."

During the war they brought out texts on navigation, they had dead reckoning tracers and they were teaching navigation left and right, and it was really a fairly simple subject. This really was an old superstition about how difficult navigation was, but for several hundred years navigators maintained their altitude and dignity in the world solely by telling everybody that it was too difficult a subject for anybody to learn. They made a great cult out of navigation, but navigation was relatively simple.

I found out about this because one day I was trying to figure out navigation; I was reading the existing texts on the subject. I had studied surveying and so on, and I didn't see any reason why I couldn't do good celestial navigation. I got into the books and I found them so complicated, so upside down, so topsy-turvy, so badly aligned and so pompous that I couldn't do anything about it. So I went into basic surveying and tried to extrapolate what navigation was all about. I wanted to know what a person had to know.

I found out that the basic principle of celestial navigation is so simple that you could relay it to a ten-year-old boy. He wouldn't have to know about logarithms or anything else. The proposition of measuring positions on a sphere is so easy that, naturally, they had to cover it up.

This is the same as physics today, which is based on three laws of motion; they are very simple laws of motion. The only way anybody can gain any importance personally in relaying this subject is to make these three laws of motion more complicated. They get more and more complicated.

I recently picked up a college text on physics. It is an elementary physics college text, and it starts out with the kinesthetic aspects and persistence of masses. I looked at this, feeling rather stunned, and I said, "What on earth are they talking about?" This is what is given to a freshman. I read on, and all of a sudden I realized that the author was talking about the law of inertia: the tendency of a body to remain in motion if it is in motion and the tendency of a body to remain still if it is still. But it sure took a chapter to make that one complicated! I imagine there are people out in society today who have had to study that college text on physics, who are properly humble when it comes to their instructor but who don't know anything about physics.

The tendency, then, is to grow more complicated on this basis. It is very rarely that anybody tries to advance something by making it more simple. Any time a new postulate is advanced, the run-of-the-mill worker usually goes on and eventually the science, or whatever evolves from it, becomes some kind of a complicated hocus-pocus that would have staggered the original creator of the postulate, the original discoverer.

Bowditch is one of the prime examples of this, to get back on navigation again. I got a copy of the Navy Department's Hydrographic Office publication of Nathaniel Bowditch's American Practical Navigator. This, I understood, was the curse of all midshipmen and all who would study navigation. I read this thing through; it is written in highly complicated scholastic English, very academic, very pompous and extremely incomprehensible. But I was at the Hydrographic Office one day, and I discovered among their rare books an original Bowditch. It had been written—and this was the brag of Bowditch—for the cook of his ship. Even the cook had been able to navigate after Bowditch completed one cruise to Hong Kong and back. His tables and the book he wrote were slanted so that the common sailor could navigate, and the words are little tiny monosyllables. But in the course of something like 125 years this has been made enormously complex.

What I am leading up to is very definite; I may seem a bit far afield. We have in Dianetics been told many times that the human mind is too difficult to comprehend, that it is too complex, that Dianetics oversimplifies something that psychiatry has known for a very long time (and didn't use somehow or other), and that in general the whole subject would be much better off if it were written solely with words which contained a minimum of five syllables.

I was told one day by a psychoanalyst in Washington, D.C., that he was unable to read the Handbook because it was written in a simplified style that was for general understanding and not for scholastic understanding. That was the first time I understood that scholars had a different level of understanding.

It is perhaps a little upsetting to people to go backwards instead of forwards on a subject. For instance, we have the three laws of motion in Newton. I am sure that sometime in this century or the next somebody is going to come along and resimplify motion. If you have a Sunday off sometime when you have nothing to do, break these things down into one pervasive law of motion. And if you have two Sundays in a row, answer this one: What is time? If you can answer that question simply, the sciences of physics, chemistry and Dianetics will have to be completely rewritten because you will have stepped back to an earlier simplicity. Apparently it is very destructive to say the science of physics would then sort of go to pieces. You would

have reached back to an earlier simplicity; it would be something more fundamental than you had before.

That is the direction which any seeker after truth must take if he wishes to simplify and resolve problems which have not been resolved before: simplification of existing fundamentals. As soon as you get a new fundamental, the props come out from under literally thousands of complex, obscure and poorly explained facts which exist in that science. The destruction which takes place when you get onto a new basic is fantastic.

You move back into an earlier simplicity, something more fundamental, and the later data, which has been relatively complex, falls apart and becomes simple. Any practitioner of physics, chemistry or any other science then finds himself confused if he has been taught on a scholastic line like "I know more than you do, therefore you have to take what I say or I'm going to flunk you." Anyone who has been taught along that line has been taught a large mass of facts, and if somebody then comes along and achieves a new fundamental it is very tough, because this fellow has to reevaluate everything he knows about the subject.

That is what we are doing in Dianetics. Anybody who says Dianetics is oversimplified is simply complaining bitterly about the fact that a new simplicity has been reached which makes it necessary for them to jettison some thousands of facts which before would not cohese or adhese. Problems which did not resolve before do resolve with this new simplicity.

It took years for those individuals to accumulate, memorize and study a lot of these facts. Just as you cannot get an individual to easily give up a bit of his MEST, so it is very, very trying on an individual to ask him to give up some of his facts. He has a complex understanding which has made him important. Suddenly somebody comes along and says, "Here we have a new fundamental, a new basic principle, and it resolves all of this; it cuts all the corners and it resolves these problems that you have been worrying about." This fellow hasn't been worrying about those problems. He was Gnostic about his field ordinarily—that is to say, he knew that he knew. And you have come along and told him that a lot of the facts he knew really aren't so and that you have new simplicities.

You can therefore prepare. Just as you would prepare to be combated by any individual from whom you tried to take some money, so you can prepare to be combated by any individual from whom you try to take any of these long, arduous and complicated facts. The first thing he will tell you is that your business is oversimplified. And that is exactly true: you have oversimplified. You have simplified over his head!

This is probably why Dianetics does not get an immediate acclaim. This is why a new chemical formula which would be terrifically revolutionary would not get anything but suspicion. What is acceptable to men, then, is something within their frame of reference which fits a majority of their facts; that is quite acceptable. But something which puts new facts into the field and tries to take old and multitudinous facts away from them is going to be combated. It is considered simply on the same basis as theft; we are stealing importance, and we are stealing a very large number of data from individuals who, in all sincerity, were trying to work before in the field of the mind. And so there is upset.

However, you will find fields of the mind which are not as combative to upset as psychology, psychiatry and psychoanalysis. There are many of these fields. For instance, the politician may know his ward-bossing, but he will sit there and agree with you perfectly when you say there is nothing known about politics. You can sit there and talk to a business manager who has his hands on a lot of MEST and a lot of employees every day, and you can tell him you have something new, you have something basically simple and a new technology on the subject of business. There won't be one out of ten of those individuals who will suddenly rear back and say "It took me forty years, man and boy, to get down to a point where I understood how to run this business. You are not going to come in and tell me!" You won't get that reaction; these men are hungry.

So, when you have the whole field of human thought out in front of you, why worry about whether Dianetics rises or falls on the opinion of only one small field of its activity?

Dianetics is basically epistemology; that is a nice big nutcracker word, but all it means is knowledge. It is that branch of philosophy which pertains to knowledge.

When you try to study anything about man's behavior you find out it is based on knowledge or lack of it. And as a matter of fact, the mere act of trying to study without knowing what knowledge is, is nonsense. Up until a very few years ago, and right now, in general, people are asking people to study without having first defined knowledge. This is the grandest field of philosophy. Philosophy has many fields, and epistemology is probably the most basic of all those fields. What is knowledge? Dianetics is actually a study of knowledge.

We started to get sidetracked into the human mind simply because the human mind happens to be a vessel and a computer for and of knowledge. That is the only reason we are interested in the human mind, and the reason that we are upset about a human mind being aberrated is the fact that as long as we have an aberrated mind we can't have a perfect computer. They are imperfect computers as long as they are very aberrated.

That is how we detoured into therapy. Therapy is a detour. I know it doesn't seem so to most of you, but it has always been so to me. It is running around Robin Hood's barn.

How can you teach men what knowledge consists of when men are violating the basic principles which have to do with data? A clarity of vision, an ability to absorb, recall and compute with data is absolutely necessary in individuals before they can adequately handle knowledge. And if you can't handle knowledge in the world of men, then man is powerless against his environment, since knowledge is his greatest weapon against his environment. He is a thinking animal; his brain is his best weapon.

As a race, then, one comes down to the basic of having to treat individual minds.

You can get so easily and deeply interested in the mechanisms of aberration that you forget why you are studying aberration.

The study of aberration is a negative study. You are studying the mind as it ought not to be, and you are trying to bring it to a level where it should be. So long as individuals are walking around with imperfect computers which can't even get back the data which was most arduously impressed into them, man cannot achieve his true potential. You can ask almost any instructor in universities and so forth how arduously they have to work, how hard they have to pound to get data into these skulls and get it regurgitated back out onto a piece of paper at examination time.

We had an "age of reason" l 170 years ago. The French, one fine day, rose up and said, "They have done it over in America; why can't we do it here?" They had a lot of people there who had been over to America and had heard these crazy Americans talking about life, liberty and the pursuit of happiness. A fellow by the name of Voltaire had been agitating around with his pen, getting thrown in jail and getting boosted out of it, getting arrested for debts and getting arrested for political reasons—in other words, living the standard life of a philosopher who is trying to make men better. And they declared one fine day an age of reason. So we have already had an age of reason.

The first act of the age of reason was to tear down the Bastille, the next act was to kill the Swiss guards and murder the king, and then the next act was to take people like Danton and Robespierre and so forth and say "Spare the guillotine and spoil the cause." In short, we had a fine "age of reason." I hope we don't have another such age of reason. But I would not mind a reasonable age, particularly because of the novelty of the aspect. The idea rather titillates one. That would be amusing; nobody has ever seen anything like it before. The idea of nations conducting themselves rationally of course is laughable, but the idea of prison doors swinging

in the wind, and no sanitariums and so forth is a very entertaining idea. Nobody would think that way in the society; it would be too much for their wits to bear, I guess.

But a reasonable age in which the test of an individual's worth was how reasonably and how well he assisted his society would be a very interesting age. We could have a world where people got together and figured things out, figured out what was the best thing for all hands, instead of saying "You do this or you're fired!" or "My father was a Republican; I'm a Democrat, and that is good enough reason for me to be a Democrat." Can you imagine picking up a newspaper that had information in it? That is more far-fetched than any of the science-fiction stories I have written. But there is some vague possibility that we could have a reasonable age.

You see on every hand individuals acting without any great attention to reason. They will even enter into the proposition the fact that "Because of engrams one is not reasonable, therefore one doesn't have to be." One can dodge that far.

All this is leading up to one thing. What we are looking at is something simple; what we are trying to get across and work with is something very simple. What we are trying to achieve is a breadth and width and distance of knowledge through the societies of man, so that perchance man as a species might survive. He might even evolve into something better as a species. That is what we are after; at least that is what I am after.

We are treating aberration toward an end: we are trying to achieve reason in the individual. Therefore, by definition, any process which does not increase or even rehabilitate an individual's ability to reason clearly with the data which is available to him is not a valid process. And any process which permits an individual to reason better, to work better and to live better is a valid process. I don't care whether it is laying on of hands or pure education. That is a simplicity. It is too simple to be grasped sometimes.

It is not, for instance, whether the individual when he is told " r^2" jumps up in his chair, turns around twice, comes down and lets out a pale scream. A therapy can do this; I imagine that we could figure out many therapies which would cause things like this and even worse things to happen to individuals. They would be very spectacular and they would do very well on a stage in the hands of a magician who was trying to impress an audience. But are they making people more reasonable?

There is something wrong, then, with any process which does not increase the person's abilities, his reason or his ability to handle his environment. If a process fails on many people, it doesn't fail for any other reason than it doesn't make the individual better able to reason. It doesn't make him so; therefore it is not a good process.

Any new discovery or any new simplification is valid and useful in direct ratio to how much it increases an individual's ability to reason and resolve the problems relating to his environment. If a new process does not do that, if a new simplification does not do that, then it is not valid. You should evaluate for yourselves, then, what you are trying to accomplish with any preclear. and then evaluate all theory for yourself that explains why it happens. Think it over.

Dianetics is not so tender and fragile that it has to be approached with the awe and reverence which is demanded by a great many fields of learning. There are not very many fields of learning which would dare say "Come on in and get your feet wet. Come on in and tear it up and look it over and find out if it works." There aren't many that can do that. Now, if we examine what is basically wrong with people, we find out that we are in a new level of simplicity. We find out what the individual is trying to do.

What is the society trying to do? Society is trying to survive. So we say the society is trying to survive; that is a simplicity. It is trying to live and persist in its living to the maximum possible time span under the most optimum conditions; that would possibly be another definition of what a society is trying to do. But we group that definition under survival, and if we get too far

away from this postulate of survival, and if we stop evaluating by it what man is trying to do, we go very much astray again.

Many times in Dianetics I have had to go back and retrace steps clear back to the beginning of when I started to think about something, and then all of a sudden realize that it hadn't been evaluated according to survive and therefore it hadn't worked. Survival as a postulate and formula and as an explanation of why individuals do what they do is very good.

Somebody said to me the other day, "I like to think of something in higher levels. I guess maybe I am an idealist."

And I said, "Do moral individuals survive better than immoral individuals?"

"Oh, moral individuals would survive better, of course."

"Do honest individuals survive better than dishonest individuals?"

"Well, most of the time, I guess honest individuals do."

"Do people who have goals and ambitions fare better in life than people who don't have?"

"Oh yes, they do."

"Do people who have ideals fare better than people who don't have ideals?"

"Oh, sure. And I guess that's why I'm an idealist. And I think your survival, having ideals, then, is surviving; one survives better, doesn't he?"

He didn't like this. Being an idealist was being somehow esoteric, and floating above the crowd, and he had that mixed up with the fact that he didn't want to do what everybody else was trying to do or something.

But all of this works out to the basic simplicity that we are working with—survival, the survival of an individual. The survival of a man happens to depend upon his ability to reason. Therefore, man, with the great knowledge which is available to him, should be able to use that knowledge to the best possible advantage in order to survive best. Man's principal weapon of survival, then, is knowledge. So we had better know something about epistemology, the basic of knowledge. What is knowledge? What is data?

There used to be a professor up at M.I.T. who was called "99 Percent Jackson." He had a maxim which said, "When you can ask the question of the physical universe, when you can ask the real question, then you have 99 percent of the answer." He said this so constantly they called him "99 Percent Jackson." That maxim is true enough.

Why does a person have to have knowledge and why does a person have to be able to reason? It certainly enhances his survival. Why does he have to have knowledge? So he can survive better.

Why does he have to be able to reason better? Reason is the ability to extrapolate new data and conclusions for any and all given situations from minimal data. That, perhaps, could be called reason.

People get awfully confused between what is data and what is reason. People will tell you, "I would build houses, too, if I just had an education." Bunk! He might have all the data in the world on the subject of building houses and not be able to reason well enough to build a single house. That is the difference between reason and data.

Knowledge would then have to include, perforce, both existing data— known data, observed data, relayed data, memorized data and so forth—and data which one reasons from his past conclusions and from his present data. The ability to reason out new conclusions to apply to his problems and the ability to recognize these problems are included under reason. So the ability to reason is different from the ability to memorize.

Memorizing is very simple. That is just the ability to recall what one has seen. That is just a stimulus-response mechanism. It is a silly mechanism. I look down and see a cigarette, and then look up and recall that I have seen a cigarette. That is, in brief, having memorized a cigarette.

Education, then, could be directed along two lines: (1) the line of giving somebody data, and (2) the line of making somebody reason with the data he has.

Modern education hardly takes into view the teaching of reasoning at all. Reasoning has sort of been left out. I guess "everybody knows" man is not a rational animal, because the ability to reason has been left out.

But look at the quality of reason, look at how good it is. For instance, take a fellow who has been educated exclusively in the field of chemistry: One day he moves over into the field of physics, and he observes some data in the field of physics and he observes that a problem exists. If he is running only on education he would have no data to solve that problem because it lies in the field of physics. But if he can reason, he has certainly run across enough natural phenomena in the field of chemistry to extrapolate, probably, a conclusion, a resolution of the problem he sees in physics.

As soon as a person is able to reason and use reason to his fullest capabilities, the amount of data which he has absorbed in his lifetime is expanded thousands and thousands of times.

When one looks at the relative worth of education by memorization versus that of education by the teaching of how to reason, all of a sudden he sees that in the field of epistemology there would be no comparison. It is much more important to be able to figure out something from what one observes than it is to be able to remember what somebody else has said he figured out from what he observed.

The moment you can get somebody to reason on some subject, his knowledge becomes greater on that subject. Knowledge is not just data, then; it is the ability to conclude. That is very important!

I have found that this bug has entered into Dianetics and that is why I am going into these subjects. This same misconception has worked into Dianetics. People have said, "If I could just recall everything I have ever read or been taught, then I would be more reasonable. Therefore I have to have sonic and visio in order to get these things. This is terribly important!" That is not true.

A lot of you, perhaps, have looked at a preclear who was wide open, who could go up and down the track, who could reread what he had done, had a terrific memory for everything he had been taught—and didn't act reasonable! "Obviously" the person had to be reasonable because they could remember everything. You are working there with two different orders in the field of epistemology. You are working with a man's ability to extrapolate and his ability to recall what he has memorized or seen.

The ability to extrapolate is hand in glove with self-determinism. As soon as you increase and enlarge a person's right to extrapolate and reason on data observed, he will do so. If you inhibit his right to reason, you will inhibit his self-determinism. If you inhibit his self-determinism, not only does he feel he has no right to move here and there and do what he wishes, but he feels in the same way that he cannot use the data he has observed to reason with, that he has no

right to reason with it, just as he has no right to move himself around in the society and do what he pleases according to his own judgments.

So the rehabilitation of a person's self-determinism goes hand in glove with rehabilitating a person's ability to reason. They are not quite the same thing, but his ability to move, work and act on his own command, under his own power and direction, is approximating his ability to reason on his own data.

In other words, if you restore a man's right to handle his own data, you restore his right to reason and therefore his right to conclude, and that is how you are establishing a reasonable being. It doesn't matter how much data you get out of this preclear's bank. It doesn't matter whether or not you have assembled his life for him into a complete and consecutive play that makes a nice story that you would read in some biography or something of the sort.

The one thing you are hitting for, then, is self-determinism, and right with it, reason—his ability to reason on data observed. The self-determinism has got to come up; his ability to reason won't come up unless his self determinism comes up.

There is your target: epistemology. If you want this person to be happier, raise his self-determinism. A man whose self-determinism has been three-quarters rehabilitated can still go around with his arthritis of the neck, but you have done a good job! However, if the arthritis of the neck is gone and his self-determinism is diminished, you have done a bad job. And yet it is a strange thing that you could do this. You could wash an individual's arthritis out of his life and at the same time reduce his self-determinism and his ability to reason. Therefore you would have actually reduced his ability to move and his scope in the society.

I want you to think about that. How was his self-determinism, his reason, inhibited in the first place? How was he made from a potentially reasonable being into a relatively unreasonable being such as a "normal"? It was done by somebody coming along and interrupting his self-determinism about his data—in other words, dominating him.

There are two ways that an individual can be dominated (and I know you will be interested in this): He can be made to handle himself and the environment around him or made to leave it alone on a physical level, or he can be left alone, ignored, and never trusted with anything. These things produce two different kinds of cases; one is the occluded case and the other is the wide-open case who is low on the tone scale.

The wide-open case who is low on the tone scale has been invalidated, has been made to feel a certain worthlessness, has been made to feel that he or she was not particularly worthy during youth; he has been ignored, he has been unable to get attention when he needed attention, and so on.

You will find this kind of case growing out of the sort of atmosphere that would leave a child with a chronic illness more or less abandoned for two or three years of its early youth.

One such case I know was the most beautiful wide-open case you ever saw; she was wide open at 0.2. I have seen several cases where this has happened, but this one particular case was very interesting to me. She had been left alone and more or less deserted for a year. The father went away and the child became ill. And because of upsets in the household, the child was put into a sickroom and was only attended to enough to shove some food into her mouth; that was all. Nobody played with this child, nobody did anything for this child for a solid year.

Every night the child lay on her back with a lamp going—a steam lamp that put eucalyptus oil into the atmosphere. This steam lamp had a rotating cover, and as it came around bits of steam would escape; it had a light in the bottom of it and it made a long, turning shadow pattern on the ceiling. The child begged and begged for some weeks to have this lamp taken away. Naturally this lamp was a hypnoscope, l nothing more than that. So the child was left in this dark, flickering, very choking, oil-soaked atmosphere of the room, utterly alone and

abandoned. She couldn't effect the removal of the lamp, couldn't affect anybody, had no strength and had no power as far as any of this was concerned. That child really went bad, too, as life went on. That was evidently the primary invalidator. There were AAs back of this; they are bad enough as being invalidative. An AA says, "You are not worth anything." This abandonment said, "You are not worth anything."

The perceptics on the case, as far as sonic and visio were concerned, were quite acute—very, very good, excellent in fact.

But what had happened to ARC in general as a computation on this case? This person's level of reality was so bad that an individual would walk into the room and she wouldn't pay any attention to him at all, though the individual would be walking loudly. But sometimes she would be sitting alone and suddenly look behind her and scream piercingly because there was an individual standing behind her—only there was nobody there. In other words, she had a completely delusive reality.

But this child had never been much scolded about leaving things alone; she was not much inhibited or interfered with otherwise; she was just neglected. She was so thoroughly invalidated that the bottom dropped out of ARC.

That is the reason for these wide-open cases, evidently.

Now, the occluded case has evidently had his self-determinism very throughly interrupted by being manhandled with regard to material objects. You will find this type of material on the occluded case: "Willie, put that down! Forget about that now." "Move over here!" "Now, you've got to take this and go outside." "Now, go to bed; I told you to go to bed. No, you can't have a drink of water. Go to bed! Now, you've got to go to bed." "Now, get up; it's time for you to get up." "You'll forget about that." "Now, you leave that dog alone; you can't have that dog. Besides, I bought you a nice cat. You've got to have the cat." "Now, here are the new shoes that I bought you. Now, they're your shoes, but you take care of them. Oh, you didn't shine them today. You realize you've got to take good care of your clothes. You shine those shoes! Of course, they are your shoes, but I'm going to tell you how to take care of them every day in the week." "Now, these clothes that I bought you—I work and slave, I work my fingers to the bone in order to put you into good clean clothes, and look at you! Of course, they're your clothes; you have to take care of them."

Here are physical objects—time, space, energy, matter—flying all around the place! This child, as MEST, is being moved all over the place. The MEST around this child is being moved all about. And that is exactly what happens, evidently, to this child's mind. He starts to handle his thoughts just like he handles his MEST. This is evidently a truism: A person handles his thoughts the same way he handles MEST, because he has never had an example of how to think. That is just sort of native. But here is all this MEST around and he starts handling his thoughts the same way, so there go his thoughts off the time track. That is the occluded case.

But at the same time, this individual can have a long streak of being validated as an individual. He is at least important. So you have a combination there where his ARC isn't too terribly bad; it is just the fact that all his data is gone.

This fellow, by the way, has a devil of a time in school—he nearly always does—because the educational system is based on that part of epistemology which says the memorisation of facts is the way you retain facts, and if you retain enough of these facts then you are well educated. This person, one way or the other, has actually been forced to reason. Any child handled as roughly as this is going to have to start reasoning. He is supposed to remember and forget so many things and so many things are enforced upon him and taken away from him that he is quite addled as to data.

But there is another sphere of activity. He has to be pretty shifty-footed. People are paying a lot of attention to him a lot of the time. Any time he is found, somebody is going to do something with him or his MEST. Any time he turns up, this child has got to have an explanation.

"Why was the wagon on the drive?"

"Well, you see, it was this way. I was standing out looking at the elephant."

"The what?"

He soon learns that this is not a reasonable explanation. He has a bad time, but he sure learns how to reason. However, he hasn't got much data to reason with. He has taken the other side of the picture. He learns to reason on present time perceptics. It is all on an emergency basis—the heck with what happened yesterday! The kind of people he is surrounded with never pay any attention to that anyhow. If yesterday he was going to be severely punished for walking through a mud puddle, then today, sure as the devil, he is going to be punished because he didn't! Life is too changeable; therefore he had better be Johnny-on-the-spot, spark long and blue! In other words, think!

Unfortunately he has been pushed around so much—he has been invalidated, really, one way or the other—that he has been made into MEST; now he is struggling to keep from being MEST. He probably has a lot of engrams too, and his data is all off the track and he gets pretty fogged up. But he can reason; he extrapolates—he extrapolates very well on no data.

This other person who has been invalidated does not extrapolate at all on all the data. You can therefore find this person very worried about whether you said something right or wrong. For instance, you sing a song about the cowboy who walked down the streets of Laredo; this person will right afterwards say, "But it isn't Laredo, it's Lor-ee-do. And in the last verse there, it says 'as cold as the clay' not 'a clay.'" They get extremely worried any time you vary their data. You just try and vary their data a tiny bit and it shakes them, because this is what they have; this is survival. This individual's track is in good shape, but he has been invalidated, has been pushed down into nothing, and is just convinced he is MEST for lack of ARC. He has this data, and he gets very disturbed about data.

Those are the two extreme types of cases. You are processing people of one type or the other most of the time. Sometimes you get a mixed type, but that mixed type is not as frequent as it might be. It is generally six of one and half a dozen of the other—they are occluded or they are open. Sometimes you get an open case that is temporarily occluded but you never get an occluded case that is temporarily open.

Which one of those cases is the easiest to rehabilitate? As auditors working with just words and not paying any attention to all the other perceptics, you found the wide-open case very easy to process, because the wide-open case could hear all the words. It was an easy case. You couldn't pick up very many somatics because the case didn't have any reality. Matter wasn't quite there and the person wasn't quite there at all, but the data was there, and they would give you the data. But don't ask one of those cases quickly whether or not this engram he has just run through was very real to him, because it wasn't.

The occluded case will show up, actually, more benefit from processing in terms of reasoning, because every bit of processing that you do with this fellow, unless you just latch him up on the track and louse him up in general, is going to recover him data. The more data he gets and the more comfortable he feels about the thing, the hotter he will start reasoning. That is not true of the wide-open case.

The wide-open case is the one who will suffer acutely on ARC and the occluded case is the one who will suffer acutely on the material universe.

You will find that the wide-open case who is low on the tone scale is destructive of and careless of MEST; it doesn't exist. You will find, ordinarily, the occluded case acquiring a lot of MEST; it exists.

There is no index, then, really, between perceptics and the ease with which a case can be restored to reason. I dare say you can work some wide-open cases from hell to Halifax and finish up and still not have someone who will reason—unless you are really working on what you are working on. You are trying to rehabilitate a person's reality with a wide-open case. You are trying to get his ARC up. And with the occluded case you are trying to get data into view and perceptics into view. Those are the two different slants of working cases.

This did not appear in Science of Survival because I hadn't thought it out as completely as I might have. It is not that I hadn't thought it out to some degree, but it was not thought out to the degree that I could express it to you. There is a lot of difference between knowing something and being able to express what you know.

So there are two essentially different cases. Which one of those cases would you expect to come out into the clear fastest? You would of course expect the wide-open case to do so because it has sonic and visio and you can get all the data, and on the other case you have to turn it all on. That is essentially correct, if the level of your activity is sufficiently selective to recognize what you are doing. For instance, with the occluded case you are trying to get perceptics and data into view. But don't go on and process a wide-open case for perceptics because the case doesn't have any reality. According to my experience—which has been a bit wide in some spots, although it could have been a lot wider in other spots—it is just as hard to turn on ARC in this wide-open case as it is to turn on perceptics in the occluded case. Don't forget that.

It is an unfortunate thing in this society that women have, as recently as fifty years ago, been considered chattels. That is MEST. You find more wide-open cases amongst women, evidently, than you do amongst men. The society and the family expect something of the man, by routine in the culture, and they don't expect as much, as a routine on an average, of the girl. This is unfair, completely unfair.

A little girl is looked on as pretty; she is a cute baby. She is a cute little girl, her hair is cute and so on—MEST, in other words.

They talk about the boy as an active little fellow: he is clever, he is going to be president, he is going to be something or other. This is the average I am talking about now; it is a long way from being every case.

In other words, the culture tends to invalidate a woman.

Now, one day, the girl's little brother pokes her in the snoot, and she says, "Waaah!" as most any child will. She hauls off to really poke him back, and Mama comes forward with this astonishing datum: "Little boys must not hit little girls." That is a great datum. This says that she is not able to fight. It gives her something to hide behind. It gives an invalidation of her physical strength at the outset.

I have known a lot of girls in my time in this land and that one, and some of them I would rather not tangle with again. Not only is the female of the species deadlier than the male, but quite often she is far stronger.

As a matter of fact, I know of one particular girl who beat up an officer of the German army who had been a prisoner of war and had been released while in the United States after the war. He made an improper advance to her and he went to the hospital. He was a great big hulking Nazi, and she ruined him! He didn't have any qualms about beating up women but that didn't do him a bit of good.

If you look through the society, then, you will find out that the little girl is kind of getting the dirty side of this thing, because she isn't supposed to fight and she is not looked upon as athletic: "Did you ever see a girl throw a ball? You know that girls can't play any sports anyway. Aw, you're just a sissy! " A girl can throw a ball. The funny part of it is, she happens to have an entirely different shoulder joint than a man has, but with a little training she can really pitch. She looks clumsy, though, because it is actually a different joint.

For a few months out of the lifetime of a woman she is incapacitated because of children, so the society has gone off half-cocked for the last fifty thousand years and said, "This woman is inviolate. During the months of pregnancy she is not able to care for herself." That is a lie. It is not until the last two or three months that it is really that bad. But the culture has said, "She is not able to care for herself, she mustn't be mauled around anywhere during this period, so therefore we are going to make her whole lifetime an invalidation. We are going to say she has no strength, that she is MEST, that she is a chattel, that she must be cared for, that she is not able, that she can't do sports."

Along about 1911, women started to kick over the traces hard about this (around the time Carry Nation was cutting up saloons), and all of a sudden there was a women's suffrage movement. The astonishing premise was advanced into the jaws of men that women were able to reason just as men reasoned. And no man would believe this, but women, "not being very strong and being very weak," won. Women got the vote. All this is in the right direction.

But this situation is an invalidation of half of the human race. That is not a healthy condition. It educationally slants women and condemns them in some small minority to 1.1. It gives them a 1. education. But you can't just make a 1. by telling a person so. Fortunately, the majority of women are out of it. But the finger that is leveled at them says, "You don't dare stand up to your environment or the physical universe around you, so therefore you had better be pretty covert about what you do about it." Educationally that is 1.1.

A little boy, who may be far more delicate than the daughter of the family, gets told, "So Johnny Jones beat you up. Hah! It looks to me like you are old enough to handle yourself." And actually, far more boys get this training from their fathers than one realizes—"You have got to stand in there and take care of yourself." All the hero tales he reads, every example— Hopalong Cassidy, King Arthur—everything says, "You've got to get in there and fight!" In other words, "You had better be 1.5." So we have the battle of the sexes—1. versus 1.1. Educationally, they are postulated to go in this direction.

When you are processing individuals you can hit this on an average. When you start to process couples, if there is a lot of trouble in a family, the odds are that what is going on is 1. fighting 1.1.

But this doesn't always mean that every girl in every family is raised invalidated. A lot of them are raised very nicely and they come way up the tone scale, but some of them are mauled around and used as MEST just as thoroughly as the boy I was talking about, and then you have an occluded case in a woman.

In other words, with a test of perceptics, and by that alone, you should be able to tell

1.   Is this person stronger on being able to remember or being able to reason?

2.   Should you start in on ARC or on MEST locks?

3.   What level of relative truth are you going to get off this preclear?

Now, we are extrapolating from one very definite small fundamental: knowledge. We are studying knowledge; therefore we are trying to make a more reasonable being. Knowledge has two portions—that the individual can reason and that he can learn and recall. A fully reasonable

individual should be able to recall everything in his life and should be able to reason on it to the fullest extent.

With the person who can recall it all to the fullest extent, you had better rehabilitate their right to reason on that data, and then you will have a whole being. And with the individual who is completely occluded, you can pretty well assume that this individual already figures out more or less antagonistically that he has a right to reason anyhow, but he does not have any data to amount to anything to reason with.

I hope by showing you some of this that I have clarified with you these two types of cases. This is the first word that has been said on these cases; it doesn't appear in Science of Survival. And I hope it advances your ability to handle preclears a little better. It might have advanced a few cases for you already.

We will go on in the second part of this by taking up the rudimentary parts of the mind again, to show you what you are rehabilitating.

BASIC REASON PART II

A lecture given on
30 July 1951

Self-determinism

The consolidation of data and the resolving of problems relating to the survival of an organism, group or species is functionally very simple. It is one of these simplicities I went over earlier. It is so simple that it was overlooked.

As long as people failed to compartment function and structure the two things would keep tangling. Nobody identified function, and if you couldn't identify function then you couldn't completely identify structure.

Now that we have identified a lot about function and clarified it, somebody can do something about structure. This should happen fairly soon. But it is certain that nobody could resolve the problem as long as he was mixing structure and function.

People said, "The problem about the mind is that it perceives. Obviously the individual perceives. He sees something . . ." and all of a sudden they got derailed there and went off into structure. "The mechanism of sight has to do with the nervous system. And it flows down the optic nerve, and . . ." They didn't quite say why men saw or what they did with what they saw.

Now, I may be wrong. There may be somebody—undoubtedly lost, forgotten, laid aside in the field of psychology—who has made a full definition of this. I have never seen it, although I have studied the subject quite a bit. That definition, if it had ever been advanced, if it had ever been accepted, would have resolved an awful lot of things. But it is one of these terribly simple definitions. It takes a great deal of courage to advance a simple definition.

The mind could be called a command post of an organism, which has gradually evolved into greater and greater structural complexities in order to accomplish a functional simplicity which itself never changed. The mind, in its evolution, has increased the number of ways it can do the same thing it was trying to do.

I have no doubt, for instance, that an algae thinks—no doubt about it at all. It doesn't obviously think because it is not mobile. You can't easily see it observe something and then walk off from it.

I conducted some experiments which would have caused gray hairs to have jumped out amongst the sable in almost any psychology laboratory. They were very difficult to do and I would hate to repeat them, though they seem very simple. You take a drop of water containing any monocellular bacteria which has a slight mobility. You can find plenty of these; you look in a drop of water and you will find lots of wigglers. It is not necessary to bother to identify this bacteria particularly. Just take this drop of water with a number of these cells and apply cigarette smoke to this drop, and watch them move away. They react to it. It is a very interesting thing. After you have done this a few times, you can give them steam instead of cigarette smoke, and they will move away. That is what is fascinating.

You can take a fresh drop of water with different animalcules and blow steam at it, and they won't move; nothing happens. Then blow cigarette smoke at it and they move away. Then blow steam at it again and they move away. Here is a process of learning down in the microscopic levels.

This experiment is almost impossible to do. Like so many things that would seem desirable experimentally, there are so many physical limitations on equipment and on what you can do

that your results seem nebulous; you have to repeat them many, many times and then hope that you were right. That is the kind of experiment this is. Until somebody resolves how to do this experiment better mechanically, I suppose it will stay in that bracket.

Now, it may be that somebody has done this experiment elsewhere. I did this experiment, by the way, in 1937. I worked with it for six weeks. The experiments were interrupted many times because I had a living to make, but I managed to get a series of them that was enough to convince me, and as long as I was only trying to convince myself I kept going on the postulate. And the postulate paid off. It said that the basic unit of life is a cell, and as the cell operates, so operates the most complex unit of life. The purpose of the monocell is also the purpose of the largest and most complex organism that exists. In other words, we can take and maintain a functional definition regardless of size and regardless of structural complexity and see if it bears fruit—and believe me, it has borne fruit.

The monocell is trying to survive. It is trying to survive as long as possible and it is trying to procreate. This means that it is necessary for it to approach and stay in the proximity of pleasure and get out of the road of, or avoid, pain. The combined vector of staying away from pain and approaching pleasure is a vector toward survival not only of that monocell but of the whole line of monocells through many generations. This is no different than the function of any organism, no matter how large.

You would seem to see a few differences, but again they are differences of complexity of the same function. A big organism has evolved so many ways to be mobile and so many ways to perceive and can combine them so much more intricately that one can easily overlook the fact that the function is exactly the same, the purpose of all of this action is the same. And yet the purpose has not varied; the complexity has greatly increased and so has structure.

Life, working in this fashion, trying to evolve into higher and higher abilities to move and perceive, has only been trying to work out better ways to keep away from pain and approach pleasure in order to survive, and it has succeeded in doing so. This is a very fundamental concept.

I am sorry that people avoid simple concepts. I recently read a book by the name of An Introduction to Psychopathology by Lawrence O'Kelly from the University of Chicago Department of Psychology, and it is the most confused treatise that I think I have ever read. There are good textbooks in psychology; this isn't one of them. But this is the most modern one, and it says the whole function and purpose of life is to adapt, and the person who doesn't do this is maladaptive, and with this reasoning goes on for about three hundred thousand words and winds up with a confused student on his hands. Because the purpose of life is not to adapt! What kind of a 1. philosophy is this?

What if we went around trying to adapt? The individual who would get this idea as an initial postulate sure must be, as an individual, so low on the tone scale that if a mouse walked up to him and said "Boo!" he would run for a cop.

This individual is confessing that he as an organism is licked by the environment, so "I had better kind of fit myself to it and get along and hope I stay alive, because, sir, I can't do anything to these great big brutes around me."

It is really a low-toned society that will keep on promoting this idea. If man had ever started in on the line of adjusting to the environment, he would have wound up with organizations like the University of Chicago Department of Psychology! No more horrible thing could be imagined

When an organism starts to just adapt or adjust, it is done for. If an organism were just trying to adjust or adapt, what more beautiful life forms could there be than the plankton and the algae? They are very well adapted. There is nothing wrong with them; there is no reason for the algae or plankton to have gone on in any direction other than as monocells. They float out there

on the surface of the sea; until there were larger and more brutal organisms around, nothing even menaced the algae except maybe an occasional storm, because it lives on minerals and sunlight. People call it "the wheat of the sea." It is the fundamental food of the sea. The sea is filled with chemicals, the plankton bobs along, the sun shines down, and the plankton converts 86 percent of that sunlight to energy.

That is very efficient. You don't convert 86 percent of your energy intake to usable energy, believe me. Your carbon-oxygen engine is a low-heat engine; it is very inefficient.. It is almost as bad as a steam locomotive on a winter day, and that is pretty bad. About 9 percent of the heat energy produced by a steam locomotive shows up on the driving rods. The rest of it just blows out the stack and radiates off the boiler and gets used up in friction. And that is what you are doing. Very little of the energy intake that you have shows up on the driving rods. But it sure does on the plankton—86 percent!

As a matter of fact, that fact was discovered by Dr. Warburg, a very great biologist. He has been working in this field ever since Hitler kicked him out of Germany. He got some new basis of simplicity so they kicked him out of Germany, and he has been working down at the University of Maryland. That discovery is going to revolutionize the world's food supply; it means the world can support, with photosynthesis, one hundred persons for every one it supports now.

The Reader's Digest (which "knows all, sees all and is never wrong") came forward a few years ago with an article which stated conclusively that all the world's greatest food experts had proven that no amount of improvement in agriculture would ever be able to resolve the terrible problem of food, because it was absolutely necessary for every man on earth to have 2. acres of arable land to support him. This condition could never be bettered except perhaps by about 2 percent of those acres, so that they might get it down to 2. acres with better agriculture. Therefore we were all going to starve to death because the world is getting overpopulated.

While this was being published, Dr. Warburg was down at the University of Maryland, happily finding out that the algae, instead of converting 25 percent of sunlight, converts 86 percent. An acre of algae raised in a vat will produce somewhere between two hundred and five hundred tons of food per year. That is fantastic; it could be just pitch-forked out of the vat straight into the mouths of cattle—green. The cattle don't have to have any area to roam in. That increases the world's potential food production by something like 100,000 percent.

But the algae is an "ideal" life form. It is completely adapted to its environment.

The thing about life is that it keeps trying to adapt the environment to it. When an individual stops trying to adapt the environment to him, he is sick, he is dead and he is on the road to his early grave. That is the handiest and quickest way I know of to sum up a preclear; you don't need a tone scale if you can really estimate that. Is this bird adjusting to his environment or is he still trying to adjust it to him? If he is still trying to adjust it to him, you have a good, live, hot preclear on your hands who will go on up the tone scale. But if he is not, you have somebody who is going to try his best to bamboozle you into processing him till he kicks the bucket, because a person who is merely adjusting to his environment is dying.

Any species which thoroughly adjusts to its environment and does not try to adjust any further dies. So went Brontosaurus and Tyrannosaurus Rex; they adjusted to their environment and then the environment changed and they ran out of food. They hadn't adjusted, then, to the environment which was to come; they had adjusted to the environment which was current, and every environment changes. An environment will not stay static. Therefore this postulates that an adjustment to the environment has to be an adjustment to a changing environment, and if an individual just keeps adjusting to the changing environment, he is going to lag behind it. That is going to be a mess.

So life isn't just trying to adjust. Life is trying to adjust the environment to it, and it can't do it as a monocell. There is that one cell; it is not mobile, it can't get around, it can't go out and

swallow up a continent, and it will never get to the moon. So it says, "The heck with staying a monocell! Let's get to be a sponge." Then it finds out that as a sponge it is still nailed down by MEST and it still can't control a thing, so it says, "Let's become an invertebrate"; and then "Let's go up and lie on the beach and develop into an animal"; then "We're still tied down to this MEST, we're still not adjusting the environment hot enough or fast enough, so let's develop into a bird." As a bird it says, "Well, we have space conquered now but we still can't do everything we want to do. Let's go on and be something else." It continues to evolve, getting bigger and better each time.

This is like somebody from the Middle Western Chamber of Commerce —"Got to be bigger and better." That is why chambers of commerce are so successful. Chambers of commerce are found in high-toned societies, and organizations merely calling themselves so are found in Los Angeles! Not even the Los Angeles Chamber of Commerce will stand up for California right now. If you write them for some literature, you will find pretty sad stuff. They are really down the line. They used to be right up and coming; they wanted to adjust their environment, but now they are adjusted to their environment thoroughly. And what does their environment consist of? Los Angeles.

Now, unless you can see this dynamic edge that the organism is trying to get on its environment continually—that it must be in advance of the environment (and mind you, that environment also includes other organisms)—you don't appreciate the value of reason. The fastest way to find out what the environment is going to do is not by growing up and evolving a species, test by test, according to the concept of "natural selection" (which was invented by a man named Darwin, to whom I am very indebted but I still think was a crackpot).

Darwin said that by natural selection the organism evolved. That is one way organisms evolve, but it is a minor one. There is actual direction to this. In some fields of "science" where they don't quite know what the score is, they will take a whole body of data and quickly push it under the notebook cover out of sight. For instance, the paleontologist knew all the time about the rhinoceros. The doggone rhinoceros came along and started to figure out that he needed a horn, and finally grew one. The horn didn't come about spontaneously from rubbing trees or something like that, because paleontologists, looking things over, found out that this horn evolved. And they looked over the other animals of the day, and those animals didn't evolve a horn.. The horn wasn't good for anything at all. It never has been really. It is a fake as a horn; it is made out of hair. It is the most fascinating thing. Through many generations of rhinoceros they had no horn. Then the next series of generations had this little tiny bump, and the next series of generations had just a little bit bigger bump, and so on.

There is a lot of stuff in the field of evolution that, if people wanted to look at it, would reveal that organisms were trying to figure it out, trying to plan, trying to match up. There is something actively going on there that we don't quite have a hand on yet that looks suspiciously like somebody else had a hand in it; there is some figuring going on there someplace.

I am sure, in spite of anything that a psychologist believes, or a psychiatrist believes, or a biologist believes, that somewhere in the universe there is a thinking being. I know they have a bad opinion about this, living in colleges the way they do, but there are thinking beings! There isn't any reason we should consider ourselves anthropomorphic if we say there is a Planner with a capital P behind this sort of thing, or that theta itself can plan, because obviously something like this can take place.

There is an overreaching planning about the environment. It doesn't quite figure out on the basis of the organism being molded by the environment, but it figures out very well when you try to see the urge and the effort of organisms to mold the environment. Then you start to get it worked out. All of a sudden reason gets introduced into it; you see that the most successful organism would be the one that could extrapolate on learned data and anticipate what that environment was going to do. That organism would be fairly successful.

What is meant by successful, then? In order to survive, an individual or an organism can't be MEST. The organism has to be theta. In other words, an organism which is not a causative agent is a non survival agent. That is why the sheep societies considered so desirable in Russia and so forth don't survive very long; they are based on this idea of "Every being has to adjust to his environment."

That philosophy can really get a race in trouble. I am not kidding you on that. It can get them into all sorts of incredible things—communism, Trumanism. And all these various races which have started to simmer out and go out the bottom of the spout have more or less started, limply, to adjust to the environment before the end. But adjusting the environment is something else.

Now, you have a direct index: The individual who can change the environment around him—or has an urge to change it—can reason. In reverse, if he can't reason, he can't change his environment very well. He has got to be able to extrapolate, in other words.

You will find that the effort to change the environment on a person who has merely been invalidated—the wide-open case, very low on the tone scale—will be wholly destructive. The only way this person can change the environment is to destroy parts of it or mess it up, knock it to pieces. That is a method of succumbing. But that individual is still trying to change the environment!

An organism actually will go on changing the environment one way or the other till it goes out the end of the spout, because part of the environment is the body of the organism.

So, there is the whole chain of evolution. You can predict what it is going to do. If man can reason better, he can go on and improve his survival potentialities in his own environment. That may seem a very funny point to stress, but actually there is alive in the world today a whole philosophy that says ignorance is truth, or strength, or something of the sort. It says "The less you people know, the better off you are going to be." I have never found that to be so.

Knowledge, learning, and the ability to think and reason are not dangerous—quite the contrary. But what would you do to a piece of MEST that was recalcitrant, that had a way of kicking back at you every time you said to it "Sit there, do this, do that," and so forth? You would try to knock apart what it was kicking back with.

What do men kick back at men with? They kick back with reason. An individual comes up and he says, "All the people on Douglas Street hereinafter have to have the left side of their faces painted red before they can come on Douglas Street." And everybody says, "What!" That would cause riots! Now, if you wanted to enforce that, you would have to either show these people a good reason so they would agree with it, which would be pretty hard to do, or take the usual, "normal" course and just beat them into line. In other words, you would have to destroy their ability and right to kick back with their reason in order to enforce that silly mandate, or any other such stupidity, such as criminal codes, property laws, red paint on the left side of the face or any one of these oddities.

You would really have to knock a person's reason apart. You would say, "Now, look, what is important is precedent. We know best! We know best here in the court of law. After all, this law has been enforced since the early days of Rome. Therefore it is reasonable." Non sequitur! That is reasoning like a psychiatrist.

So if you want people to follow precedent, if you want them to fit in the groove of tradition, you tell them, "Your ancestors were greater than yolk Therefore, you had better do what your ancestors did and not try to do what you want." In other words, "Adjust to your environment!"

When they get you in the navy you might ask, "Why do you salute the flag, the quarter-deck, this, that and so forth?"

And they would tell you a lot of fancy reasons. Then if you again asked why, they would say, "Well, its tradition."

"What's tradition?"

"Well, it says so."

"Where?"

"Oh, a wise guy, huh? I guess you don't get your first boot leave. We'll show you how to reason, we will! We're going to forbid you to reason about anything."

As a matter of fact, that is a service maxim in the navy. There is one joke that you can usually get a tremendous laugh out of in the wardroom; it is the most foolish joke in the world. Somebody says, "I think . . ." and somebody else tells him, "You think? You are not supposed to think around here, mister! I'll do the thinking around here as long as I'm captain." Everybody will laugh. That may not be funny to you, but it is funny to these officers. The idea of somebody in a subordinate position thinking is silly; it is hilarious, incredible. It completely fails to match the tradition.

As a consequence, the way they handle their boys and make MEST out of them is by stopping them from thinking. Any time they find a man thinking, they quickly knock him in the head to keep him adjusted to that environment of steel hull and gray paint. And if you as an officer can't keep him adjusted to it, you are no good. It doesn't matter how you do it.

If you have a happy ship and people are thinking upon it, some power-that-be in the navy is liable to come aboard and tell you that you are practically through "unless you can make this place shape up!" I have even seen an officer in the navy criticized for not having an appropriate number of court martials during a certain quarter. "No court martials for this quarter; discipline must be rotten." As a matter of fact, the ship's morale was very high, so they transferred the officer. That was me! I wouldn't be a bit surprised if there were other ex-officers who have had the same thing happen to them.

The essential difference, then, between a piece of MEST and a successful organism is the ability to reason, the ability to keep the environment under control.

You can't own a successful organism; you have to work with it. It can't be owned. Every time you try to own an organism which is successful, it is going to start trying to change you. Therefore the chattel system of wives won't work. They eventually had to introduce suttee in India—that is, burning the wife when the husband died. Murder got very prevalent in India one time. They wouldn't permit a divorce, so husband murder started to get very prevalent. The chattel system of wife ownership was tremendous there. Wives were MEST and that was all. They finally introduced suttee—burning the wife alive on the funeral pyre of the husband just as a matter of course. It had to be done to stop husband murder.

When a society gets so far out of line that husband murders get so prevalent that you have to introduce a complete custom, which is invariable, that the wife always gets burned, this is really something.

The effort to own an organism—to own, control and motivate an organism as though it were MEST—must be attended by a cancellation of the ability of that organism to reason, because the reason will keep kicking back. This organism is trying to adjust the environment, and if you are trying to own and control that organism, as long as that organism is able to kick, breathe, wheeze and stay alive, it is going to try to own and control you.

The effort of dominating an organism—another human being—may be successful to the point of driving this other human being down the tone scale, but then the other human being just

starts dominating by nullification instead of by overt domination. This is covert hostility, domination by nullification, 1.1.

If somebody insists on staying at 2.0 and owning, then what is owned will go to 1. and own back. Once it gets down into that spiral, it gets pretty dizzy. An awful lot of human beings are in that level. Most marital trouble comes from this; you will find one of the partners trying to dominate the other one, and the second one trying to own back covertly. It makes an interesting pattern.

Here, then, is the whole evolution of organisms out to control the environment, and to every organism all other organisms are part of the environment.

Now, when you start processing an individual, if you were to try to process him on an authoritarian basis you would lower his reason. If you were processing him authoritarianly you would lower his self-determinism. Anything that lowers self-determinism lowers reason.

Co-auditing is not a satisfactory answer at best. However, it is the best we have at the moment so we have to run this risk, but we have to temper it by picking up the ARC very markedly.

The ability of the individual to determine himself brings about this self-determinism. Actually self-determinism shouldn't be the complete word. That is a bad word; it gets too easily misinterpreted because it doesn't say exactly what it means. An understanding of the operation of theta through organisms whereby theta is engaged upon a conquest of MEST shoots to pieces these older premises. When we look at this we say, "An overreaching of determinism— a self-determinism. Why should it be a self determinism? Why isn't it a pan-determinism—that is, an overall determinism?" And that is exactly what it is.

Theta, when it walks in on an environment, tries to embrace that whole environment. The whole physical universe belongs to theta, according to theta.

It reminds me of a gag somebody said during the First World War: "The trouble with the British was they looked like they owned the world. The trouble with the Americans was they looked like they didn't give a damn who owned it." This was a rather appropriate statement on what theta thinks about this sort of thing.

What does a person do when he owns a piece of land? He puts a fence around it, unless it is so big that he can't afford the fence. He tries to keep it nailed down, and then he tries to determine what this land is going to do, what is going to be erected upon it, what the stock on it will do and so on.

Self-determinism? Let's say, then, that an organism in good shape has itself pretty well confused with the whole cockeyed universe. It is trying to determine the course of existence of practically all the MEST around it.

Where do we get this milksop, stupid postulate of trying to adjust to an environment? Anybody with half an eye could have stood and watched a man for five minutes and asked, "What is this fellow trying to do?" But this would have been observing the real universe instead of observing what somebody said they said they thought that somebody else had thought about what somebody else had thought about somebody's writings. That is good valid data in a lot of fields.

They would have observed an individual, for instance, driving a car. Why does he like to drive a car? Automobiles sell like hotcakes. They cost a lot of money and they are very inefficient.. It is silly. Anybody could figure out something better than an automobile, but they build them just as lousy as they are and then sell them. There are automobiles today that are so far in advance of these hacks that are running on the street that it is fantastic. There are automobiles that get about forty miles to the gallon of gas. People happily buy Buicks that get twelve to the gallon.

The person wants maximal action out of and control of MEST for minimal output of energy. There is the efficiency, the output-input formula, of theta: It wants maximal action out of and control of the physical universe for a minimal output of energy.

People will look at this and say, "Man is lazy." Yes, very aberrated men below 2.0 are very lazy. Above that level they start getting efficient: "How much physical universe can I control now? I have just so much energy," and so on. As a matter of fact, theta never even gets that reasonable. Theta says, "Huh! Physical universe—let's control it!" and then all of a sudden finds itself completely snowed under and having to adjust to the environment. It gets crushed, in other words. It becomes completely apathetic.

By the way, the reason I am so mad at that psychology text I mentioned earlier is that there is a cockeyed crack in it which says, "Of course, the basic problems of the human mind are far too complex for solution by a human mind." If that isn't an apathetic statement, I don't know what is! Any organization, any outfit or any person who is saying to you that the problem he is working on and the data he has cannot be solved is working on a defeatism, and of course must be in the zone of apathy and of course would be putting forth tenets such as "adapting to the environment."

So, here is control of the physical universe. You start to pick up an individual's ability on the subject of the physical universe and you have picked up the individual's self-determinism, because you have freed him in his choices regarding the physical universe. The second you free him in his choices regarding the physical universe, you will free up his self determinism, because you will have permitted him to reason about them.

The greatest inhibitor on reasoning is the person's trying to decide what he is going to reason about. Unless a person can decide what he is going to reason about, he can't reason. And unless he has had the physical universe pretty well adjusted around him, and unless he himself by his own self determinism has adjusted this physical universe around him, he is not going to figure out on what he ought to reason. Therefore he is not going to figure out what his problems are, and if he can't figure out what his problems are he of course can't ask any questions regarding these problems—he can't find any data to compare with them—and the next thing you know, he has dropped into apathy.

Now, let's take a fictitious being, a fictitious monocell, and call it the "monopercept." It has just one perceptic; it can perceive light. It has to have light to live and it will die in darkness. That is all it does. This is fictitious because there isn't any such beast; there is always more than one perceptic in an organism. But this monopercept responds to light and dark.

Did you ever see a moth going round and round a light? You can put a light on a table and get a bug to crawling on the table, and you will find out that the bug will crawl around that light at about the same distance from it. Move the light over and the bug will start another circle, but it will swerve off toward the light. There seems to be in lower-order animals—and probably in man hidden away someplace, which he has enough perceptics to overcome—a turn-toward-the-light mechanism.

The food of a basic life unit happens to be light. So we find this cell, if it has any ability to move at all, going toward the light. Therefore sight becomes "light equals survival; darkness equals non survival."

This is one of the finest reasons why children cry in the dark, completely aside from the fact of the extrapolation that it is dark in the womb and the womb is sometimes painful.

So there seems to be a repulsion from absence of light and an attraction toward light. All sorts of wonderful myths and symbolism come out of this. The whole country of Persia bought the religion of the Magi—the purity of the flame, worshipping flame, and so forth. That is the basic perceptic on it.

Now we say that this monopercept organism has just smell. If we put him between an area of no food, an area of bad food and an area of good food, this monocellular organism will move toward the area of good food, and it will be repelled from the area of no food just as it would be repelled from the area of bad food.

In order to eat, this monocell has to have the perceptic of smell and it has to have the ability to perceive light. It can't survive without eating and so on. Also, light is warmth, and it can't survive without some external warmth because it can't eat enough food to heat itself up to a point where it could resist very great cold areas. That is two perceptics.

Next, let's take the perceptic of sound. This is a sea organism, the basic unit of life we are using here. To one side of this organism is the surf, waves, tumult, noise—death. There is no light in this area, but completely aside from that there is sound—jagged sound waves. To the other side is quiet.

I wish I knew where on the line organisms picked up the idea of going toward a smooth sound, being attracted to a smooth wave. An organism will go away from noise; noise is non survival. Jagged waves mean surf, rocks, reefs, anger, tumult, storm, avalanches, boulders. Up the whole survival chain of evolution, noise has meant death. This attraction may be only in the field of sex, or in the fact that later on an organism found out it could eat organisms which were making smooth sounds because they weren't angry, or something of the sort, but out of this attraction toward smooth sounds came symphony orchestras. But there is a natural impulse to avoid noise.

We take tactile (there are several tactiles), and we find that the smooth, the silky, the velvety, have a definite attraction for the organism, and that the jagged, the rough and so forth have a definite repulsion.

Even on the plankton level of life organism, you could say that smooth, well-mixed water would have chemicals in it which could be well enough picked up and digested and so forth, and that water which was very muddy, "jagged" and so forth would have a different sensation. Completely aside from this, however, organisms up the evolutionary line pick this up.

Each one of these perceptics, then, moves the organism toward survival. But an impulse away from pain can be matched up because pain is an impulse; the usual pain is an actual force impulse. It has a tendency to propel the organism away from the impact.

You could say, for the benefit of the biologist, that this is the only way the organism can do anything about pain and this is the only reason the organism avoids it. However, the organism is not that stupid.

So pain is necessary to keep the organism alive, and so is the experiencing of pleasure necessary to keep it alive.

By the way, it is very, very humorous how many philosophers back down through the years have tried to take one section of this and make a whole philosophy out of this little section. For instance, if you want to have a gruesome experience, and like the Russians do, go down into the cellar and be morbid and happy, read some Schopenhauer or Nietzsche. According to Schopenhauer, the way to lick the whole universe, the way to really beat things, is to die! That shows them! This aberrated character's philosophy finally culminated in Hitler.

Aside from that point, we have these various impulses. Do you see how the impulses continue to be trained into the individual, completely aside from the fact that they have enormous survival usage's?

Given mobility, given any way to move, an organism reasons like this: "Here is darkness and the smell of good food." That is a conflict. So you get "Darkness—no! Darkness = non survival. Smell of good food = survival." Now we have to compare this to a third factor: "How

hungry am I? Am I so hungry that I will die if I don't eat? If not, I can afford to go a little bit further." That is the weight factor of basic reason, and if the hunger is there to a great extent the organism will go into the dark place because it smells good, although the dark place is dangerous.

There is the process of reason: a yea/nay decision on every datum. Every datum that comes up has to have a yea/nay. There are enough neurons and so on to build up these things so that you get a yes or no.

Every time there is a hang-fire you get an unhappy organism; it is unhappy about the thing, and it will remain unhappy, confused or anxious or something of the sort until another datum comes up which is sufficient to overbalance the hang-fire, and then you get a new yea/nay decision.

In other words, "Shall I go into this dark place and get something to eat? How hungry am I? Am I so hungry that I am going to die if I don't eat soon? Yes! Does it smell very good? Yes! Is it very dark? Yes!" So it goes into the dark place and gets something to eat. All of the various combinations work out directly by perception

Of course, the individual organism's ability to move would eventually get hooked up in such a way that once the equation was all balanced through there would be automatic action in that direction. There is movement toward survival and movement away from non survival on an automatic action basis of the brain and nervous tissues hooked up to the organism's motivating motors, so that the organism will walk, swim or move in some way toward light, toward good things to eat and away from noise, and this all hooked together makes reason. That is reason.

This can become terrifically complex, but no matter how complex it gets, you can extrapolate it clear on out. The most vital and complex problems on an international sphere resolve on "How hungry am I? How dark is it? How light is it? How good does it smell?" on a yes-or-no basis.

There is a mathematical system called Boolean algebra; telephone switchboards are set up with it. The system that is used in the mind can be demonstrated to be not unlike Boolean algebra. Boolean algebra simply states that everything can be solved on the basis of a yes-or-no answer, so all the questions in Boolean algebra have to be set up in such a way that they can be answered yes or no. And if you set up all the questions you ask of the universe so that they can be answered with a yes or no, you can really find out data in a hurry, because the mind basically seems to operate that way.

You can work out the most complicated problems in calculus, by the way, with Boolean algebra. It is fantastic; it takes just pages of calculations. However, the mind has all sorts of space to spare. I dare say that every computation is probably being run three or four times by the mind, on three or four parallel circuits. The mind doesn't figure it out once; it figures it out simultaneously four different ways, or in four different columns. Nature just seems to waste stuff like this. If a man were building a machine, he would figure every way he possibly could to get it down to its last economical level. Nature doesn't work that way; she gets lush: "The best way for herrings to survive is to procreate."

Now, how does an organism get aberrated? How could you really mess up an organism's computer, whether it is a little tiny organism or a great big organism? The way to do it would be to not allow him to conclude his solutions on his own data—inhibit his acting upon his own data—or cause him to act upon data enforced upon him, one or the other. That is the rock bottom of aberration. "If it smells good, go away from it!" An organism has to be punished with pain before it will put that into effect. This is why pain has to be there as a whip.

"Go into darkness and stay away from the light!" That is a big aberration. Every time this organism tries to run its own independent series of yes-or-no decisions, "Is it dark? Stay away from it. Is it light? Go to it," all of a sudden it gets this haywire one with a lot of pain on it: "If it is dark go to it, and if it is light stay away from it." And it starts to run down the line and gets

into this confused area. Whenever you get one of those spins, another piece of theta can come in over the top of that organism and direct it.

The less self-determined this organism is, the more it approaches MEST. The less self-determined this organism is, the more it can be controlled by other organisms in its vicinity. The less theta is clear, smooth and reasonable in this organism, the more easily smooth theta can move into it and possess it.

For instance, the thing to do with game, if you are hunting game, is to get the game confused. And if you haven't got very many weapons, get the game thoroughly enough confused and it will probably just fly right straight into your arms. That is the hunting instinct.

Now, take ownership: In training a dog, you have to make him do things which are apparently, to him, non survival. They are not very non survival or he wouldn't do any of them, but really, when a good dog is trained, he will do anything for you. This is why I would never allow someone else to train any dog of mine—because that dog becomes part of and comes in under your own theta, and don't think for a moment he doesn't. He is an extension of the organism. And every time a man owns, every time a man possesses, any part of the physical universe— really owns or possesses it—he is extending over it his own theta. When his own ability to determine the course of organisms and entities around him is cut down, he can't extend over this much theta and he will make a mess out of it.

But when you start training a dog, you lay your theta right straight into that dog. You don't have to beat it into him. If he is a very stubborn dog, what you do is confuse him with a "Light—go away. Dark—approach" computation, and you train him, "Every time I say 'Lie down,' lie down." After that, you have an automatic mechanism; his computer is saying, "Oh gee, a rabbit!" and he is about ready to take off, but you say, "Lie down," and he lies down. What causes the dog to do that? You have interrupted his self-determinism .

A cat is an individual and independent hunter, therefore you want to enhance a cat's self-determinism; don't try to train the cat. The cat is an individual hunter; the cat has to think. But the dog is an extension of the hunter's hunting, an actual extended part of his own organism. It is the same way with a horse.

This ought to teach an individual that he should be careful what he extends his theta over because his own theta can be enturbulated too. If you try to keep around you organisms which are terribly enturbulated or which have had too much of their determinism interrupted and not then reconsolidated, you are extending your own theta over areas of aberration.

Now, as far as your voice is concerned, that dog had better be in a very loving apathy. In other words, he had better be completely interrupted when you talk; your voice must mean more to him than his own thoughts, every time.

Don't try to train a child this way! If you train a child this way you will practically kill him. He will be no good in the society, because you will have cut down his self-determinism. You don't want a child trained in such a way that when you say "Lie down," he immediately drops his funny papers, books or whatever he is doing and lies down on the floor. You would feel silly if you had such a child.

As a matter of fact, when a parent has finally beaten his child into apathy, he stops respecting his child ordinarily; he thinks, "This is a hell of a human being," So you can't train a child this way. Raising children is tough! You can't have this instantaneous response. However, the child is reasonable; if you can possibly reach him through the lines of reason, you try. But if you try to extend your own theta over enturbulative organisms which are trying to get back at you because you are trying to dominate them, you are going to enturbulate yourself. The raising of children is a very tough job.

So, this is what aberration is: The organism is trying to make a yea/nay decision on light, dark, food, hunger, noise perceptions, and you just cut right straight through that and implant another one. If you are trying to aberrate this organism you implant something that will short-circuit all this reason and disturb it and cause your statement to the child, the individual, the dog, the organism, the MEST—whatever it is—to be conclusive. That is an aberration.

You, then, take over moving this organism around if you are aberrating this organism. You aberrate it so that it can be moved around by you; it is then an owned organism. Cast adrift and on its own and not directly regulated in every breath, in every motion, this organism would no longer survive.

A parent who trains his child in this fashion, then, is training his child not to survive.

The aberrational line is in the society too; theta is there and it is trying to control MEST. It says, "All other organisms around me are MEST; I am going to control them too—interrupt their self-determinism." But every other organism that gets its self-determinism interrupted comes back on the individual who is trying to interrupt it.

In other words, there is a terrific interaction. Organism A is trying to control organism B; organism B resents this and tries to control organism A—back and forth, back and forth. This is the tumult which is called modern living.

Now, all of the problems of thought are on that level, with this addition: Former perceptions are also reviewed and compared to present perceptions in order to establish a future action. That is where a mind is starting to get very slippy; it is doing the same thing but it is starting to get very clever now: "Why use up all this energy to make a new conclusion and extrapolate the whole data out of my immediate impressions right here? Let me go back and recall my conclusion two weeks ago last Saturday, which is right there on file. I had a similar situation." It picks up the former conclusion and puts that former conclusion into action.

The future is handled by imagining. We take in all these perceptions: Here is food and it smells good. We imagine, "If it were dark, would it smell that good?" That is in case it is dark by the time we get to it. That is the simplest level of imagination. Change the situations and imagine what you would do if, and then imagination goes on out to the most towering constructions and creations on that. But we can imagine shot we would do if the situation were a little bit changed.

Then we can work in a real emergency basis; we can work in a split second. Three things could be wrong when we get there: It could be dark, there could be no food or the food could be bad. For each one of these situations we would have a solution. We would have actually gone up the time track and dubbed in possible situations so that we would have solutions which could be put immediately into effect.

Theta gets so eager, it reaches into the future and tries to solve the future. That is imagination in its simplest form. Now we start building imagination up along the line and it gets terrifically creative. The organism doesn't get an inch, though, without what is commonly called imagination. Imagination is the gradient scale of postulating a future solution for a future condition and resolving that condition, and it goes on up to tremendous levels of complexity.

Any time, however, that this organism's motor impulses are not directly connected without interruption into these yea/nay, light/dark, smell good/ smell bad, smooth/noisy decisions—the motor impulse is interrupted by some other determinism in the surroundings—you have aberration; you have slowed-down reaction.

Now, note that these are the prime things by which you can tell an aberree. He has a slow reaction; his motor impulses are not smoothly translated into his motions. In other words, he thinks of walking and doesn't walk.

Of course, he would be psychotic if he just said "Let me see, if I think 'Walk,' I'll walk." When a person wants to walk he walks, balancing everything in his vicinity. If he doesn't do that he is aberrated.

What does an aberree do? He tries to use the MEST around him and he uses it improperly. I am sorry to get simple on you, but that is the whole, complete and entire scope of aberration—the interruption between perception and motor impulse.

You can interrupt perception in various ways: You can occlude it, you can perform a prefrontal lobotomy, you can electric-shock the individual, you can run him under a truck—all sorts of things can be done—or you can simply prevent him continually from moving in the direction he is supposed to move in, prevent him from touching what his impulses tell him to touch, make him touch things he doesn't want to touch. Just keep reversing these things. And if they are reversed very irregularly, he gets more and more confused.

Hypnosis is confusion. If you want to hypnotize somebody you get him confused, and the first thing you know, he can be put into sleep. It isn't sleep, but he gets thoroughly confused. That is hypnosis. It is also aberration.

Knowing this, you should be able to see what is the matter with a person. For instance, why does an individual get thin? He hasn't even got possession of his own physical body! If he is thin, scrawny, wasting away and so forth, all the theta he has is just sort of eating him up. He hasn't even got control of the growth factors in his own body. That is pretty aberrated, and believe me, that really is reaching deep into the organism to mess it up.

An organism handles self, other organisms and MEST, in all lines and areas, poorly in ratio to the amount of interruption there is between perception and motor action.

A person who is pretty aberrated goes out and gets in his car and wrecks it. Why? His perceptions tell him "Light/dark, Minnie and I had a fight. And a cop is liable to arrest me; that stops me. I don't dare turn here because of—this is a wheel, that is a throttle..." Crash! He is not settling on any motor actions; all of a sudden he is incapable of operation.

It is a very interesting thing that a minute before any crash, the drivers of both sides can ordinarily be found to have fallen into that state of confusion. There is almost no such thing as an accident. It is a state of confusion —interruption—between perception and motor action. If there had been perfect perception and motor action on either side, on either part, both of them would have gotten out of it.

I get a lot of data on this. As a matter of fact, I have quite a bit of data that isn't ordinarily available, just as you as auditors get data. It is the same order of data. You suddenly know more about what a baby thinks about being born and you begin to know more about accidents. By the time you have run automobile accidents out of fifteen preclears and you have run this kind of an accident and that kind of an accident, you have started examining the front ends of the accidents and finding out what the dickens d id happen, and you find that there was a considerable interruption and paralysis regarding it.

As a matter of fact, we found on one man I was processing that he had the horrible impulse, every time he saw that an accident was even vaguely possible, to go on and make it the worst possible accident he could possibly make it! In other words, he would manufacture a big accident out of something that would have been a slight accident, and he would do it in just about the tiniest amount of space and time imaginable. That is aberration.

Theoretically, you could go out and give an individual calisthenics, physical exercise, and "To the rear march! To the rear march! To the rear march!" and get him smoothly coordinated. You bet you would get him smoothly coordinated! You would get him smoothly coordinated under the drill instructor, not under himself. That is important. A person has got to be smoothly coordinated under himself. But under a drill instructor he sure would get healthy.

As a matter of fact, with drill and exercise you can get people up to a point where they are almost completely disconnected from any reason or perception of their own, if they are drilled and exercised by someone exterior to themselves and not on their own self-determinism.

If you save an individual's self-determinism you have saved all the person. Rehabilitate an individual's self-determinism and you save all. If you do not feel as an auditor that you are accomplishing this with a preclear. you certainly should find out why you aren't.

PERCEPTICS

A lecture given on
30 July 1951

During the lecture of 23 July 1951, Ron asked that a paper be hung on the bulletin board at the Foundation so that the student auditors could write down all of the perceptics they thought of. The list was collected, and Ron boiled it down, took out duplicate perception and at the end of the lecture on 30 July briefed the Professional Course students on the outcome. This chapter is the text of Ron's briefing to the students.

How We Perceive the Environment

Actually, as near as I can figure out, there must be several hundred perceptics, because to get the whole body to coordinate with the whole body, to coordinate with the environment, to coordinate with everything which is perceptible in the environment and get it all figured out and correlated and tied in together in a neat package, you would need a terrific amount of observation. You would have to have command posts of all sorts and descriptions.

How many perceptics would an organism need to perceive everything that was going on in the environment? I will give you a partial list here.

The first perceptic a person would have to have is time. How could he even measure how hungry he was if he didn't know what time was? That is how basic time is.

Some more of them are sight; color perception; depth perception; relative sizes, external. As a matter of fact, a lot of people have relative sizes, external. They can compare size to size, and they don't need depth perception and don't have it. Such people are even flying airplanes around.

There is sound, which includes pitch, tone and volume, and there is rhythm. There is smell, four divisions; touch, four divisions; personal emotion; endocrine states; awareness of awareness; personal size—this is not in relationship to the organism, but there is a definite awareness of various sizes of the individual. If you have ever thrown an individual down the time track, you know that he feels his size. That is one of the ways he can tell he is traveling on it.

Then there is organic sensation; hunger; heartbeat; blood circulation; cellular and bacterial position; gravitic, self and other weights; motion of self; motion exterior, which is a subdivision of time; body position; joint position; internal temperature; external temperature; balance; muscular tension; saline content of cell; fields, magnetic, which would include electrical-shock phenomena; time-track motion; physical energy, weariness and so forth; self-determinism, relative on each dynamic; moisture, self; sound direction; emotional state of other organisms; personal position on tone scale; affinity, self and others; communication, self and others; reality, self and others; emotional state of groups, under which we would get an aberration of this. We would find mass hysteria here. There is compass direction; level of consciousness; pain; perception of conclusions, past; perception of computing, past; perception of imagination—past, present, future; and perception of having perceived.

There are a lot of perceptions, aren't there? Yet kinesthesia (motion of self), time, sight, color perception, depth perception, sound (pitch, tone and volume), smell, personal emotion and motion of others just about cover what the auditor has to have. That covers about what has to be rehabilitated, because if you get that many on, the rest of them will start to come on.

There is something very funny concerning these perceptions and MEST Processing. I was processing a lady recently, and I was trying to turn on sonic with her with MEST Processing. I was really interrupting her self determinism. I was trying to persuade her she could hear

something because she said she couldn't ever hear it in a million years, and I didn't want to go searching for that phrase because it would take too long.

So I just persuaded her to get some common, enjoyable sound. We finally found her dog, a little Boston bull, having a tug of war with her; the dog was sort of growling, and pulling with his teeth on a line. She contacted that, and I said, "Let's pay a little more attention to it."

"As a matter of fact, it's quite plain!"

"Now, how does he sound again when he tugs?"

And she reached out with her hand—kinesthesia. This woman was completely shut off on all perceptions, but she got that sound on and she stuck her hand out. It startled her. I couldn't make her listen to anything for a few minutes. So we went back and we worked on it again, and I was just forcing her perceptions on, sort of with a pickax.

It was very interesting that today, when we worked a little while on it, I found out that she was unable to settle on a single perceptic because she was getting a bundle of them every time— "Which one do you want?" And before, it had been "What dog? What noise?"

So, if you work on a few of these key perceptics and work on MEST, YOU will get them turned on. All you are doing is putting thoughts back onto the time track. It is very simple.

This list of perceptics, as published in the August 1951 issue of the Dianetic Auditor's Bulletin, is reproduced in the Technical Bulletins of Dianetics and Scientology, Volume I, page 145; it was later updated and issued as HCOB 10 March 1970, "List of Perceptics—Dianetics Bulletin," in the Technical Bulletins, Volume VII, page 25.

SURVIVAL AND THE HUMAN MIND

A lecture given on
6 August 1951

Principles of Thought

I was talking a short time ago with someone who had suddenly gone into a long line of furious computation; evidently he had suddenly realized that there is no reactive mind.

Of course this is true; you will notice it says in the Handbook this is an analogy that makes it understandable, because there is a portion of the intellect which is out of immediate recall.

There is a great deal to say about loss, for instance. It is all right to say that pain is the sixth and seventh dynamics in collision. That is true, but what happens on any collision? What happens is loss.

In the art of surveying there is only one kind of error that can be made, just one error possible. For instance, if you are surveying from one point to another and between those two points is a clump of bushes and a hill, you can't take a transit shot with a stadia rod or anything like that between those two points; you have to go around these things. So you chain off the distance around the bushes and the hill—in other words, measure it.. Your rodman stands there holding the rod, usually swatting flies and so forth.

There is a special way to hold one of these rods, by the way; it is very intricate. If you hold the rod just right so that its weight isn't on your fingers and you keep adjusting it so there is no weight on your fingers, you have a perfect vertical. But if that rod falls off a little bit to one side, the fellow running a transit from one of those points to the rod will get his shot as though it were off to the side. He will get his angles wrong.

In addition to that, this distance may be many hundreds of feet, and you have to do what is called "break chain." A chain is three hundred feet, so you go three hundred feet and then you measure another three hundred feet, and you measure another three hundred feet. If you break the chain twice, going a little off the line each time, it makes the starting point and ending point appear further apart than they actually are. So every time your chain comes off line you are measuring something that is apparently longer, and this keeps pulling everything together. That is to say, all of your surveying errors are shortening errors—loss, in other words.

Now, the only thing we are trying to survey is the human mind. Every time thought comes up against an obstruction, it is curtailed, interrupted, shortened; in other words, there is loss of something.

The basic reason pain is aberrative, then, is that pain is a loss. It is a definite loss. It is a loss of survival, but much more important, it is an actual loss in the physical level. A fellow burns his finger. That is the loss of a certain number of cells. A fellow gets hit in the jaw. There is obviously shock there, but at the same time there is a certain amount of physical damage. There is material lost there, MEST that is damaged. The body, in healing, has to refabricate that lost material. It is this way with all pain. Pain is loss.

Think of how a fellow would feel if he lost his arm. That is a big loss! There is also a lot of pain involved with it. He has lost an enormous amount of his own anatomy.

Now, suppose a man has a child and he loses the child. He has connected himself up with the child as though the child were part of him. So when the child disappears, that means there must have been a lot of pain there. We just figure this thing on both sides, and it says that every time there is physical pain there is loss, therefore every time there is loss there must be physical pain. The mind calculates it out this way. And we get the secondary—loss.

The sensation of pain could be ventured in various ways. Mechanically it can be very easily explained, but what is it computationally? On a computational level the awareness is an awareness of loss, and that is a painful awareness. If a fellow gets too much loss he is dead. It is not only how wrong you can get—and the answer to "How wrong can you get?" is dead—it is also how much you can lose. The answer to "How much can you lose?" is you can lose yourself.

Therefore all of these categories of pain as they register and so on are more or less in the same category: pain is loss.

Suppose a fellow has too much loss occur in his life: he loses this and he loses that, and the next thing you know, he is on an awareness level where he no longer has the computational area, you might say, or the computational power necessary to back off from these losses mentally. He is up against the losses. In other words, he is continually losing.

What he loses is himself and the way that happens is just a parallel. Mentally, a person does with his thoughts what happens with the MEST around him. There is a parallel which is operating. An individual's environment exists in terms of MEST, and he loses a segment of this environment; it is lost. He parallels this in the field of thought—he says, "This was my environment"—so that segment is lost in the field of thought.

In other words, whatever happens in an individual's environment is mirrored or duplicated or paralleled by thought. If you lose a hat, you might not have much trouble with future hats but the chances are you won't remember that hat you lost. Of course, you lost it because you forgot it. It works both ways.

If you lose the material object, you lose the thought connected with the material object. So, naturally, when you have physical-pain losses, it is registered as physical pain. Then, when you just lose something else from the environment that is not even connected up to your body—it is not part of the body nervous system at all, it is just something in the environment which is suddenly lost—that says immediately in the field of thought that this is physical pain. Therefore the loss of MEST is very aberrative. But the loss of MEST could not be aberrative unless the organism had already been thoroughly taught that the loss of MEST is painful.

The mind, in other words, considers the cells of one finger as MEST. The most valuable MEST (if you will pardon mixing terms) that a person can have, then, is a living organism. And the most valuable of all living organisms, to his intellect, is himself. Therefore it is a very valuable thing to have a finger, and it is very valuable to have the cells of the finger. So when one gets burned, one loses some cells of the finger and that is a very intimate loss.

The next thing that happens is that the body has to go to work and duplicate those cells, but it has been registered mentally that the cells of the finger are lost. They are gone.

There should be no mystery whatsoever in the fact that when you run out a burn you have just received the healing is very fast. That is a simple one which many of you have observed. People in Dianetics ordinarily do this. If they burn their hand on a cigarette or something like that, they go off in the corner and run it out.

As a matter of fact, there was a medical doctor who was very skeptical of Dianetics. He was at the skeptical level of the tone scale; he was skeptical of himself, skeptical of his wife and skeptical of everything else. He didn't have any idea that there was anything workable about Dianetics until one day he was stirring up a fireplace and got himself most beautifully burned. He burned his whole hand. He had laid the poker in the fireplace and it got red hot, then he went back and picked it up and it burned him.

He had heard me say that you could run one of these injuries out yourself, so he started going through this thing. His hand was beginning to blister, but he went through it several times and he found out something immediately: he had perceived things while his hand was hurting at its

acute state. At its highest level of pain, he had perceived things. In other words, there had actually been perceptics lost in the moment when the pain was taking place. And when he ran through it again, he found that there had been an instant of unconsciousness, real unconsciousness. The memory of it expanded, and as he ran through it several times he started to pick up more and more perceptics out of this moment. Whereas he had not supposed that he had been unconscious during that period, all of sudden he found a long period there that was blank, and he got the perceptics in it.

The pain disappeared out of his hand and the blisters went down. His hand did not hurt anymore. This convinced him that the tenets must have some degree of reliability to them, if a thing like this could happen. Up to that time pain to him had been something that you administered to patients in order to make them be good and not be sick anymore!

So here is what happens: On the MEST level an injury takes place and an actual loss occurs, and then it registers on the thought level, "Loss has occurred, right hand, so many cells, and so forth. There is an actual loss there. We shouldn't think about this because it is painful! It is lost; it is gone."

Because the mind actually has the metering job on the restoration of tissue and it modulates the endocrine system and all the rest of it—it is a command post, in other words—it says, "That is lost; why send any repair materials down there?" This is completely silly, but unfortunately the computer has this initial error in it that says there will be a persistence of condition, which overrides the actuality of condition.

Now, there is something else occurring: The stuff which the mind sends in to heal this area is being sent into an area from which something has just been lost. There are actual cells going in there—for instance, the white blood cells.

The phagocyte has an interesting mental makeup. I am sure there must be a mental makeup to the phagocyte because any moment the body is punctured, white blood corpuscles immediately drive into this area to clean up bacteria. Their voracity for bacteria is greater than their fear of the loss which has just taken place. It makes one wonder if the white blood corpuscles really are under the control of the central nervous system. So in go the white blood corpuscles to mop this up. But hemoglobin—the red blood corpuscles—and other repair-materials and so forth avoid that area. Blood is the most cowardly substance under the sun. It has the idea that if it goes into an area of a cut it will drip out and get lost!

Fear is a threat of loss. So, if you get just a threat of loss, all the blood of the body retreats to the center of the body where it is good and safe; it lakes.

This isn't one of those reactions that is in the category of "just like everybody else." As a matter of fact, the preponderance of people will get a sensation in the center of their body immediately following fear or a shock, because they are experiencing the taking of blood. The blood is scared. Life is busily approximating conditions which shouldn't really be approximated. For instance, take the fellow who has had enough pain in his lifetime to know that pain means loss. Here is loss taking place; therefore, any threatened loss is pain. Any accomplished loss must have been painful.

The tone scale, of course, is predicated on this basis. There are many ways of deriving the tone scale. You can derive the tone scale through observing the acquisition of MEST, you can derive the tone scale through observing the loss of MEST, and you can derive it empirically just by observing somebody who is processing out an area of pain.

As a person comes down the emotional scale, the first threat of loss is met with antagonism by the individual. The next is anger; he wants to destroy what is threatening the loss. Then he finds out he can't destroy it so he tries to get around it. Next he sees that it is probably going to win and he is going to lose something; that is fear. And then he finds out that he has lost something; that is grief. When he feels he has lost too much and can't recover, that is apathy.

That is the tone scale; the tone scale goes down with pain much more certainly than it does with what you call secondaries. The secondary is called a secondary because it is resting on top of physical pain losses.

Somebody who has lost too much in life will develop an "anxiety complex"—so called by older schools of whatever they laughingly call therapy—and he gets to a point where he isn't sure what he is going to lose next. He doesn't know, on any piece of MEST that he starts to reach his hand out for, whether to take hold of it, to push it away from him or what, since if he acquires it he may lose it. So you get, down along the apathy line, the fact that a fellow is afraid to acquire MEST. He will say, "I don't want it." A fellow along the apathy band will not even heal up his own body; he doesn't want to repair that. He doesn't want it. Anything, then, which might even vaguely be pain is something he must get rid of. This is the mechanism of negation.

A person will not only negate against MEST, he will negate in thought. For instance, you try to tell this fellow that you have gained something in life: You say, "A very funny thing, I was walking down the street a few minutes ago and I found a ten-dollar bill lying on the sidewalk."

This fellow is so leery of existence that the thought of even you acquiring something is too much (he is just mixed up completely on differentiation), and he will say, "Well, it's probably counterfeit," or "The owner will probably reclaim it."

It does you no good to keep saying to him, "Oh, no! It's valuable MEST. I found it. Everything is happy and cheerful," because the harder you do that and the more you demonstrate to him that it is valuable MEST, the more you are going to drive him into the necessity of getting rid of this stuff, because he can only think of the pain it would occasion if he lost it. So just the thought of acquisition comes into that line.

You could take a little child and start working on him on the basis of the acquisition of MEST, and you could show him that every time he is given a present he has to give away some of his own self-determinism. He won't be able to figure this out. If he acquires MEST, then he is being told what to do about that MEST, SO the more MEST he acquires the more chances are that he will be MEST too. For instance, take a little boy who gets a pair of shoes. They are his shoes. And then somebody comes along and tells him he has to polish those shoes, he has to do this and he has to do that. The first thing you know, the acquisition of the MEST has made him MEST; therefore he has to negate against these shoes in order to recover his own self-determinism. In other words, he has to lose something in order to exist! So you get lower-tone-scale action; it is inevitable.

The person keeps running on a computation of this sort: Every time he feels that he has to regain some self-determinism it means he has to get rid of some MEST. This fellow is on a 180-degree vector now; he is 180 degrees wrong on anything he does. Therefore you will find him on the thought level—the theta level—reversing truth; he just turns it around. He turns everything around. He is supposed to live so he dies. He is supposed to heal so he stays sick. It all comes up along the line of the demonstration that acquisition is dangerous. That is an actual fact.

This has come down through the evolutionary generations, reaching back to the earliest dawn of the sea of ammonia from which "everybody knows man arose spontaneously." This, by the way, is not supposed to be miraculous; what is supposed to be miraculous is that man arose spontaneously in the Garden of Eden!

When we go back down the line, we find out that any time theta acquired some MEST and made some new cells as a part of the organism and made a slightly bigger organism, it was more likely that that piece of theta would be damaged by other organisms. This is big-pattern behavior. That is an overall computation. The more you were and the better the MEST was that you had accumulated and made into cells, the more edible you became.

So it was a tossup whether or not the organism became edible or workable, because the small organisms are not basically very workable; they are not mobile. They can't go out and seek food. They depend on the currents of wind or of the sea or something like that. They bump into food. Their level of mobility is not good. It is non survival to be that small, that helpless and that much at the whim of the elements. So the answer to it was to advance forward and become an organism which did have mobility, which was bigger.

Unfortunately, every time an organism became bigger and became more mobile, it also became more edible. So it was immediately built in as one of the theta fundamentals that acquisition of MEST also means the threat of loss of MEST. Because of this, we have animals which finally went into a complete apathy and became armadillos and such. The mobility of an armadillo is a very sorry compromise. The whole run of the armor-plate family sacrificed mobility in an effort to protect the accomplished and acquired MEST.

You must not overlook the fact that the body—no matter that there may be theta unity—is actually a colonial aggregation of cells. It is made up of colonies of cells which have aggregated into a more mobile and then a more and more mobile organism. Various functions have been taken over, then, by various parts of the body.

Most of the gains in evolution were probably more or less planned out somehow or other, but it is a fact that what we now consider disease germs are bacterial efforts to infiltrate organisms and ally themselves with the organism.

Probably white blood corpuscles were a deadly disease once upon a time, but they were quite able in the destruction of bacteria and so the body and the white blood corpuscles got along fine. In other words, the other cells of the body found that they had a compatible mission and the white blood corpuscles stayed around.

In other words, the organism would assume any cellular entities which could agree with the organism that the survival of the organism was the paramount mission. There had to be a high level of agreement: "All right, if you want to get in here and pitch, then there is no sense to this business of trying to eat up certain of the brain tissues and so forth the way you have been doing and causing what we have been referring to around here as 'a hell of a mess.' What you have to do is find some kind of a specialized function. If you agree with us that you can get a specialized function and assist this body in its survival, we will go along with it and you can stick around. Otherwise, we are going to bump you off, or we will play you the dirtiest trick of all and the whole organism's species will die out and stop, and then you won't have anything else to chew on." A successful bacteria is one which can adopt an organism and then adapt itself to the survival purposes of that organism.

A lot of the things about an organism are pretty makeshift.

There is a very funny thing about theta; as soon as you begin to consider this, you begin to see that there is something strange about theta. Theta has a strange unity. Man has been talking about this unity for some time. He keeps talking about the unity of God. He tries to keep reaching this unity, some kind of cosmic unity. He tries to reach this unity and then he backs off from it rapidly.

He says, "There is only one god and his name is Zeus-Amon—except, of course, there is Jupiter, Venus, Saturn..." He will then build up a subfamily on the thing. Then somebody will come along and say, "What it is, really, is cosmic unity; there is only one God and his name is Yahweh— except of course there is the Son and the Holy Ghost." And they will back off from this unity. There is a seesaw going on.

Man's efforts to think about this thing try hard to approach a unity, then they come a cropper and fall off, and then they go back and try to approach the unity again. The main trouble is man has no data of comparable magnitude.

It is just as though there were a cosmic consciousness which didn't care what organism it survived through! It was perfectly willing to individualize any and every organism that it contacted and take its chance on getting through on many routes. Getting through where? Through time—that is a part of MEST. It is getting through time and space, working on the conquest of the physical universe and so forth. Actually to all intents and purposes, as you can see in groups in operation, it is probably all the same energy. You don't have much of a monopoly on it. But it gets individualized, so individual units of this energy form up as the overall unit personality of the organism.

Once an organism begins operating in high-level cooperation toward the mobility and survival of the operation, this unit personality starts to develop.

There is no unit personality to the sponge; I know, I have talked to sponges. They are "every man for himself." If you kick through a sponge and then come back and look a little while later, you will find that these pieces and parts that you have kicked apart have settled on other rocks in the vicinity, and they have begun growing again. In other words, the sponge is evidently unable to experience the pain of loss. So there is a ratio there: The more mobile an organism is and the more it is going to attempt in the conquest of the physical universe as an organism and the more unified is its purpose, the more pain it is capable of feeling and the more loss it can experience. It isn't that it can lose more; it can experience more loss.

So man—at least until we look on a few other planets and find out what funny-looking things there are on those—is at this time the most mobile and the most capable of all life organisms, is the most capable of conquering the physical universe and is the most susceptible to losses and can most acutely and chronically feel pain. So there is a tremendous capability on one side being paid for over on the other side by a tremendous sensitivity.

Of course, unless this successful organism is sensitive to potential losses, it isn't going to advance at all because it will never learn that losses can be experienced.

The human mind got so good that it could predict losses with a great deal of sensitivity, and then it could go on out and imagine the losses. And about that time it got awfully tangled up and moved away from the basic. It is a long way from the basic. However, it is capable, once its physical pain is cleared up, of reorienting itself against its actual experience.

It will dub in experience to account for past, present or future losses. It will go into all sorts of explanations to itself. But it is still capable, when it is in the process of receiving a shock, of accounting for not only lost MEST but lost thought, so lost MEST and lost thought are parallel.

It is very dangerous to lose MEST. There is some very esoteric reasoning a fellow can do about losing MEST. The original error might or might not have been Adam and Eve, but it is certain that the original colonial aggregation of cells split off, and the cosmic consciousness became divided so that there was a second individuality. This individuality attacked the first individuality and there was conflict. No matter how necessary it was to have that conflict for survival, there is a primary basic lesson that might or might not have been there: Loss is to some degree attended by an increased power on the part of the other individual. You can see this in the fact that if a lion walks up and bites off a big piece of the colonial aggregation, the lion becomes stronger. There is a transfer of MEST there. Therefore there is a threat to loss.

There are probably a lot of other threats encompassed in loss. But something lost for some reason or other, whatever the reason is, is more powerful than something one still has.

If you talk to amputees, you will find out that the loss of a limb is much more powerful than the fact that he still has others. You can point out to the fellow that he still has a left hand, and he will say, "Yeah, but this is the one that counted, and it is gone." This accounts for phantom-limb phenomena and so forth.

By the way, I ran into a case that had phantom limb at Huntington Hospital in Pasadena. He had lost his phantom-limb delusions in a very simple way. The doctors had simply put him under sedation and pounded at him and hammered him until they convinced him that he had lost his arm. And he no longer had phantom-limb sensibilities there; he no longer had the sensation that he still had an arm. He wasn't sane, either, but that was beside the point as far as those doctors were concerned! That is what is known as "The symptom was greatly improved."

Now, for some reason or other, things that are lost have command power. A person will still try to hold on, on a sub awareness level, to whatever is lost. This is the command power of engrams. Of course, it was a dangerous situation; it created a certain emotional tone. There are a lot of various descriptions that could be made on it, but the basic point is that when something is lost it thereafter has command power.

For instance, if a fellow loses his hat, he thereafter has to be more careful about hats. The pain of losing hats becomes too great and it gets completely buried. He will find himself after he has lost a hat being meticulously careful for a while where he puts his hat.

You can watch somebody who has had a recent loss of some object—for example, the car keys. For a long time after losing the car keys, he will take the new set of car keys and bring them in and put them carefully on the mantelpiece. You can watch him; he does not realize how careful he is being with these new car keys. The lost car keys promote care with the new MEST. That is a pretty good modus operandi. That would be one way to convince the organism that it ought to take care of itself and take care of its MEST. This is the command power of a whole experience being approximated in the thought line.

What I am amplifying to you is a parallel, a basic, a fundamental, and this fundamental is that the intellect does with thought what the organism has done with MEST. The experience of the organism with MEST is approximated by the organism in the field of thought. It does with its thoughts what has happened with its MEST.

Have you ever seen a man with a poor-man orientation? That is a gruesome one to live with. Sometimes a potential loss is so present with an individual that he will go into the doggonedest devious ramifications about every piece of property, every possession, he has. He is doing the same thing with his thoughts. Maybe he was raised in a family which had nothing, or maybe he was raised in a family which had a lot of things but had a lot of people in it who claimed that it had nothing. He gets to the point where he doesn't believe he has anything, which means he has no right to any MEST.

That is all that is wrong with a criminal. He doesn't believe that he has any right to MEST. MEST has been made so painful, and is so painful to him and his losses are such, that he doesn't have any right to possess external MEST. SO he will try to destroy external MEST, steal it, disrupt it or wreck it, and we have what is known as a criminal. He has no direct right to ask for anything. He can't go in and lay down ten dollars on the counter and say "Give me five cartons of cigarettes." He has the ten dollars in his pocket (this mystifies police), but he will go down the alley and break into the back end of the drugstore and steal a carton of cigarettes. He doesn't have the right to buy that carton. He has no exchange value; he has no ownership level.

What kind of a thought pattern does this postulate for this individual? He has no right to his own thoughts, then, either, does he? Therefore this individual can be dominated by anything on his tone level. So criminals, when they go into association with one another, are very susceptible to leadership. They can be formed up into gangs.

When you go to the movies, it is not an error when you see the hero, with his FBI badge or his Wheaties badge or something, charging around and he tells somebody to do something but they don't do it right. Something will interrupt the confederates of the hero almost every time: the police won't arrive in time; the hero is always getting battered or tied up, and something is

always wrong. The hero's confederates don't work well with him. But boy, do those villains have a smooth gang!

This was tradition in the movies. If you ever go to The Perils of Pauline and subsequent serials, you will find the "Crimson Eyedrop" or something sitting there massively, issuing orders to these criminals around him. He says, "Now, you go and bring me the right eye of the Buddha Lump Gump, and so forth, and make sure that you disable the plane of so-and-so." He gives his men these incredibly intricate tasks, and all of his men go out and they really function! It is always "Yes, Chief!" and "Aye-aye, sir!"—no argument. But the hero doesn't live in that kind of an atmosphere; everything is going wrong around the hero.

So you get these beautifully smooth criminal organizations. Actually, the criminal is so confused about MEST that his confusion makes it possible for him to be very thoroughly dominated on his own level. He cannot be thoroughly dominated on any other level than his own, however, and he is below 2.0. So anybody who comes along who can think along the band of the criminal can dominate criminals.

One of the easiest things there is to do is organize a gang of criminals. I know, I have put naval vessels together. As a matter of fact, that is what happened to me once. I boarded ship innocent and unsuspecting, and then the crew of this new vessel marched aboard. They were dirty and miserable—they were a mess—but aboard the ship they came. These guys didn't look quite right to me, so I started looking in their service records' and I found out that the navy had shipped me a complete crew who were all intended for Portsmouth!

Somebody, probably by telepathy or some other method, had informed an admiral there was a war on. (The admiral wouldn't have learned otherwise.) And the admiral said, "This means that we need all the men available. Now, here on my base (of course we have to keep this base running smoothly) we need a thousand seamen to sweep the dry dock, we need a thousand seamen to sweep off the compound here in front of my quarters—of course, nothing but first-class seamen. And we have got to have those boys to run hot-water bottles between the dry-dock and the radio station; that's another five hundred seamen. Now, how are we going to outfit that ship there? They need a hundred people; they need a hundred sailors."

Of course there was only one answer to that, and that was to reach down into the brig for the contingent being sent to Portsmouth and send them out to the combat ship. (It was a disgrace to go into combat in the last war!)

I was aghast! I tried to protest but I couldn't get anywhere by protesting; nobody would pay any attention. So in a sort of a whipped frame of mind I said, "We can do wonderful things here—I hope." It was the funniest thing— I managed to show these boys that their survival or lack of it depended on an agreement that the ship ought to survive, and that there wasn't any reason to put anything down in their service records. They didn't believe this for thirty days. They thought any officer who would go along and not put down all of a man's court-martials and reprimands in his service record, of course, could not be sufficiently GI and therefore wouldn't get along well. That is true, too.

I would bring this seaman and that one up to mast and just work them over, bawl them out: "Do you realize you are threatening the life of the people around you by being inefficient? I don't care what you do, whether you salute in the morning or not, but you had better keep that gun clean!" The guy would go away. He had been expecting to get a deck court-martial or something like that. Nothing would go down in his service record. Their service records were just sitting there gathering dust.

All of a sudden they realized they had a criminal gang, that somebody was protecting them from law and order! And that ship came together! You never saw such a ship after that; I never had any trouble with it. I turned all the management of the ship over to a kangaroo court. They used to sit down in the mess hall and try somebody who had done wrong. Their whole definition of doing wrong was "Did the person lower the potentials of the vessel to survive the

war?" They were very serious about this, and they would take him out on the afterdeck and beat his head in, but I would never hear about it.

We had a wonderful ship. It took me a long time to find out that actually what I had organized was just like one of these perfect criminal gangs. It was a very efficient ship, though.

Actually, an army, to be a good, solid army, has to be at 1.5. I have heard officers of the regular navy before the war talking fatuously once in a while about how it was a funny thing that every time they had seen a group of criminals brought together into one division, it would be a crack division. How could they better approximate the tone level of the navy than to get all of the real 1.5s into one group, and then get an officer who liked to loaf, or something of the sort, and put him over the top of this group?

On the battleship Oklahoma, the captain one morning noticed a spot of rust or something on the sword tassel of one of the younger officers, so he went back to his own quarters and began to figure out what he could do to this young fellow that would be nice and devious and covert and horrible. He had a lot of people on his ship that he was going to get rid of, so instead of getting rid of those people he put them together into one deck division. These people were all miserable; they were good for nothing. They were getting summary courts-martial they were getting deck courts; they were AWOL; they would go ashore and beat up shore patrols, and they were just in continual trouble. On locker inspections, their toothbrushes would be out of line—horrible things! So he took all of these people and grouped them into one deck division and gave them to this officer, and this officer all of a sudden had the E turret and had the E divisions of the ship. This type of thing has happened many times.

Have you ever seen these silly cords, the aiguillettes, that they give some regiments and so forth to wear? That originally came about because there was a regiment in Spain which was recruited from the prisons. They emptied all the prisons and put all the prisoners together in one regiment, and the king's officer said, "You men had better get out and fight those Moors, and just to convince you that you should, we are going to give each of you your own noose to carry with you. That is just to remind you what will happen unless you get in there and pitch." So these fellows went around carrying a hangman's rope, and they wore it for the duration of that war. At the end of the war the king awarded it to them as a badge of valor. I think that hangman's noose is very representative of what all wars are about, and just about what valor is in a war.

The point is that if you can approximate the tone level of the individual with the activity of the unit to which this individual belongs—whether it's the Kiwanis Club or a naval vessel—and if their tone can approximate what they are supposed to do about MEST, you will have a smoothly running organization, but if that tone is not approximated you won't. In other words, in figuring out an organization, you have to figure out what that organization should do with MEST and then approximate it in tone level.

In Dianetics you have to have 4.0s to run a smooth organization because you are trying to straighten out and bring order to and be completely Lord Fauntleroy about MEST. You are not supposed to shoot it up; you are not supposed to pull it out from under and burn it; you are not supposed to go around and stab somebody in the back. You are supposed to all be very honorable and straight forward and so on. A person at 3.0 starts to strain about this a little bit; even he has occasional thoughts that say "It would be an awfully nice thing, a little bit of arsenic in . . . Oh well, that is too much to think about." In other words, it's a strain.

Now, if we were fighting a war, we would have to specially recruit people at 1.5—that low on the tone scale. We could approximate that easily.

But actually, when you are trying to bring this much theta into a society you have Go approximate on the tone scale with your personnel what you are trying to do with the MEST. It takes 4.0 to organize all the MEST thoroughly. In Dianetics we are trying to organize the MEST of the whole cockeyed world. As a matter of fact, we don't even dare look at the

magnitude of the job—it is too big! It has to be too smooth an operation and so forth, so we just pitch into it where we can, and approximate it as well as we can.

But we can't have one of these fine, beautiful, smooth-running organizations where our noble president can sit there and stroke his long black mustaches and say, "Well, boys, go out and blow up the waterworks and put the diphtheria germs in all the babies' milk." No, we could easily get a good organization that would do that.

This is why the most popular and largest organizations in the world are armies. It is very simple to recruit an army. It is very, very difficult to recruit a crusade, mostly because of the tone scale. So one of the first things that has to be solved is bringing everybody up to 4.0 so they will stay there stably. This world has not had its MEST so well under control that everybody is a tailor-made 4.0.

Furthermore, we are handling MEST with an indirection in it; we are handling people who handle MEST. But believe me, we are up at the highest echelon that you can get to! The individual is in there handling MEST, his thoughts are approximating and paralleling the MEST methods he has used and handled, and we are handling the individual as an organism. But we don't want to own this individual, so we are handling him on the thought level in organization and order. We are bringing organization and order to his thought level over the organism so that he can handle and straighten out MEST .

In other words, there are many stages down. We are doing about the highest-flown job that you could possibly do on these individuals. It is a very priestly job, if I may say so, only we can have a little more success with it than most priesthood's have had.

There would be many ways of approaching this problem if it weren't for the fact that it had to be approached at a high level on the tone scale. You could drive Dianetics into the society without much trouble, unless you wanted to put it in there at 4.0. That requires both a slow advance and a very orderly advance.

SURVIVAL PROCESSING

A lecture given on
6 August 1951

A Very Fundamental Process

Now we are going to deal with the most basic process that you could probably get (notice that probably).

When you start scouting out along the extended perimeters of knowledge you run into some wonderful things. The sea serpents and leviathans that people used to think you would run into if you crossed the Atlantic are nothing compared to what lies out in the field of thought, which remains to be explored.

Everything you find makes the field bigger. That is an unfortunate thing. Exploring the world was a fairly finite job; after all, if you sailed far enough, you eventually got back to where you started from. It very well may be that the exploration of the field of thought approximates that.

As a matter of fact, you can demonstrate this as a possibility. You draw a circle, and this would be the full swing of knowledge. Some point on the circle would represent nothing known; but that is practically nonexistent as a point, so right next to it would be one fact, the basic fact.

By inductive reasoning you get that this basic fact will extrapolate into more and more data as you go one way around the circle, and as you get around the circle you find out there are quite a few facts.

If you go the other way you get deductive reasoning, which is scientific "reasoning." As a matter of fact, I put those quotes on there very advisedly because the scientific process of thought all too often is simply a process of accumulating all of the data you can possibly accumulate, looking it all over and saying, "We sure have a lot of data, haven't we?" and then trying to deduce from all this data some conclusion. Actually, it is an effort to get back to the basic fact. So you have a band that you would now call science. It has to do with a lot of facts; they are not necessarily related, and they are not necessarily well summed, but they exist as facts.

On this circle you would have a point of "everything known." Starting with some fraction of everything known and going toward the point of everything known you would accumulate facts, facts, facts, till you had all the facts in the world, every possible available fact. Of course, if you kept going this way, you would look at a great many facts, and then you would take one step and say "I don't know anything." Then the next step would be the fact; that is a unity of fact.

Now, you could take this one fact, evaluate it against a second fact, and you would have all the facts there were in the universe. That would be derivation and extrapolation. This is the direction of philosophy. The other is the direction of science. Science tries to get everything they can possibly know on this subject and then go up to a fact. Philosophy tries to get some basic fundamental and come back and find out if there is anything in the material universe or in the haven of Valhalla or someplace else that sums this up.

Science fails when it fails to get all the facts. Philosophy fails when it fails to extrapolate into a field where facts can be known. All too often the philosopher starts in with some very basic fact and puts it down, but he never bothers to apply it to the material universe—"That, after all, would be something that was done by crass and materialistic-minded people."

There was a fellow by the name of Kant and another fellow by the name of Hegel who avoided having to think about any of this, and they, by laying down a lot of basic laws, practically blew

to pieces and interrupted the whole field of philosophy—which until their time was a perfectly legitimate pursuit for any gentleman. They laid down these laws with such authority, so much thunder and such complicated language that nobody could understand them. I don't know how complicated Kant is in German but I certainly know that Kant is not comprehensible when translated over into English. He laid down this big datum that said, "This is it. I am a high man over here at Konigsberg and you had better take my word for it because, you dumb boob, you wouldn't ever be able to understand this anyway, and it is all too much anyhow, and so you just better not think about it anymore. This is as far as philosophy goes and that is the end of it." It was in about that mood that he laid this thing down.

He said that all data worth knowing or all the facts really worth knowing or all the basic data worth knowing transcended the bounds of human experience. In other words, anything worth knowing you couldn't know, so therefore you just better leave it to philosophers like Kant. He wasn't human, evidently, because he kept writing on and on and on after he made the statement that you wouldn't be able to know anything because it was beyond the bounds of human experience anyway. He called this transcendentalism. That was great! It transcended all human experience and therefore you must not apply experience to philosophy! If you got a philosophic fact, the thing to do with it was to immediately assume that any proof of it was beyond human experience, and then nobody would come around and nag you. This was a wonderful dodge mechanism.

A fellow by the name of Piazzi, when looking around at the heavens, found an eighth planet. He went out and started to tell people but nobody could listen to him. It was against the law. Hegel had just gotten through publishing a book wherein he demonstrated that seven was a perfect number, and therefore there could only be seven planets. So the eighth planet was not recognized; it had been spotted within the bounds of human experience and therefore was not valid knowledge.

In other words, philosophers unhinged mentally about 160 years ago and so badly separated MEST from thought that nobody could get them back together again, and the society has actually been running on this as a not-known, but actually partially understood and more or less agreed-upon, prime datum. The society has gone along with this, and philosophy has been considered to be impractical. Philosophy is simply the process of evolving something from a basic fact and then bringing it around into human experience to find out if it works. That is philosophy.

I hope Kant turned over in his grave when I said that. It shows you how baffled an individual could get. He couldn't compare the physical universe to his own philosophy, so he said, "They don't compare!" That is a final negation. It is a wonderful bid for face, though. It is a wonderful bid for altitude to say "I have some partial grip on this mysterious fact which has transcended the bounds of human experience. Of course, it can't be disproven because nothing within the bounds of human experience could disprove it. And I have this small grip on this, but it is not possible for human beings to have this small grip on this, and therefore I really carry weight when I stand up and talk on the rostrum." That is a great way to do it, it is an easy way to do it, and a lot of people have been doing it ever since.

That is what is known as the scholastic method of thinking and teaching. It preceded Kant.

That is how Aristotle got in bad odor. It wasn't what Aristotle said; it was what people said Aristotle had said. Aristotle had Alexander the Great shipping him tons of specimens from all over the world that Alexander was busy conquering. Alexander was shipping back all kinds of menageries and specimens to Aristotle, and Aristotle was classifying them as fast as they came in. He was describing them. He catalogued things like this: "Sturgeon: such and such a length, so many teeth, so many fins, eggs such and such," and so on.

England, one thousand years later, was teaching students "Sturgeon: such and such a length, so many teeth, so many fins, eggs such and such." The students could go out and look in the Thames and see a sturgeon, and this sturgeon was a different length and had a different number

of teeth. But it wasn't in Aristotle; therefore it wasn't so! So they just threw away the Thames sturgeon and kept this other sturgeon from down in Asia Minor. In other words, they just threw away their right to view the human experience and took what Aristotle said.

Now, Korzybski and others made a big point out of this; they spoke of non-Aristotelian logic and all this sort of thing. But if it had not been for Aristotle we would not have had much of a foundation of logic to go on at all. He did a beautiful job on logic.

All of this is leading up to something: If you could get a very basic postulate in the field of processing, you would then be able to evolve and extrapolate from that all possible processes—if you went ahead and compared it to human experience and didn't go off short-circuiting it in some direction.

The wrong way to do this would be to say "Be calm, control yourself and adjust yourself to your environment and you will be all right. That is an authoritarian law and you mustn't question it because it is beyond the bounds of human experience anyhow. And if you just do this everything will be all right," and then never observe whether or not it did anybody any good to do this.

In other words, just throw away the evidence of the physical universe and say, "It does a lot of good to control yourself and adjust yourself to the environment and so forth." You don't get a progress, then, in the known facts.

If you have a basic postulate which won't extrapolate more data for you, the basic postulate is no good and you ought to throw it away. Therefore what we are looking for in processing is a postulate that is so basic that it will derive the basic process. If that basic process is basic enough, it will extrapolate into all other processes. But because we are dealing with the field of knowledge, this basic process would be terrifically powerful and would do a lot of fancy processing.

Now, all study and examination is actually a sort of a rocking motion between basic postulates and known facts. Somebody comes along and lays down a philosophic postulate, so-and-so; then he compares it to the known physical universe and collects some data. Then somebody looks at his data and adds some more data to it and says, "Another postulate is necessary because some of this data doesn't agree." So he has to go back and get another postulate. The process of the evolution of a science or of any great body of knowledge would be this proposition of getting more basic postulates which give you more data, and when you look at the data you get even more basic postulates.

We have hit one of those with a method known as Survival Processing. Survival Processing is pretty basic. If the dynamic principle of existence is survive, then it should evolve that the most basic process you could get would be one which would apply directly and immediately to actual survival.

There is another postulate in there which says "The mission of theta is the conquest of the material universe. In doing this, theta creates, conserves, maintains, destroys, alters, occupies and permutates matter, energy, space and time." Theta does these things. But that is a description of how theta survives. The basic is what it is doing that is surviving.

Let's just test it out. You find out that to assist one individual, if this individual is attempting to survive and if he is running on an energy which is attempting to survive by handling the material universe, what you would have to do is assist him in a reevaluation of the material universe in the most basic possible terms of his own survival. That would be very basic.

There are two ways of doing this.

First we will look at the tone scale and add up this tone scale in terms of loss of MEST. An individual who has all the MEST he has coming to him and so forth will reside near the top of

the scale. If he hasn't got quite enough but really doesn't need any more, he will be just a little lower. If he is losing too much MEST to really make himself survive well, he will get antagonistic toward it. Pretty soon he will come on down to anger and start destroying it, and then he will go on down through to grief, loss, apathy and death.

But there are really two kinds of MEST: There is pro survival MEST and there is non survival MEST.

The individual, then, must have pro survival MEST close to him and non survival MEST away from him. Things which assist his survival must be available to him and he must have access to them, and things which threaten his survival must be absent from him, or access from them to him must be blocked or barred in some fashion.

True survival—comfort—or, that is to say, a high state of mind concerning survival itself would have to do with this: That which is necessary or recognized as necessary to the individual's survival must be obtainable in his proximity where it can be handled by him, and those things which threaten his survival must be absent from him or at least under heavy enough control for him to be able to block them off from access to him.

Therefore, if we have someone a little bit low on the tone scale momentarily, and a heavy pro survival object such as a steak dinner comes into the individual's proximity, then at least for a short time, while he is chewing that steak and feeling the benefit from that steak and so on, he will be up on the tone scale a bit.

You have observed this, I am sure. Did you ever buy a little child an ice-cream cone? You see him crying, and then you hand him the ice-cream cone and he will sob a little bit more. Then maybe he will be a little antagonistic, and then he will pretend he is not really interested in the ice cream, and then there he is, eating it contentedly and looking out upon the material universe and feeling fine. That is raising tone by putting pro survival matter, energy, space and time into the vicinity of the individual.

There is another method of raising tone, and that is taking out of his environment things that are non survival. For instance, take a fellow who has sitting on the desk in front of him an income tax blank. There he sits in apathy. Then you come along and see what he is worried about, and you just pick this up and put it out of sight. A little time will elapse and his mind will go on to something else, and you can see him come on up the tone scale. That is just on an object.

If all the income tax got paid (if he could borrow enough money over and above what he made the past year to pay his income tax) he would be able to reach a tone 4 regarding income tax. In other words, he would come up tone if it were taken care of or disposed of.

You have heard of people taking care of problems and disposing of problems. It is evidently non survival to have problems, but it so happens that it is actually pro survival to have problems.

Take some girl who married the usual American guy. When he is close to her it is non survival. But when he is a long way away from her that is non survival too. But when he is close to her it is pro survival, but when he is away from her that is pro survival.

That is what is known as anxiety. She will begin to get anxious about this fellow one way or the other. She will have anxiety concerning him; she will be worried. In other words, she hasn't made up her mind whether or not this individual is pro survival or non survival! This is how she is evaluating it down the line: "He brings home a pay check, but he doesn't use Listerine. I'm glad to have him gone, but is he with another woman?" She is afraid she has him and she is afraid she won't lose him and she is afraid she will lose him. You could say, more or less, that she is afraid.

So, this woman's husband walks in the door. She is glad he is home and he is pro survival at this moment. So she goes up the tone scale. Then he comes over and kisses her and she goes down the scale. He says he thinks he will go away on a trip and she goes up the scale, and then he asks if she remembers Agatha that they went to high school with, and says as a matter of fact he has just hired her as a secretary and she goes down again.

This girl is in bad shape. She gets what is known as an anxiety neurosis. She doesn't know where to fix this object.

She goes on a vacation. The sky is beautiful, the lake is lovely and she has a lot of leisure. That is a pro survival time. But there are mosquitoes and she is away from the home, and are the babies being fed properly and is somebody watering the canary? Therefore it is a non survival time. Besides, she got sunburned yesterday, and George does nothing but go down to the lake and fish! This is a period of time, then, which is both pro survival and non survival.

There are a lot of things like this. For instance, during the war there was a lot of talk about gold. The United States had problems about gold. We had Fort Knox full of gold, and it would strike a person every once in a while as very peculiar and strange that we were exporting gold at a terrific rate. We were exporting about two billion dollars' worth of gold a year during the war, but in the years prior to the war we were importing gold.

Economists would say, "We are importing two billion dollars' worth of gold a year and this is, of course, going to cause an inflation and so on." And then, "Now we are exporting two billion dollars' worth of gold a year and this is going to cause something or other and this is bad." The only conclusion you could drag out of all this, economically, is that people worried about gold. In other words, if you brought gold in it was dangerous and if you shipped it out it was dangerous, and you had to bring it in and you had to ship it out, and there was an anxiety moving in there.

Getting back to philosophy, Aristotle knew what he was talking about when he said individuals require a yea/nay state of affairs—black and white—and that there shouldn't be a gradient scale.

There was such a thing as the Aristotelian pendulum by which he had already mapped out the fact that there was a gradient scale of values—in other words, it wasn't all black and all white after all. But he said people like to have things either black or white. As a matter of fact, that is a very comfortable state of mind.

The mind evidently tends to compute on a mathematics known as Boolean algebra. l Boolean algebra requires that you have a yes-or-no answer to the question. Questions are asked of the material universe which can be answered in terms of yes or no. But there are three things that can happen: yes, no and maybe.

For instance, we have a yes-or-no question on survival: "Is the husband survival when he comes home?" The computer adds up yes. But there is another computer and this computation is saying no! So you have one set of computers saying yes and one saying no, and they cancel each other and you get a maybe. The organism doesn't get along well with too many maybes.

I don't know if you have ever lived in the vicinity of somebody who couldn't make up his mind. I think that is more trying than somebody who is downright vicious or who is very good or very bad.

A computer can't operate if too many of its questions of the universe are answered with maybe; the maybe comes in on this pro survival-non survival level.

"I bought a new pair of cuff links. They are very beautiful cuff links. I wanted to have them. I like these cuff links. They cost five bucks; I couldn't afford it. It is cutting down my survival level because of the five bucks, and I am not supposed to have any cuff links anyhow. And

cuff links are dangerous because you lose them. I am sure glad I got these new cuff links; I am sorry I got these cuff links."

Every time these darn cuff links show up in the fellow's vicinity, which is every morning, some part of his mind says maybe. And if he gets too many maybes, he starts answering the whole problem of life "Am I alive or am I dead?" with maybe. "Am I sick? Am I well?" Maybe. He goes down to the corner: "Should I turn to the right or should I turn to the left?" Maybe.

All these objects of pro survival and non survival are threatening him, because it is a threat to have a maybe there. He has to have this pro survival object because it is pro survival but actually it is non survival because it is liable to kill him. But he has to have it because it is pro survival so he keeps it in his vicinity, but it is very dangerous. Now, he transfers that off to the whole field of thoughts: "Do I dare think about this or shouldn't I think about this? Shall I lay this thought aside or shall I bring it back into recall? What shall I do about these thoughts?" Maybe is the answer he gets. A person on whom this goes too far just disappears out of reality with a small sigh.

Unreality is the process of seeing too many maybes. Reality is the process of seeing a lot of positives. These are not necessarily either pro survival or non survival, but one is certainly certain about what his environment is. Once the environment starts to get into the maybe category, and the objects of the environment start to go maybe this and maybe that— "Maybe that pillar is survival but maybe it is non survival, but maybe this is survival, maybe it is non survival," and "Water is very bad. You drown in it, therefore you have to get it away from you; but you get awfully thirsty, so you have to have it"—the fellow starts moving away from his environment mentally, because he wants to get away from it physically but he has to approach it physically. So his thoughts approximate this same action and you get a fellow who has a bad memory and who is very "normal." He gets that bad.

A person can get many of these objects in his environment. Take cigarettes, for instance: "I like to smoke cigarettes. If I am a man I will smoke cigarettes. Men smoke cigarettes. I have to demonstrate the fact I'm grown up by smoking cigarettes, but cigarettes are very bad for me and they make me cough and they don't taste good anyway." Cigarettes therefore are maybe. And then "Chalk is liable to scrape but you need it to write on the board," so that is maybe.

What do you think happens to reality in that level? If reality goes, believe me, affinity and communication go; the perceptics go the same way. As a matter of fact, it isn't that ARC has to run together; it is that this is maybe. The person has to have it, but it is dangerous! Therefore, does he dare clearly perceive it? So the person just kind of wipes it out, he tries to get rid of these maybes, because the big effort of theta is to clear the computer. That is a mental action. Resolve the problems, don't keep them hanging in the center!

If you make a person too indecisive about a situation he will get upset and start to think, and the first thing you know, if the situation is unresolvable, he will go over into daydreaming and daydream up a solution that says the thing is all solved and he will say, "The dickens with it." But it is not solved at all. Or if he is at the point where he doesn't dare daydream (in other words, he has been raised in America), he goes into apathy and says, "I can't even daydream a solution about it."

Do you know that all law is derived from ownership or non ownership or the threat or need of MEST? It just extrapolates beautifully when you look at it along this line. The only time people go to court is when there is an argument about MEST. Of course, on a criminal line, the argument is "He threatened to punch me"—in other words, "He threatened my MEST"— or "He did punch me, and therefore I want him arrested because he is threatening the most personal MEST I can have." All these arguments evolve.

Divorce, by the way, would never be very trying if there weren't property always connected with it. That really gets into a terrible snarl. Of course, the lawyers get in there immediately and see all this property lying around, and then they really want it snarled up.

There is a general anxiety about MEST, then, which confronts every individual, and that anxiety most basically is the way the material universe has demonstrated to the individual that the pro survival objects are non survival and the non survival objects are pro survival, and the way they have mixed him up. He hasn't, then, had an opportunity to evaluate his environment, evaluate the people (they are MEST to him as far as all perceptics are concerned), the animals, the living things, the spaces he occupies, and the energies in his environ. For instance, take energy: Have you ever run into anybody who had photo phobia—didn't like bright light? That is very interesting; light is something you have to have and here is somebody who doesn't want anything to do with it, who will live in a dim light, preferably—not bright, though.

Every quarter, every segment of the whole physical universe—matter, energy, space and time—can fall into the indeterminate middle ground because at one time the object has been threatening but it is necessary to survival. Therefore life is saying, "You have to have this to live, but if you have it you will die!" That is what Survival Processing is all about— processing evaluation.

The way you work this is very simple. You work Validation Processing on the basis of discovering the times when non survival objects, energies, spaces and times were distant from the individual or away from him or he was out of touch with them. And you also use Validation Processing along the line when pro survival objects, energies, spaces and times were available to the individual and he was in touch with them intimately. Pro survival objects in proximity, contra survival or non survival objects absent—that is Validation Processing.

Entheta processing would consist of running times when non survival objects, energies, spaces and times were in his proximity (that includes organisms, and it includes anything in the physical universe that is non survival being close to him or threatening to be close to him), and times when pro survival things were absent from him. Whether you are choosing entheta processing or theta processing, you follow that general formula and you can get some quite interesting and rapid results on an individual.

What is commonly mistaken for love in this society is a propitiation. There is actually a thing called love. But most of the "love affairs" that people swoon away and die over and all that sort of thing are at 1.1. I don't think anybody has died of love, but people have certainly died of 1.1!

This is normally the case when the beloved object cannot be trusted out of view and cannot be tolerated completely in view, and if you get enough confusion about this you will get a fixation on the "beloved person." That is a very interesting and horrible manifestation. People who get into this one really are into it, but it is fantastically easy to resolve with Dianetics using this type of processing.

All you do is start picking up all the times this person walked away from the individual and all the times the person approached the individual—just to do anything or go anyplace. Then find an earlier person of the same category, and pick up every time that person left the individual—just walked away from him—and every time that person came back to him. Just work this and keep it up until you get the position of people in the environment straightened out—are they away or are they close?—because the anxiety of the dangerous person being too close and the anxiety of the pro survival person being too far away is such that it mirrors into the thought plane that they are constantly in the middle ground. They are neither gone nor close. The individual cannot contact them, then, with thought. These people are occlusions and they are what is known as occluded persons. These people are dangerous present and dangerous absent, so they stand in the middle ground and the thought simply occludes them. Therefore, as soon as you get an occlusion like that, it doesn't get measured up against the concept of time, and one has the continual illusion that they are always not quite there and not quite gone, even though these people may have been absent from this individual's life for many, many years.

What you are doing is just a positional resolution for the individual. You are solving for this individual whether the other person is gone or close. You just pick up all the times you can find

when the person left and all the times you can find when the person was close, and the individual all of a sudden will make the evaluation adjustment of whether that person is close or is gone.

You don't even have to go in and find out why the individual considered this person pro survival or non survival. Take that up on the basis of evaluating the environment of the individual. Let's just take his environment.

You will find a hint of this in Present Time Processing in Science of Survival. 1 Now, in survival evaluation on theta processing, we take each thing we can find in the individual's environment, including space, and evaluate times it was gone and by being absent made him feel comfortable and times when objects similar to it were present and made him feel comfortable. He will finally come around to a resolution on whether this object is dangerous or isn't dangerous and you get him over into a yes/no decision about it.

"Is the object dangerous?" He finally is able to answer. He has enough evaluation of it now to say "No, it's not dangerous." What you are doing actually is fitting it into its proper time frame.

An automobile in the process of running into a tree and turning over is a dangerous item. An automobile carrying you along a lovely highway on a very beautiful spring day is not a dangerous item. But the individual who has been run into a tree and turned over gets into the automobile and evaluates this automobile as running into the tree and turning over; therefore he doesn't enjoy the beautiful spring day. It is a confusion of time and space. You just put these things back into position where they belong in his life, and I think you will get the highest level of recovery on the tone scale that can be attained in a rapid space of time.

This can be done by Straightwire, by Repetitive Straightwire or by scanning. Any one of these things can be used. Just start picking out his environment. Take his wife, his kids, his car, cars that he hears in the street and rooms he is in, on and on, and just take them down the line. "Let's evaluate a time when this thing was absent and you were comfortable because it was absent, or something like it was absent.... Let's take a time when you were glad it was present." You just start evaluating this stuff and the next thing you know, you are doing MEST Processing. You don't want anywhere along the line times when he was told it was present or told it was absent; that is hearsay evidence. Hearsay evidence is not admissible in a court of law. Therefore, what people say about MEST is not admissible to the individual who does not himself observe it.

Now, you might wonder how this goes over into imagination. Imagination is a future computation or combination of MEST. This is illusion, true, but if one feels pretty safe with the MEST he has around, he can throw it into any kind of combinations he wants to. In other words, imagination will increase along with the individual's ability to get along with the MEST. He will dream up MEST.

Or, on the other side of the ledger, MEST can be so horrible to him he doesn't dare face any of it, so he just counterfeits it as an illusion. This can get so bad that the illusion can finally get up into present time: the individual sees somebody walk in where nobody has opened the door; or a person opens the door and walks in and the individual doesn't see him. In other words, where a person is, the individual will wipe him out, and where a person isn't he will put one in. It is fantastic. Imagination is an effort, then, to fill in the blanks. But an individual who is doing very good imagining and is able with his imagination is really doing computation on a MEST level. He would be very good at imagining things, then, in one of two categories: The first is where MEST is so confoundedly dangerous he does not dare face it, so he just lives in a world of illusion. We get "sciences" like psychoanalysis and things like that based on this one. There is a type of art that is based on this, such as the work of Dalil—"MEST is so horrible! We don't face anything like MEST, and we don't even approximate it."

The world objects to that operation, by the way. They feel the artist ought to pay some attention to MEST. So that is when the imagination goes on the wrong side of the ledger. This is artistry at 0.9.

The other category of imagination is high-tone-scale stuff where the fellow is perfectly competent about MEST, he really feels MEST is his oyster. He has the right to compose or dream up any kind of MEST he wants to. That is high-level imagination.

If a fellow hangs down in the middle ground on MEST—he has too many maybes on it—his imagination damps out. This is the artist who starts out in life and does a beautiful job, but then starts going down the tone scale. MEST objects around him gradually convince him that he can't handle his thoughts either, and he goes down the tone scale and gets to a point where he is not producing, and then all of a sudden he will go on through and start producing nightmares and be half-psychotic. It is a cycle.

If you want this artist to produce, bring him up from 0.9. The first thing you know, his 0.9 artistry will damp out and you will bring him into a null. Prefrontal lobotomy damps that out too, but we have more hope with processing because we move him on up the tone scale, then, into control of MEST and his imagination turns way up in volume.

You can uncover a lot of secondaries by using this process, and you can uncover a lot of physical pain engrams, but you don't want to uncover those. You want to establish the freedom of motion in space.

When you are using this process, don't forget that individuals feel that their hands, other portions of their body or their whole body can be non survival. That is where you really get an out-of-valence case. The individual is completely convinced that the body is non survival; he therefore has the sensation of theta standing over to one side and the body standing somewhere else. This really kicks him out of valence.

Or he could just be out of valence on one hand. There are selective valences. Did you ever run into anybody blaming his hand for having done him dirt? For having slipped? For having caused him pain and so forth? This fellow has sort of compartmented himself up. There has been a secession from the union. That hand no longer belongs, as far as he is concerned, and he will start to get clumsy with it. He has cut off communication with it, so he doesn't control it as well.

As a matter of fact, this has happened so often and is so chronic and so common that almost anybody handling a pen or playing a musical instrument can be doubled or trebled in his ability or skill by simply taking his hands and processing his hands. Reaction time speeds up as you do this, because the communication lines of the body are internal as well as external.

In other words, to have good control over a portion of the body, it is necessary for the mind and the general setup of the organism to believe or feel that that part of the body is part of the organism, or it won't communicate with it. It sounds sort of strange, not communicating with a part of the body, but that actually is what poor health is! "Not only are we not going to communicate with the right toenail, but we are not going to send it any supplies because it is not there! " So the right toenail rots off. "There is no skin on the backs of the hands, we know that very well. We don't communicate with the skin on the backs of the hands, do we? So why send it any supplies?" Or, "Things are really going wrong with the backs of the hands; let's send them too many supplies," and you get dermatitis. You can have all sorts of physical malfunction.

What is wonderful is not that we can fix this sort of thing up, but that with all the knocks and bangs the organism gets, it stays in communication with any part of itself. It shows that the organism is basically very hardy and basically very determined to communicate, because even the fellow who is out of valence in thought still goes on living and most of the time goes on eating.

One of the symptoms of suicide in a psychotic is refusal to eat. Of course, a "solution" for this is to feed him a lot of electricity! This doesn't encourage him to eat but it encourages him not to complain. As a matter of fact, I have heard that explanation around institutions: "The reason we had to give her 192 electric shocks was that when she came in here she refused to eat."

"Sure," you say. "Don't look now, but she weighs about eighty pounds."

"Oh yes, she hasn't eaten subsequently, but we had to give her these shocks."

"Why? What did it do for her?"

"Well! . . . Huh!"

You are dealing there with an organism that is out of communication— somewhat in communication with itself, perhaps, but certainly out of communication with the environment.

Now, when you want to reason with somebody it is necessary for you to be in communication with him. You can't work with an organization unless you can reason with its various parts to some degree. You can't work with an individual unless you can find something in common or an agreement— reason. In other words, if you work with an individual, you must find him more pro survival than non survival.

An individual who is unable to work with other organisms is operating on the same pattern as the skin which rots on the back of the hand. He is not able to work with other organisms simply because they are all contra survival, and of course they won't go toward the goal of his survival. He is convinced, then, that no other organism will participate in his survival, so he cuts communication with other organisms. He becomes a psychiatrist or something!

Psychiatry has done the country a lot of "good." They have collected a lot of money, they rent a lot of offices, give a lot of nurses employment and pay taxes. Also, they have taught us bounteously what not to do ever. But they are out of communication!

Some people have been very fond of rushing up to me and saying, "You know, I've got a big idea of how we can sell Dianetics to psychiatry!" I can just see some fellow standing on a man-of-war, up on the signal platform working the shutter of a big searchlight, and it is going bippity-bap, bippitybap, and he is signaling to a submarine that is three hundred feet deep with no periscope up. The person rushing up to me saying "I know how we can sell Dianetics to psychiatry" is telling me to start that searchlight going. That is a waste of effort.

As a matter of fact, I tried honestly and sincerely for quite a period of time down in Washington, D.C. (which is one of the nests of psychiatry in this country; it is infested), to deliver anything I could to psychiatrists. They would come and listen to talks on Dianetics. We had a class going, and they would come in and hear the first talk: "This is Dianetics: C-A-T, cat." And then they were supposed to go on to another class and they could be taught there. This was all free.

But night after night the same psychiatrists would come in and listen to the "C-A-T, cat" beginning lecture, and they would always say, "Ahhhh." Then the next night you would say, "C-A-T, cat" about Dianetics and they would say, "Ahhhh."

After about the fourth or fifth night of talking to the same people I got the idea that they weren't quite getting what I was talking about! So I asked one of them, "When I talk about narcosynthesis, does it make sense to you what I say about narcosynthesis? That is to say, does it register with you that you can shove a needle in a patient and then tell the patient things which register with him and will become compulsive with him?"

"Well, as a matter of fact," he said, "I was a part of the government project on narcosynthesis. As a matter of fact, I had a unit in North Africa on the subject."

And I said, "Thank you. But does this make sense to you?"

"That's right! That's right. I was in North Africa for about three months. We had over two thousand cases under narcosynthesis there."

"Yeah. But when you shoot the patient in the arm and tell him something, have you found out that it becomes compulsive to the patient afterwards on the order of a posthypnotic suggestion?"

"We came back in May of '45." I went down the tone scale.

One woman psychiatrist turned to another doctor one night and said, "Doctor, doctor, please, please tell me, please tell me that babies can't know anything, please!"

The doctor looked at me and he looked at her and he said, "Well, really, I don't know."

"No! No! Please tell me!"

"Well, all right—babies can't know anything."

And she smiled and sat back. That got a load off her chest!

This was happening day after day after day, week after week. All these people were perfectly friendly to me but they were completely out of communication. We were not in communication.

So I went into communication with one of them, just to be ornery—a fellow who subsequently kept recommending Dianetics to all of his patients. He didn't know what it was about—he said he didn't—but he knew it was very interesting and knew it was very good because I was connected with it. He is one of the leading psychoanalysts in the United States.

How did we converse about Dianetics? I know a lot of double-talk about the ancient East. I can talk about "Yogi-Vishnu-itis" on the fakir spikes along with other people and possibly make it even more mysterious than it is. There is a lot of information there, undoubtedly, and if you scramble it up sufficiently it sounds very good.

This psychoanalyst was in the grip of a character by the name of Krishnamurti. I suppose Krishnamurti's name was once Joe Berkowitz of Brooklyn. He is out in a place "outside the United States" called California, and he teaches that one must neglect all of the past and all of the environment and be in present time. This is his mission to the world.

He says that the way you get into present time is to just forget everything and say that the present time environment doesn't exist and therefore you can neglect everything and you don't have to face any of these things, and there is no reality anyhow. And then you are happy! This is known as "action through perception," or something like that.

I went down and talked about this stuff with the psychoanalyst. It was indefinite, had nothing to do with anything, vague—it was just the kind of stuff you can talk out of communication about! We became bosom buddies, and as a matter of fact, he wanted to come up to the Foundation and write a book with me on this subject. He was very delighted about the whole thing. Actually, I am making fun of him; he undoubtedly makes fun of me. But I can still go and talk to him about this and he would still talk to me about it.

When you get into communication, however, you have to be on some sort of a fundamental that a person will accept. Is there such a thing as a living organism? If we can agree on that, we are in communication. Is there a material universe? If we can agree on that, we are certainly in communication. We can agree even as faintly as "Yes, we both perceive there is one." If I tap on a desk and you hear that, we agree there is a desk there.

A communication will go out only as long as we agree about these things. And if we agree that it is a pretty good thing to survive, if we can extrapolate from those basic principles of survival, we can agree on all the rest of this.

Therefore, we might come into some sort of an agreement about Survival Processing— Straightwire on Survival Processing—whereby you agree, for instance, that there are times when water has been nice stuff to have and there are times when it is pretty bad to have. So, if there was an individual who clearly, analytically or otherwise, could not decide whether water was good for him or bad for him, he would get to a point where he would not take a drink of water.

You can go down to institutions and start scouting through their patients and find patients who won't touch water. You will find patients who won't touch this, who won't touch that, who won't do this, who won't do that. In other words, they have gotten hung up on too many maybes on the subject of some MEST, and they have gotten hung up so thoroughly that they are fixated on the subject; or all of MEST is SO thoroughly bad that they can't get into agreement about any of it so they are just idling. Their attention cannot be fixed or dispersed, and that is psychosis—when the attention is fixed and cannot be dispersed or when it is dispersed and cannot be fixed.

The reason attention gets fixed is that out of all the indecision's, the mind suddenly decides that the only thing dangerous is water, for instance. Therefore the person does nothing but watch water to keep it away. That is fixed attention.

If you can't dispel this easily, then he is very psychotic. If you can dispel it easily, then he is neurotic. If you can knock it out the second that you point it out to him, he is normal. If, as soon as he just hears about the principle, he can figure this thing out and so forth and decide not to be so foolish about water anymore, then he is sane. That is your gradient scale.

That, by the way, is a very good definition of psychosis for you to use. Don't expect the definition to parallel other definitions exactly, because those definitions did not parallel anything. They were not in agreement with the material universe; therefore they cannot be succinctly paralleled. When attention is fixed and cannot be dispersed, a form of psychosis can be said to exist, and when attention is dispersed and cannot be fixed, that is the other form. So there are the two brands.

Now, on survival level processing, what you try to fix the attention on when it is dispersed is the fact that safe items exist in the environment of the individual. When the attention is fixed and cannot be dispersed, you try to get into his area of observation the fact that other items exist in the environment which are safe; he doesn't have to avoid them all and just fix on one. If you can do those two things and keep that in mind in the processing of psychotics, you will go a long way.

The first thing a psychotic is fixed on the subject of is an engram. He has been put in a physical position some time or another and has been unable to move in that position, so he confuses space and time and thinks he cannot move through time because at that time he was fixed in space. You get that confusion. That is a holder; that is simple. That is the basic definition of a holder. A holder is a time when an individual was fixed in space somewhere, immovable in space, and he confuses that with being fixed in time. So if you get him loosened up in time he will begin to be able to move in space. That is always part and parcel of the psychotic, and any other manifestation of action phrases finishes off the rest of it.

You are doing a basic level of processing; you are demonstrating to him on recalls that it is perfectly safe to move on a recall basis. The recall is easy because you are not asking him to move. You say it is safe to move; therefore if you can demonstrate this to him clearly enough so that he recognizes and agrees with you that it is safe to move, you have broken him of considering motion non survival.

Motion is definitely survival. When a person's ability to move is completely interrupted so that he can't move, he is in a bad way. Nothing is going to take place in all of life for him if that happens. Now, I want to demonstrate to you how this works.

LRH: Can you individually remember having sometime today confronted some object which meant a great deal of survival to you?

All right. Can you recall something today non survival which went away from you?

Can you recall seeing an object today which was non survival?

Can you recall a non survival object you saw today?

Can you recall a pro survival object you saw today?

Now, can you recall thinking today that you might acquire a pro survival object?

Do you remember thinking any time recently of getting rid of a non survival object?

Do you remember the most non survival time in your life? (I got ESP on that—the army! the navy!)

Do you remember the most pro survival time in your life?

Have you thought forward recently to a pro survival time?

Future time, pro survival? Something you intended to do that was pro survival, to a period of time that would be pro survival?

(That, by the way, is very vital. That is the postulation of goals. And if you find an individual who doesn't postulate future goals for himself, you know he is in bad shape. That, by the way, is what imagination is for. That is why "You're just imagining things," and so forth is very aberrative. Knocking out the imagination is very aberrative.)

Now, have you thought of acquiring in the future a pro survival object?

Do you remember at any time in the past getting rid of a non survival object?

What is the most pro survival space you can think of?

Pro survival space—some place you have been in or something of the sort which was very pro survival.

Can you remember a time when you left a non survival space? (There goes that "navy" again.)

Do you remember leaving a non survival space?

Can you remember locking up a non survival space?

Can you remember a pro survival person walking toward you?

Can you remember a pro survival person walking away from you? (Let us be careful with that one, because that will blow a grief charge.)

Can you remember this pro survival person walking toward you?

Do you remember finding something you thought you had lost?

Do you remember finding something you didn't want?

What is the most pro survival object you can think of?

What is the most non survival object you can think of? (What a rash of pistols and knives just flashed into view!)

Now, let's remember when a weapon was pro survival.

Let's remember when water was pro survival.

Now, can you recall when your right hand was a good thing to have around?

Can you recall a time when you were glad to have hurt yourself?

Do you recall a time when it was some certain satisfaction to you to have hurt another organism? Physically, now, do you recall hurting another organism?

Do you recall ever chasing another organism? Running after it, physical action—running after another organism?

Do you recall another organism running away from you?

(This reminds me of the way I had a cat trained one time. I trained this cat so that every time she would tackle me, reach a claw toward me, I would back up and yelp and act very frightened. I built the cat up to a point where she would attack a doctor who was staying with me.)

Do you recall a time when you were able to get rid of something you did not like?

Do you recall a time when you acquired something you liked?

Do you remember a time recently when you were in good communication with somebody?

Do you recall a time when you succeeded in cutting communication with somebody you didn't like?

Do you remember a time when you felt affinity for somebody you liked?

Do you recall a time when you were in agreement with somebody? When you knew you were in agreement?

What is the realest time you can remember in your life? Something that is really real to you.

Now, recall a time when you felt very wide awake.

Let's recall when you came into the lecture.

Let's recall what you did at the break.

Let's recall, just as a concept, several recollections that you have just had.

All right. That is the end of the process.

MEST PROCESSING QUESTIONS

Article

July 1951

This article, written by Ron in July 1951, was originally published in mimeograph form by the Hubbard Dianetic Foundation.

Basic Principles and a Working System

This paper presents no list of questions but rather a thinking machine which will permit the auditor to produce an enormous number of MEST Processing questions.

When the preclear has remembered an incident called for by the question, the auditor may require another such incident and yet another and another, as called for by the one question. In other words, each question can designate a chain of locks to be scanned or a subject for Repetitive Straightwire or Single Straightwire.

These questions are to be used as subjects for Lock Scanning, Repetitive Straightwire and Straightwire.

The auditor should take particular care that he does not send his preclear into major engrams or secondaries. If he does so, he must be prepared to run out the incident as an engram or as a secondary, but only if the preclear's position on the tone scale warrants it.

This system is offered experimentally in an effort to establish results obtained by it. It will be presented to the general public only if it proves workable in practice. Anyone using this list should therefore keep notes and should mark down the questions which seem to be unworkable and the questions which seem to be most efficacious in producing results.

It will be noted that all these questions are under the heading of MEST Processing. We do not want the words contained in these incidents. We want the physical manifestation. For example, when we ask for a time when the preclear had an object taken away from him, we are interested in the actual departure of the object, not in the words which accompany the departure of the object. We are processing here an individual in the physical universe, and we are processing his communication lines directed toward matter, energy, space and time.

A baby learns language only by observing action or experiencing action with regard to matter, energy, space and time. Later on, the actions become translated into symbols. The actions themselves, however, are the basic of MEST chains. The symbols, as compared to the actual MEST actions, are not important in MEST Processing.

The MEST actions and reactions to MEST form, of themselves, action chains. For instance, the act of drawing away the hand from an object collects as its locks all the times when the preclear has drawn his hand away from an object. A phrase describing the drawing away of the hand from the object is not nearly so important and is not even considered to be a part of this chain.

In MEST Processing, from the viewpoint of each dynamic, human beings and living organisms are considered to be MEST. In other words, the individual is considered to look upon all other individuals around him as animate MEST objects. All living organisms, then, whether by the individual or the group, are considered to be MEST objects.

Affinity, communication and reality, so far as this system of questions goes, are not considered.

It will be noted that the system is divided into two portions. One portion is devoted to pro survival objects. The other portion is devoted to contra survival objects. The difference between the pro survival object and the contra survival object is as follows: Harmony exists for the individual when a pro survival object is near at hand and when the contra survival object is absent. A point of indecision is reached by the individual—which is to say, anxiety—when either a pro survival object or a contra survival object is at an uncomfortable distance from him.

The tone scale, for this purpose, on the pro survival object is, broadly, 4.0 when the pro survival object, energy, space or time is in comfortable proximity, and on down the tone scale to 0.0 as the pro survival object recedes and finally disappears. In the matter of the contra survival object, 4.0 represents the absence of the contra survival object, energy, space or time, and so on down the tone scale to the point of 0.0, when the object engulfs by proximity. The whole gamut of emotion is run in either case.

It will be noted that almost any object, energy, space or time can be pro survival or contra survival. For instance, a knife can be pro survival when working for the individual and contra survival when working against him.

Where the word object appears in these questions, an individual can be substituted. Where the preclear is suffering from a particular hate, anxiety or disappointment about a particular individual, the auditor can substitute the name of that individual for the word object in the questions.

It should be particularly noted by the auditor who is doing MEST Processing that he is most in danger of getting grief into restimulation when a pro survival object, energy, space or time has departed from the preclear or when a contra survival object has approached the preclear too closely to be rejected. Similarly, he will find the anxiety of fear or terror manifesting itself when a pro survival object is on the verge of becoming absent or when a contra survival object has come almost, but not quite, to the point where it cannot be rejected. The auditor will find lying, deceit and covert hostility where a pro survival object, energy, space or time appears to be on the verge of departing but has not decisively departed, and where a contra survival object, energy, space or time has demonstrated its force but still may be rejected. The auditor will find hate, anger and destructiveness manifesting themselves when a pro survival object, energy, space or time is not actually departing but is not easily recalled and has already receded, and where a contra survival object, energy, space or time is not yet imminent enough to elicit fear but may still be destroyed. The auditor will find antagonism exerted by the preclear toward pro survival objects when they are still in close proximity but are not quite under the control of the individual, and toward contra survival objects when they appear to be a threat but are not yet a fixed threat to the individual.

The auditor will find the emotion of boredom manifested by the individual when pro survival objects, energies, spaces or times have become too distant to be in harmony but not distant enough to threaten actual departure and when contra survival objects are in sight but pose no real threat to the individual. Happiness and cheerfulness will be found to manifest themselves when the pro survival object is in comfortable proximity or commingled with the individual and when contra survival objects, energies, spaces and times are either absent or very distant.

For the purpose of this system, it would be best if running the preclear on the track is held to a minimum, since this is to establish how well a preclear might recover by Straightwire or Repetitive Straightwire alone in MEST Processing.

The Validation Technique can be used, then, by straightwiring times when pro survival objects, energies, spaces and times are in harmonious proximity or at least not threatening to depart from the preclear. and when contra survival objects, energies, spaces and times are entirely absent or, if in view at all, have no bearing on the preclear.

It might be noted that the period before the known approach of a pro survival object, energy, space or time may contain more theta than the actual arrival, since this is anticipation toward a

goal, and that the period immediately after the recession or departure of a contra survival object, energy, space or time may contain theta. The achievement of bringing pro survival objects, energies, spaces or times into proximity and the achievement of banishing contra survival objects, energies, spaces or times are apt to be highly analytical moments containing considerable free theta which is just then idle after a long period of hard computation.

It should be mentioned again that the preclear must be impressed with the fact that he is being asked for MEST activity and not the word symbols describing activity. One of the ways to demonstrate this to the preclear is to ask him for actual departures and arrivals rather than the stated news that a departure or arrival has taken place.

Underneath all the action phrases which give us most of our trouble in processing—phrases which hold the preclear on the track, which misdirect him, which deny him information, which cause information to be forced upon him, which up-bounce and down-bounce him and group his time— are MEST observations. Meanings for these phrases are learned, after the prenatal bank has been filled with engrams, by the preclear's observation of MEST. The action phrase is only a phrase, so many syllables in the air, so many marks on a piece of paper. The MEST action is actual and real, having to do with motions. Each and every action phrase has its MEST-action counterparts. Recovering a chain of MEST-action locks is more important than recovering a chain of action-phrase locks. Furthermore, every circuit in the case, however it is stated, has its MEST-action counterparts. It is ventured that the swiftest method of causing a preclear to recover from obedience to action phrases is to clear him up on MEST-action locks, not on chains of phrases.

This interesting experiment can be made with any preclear. Ask him how a deaf-mute would teach a child to remember things. Then ask him how a deaf-mute would teach the child to forget things. The basic forgetter mechanism is where the child is repeatedly forced to leave alone matter, energy, space and time. The basic mechanism of enforced remembering is causing the child to accept matter, energy, space and time.

It is one of the primary axioms of MEST Processing that what the individual will do with MEST he will do with his own thoughts and ideas. Thus, if he has been forced to leave alone a great deal of MEST, he will leave alone a great many of his thoughts or perceptions or recalls. If he is forced to accept MEST, he is compelled to remember, and obsessive behavior will result. In other words, to improve the memory of a preclear it is necessary to bring into view all the MEST, or much of it, which he has been forced to leave alone and to deintensify the MEST which has been forced upon him. Forgetting and remembering are the basic abstractions of thought, so far as can be established at this time, for here the names of things as things and the names of spaces as spaces grow into the complexity of the handling or rejecting of these objects and spaces.

All language is built upon MEST action. There is no language which does not exist as a symbol for MEST action.

All communication of ideas from individual to individual, individual to group, group to individual and group to group is accomplished in terms of MEST communication. The fundamental axiom underlying MEST Processing has to do with theta, the life force, which could be said to be a force external from but impinging upon the physical universe, which is attempting the conquest of that universe. The basic formula which made the following questions possible is, The purpose of theta is to create, conserve, maintain, obtain, destroy, change, occupy, move, stop, raise, lower, hold, banish, group and disperse matter, energy, space and time. The basic purpose of theta is survival. One of its methods of surviving is the conquest of MEST.

Survival is promoted by the proximity of MEST favorable to survival and by the absence of MEST inhibitive to survival. Theta is engaged upon a cycle of conquest of MEST which begins with an initial uniting, is followed by growth, which is followed by decay, which is of necessity followed by death so that the theta can separate from the MEST with its knowledge

about MEST and return for a reconquest and another cycle. Death could, then, be considered a necessary part of the activity of theta. Death occurs to the organism, but not to the theta and not to the MEST, although alteration takes place in mobility and form. The organism, then, avoids death by avoiding contra survival matters, energies, spaces and times and by acquiring matters, energies, spaces and times which promote survival. Succumbing to death is a gradient scale, as outlined above and as displayed in the tone scale. The loss of a small amount of pro survival MEST, then, inhibits survival by just that much. The acquisition of contra survival MEST or collision with it inhibits survival and promotes death by just that much.

In the light of the above axioms it can be seen that MEST Processing is of basic and vital importance, as it underlies thought and all symbols and communications representing thought. The engram is where theta is forced painfully into MEST. The secondary is where theta is forced out of MEST.

It should be noted by the auditor that the same object, energy, space or time can be both pro survival and contra survival. This engenders an indecision in the preclear which is highly destructive of his ability to reason and make decisions and is a specialized source of anxiety. The object known as Mother, for instance, may be, and generally is, a source of considerable pain and restimulation, and in this guise is contra survival. However, the natural love of a child for a parent and the meaning the parent has in terms of food, clothing, shelter and care make this object a pro survival one. Hence, there is an indecisiveness and a lack of resolution on the subject of Mother. The same may be true of Father or the grandparents.

Evidently, the reason allies disappear from memory can be found in the axiom that an individual approximates with his thoughts and memories his handling of MEST and the handling by MEST of him. The departed ally is fulfilling the basic definition of forget and departs in the thoughts as well. The mind can set aside and refuse to consider an item which contains too much indecision, with resulting occlusion. Here is the case of the mind compartmenting itself, recognizing that to stay sane it must lay aside insane subjects. Irrationality and indecision are more or less synonymous.

There is an additional theory which may be of interest to the auditor in his use of MEST Processing. Theta has a tendency to extend itself or to be extended over, in the same manner that it is able to manifest itself as theta over the organisms around it or is not able to manifest itself as theta over the organisms and MEST around it. An individual, then, is either self determined—which is to say, theta-controlled in his own right (in which case he is healthy and sane)—or is controlled by organisms and MEST in his environment to the point where he himself is MEST. The individual, in other words, could be said to own or be owned. His ability to own and control and fulfill the various efforts of theta determines his own self-determinism. The auditor is attempting to rehabilitate the individual's control and ownership of the organisms and MEST in his environ.

It is noteworthy that when the theta of the individual is unable to extend itself over the organisms and MEST in the environ it begins to attack the organism itself, for it seems to be inimical to theta to be owned or to be considered MEST. The attack on the organism itself is an attack on the only MEST available to the theta of the organism and, more importantly, seems to be an effort on the part of that theta to remove the organism from the living so as to begin a new cycle with another organism where it may have a better chance. Thus, with MEST Processing we are dealing with the root stuff of aberration and physical condition.

A system for producing the questions follows. The MEST Processing questions are so numerous that they can possibly best be achieved by the preparation of a deck of plain playing cards. The auditor is then able to deal the cards in such a way as to form up questions he can ask the preclear. As a matter of fact, two individuals laying these out seem to be able to find it a game.

The first cards labeled are for the dynamics. In view of the fact that this is MEST Processing, it is relatively worthless at this time to consider dynamics six, seven and eight, since seven and

eight do not manifest themselves easily as MEST objects and six is, of course, MEST objects, which are represented in another department. Furthermore, the narrow concept of most individuals inhibits the use of the fourth dynamic. This too, then, is deleted.

Thus, we have the cards representing the dynamics as follows: the ace of hearts for the individual, the deuce of spades for sex as children and the future generation and the deuce of hearts for sex in the field of sexual activity, the three of hearts as any group, large or small, and the five of hearts representing life organisms.

The second series represents the perceptics. These are the diamonds. The ace of diamonds represents sight. The deuce of diamonds represents hearing. The three of diamonds represents olfactory. The four of diamonds represents tactile—felt in terms of touched. The five of diamonds represents felt internally, as organic sensation. The six of diamonds represents gravity. The seven of diamonds represents thermal—heat or cold. The eight of diamonds represents kinesthesia, or motion.

The four kings are used to represent MEST. The king of diamonds represents matter or objects, the king of clubs represents energy, the king of hearts represents space and the king of spades represents time.

The ace of spades represents contra survival. The ace of clubs represents pro survival.

The remaining cards represent actions, as follows: four of hearts, "accept"; six of hearts, "removed from"; seven of hearts, "forced into"; eight of hearts, "massed together"; nine of hearts, "pull close"; ten of hearts, "forced out of"; jack of hearts, "salvage"; queen of hearts, "can't free from"; three of spades, "abandon"; four of spades, "push away"; five of spades, "can't pull close"; six of spades, "leave alone"; seven of spades, "occupy"; eight of spades, "waste"; nine of spades, "rejected"; ten of spades, "left"; jack of spades, "spread apart"; queen of spades, "destroy"; nine of diamonds, "neglected"; ten of diamonds, "balanced"; jack of diamonds, "change"; queen of diamonds, "held"; deuce of clubs, "changed direction of"; three of clubs, "hold together"; four of clubs, "raised"; five of clubs, "stopped"; six of clubs, "moved"; seven of clubs, "maintain"; eight of clubs, "obtain"; nine of clubs, "started"; ten of clubs, "conserve"; jack of clubs, "dropped"; queen of clubs, "create."

These cards are gathered in their respective piles and are dealt by the auditor in columns more or less as follows: To the extreme left are the dynamics—the ace, deuce, three and five of hearts and the deuce of spades. To the extreme right are the kings, representing MEST. The diamonds, representing the perceptics, are held in a pile between these two columns, as are the action cards in their pile. Until a set system is developed, it is left to the imagination of the auditor how he commingles these combinations. However, the cards will have to be maintained in their own respective slots. The interpretation of the cards to form the question is suggested by the auditor and is actually the introduction of an arbitrary to the preclear. The piles should be shuffled frequently.

The auditor may find various chains in this fashion which he would not otherwise suspect. And he should pursue a likely chain with repeated incidents, on which he can use Repetitive Straightwire.

The cards should be marked in ink. Ball-point not recommended.

Self Analysis

Written July-August 1951

Published August 1951

From his research discoveries in the fields of Validation Processing and MEST Processing, Ron devised in July 1951 a simple system by which he could audit a person through the pages of a book. This book was Self Analysis.

Written as an introduction for new people so they could experience the miracles commonly obtained through Dianetics processing, Self Analysis has helped millions of people to become more able and confident in themselves.

The simple processes in this book, designed to be used by the reader for a short time each day, help to unlock hidden memories, improve concentration and give a greater sense of well-being. Though easy to use, these processes are powerful. They are used today by Scientology auditors as an essential action on every preclear traveling the route to Clear.

HUBBARD CHART OF HUMAN EVALUATION

Symbols and Abbreviations Used in the Hubbard Chart of Human Evaluation and Dianetic Processing

* reception	means *reception by "I,"* not *recording.*
°	columns H and I: in a wide-open case, sonic and/or visio may be on fully. column N: a wide-open case will be in valence and will move on the track.
comm.	communication
pc	preclear
s.m.	straight memory

| | TONE SCALE | | | |
FREE THETA (Approximations)	A NATIVE, ACUTE, CHRONIC (Ref. Text)	B DIANETIC EVALUATION	C BEHAVIOR AND PHYSIOLOGY	D PSYCHIATRIC RANGE
1000	40.0	Unknown	Ultimate capabilities unknown.	
900 to 100	36.0 to 4.0	Theta–MEST clear	Capabilities only partly explored.	
100	4.0	MEST clear	Excellent at projects, execution. Fast reaction time (relative to age).	
70	3.5	Dianetic release	Good at projects, execution, sports.	
47	3.0	Very high normal	Capable of fair amount of action, sports.	High normal
32	2.5	Boredom	Relatively inactive, but capable of action.	Normal / Neurotic
22	2.0	Overt hostility	Capable of destructive and minor constructive action.	Neurotic
15	1.5	Anger	Capable of destructive action.	Psychotic
10	1.1	Covert hostility	Capable of minor execution.	Psychotic
6	0.5	Apathy	Capable of relatively uncontrolled action.	Psychotic (Apathy)
3	0.1	Pretended death	Alive as an organism.	Psychotic (Catatonic)
1	0 / −1	Some cellular theta remaining. Somatic life. / Entity theta out of contact.	Cells alive.	
0	−3	MEST remaining in MEST. Theta out of contact.	Inorganic chemicals.	

	TONE SCALE			
FREE THETA (Approximations)	**A** NATIVE, ACUTE, CHRONIC (Ref. Text)	**E** MEDICAL RANGE	**F** EMOTION	**G** AFFINITY
1000	**40.0**			
900 to 100	**36.0 to 4.0**			
100	**4.0**	Near accident-proof. No psychosomatic ills. Nearly immune to bacteria.	Eagerness, exhilaration	Love, strong, outgoing.
70	**3.5**	Highly resistant to common infections. No colds.	Strong interest ———————— Mild interest	Tentative advances, friendliness.
47	**3.0**	Resistant to infection and disease. Few psychosomatic ills.	———————— Content	Tolerance without much outgoing action. Acceptance of advances offered.
32	**2.5**	Occasionally ill. Susceptible to usual diseases.	Indifference ———————— Boredom	Neglect of person or of people, withdrawal from them.
22	**2.0**	Severe sporadic illnesses.	Expressed resentment	Antagonism.
15	**1.5**	Depository illnesses (arthritis). (Range 1.0 to 2.0 interchangeable)	Anger	Hate, violent and expressed.
10	**1.1**	Endocrine and neurological illnesses.	Unexpressed resentment ———————— Fear	Covert hostility. ———————— Acute shyness, propitiation, withdrawal from people.
6	**0.5**	Chronic malfunction of organs. (Accident prone.)	Grief ———————— Apathy	Supplication, pleas for pity. Complete withdrawal from person or people.
3	**0.1**	Chronically ill. (Refusing sustenance.)	Deepest apathy ————————	
1	**0** **−1**	Dead.		Cellular cohesion.
0	**−3**	Dead.		Normal physical laws of cohesion, adhesion.

COMMUNICATION				
H SONIC	**I** VISIO	**J** SOMATIC	**K** SPEECH: TALKS ——— SPEECH: LISTENS	**L** SUBJECT'S HANDLING OF WRITTEN OR SPOKEN COMM. WHEN ACTING AS A RELAY POINT
Full recall. (Vivid, detailed *reception from environ.)	Full recall. (For *reception from environ, compare SONIC.)	No somatics to recall. Present time pain automatically resisted on receipt.	Strong, able, swift, and full exchange of beliefs and ideas.	°Passes theta comm., contributes to it. Cuts entheta lines.
°Spotty sonic. Strong impression where no sonic. (Environ reception good.)	Good visio but not in perfect scale or color.	Somatics strong and correct. Any can be recovered. Present time pain receipt less intense.	Will talk of deep-seated beliefs and ideas. ——— Will accept deep-seated beliefs, ideas; consider them.	Passes theta comm. Resents and hits back at entheta lines.
°Some sonic; strong correct impressions. (Environ reception correct.)	°Spotty visio. Strong impressions where no visio.	Somatics correct. Many may be occluded. Receipt of present time pain average intensity.	Tentative expression of limited number of personal ideas. ——— Receives ideas and beliefs if cautiously stated.	Passes comm. Conservative. Inclines toward moderate construction and creation.
°Good impressions. (Environ reception fair.)	°Some visio; strong correct impressions.	Recalls correct. Intensity of present time pain may be too great.	Casual pointless conversation. ——— Listens only to ordinary affairs	Cancels any comm. of higher or lower tone. Devaluates urgencies.
°Impressions. Minor dub-in. (Reception poor.)	°Good impressions.	Somatics in right places but often occluded. Present time pain sharp.	Talks in threats. Invalidates other people. ——— Listens to threats. Openly mocks theta talk.	Deals in hostile or threatening communication. Lets only small amount of theta go through.
°Spotty impressions. Dub-in. (Reception reversed, meanings wrong.)	°Impressions. Minor dub-in.	Recall of pain possible but recall perverted. Anesthesia to present time pain.	Talks of death, destruction, hate only. ——— Listens only to death and destruction. Wrecks theta lines.	Perverts comm. to entheta regardless of original content. ——— Stops theta comm. Passes entheta and perverts it.
°Very poor impressions. Much dub-in. (Reception from environ interpreted as threats.)	°Spotty impressions. Dub-in.	Recall of pain as such very occasional. Physical pain converted to fear. One somatic represents many somatics.	Talks apparent theta, but intent vicious. ——— Listens little: mostly to cabal, gossip, lies.	Relays only malicious comm. ——— Cuts comm. lines. Won't relay.
°Almost no impressions.	°Very poor impressions. Much dub-in.	Recall of pain as such impossible. Physical pain converted to grief. Somatics in wrong places when felt.	Talks very little and only in apathetic tones. ——— Listens little: mostly to apathy or pity.	Takes little heed of communication. Does not relay.
No recall. (No response to environment.)	Almost no recall; minutest response to environment.	Organism as a whole without reaction. Anesthesia. Cells record.	Does not talk. ——— Does not listen.	Does not relay. Unaware of communication.
Cellular response to sounds in environ.	Cellular response to light in environ.	Cells capable of feeling further individual pain.		MEST body, no comm. Theta not certainly contactable by existing technology.
Sound waves present but no recording.	MEST light waves present but no recording.	MEST forces present. No recording save as MEST.		Same as −1.

	TONE SCALE			
FREE THETA (Approximations)	**A** NATIVE, ACUTE, CHRONIC (Ref. Text)	**M** REALITY (AGREEMENT)	**N** CONDITION OF TRACK AND VALENCES	**O** MANIFESTATION OF ENGRAMS AND LOCKS
1000	**40.0**			
900 to 100	**36.0 to 4.0**			
100	**4.0**	Search for different viewpoints in order to broaden own reality. Changes reality.	Moves at will. Seldom leaves present time. Own valence everywhere.	No current engrams or locks. Will react on educational pattern modified by reason. Does not restimulate.
70	**3.5**	Ability to understand and evaluate reality of others and to change viewpoint. Agreeable.	Moves very easily. Comes quickly to present, remains there.	Only very occasionally dramatizes concept of a chain of engrams.
47	**3.0**	Awareness of possible validity of different reality. Conservative agreement.	Moves easily on track. In own valence.	Dramatizes engrams, but alters content.
32	**2.5**	Refusal to match two realities. Indifference to conflict in reality. Too careless to agree or disagree.	°Moves on track. Sometimes hard to interest in incidents. Mostly in own valence.	Dramatizes engrams below tone 2.5.
22	**2.0**	Verbal doubt. Defense of own reality. Attempts to undermine others. Disagrees.	°Moves on track but poorly. In and out of own valence. Sags out of present.	Dramatizes some locks and most engrams. Many dramatizations.
15	**1.5**	Destruction of opposing reality. "You're wrong." Disagrees with reality of others.	°Moves on track in valence of dominant parent or model.	Dramatizes engrams and locks on winning valence side, verbatim.
10	**1.1**	Doubt of own reality. Insecurity. Doubt of opposing reality.	°In synthetic valence. Moves on a false track, or is stuck. Views scenes from odd angles.	Dramatizes locks and engrams on losing valence side.
6	**0.5**	Shame, anxiety, strong doubt of own reality. Easily has reality of others forced on him.	°Ordinarily stuck in apathy and grief engrams. Out of valence where stuck.	Locks and engrams highly effective if they are below 1.0. In a state of anaten.
3	**0.1**	Complete withdrawal from conflicting reality. No reality.	Usually unaware of any past. Hard to get to present.	Any incident effective. Locks as effective as engrams.
1	**0** **−1**	Subjective reality none. Cellular reality.	No track.	
0	**−3**	MEST reality.	No track.	

P SEXUAL BEHAVIOR / ATTITUDE TOWARD CHILDREN	Q COMMAND OVER ENVIRONMENT	R ACTUAL WORTH TO SOCIETY COMPARED TO APPARENT WORTH	S ETHIC LEVEL	T HANDLING OF TRUTH
Sexual interest high but often sublimated to creative thought. / Intense interest in children.	High self mastery. Aggressive toward environ. Dislikes to control people. High reasoning, volatile emotions.	High worth. Apparent worth will be realized. Creative and constructive.	Bases ethics on reason. Very high ethic level.	High concept of truth.
High interest in opposite sex. Constancy. / Love of children.	Reasons well. Good control. Accepts ownership. Emotion free. Liberal.	Good value to society. Adjusts environ to benefit of self and others.	Heeds ethics of group but refines them higher as reason demands.	Truthful.
Interest in procreation. / Interest in children.	Controls bodily functions. Reasons well. Free emotion still inhibited. Allows rights to others. Democratic.	Any apparent worth is actual worth. Fair value.	Follows ethics in which trained as honestly as possible. Moral.	Cautious of asserting truths. Social lies.
Disinterest in procreation. / Vague tolerance of children.	In control of function and some reasoning powers. Does not desire much ownership.	Capable of constructive action; seldom much quantity. Small value. "Well adjusted."	Treats ethics insincerely. Not particularly honest or dishonest.	Insincere. Careless of facts.
Disgust at sex; revulsion. / Nagging of and nervousness about children.	Antagonistic and destructive to self, others and environ. Desires command in order to injure.	Dangerous. Any apparent worth wiped out by potentials of injury to others.	Below this point: authoritarian. Chronically and bluntly dishonest when occasion arises.	Truth twisted to suit antagonism.
Rape. Sex as punishment. / Brutal treatment of children.	Smashes or destroys others or environ. Failing this, may destroy self. Fascistic.	Insincere. Heavy liability. Possible murderer. Even when intentions avowedly good will bring about destruction.	Below this point: criminal. Immoral. Actively dishonest. Destructive of any and all ethics.	Blatant and destructive lying.
Promiscuity, perversion, sadism, irregular practices. / Use of children for sadistic purposes.	No control of reason or emotions, but apparent organic control. Uses sly means of controlling others, especially hypnotism. Communistic.	Active liability. Enturbulates others. Apparent worth outweighed by vicious hidden intents.	Sex criminal. Negative ethics. Deviously dishonest without reason. Pseudo-ethical activities screen perversion of ethics.	Ingenious and vicious perversions of truth. Covers lying artfully.
Impotency, anxiety, possible efforts to reproduce. / Anxiety about children.	Barest functional control of self, only.	Liability to society. Possible suicide. Utterly careless of others.	Non-existent. Not thinking. Obeying anyone.	Details facts with no concept of their reality.
No effort to procreate.	No command of self, others, environ. Suicide.	High liability, needing care and efforts of others without making any contribution.	None.	No reaction.
Cellular efforts to procreate reported by physiologists.	None.	Value of body depends on former worth to his group.		
	None.	Ditto.		

FREE THETA (Approximations)	TONE SCALE A NATIVE, ACUTE, CHRONIC (Ref. Text)	U COURAGE LEVEL	V ABILITY TO HANDLE RESPONSIBILITY	W PERSISTENCE ON A GIVEN COURSE
1000	40.0			
900 to 100	36.0 to 4.0			
100	4.0	High courage level.	Inherent sense of responsibility on all dynamics.	High creative persistence.
70	3.5	Courage displayed on reasonable risks.	Capable of assuming and carrying on responsibilities.	Good persistence and direction toward constructive goals.
47	3.0	Conservative display of courage where risk is small.	Handles responsibility in a slipshod fashion.	Fair persistence if obstacles not too great.
32	2.5	Neither courage nor cowardice. Neglect of danger.	Too careless. Not trustworthy.	Idle, poor concentration.
22	2.0	Reactive, unreasoning thrusts at danger.	Uses responsibility to further own ends.	Persistence toward destruction of enemies. No constructive persistence below this point.
15	1.5	Unreasonable bravery, usually damaging to self.	Assumes responsibility in order to destroy.	Destructive persistence begins strongly, weakens quickly.
10	1.1	Occasional underhanded displays of action, otherwise cowardly.	Incapable, capricious, irresponsible.	Vacillation on any course. Very poor concentration. Flighty.
6	0.5	Complete cowardice.	None.	Sporadic persistence toward self-destruction.
3	0.1	No reaction.	None.	None.
1	0 −1			
0	−3			

X LITERALNESS OF RECEPTION OF STATEMENTS	Y METHOD USED BY SUBJECT TO HANDLE OTHERS	Z COMMAND VALUE OF ACTION PHRASES	AB PRESENT TIME	AC STRAIGHT MEMORY
High differentiation. Good understanding of all comm., as modified by clear's education.	Gains support by creative enthusiam and vitality backed by reason.	No engrams. Present time phrases no reactive value. No locks.	Highly stable in present time. Does not leave it. All percepts clear.	Can recall or remember at will anything that has been perceived.
Good grasp of statements. Good sense of humor.	Gains support by creative reasoning and vitality.	Chains of engrams effective. Individual phrases mildly effective.	Very alert to present time. Stable in it.	Straight memory is automatic on material.
Good differentiation of meaning of statements.	Invites support by practical reasoning and social graces.	Engram action phrases effective.	Pc has no difficulty reaching or staying in present time.	Use straight memory on auditing and locks.
Accepts very little, literally or otherwise. Apt to be literal about humor.	Careless of support from others.	Engrams effective. Chains of secondaries effective.	Once brought to present time, pc usually remains there until next processing.	Use straight memory to contact anger, fear and apathy dramatizations of people in pc's life.
Accepts remarks of tone 2.0 literally.	Nags and bluntly criticizes to demand compliance with wishes.	Engrams effective. Secondaries effective. Lock chains effective.	Preclear must be brought to present time and stabilized there.	Use straight memory on ARC locks, broken dramatizations and pleasure moments.
Accepts alarming remarks literally. Brutal sense of humor.	Uses threats, punishment and alarming lies to dominate others.	Locks, secondaries, engrams effective if matching tone. Control phrases most effective.	Preclear out of present time. Reduce locks and get to present time.	Use straight memory on ARC locks and efforts of others to control preclear.
Lack of acceptance of any remarks. Tendency to accept all literally avoided by forced humor.	Nullifies others to get them to level where they can be used. Devious and vicious means. Hypnotism, gossip. Seeks hidden control.	Locks, secondaries, engrams effective. Valence shifters very effective.	Preclear stays out of present time most of time. Reaching it, slumps back. Get charge off locks and bring to present time.	Use straight memory on things he knows are real. And on broken dramatizations.
Literal acceptance of any remark matching tone.	Enturbulates others to control them. Cries for pity. Wild lying to gain sympathy.	Present time percepts, locks, secondaries, engrams effective. Groupers particularly.	Attempt to bring preclear to present time. Sags back immediately.	Use only straight memory and and contact with present time.
Complete literal acceptance.	Pretends death so others will not think him dangerous and will go away.	All phrases, in present or from past, effective.	Preclear may be coaxed to experience present time percepts.	Use only as aid to contacting environment.
			Cells in present time. Entity theta out of contact.	Genetic recall.
			MEST in present time. Theta out of contact completely.	None in MEST body.

| | TONE SCALE | | | TYPES OF |
FREE THETA (Approximations)	A NATIVE, ACUTE, CHRONIC (Ref. Text)	AD PLEASURE MOMENTS	AE IMAGINARY INCIDENTS	AF LOCKS
1000	40.0			
900 to 100	36.0 to 4.0			
100	4.0	Responds to any pleasure stimuli in environ. Enjoys life. All past moments of pleasure available.	Mechanism not necessary.	All locks discharged.
70	3.5	Runs pleasure moments easily. Most past pleasure available.	Mechanism not necessary. Differentiates well between reality and imagination.	Locks blow as fast as engram is erased.
47	3.0	Runs pleasure moments easily, but much past and present pleasure unavailable.	Use imaginary pleasure moments to raise tone.	Treatment of locks as individual incidents unnecessary.
32	2.5	Runs pleasure moments. Present and past pleasure occasionally occluded.	Mechanism useful at start of case. Imaginary pleasure moments.	Treatment of locks as individual incidents relatively productive.
22	2.0	A few real pleasure moments can be reached. Takes pleasure in venting antagonism.	Imaginary revenges will clue what has been done to pc.	Locks can be contacted and restimulated without reducing.
15	1.5	True pleasure moments difficult to find. Reactive satisfaction in destroying.	Mechanism can be used with profit. All incidents seem imaginary.	Run broken dramatizations, ARC locks, like engrams, until charge is off.
10	1.1	Occasional pleasant memory can be found but very rare. Reactive delight in inflicting sadistic injuries on helpless persons or objects.	Too hypnotic. Suggest no such incidents.	Run ARC break locks as engrams.
6	0.5	No pleasure moments available. Experiences little or none in present time.	Too hypnotic. Use no such mechanism.	Treat only very lightest locks near present time. Running heavier locks pulls preclear into engrams.
3	0.1	No reaction.	None.	Touch only lightest past moments if any.
1	0 −1			
0	−3			

ENTHETA WHICH CAN BE RUN

AG SCANNING LOCKS	AH SECONDARY ENGRAMS	AI ENGRAMS	AJ CHAINS OF ENGRAMS	AK CIRCUITS
All locks have been scanned.	All secondaries out.	All current-life MEST engrams out.		All control vested in "I." No circuits.
Scan auditing and locks of engrams just run.	Run out all secondaries. They will release if scanned as locks.	Any engram on case will run with all perceptics.	Engrams can be scanned if carefully checked.	Circuits out of case.
Sharpen perceptics by scanning locks.	Secondaries can be touched and left without bad effect at this level and above only.	Auditor can choose early specific engrams to run, but should work with file clerk.	Never scan engrams.	Few active circuits.
Scan locks until engrams show up clearly. Run those. Scan locks again for new engrams.	Any secondary can be run. Usually will discharge.	Run engrams as presented by file clerk only.	Never scan engrams.	Some circuits. Not effective in secondaries or prenatals.
Scan locks, working chains given up by file clerk. Reduce all chains contacted.	Run any secondary. Run thoroughly until discharged.	Cautiously run those engrams file clerk will present. Do not force preclear into engrams.	Never scan engrams.	Numerous in prenatals. Not effective in locks.
Scan locks until preclear sticks in one. Run it as an engram. Avoid scanning through any physical pain.	Run secondaries of fear, grief or anger. Usually they are hard to discharge.	Caution. Run only engrams which easily present themselves. Be careful.	Never scan engrams.	Relatively heavy. Effective in secondaries.
Same as 1.5 but more cautiously. If too much enturbulation results use s.m. technique proper at this level.	Caution. Run any fear secondary presented by file clerk. Usually they will not wholly discharge.	Never touch an engram on this level.	Never scan engrams.	Heavy, particularly in prenatal engrams.
Do not scan locks.	Caution. Run secondaries only when presented by file clerk. Do not order pc into them.	Never touch an engram on this level.	Never scan engrams.	Very heavy, particularly in prenatal and childhood. Active in early locks.
Never scan.	Do not let pc get into any secondaries.	Never touch engrams on this level.	Never scan.	Heavy over entire span of track. Even late locks contain circuits.

| | TONE SCALE | | | |
FREE THETA (Approximations)	A NATIVE, ACUTE CHRONIC (Ref. Text)	AL CONDITION OF FILE CLERK	AM HYPNOTIC LEVEL	AN LEVEL OF MIND ALERT (Approximations)
1000	40.0			
900 to 100	36.0 to 4.0			
100	4.0	Computes accurately with flash answers.	Impossible to hypnotize without drugs.	Full analytical.
70	3.5	File clerk very active and dependable.	Difficult to trance unless still possessed of a trance engram.	Analytical about 70% on.
47	3.0	File clerk active and dependable.	Could be hypnotized, but alert when awake.	Analytical about 47% on.
32	2.5	File clerk responsive. Occluded on secondaries occasionally.	Can be a hypnotic subject, but mostly alert.	Analytical about 32% on.
22	2.0	File clerk works most of the time.	Negates somewhat, but can be hypnotized.	Analytical responsive. Reactive fully alert.
15	1.5	File clerk works occasionally. Occluded most of the time.	Negates heavily against remarks, but absorbs them.	Analytical shutting down. Reactive well on.
10	1.1	Circuit "file clerk" gives data by strange mechanisms. Not dependable.	In a permanent light trance, but negates.	Analytical nearly shut down. Reactive responsive.
6	0.5	No response from real file clerk. Circuits sometimes respond.	Very hypnotic. Any remark made may be "positive suggestion."	Analytical shut down. Reactive shutting down.
3	0.1	No trace of file clerk.	Is equivalent to a hypnotized subject when "awake."	Reactive only very slightly on.
1	0 / −1			
0	−3			

AO RELATIVE ENTHETA ON CASE (Approximations)	AP ABILITY TO EXPERIENCE PRESENT TIME PLEASURE	AQ TONE LEVEL OF AUDITOR NECESSARY TO HANDLE CASE	AR HOW TO AUDIT CASE
All locks, secondaries, engrams converted.	Finds existence very full of pleasure.	Can audit out anything but a heavy drug engram without an auditor.	Any engram may be run out as soon as consciousness returns.
Major lock chains and nearly all secondaries converted. Light charge on some engrams.	Finds life pleasurable most of the time.	3.0 Altitude not necessary.	Scan engrams and secondaries and all lock chains until case clear.
A few highly charged lock chains. A few secondaries, minor charge. Engrams only lightly charged.	Experiences pleasure some of the time.	3.0	Run engrams, secondaries. Keep auditing scanned off.
A few highly charged lock chains. Major secondaries existing. About ½ engrams enough charged to be wholly uncontactable.	Experiences moments of pleasure. Low intensity.	3.0	Scan locks, runs secondaries and engrams as routine. Scan all circuits located in locks.
Many highly charged lock chains. Many major secondaries. Half of engrams in bank wholly uncontactable.	Occasionally experiences some pleasure in extraordinary moments.	3.0	Scan locks. Run secondaries. Run only engrams file clerk easily presents. Locate circuits in locks.
Highly charged lock chains. Heavy secondaries. ¾ of engrams in bank wholly uncontactable.	Seldom experiences any pleasure.	3.0	Scan locks. Run locks and secondaries as engrams. Be very careful with any engram. Use - s.m. on circuits.
Most lock chains charged nearly as heavy as sec- ondaries. Secondary charges mainly sunk into engrams. Engrams nearly all uncontactable.	Most gaiety forced. Real pleasure out of reach.	3.5 or above. (Such cases very restimulative.)	Establish ARC. Adopt preclear's tone if necessary (mimicry). Use straight memory on locks, scan locks. Touch no engrams.
Almost a solid sheet of charge.	None.	3.5 or above.	Establish ARC. Heavy affinity. Get up some minor apathy locks. Touch no engrams.
Track too charged for anything but straight memory.	None.	3.5 or above.	Establish ARC and get preclear into contact with present time. Touch no engrams, or secondaries.