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A Running Record of Research into the Mind and Life

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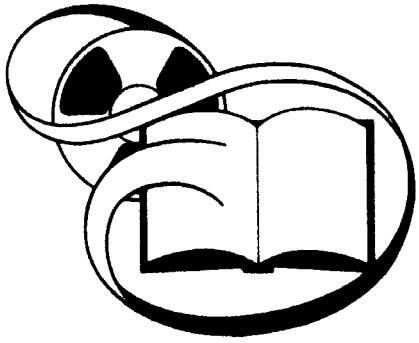

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INTRODUCTION

It was August 1951 and the second year since the birth of Dianetics technology. The technology itself was growing and developing more rapidly than ever before.

Ron was working heavily on the writing and publication of a new book, Self Analysis. Codified into precise processes in June and July of 1951 from researches he had been working on for many months, Self Analysis offered the professional auditor in the field a method of preparing his preclears for intensive processing. Through its public sales, Self Analysis would also reach many, many people who, through their own use of the book, could experience the results of one of the simplest Dianetics techniques, and who would then seek out an auditor in the field to continue with Dianetics processing. Thus, Self Analysis would ensure a constant flow of new preclears being helped by Dianetics technology.

On 13 August 1951, Ron began the Special Course in Human Evaluation at the Hubbard Dianetic Foundation in Wichita, Kansas. This major series of lectures was delivered to an audience composed mainly of business people from the Foundation's home city. Using a minimum of Dianetics terminology, Ron enlightened these people on the technology of the tone scale and on using it in salesmanship and for prediction of human behavior in order to improve industrial safety and the handling of personnel.

These lectures form an ideal basic course in the fundamentals and application of the tone scale. The tone scale is covered in detail, and Ron shows how one applies it in evaluating people for various purposes. He takes the reader step by step through each tone level, describing the characteristics of people at that tone level and teaches one how to use this information in predicting the activities of people in his working and living environments.

How to use the tone scale to improve sales talks, how to match the tone level of people with whom one wants to communicate, and how to predict the behavior of people—and by doing so know whether any particular person would be a good one for a job—are topics which Ron covers in depth.

By knowing and using the Hubbard Chart of Human Evaluation according to the principles Ron gives in these lectures, one can predict a person's reactions in any given situation.

Though his schedule was tight, with teaching the Human Evaluation course, preparing Self Analysis for printing and with further testing of its processes, Ron invested time in exploring the ramifications of a new set of postulates concerning motion and effort.

At the same time all this activity was moving forward, Dianetics: The Modern Science of Mental Health was being readied for press in Great Britain. The London publisher was given a copy of Science of Survival, the second book of Dianetics technology, and in a letter to Ron he stated that he felt the science must be a very vital one to show so much advance and expansion in such a short time.

Through Ron's work on the postulates of motion and effort, a new set of processes evolved. On 20 August Ron briefed the Foundation's Professional Course students on how this new theory worked and demonstrated one of the new processes. This postulate and set of processes soon became Effort Processing, which Ron polished up and published several months later as the finished technique contained in Handbook for Preclears.

Meanwhile, Ron further developed a technique he had been working on since before the release of Dianetics. On 27 August, after briefing the students on some different aspects of the Effort Processing material, Ron gave a detailed lecture on the principles of line charge and explained how to start a line charge in a preclear and keep it going. He emphasised the desirability of line charge and its effect in bringing the preclear up the tone scale.

Ron's researches into the mechanics of motion and effort led him into philosophical regions, and on 4 September he delivered a lecture on the anatomy of time—the major aberrative arbitrary in this universe. He then went on to speak of the difference between illusion and delusion and of the vital necessity of illusion to a human being.

In the next lecture, on 10 September, Ron spoke of mimicry, a learning mechanism possessed by everyone to some degree which, like many other mechanisms in the mind, can be aberrated.

In this same lecture, Ron briefed the students on a new postulate he had worked out which explained how the energy of past experiences may be stored in the mind.

A week later, he told the students of the danger to the society from people who would misuse Dianetics principles and technology, told of his plans for preventing and handling such misuse and briefed the students on a simple technique for handling individual preclears who had been exposed to Black Dianetics.

On 20 September, Ron gave the students an outline of the experimental Effort Processing technique. He went on to reveal results of his researches into nutrition as it applied to auditing, and this nutritional data is one more research step on the long trail which led, almost thirty years later, to the Purification Rundown.

Ron's research into this new area of Dianetics technology dived deeper, into more and more fundamental material, and on 24 September he revealed the beginnings of a new set of axioms. Those basic postulates on which the finally developed form of Effort Processing was built had been uncovered. From these, Ron would soon go on to develop the Axioms of Dianetics, a set of philosophical truths which give, in detail, the functional interaction of life and the material universe.

The postulates and theories Ron developed during these short months in the summer of 1951 form the basis of the processes and materials of many of our advanced technologies of today. The data Ron imparted to the students on the Special Course in Human Evaluation forms a priceless tool for dealing with people on a level never before reached.

An understanding of the material in these lectures will give you a level of cause over human relationships which is second to none, and a comprehension of human nature greater than any you have ever had.

The Editors

SPECIAL COURSE IN HUMAN EVALUATION

Hubbard Dianetic Foundation
Wichita, Kansas

13-17August 1951

Beginning on the evening of 13 August 1951, Ron delivered a series of five lectures on Human Evaluation, a new and very important branch of Dianetics technology. Focused mainly on the tone scale and its application in the business, political and domestic worlds, this course provided a means of putting a new and vital aspect of Dianetics philosophy to work in the community and a new line for making it available to people who were interested in improving their effectiveness in life.

Salesmen, executives, teachers, ministers and any others whose lives and work involve interaction and communication with other people can obtain immeasurable benefit from an understanding of this material. In the business world, the expense of using the business organisation as a testing ground for new personnel—thus risking injury to other employees as well as to the company's income, production and equipment—is bypassed by the ability to predict, from an estimate of the prospect's tone scale level, how that person will get along with other staff and with the company's equipment. A salesman with knowledge of Human Evaluation finds it simple to match the tone level of his sales prospects and communicate to them at a level they will understand, thus virtually ensuring sales.

Representatives from several businesses in the Wichita area attended this course, which was given at the Foundation offices at 211 West Douglas Avenue in Wichita. The lectures were given each evening, after business hours.

THE PURPOSE OF HUMAN EVALUATION

A lecture given on
13 August 1951

An Analysis of Behavior

Human Evaluation is borne out of the fact that if you know some of the basic fundamentals of human thought you can then predict behavior.

Somebody mentioned to me that this is the thing that people went into psychology classes in college to learn and were terribly disappointed never to have discovered. That is rather true. I have heard this complaint rather consistently about psychology, and as a matter of fact, psychology is not in very good repute in the society because of this. It gives those of us in Dianetics a difficult time sometimes because we say, "We know so-and-so and so-and-so about psychology," and people say, "But psychology is a lot of bunk! It doesn't work. Therefore Dianetics couldn't work either because it is also about the human mind." This wonderful piece of "logic" is something we run into all too often.

I have absolutely nothing against psychology. As a matter of fact, if I had half as much against psychology as psychology has against Dianetics, I would be a raving lunatic.

I am going to lay out for you the prime principles, the basic tenets, with which we are working in Human Evaluation. The whole subject of Human Evaluation, of course, derives from an understanding of human behavior, which is something human beings have been rather curious about in the last few thousand years.

Any time you meet a human being and become associated with him socially, it would be of some benefit to know, by looking at him and talking to him for a couple of minutes, what this individual has in store for you in his friendship with you. It would be of some small benefit to know whether or not he is going to run off with your wife or borrow your car and not come back with it, or whether or not he will be a good friend who will loan you that hundred bucks when you need it.

Now, in the business sphere where we have a high level of competition and contest and so on, Human Evaluation goes into two levels: one, the people with whom we do business as a business, and two, the people we employ to take care of our business.

It is very important, when one is dealing consistently or means to deal consistently with somebody in business, to have some forewarning of whether this individual is going to be something less than kind in hisdealings and to have some idea in advance whether or not his word is to be trusted. If you have noticed, most business failures—those that are not founded upon sheer ineptitude—come about when trust is mistakenly placed in another human being. It would be very nice to know how much you have to be on your guard with somebody when you are doing business with him.

A banker, for instance, is subjected to a continual running fire of people saying "I want a nice little short-term note here of, we<, five thousand dollars." He has to try to select out of the mass of people coming in front of his desk, one right after the other, the person who will pay it back. The banker has been stung so often, through an inability to know, that he has had to go around Robin Hood's barns to test this. He says, "How much collateral have you got?"
You say, "Well, I've got so-and-so and so-and-so."

And he says, "You want to borrow five thousand dollars? All right. You've got five thousand dollars in the bank. Now, if you will leave your five thousand dollars in the bank, we'll loan you the five thousand dollars."

In other words, bankers become very "trusting" through an inability to forecast who is going to repay a loan. It would be very interesting to a banker to know with considerable accuracy who would and who would not repay a loan.

In the matter of running a business, it becomes of the greatest interest to an employer who will be what in his business staff. He has a hard time with it.

The various applications of Human Evaluation are valuable, then, wherever you have two human beings newly met and without past experience with each other. If you had a method of establishing a few years of experience with a human being in a few minutes, it would have some value—in particular, on the subject of employers and employees.

A few years ago my uncle, Elbert Hubbard, dashed out the article "A Message to Garcia." It was written one night after supper in a single hour. The New York Central Railroad, after they had seen this in one of Elbert's magazines, ordered a hundred thousand copies of it and distributed it to their employees. Then their employees evidently kept distributing this to other people, so they ordered half a million copies. By that time Andrew Carnegie and a few others had stepped in and begun to order this little pamphlet, until finally there were millions and millions of them distributed throughout America in this fashion. It demonstrates that there is a small amount of anxiety on the subject of trying to find a good man to employ. He writes:

> *In all this Cuban business, there is one man stands out on the horizon of my memory like Mars at perihelion.*
>
> *When war broke out between Spain and the United States, it was very necessary to communicate quickly with the leader of the Insurgents. Garcia was somewhere in the mountain fastnesses of Cuba—no one knew where. No mail nor telegraf message could reach him. The President must secure his co-operation and quickly.*
>
> *What to do?*
>
> *Someone said to the President, "There's a fellow by the name of Rowan will find Garcia for you, if anybody can." Rowan was sent for and given a letter to be delivered to Garcia.*
>
> *How "the fellow by the name of Rowan" took the letter, sealed it up in an oil-skin pouch, strapt it over his heart, in four days landed by night off the coast of Cuba from an open boat, disappeared into the jungle, and in three weeks came out on the other side of the Island, having traverst a hostile country on foot, and delivered his letter to Garcia, are things I have no special desire now to tell in detail.*
>
> *The point I wish to make is this: McKinley gave Rowan a letter to be delivered to Garcia; Rowan took the letter and did not ask, "Where is he at?"*
>
> *By the Eternal! there is a man whose form should be cast in deathless bronze and the statue placed in every college of the land. It is not book-learning young men need, nor instruction about this and that, but a stiffening of the vertebra which will cause them to be loyal to a trust, to act promptly, concentrate their energies: do the thing— "Carry a message to Garcia!"*
>
> *General Garcia is dead now, but there are other Garcias.*
>
> *No man, who has endeavored to carry out an enterprise where many hands were needed, but has been well nigh appalled at times by the imbecility of the average man—the inability or unwillingness to concentrate on a thing and do it. Slip-shod assistance, foolish inattention, dowdy indifference, and half-hearted work seem the rule; and no man succeeds, unless by hook or crook, or threat, he forces or bribes other men to assist him; or mayhap, God in His goodness performs a miracle, and sends him an Angel of Light for an assistant.*
>
> *You, reader, put this matter to a test: You are sitting now in your office—six clerks are within call. Summon any one and make this request: "Please look in the encyclopedia and make a brief memorandum for me concerning the life of Correggio."*
>
> *Will the clerk quietly say, "Yes sir," and go do the task?*

On your life, he will not. He will look at you out of a fishy eye and ask one or more of the following questions:

Who was he?
Which encyclopedia?
Where is the encyclopedia?
Was I hired for that?
Don't you mean Bismarck?
What's the matter with Charlie doing it? Is he dead?
Is there any hurry?
Shan't I bring you the book and let you look it up yourself?
What do you want to know for?

And I will lay you ten to one that after you have answered the questions, and explained how to find the information, and why you want it, the clerk will go off and get one of the other clerks to help him try to find Garcia—and then come back and tell you there is no such man. Of course I may lose my bet, but according to the Law of Average, I will not.

Now if you are wise you will not bother to explain to your "assistant" that Correggio is indext under the C's, not in the K's, but you will smile sweetly and say, "Never mind," and go look it up yourself.

And this incapacity for independent action, this moral stupidity, this infirmity of the will, this unwillingness to cheerfully catch hold and lift, are the things that put pure Socialism so far into the future. If men will not act for themselves, what will they do when the benefit of their effort is for all? A first-mate with knotted club seems necessary; and the dread of getting "the bounce" Saturday night, holds many a worker to his place.

Advertise for a stenografer, and nine out of ten who apply can neither spell nor punctuate—and do not think it necessary to.

Can such a one write a letter to Garcia? "You see that book-keeper," said the foreman to me in a large factory. "Yes, what about him?" "Well, he's a fine accountant, but if I'd send him up town on an errand, he might accomplish the errand all right, and on the other hand, might stop at four saloons on the way, and when he got to Main street, would forget what he had been sent for." Can such a man be entrusted to carry a message to Garcia?

We have recently been hearing much maudlin sympathy expressed for the "down-trodden denizen of the sweat-shop" and the "homeless wanderer searching for honest employment," and with it all often goes many hard words for the men in power.

Nothing is said about the employer who grows old before his time in a vain attempt to get frowsy ne'er-do-well's to do intelligent work; and his long patient striving with "help" that does nothing but loaf when his back is turned. In every store and factory there is a constant weeding out process going on. The employer is constantly sending away "help" that have shown their incapacity to further the interests of the business, and others are being taken on. No matter how good times are, this sorting continues, only if times are hard and work is scarce, the sorting is done finer—but out and forever out, the incompetent and unworthy go. It is the survival of the fittest. Self-interest prompts every employer to keep the best—those who can carry a message to Garcia....

Elbert was bitter. The fact of the matter is, the tremendous expense to a business in running the business as a testing crucible for employees, if added up, would probably make a lot of businessmen faint. Not only that, but the employees themselves—since there is no real division between management and labor (there is practically no such thing as "labor"; it is just management of a lot and management of a little)—the people trying to do their jobs in the plant, are also very definitely affected by using the whole business as a crucible for testing employees.

Now, the more employees you hire, the harder it is to keep a line, until you work up to that epitome—or, you might say, that climax—of all nonsense, the U.S. government. You can even get that ridiculous.

You can have all sorts of beautiful tests—civil-service tests that say "Do you have a high-school diploma? Do you have a college diploma? Have you ever been in jail? Are you married? Do you have any children?" You put all this down on a government employment record and they look it all over and say, "Yep, hire him," or "Don't hire him," or something of the sort.

These efforts to discover data about an individual cost a great deal of money, they cost a great deal of time and they sometimes cost a business its efficiency to a point where a business will fail which might otherwise have succeeded—all because the business itself had to be used as a testing ground.

Now, every time you bring in somebody, you might have the feeling you are hiring a pig in a poke, but you put him on the job. Three months later you happen to wonder if that fellow is doing well, so you go and look and find out the whole job has collapsed and has stopped a whole assembly line. That becomes very serious, doesn't it? That is only one aspect of it.

In the business of counseling, in the business of trying to help and aid one's fellow man, it is very important to know who and what one is trying to aid. For instance, in giving understanding or philanthropy to individuals, every so often on the assembly line there is a deadbeat, a professional desirer of sympathy. Some of these people seeking aid are very, very deserving and some of them are not. How do you tell the difference?

How do you tell when a man is telling the truth? Is there a way of knowing whether or not a man is telling the truth without subjecting him to a lie detector, which has a limited usefulness and to which he very often objects? And it is very difficult in the ordinary course of human affairs to go around carrying one of these lie detectors under your arm; it weighs several pounds. But there is a way. There is a way of telling this.

The whole subject of Human Evaluation is something man has been trying to reach for a long time. In looking over the books of the ancients and the ideas that were handed down before things were written, I found that man has been interested in trying to discover this for forty-five hundred years. I am not trying to tell you that it was suddenly discovered all at one fell swoop. There was a gradual accumulation of information over those forty-five hundred years.

Trying to find what was important in what had been accumulated was very important. Organizing that with which people had worked in the past—organizing it, evaluating it and putting it together—paid off, and it paid off in the form of Dianetics. It took a long time.

Sigmund Freud had the idea that all you had to do was clear up somebody's libido and he would begin living. But Freud, in a rather heartbroken little memorial written about 1937, said, "Psychoanalysis: terminable or interminable and in that little monograph he stated that his hopes were dead; it had not worked.

He needn't have felt so badly about it. Naturally, he had been up against the American Medical Association and probably the American Psychiatric Association, the "Association for the Rehabilitation of Cockeyed Alienists" and the "Association for the Suppression of Associations Which Try to Advance Something to Associate About"! In short, he had been pushing a lot of opposition in front of him, and he didn't have any tool with which to clean this up so he could keep his own enthusiasm. So by about 1937 he was dead on the subject.

But he had contributed something enormously important: Working with Breuer, l he had found out that if you could get a fellow to remember back to his earliest times and get him to remember certain things he would get better. Freud didn't know, and he eventually admitted he didn't know, why a person got better. But he got better sometimes.

A fellow by the name of Charcot, around 1832, was experimenting with hypnotism. He found out there were some strange conditions of the mind by which you could look at somebody fixedly and they would go unconscious.

There were many little things like this back along the track. Assembled, those things become Dianetics.

In 1930 I knew a fellow by the name of Commander Thompson. I had known him before, actually; he was a friend of the family. He had studied under Freud in Vienna. Old Commander Thompson trained cats. He had a cat named Psycho, a black cat with a crooked tail, and he had Psycho trained to sit up and do other things. He taught me how to train cats—I have never had any luck with it, but he taught me how.

He got me very interested in the subject of the human mind. He taught me why it is that somebody starts to say one thing and says something else—but the something else the person has said is a clue to his character or what he is trying to hide—and other interesting gimmicks like this. That is just a gimmick; it has no vast importance.

I never got inside a high school; I went into engineering school first off. My father had said, "You're going to engineering school," and I had said, "Oh, no, I'm not. I'm going to write." So I went to engineering school! In engineering school they had an interesting little subject called atomic and molecular phenomena, and there were those of us in that class who believed that the mystic and secret forces and powers of the universe were somehow hidden in atomic and molecular phenomena. There were fellows there— wild-haired, wild-eyed radicals, these students—who believed that a few pennyweights of some mysterious element, exploded in a certain fashion, could wipe out an enormous city.

Of course, nothing would ever come of this; naturally nothing like that could happen ! Not until Hiroshima would anybody really believe it. Up until that time, the atom bomb was a science-fictioneer's dream. Then all of a sudden the bombs were dropped on Japan. That validated the men who had struggled forward from 1930 on the track of atomic and molecular phenomena up to the atom bomb.

I was very radical—even more radical than they were. I said, "Atomic and molecular phenomena is very interesting. It must have something to do with the energy of life. Somewhere in here is life energy. We have described it somehow and the description is here, but we don't know quite where. Now, it's possible that with this new branch of nuclear physics we might be able to locate the energy of life."

And people said, "Oh, heavens! Everybody knows everybody is dead. What do you mean, 'the energy of life'?"

So I went to work in the laboratory, and I found out that there was no way to store memory. Atomic and molecular phenomena did not describe an energy which would store in the neurons and act as memory.

The latest theory on this was a Viennese theory which was fantastic. This theory was in a very thick book—all in German, with adverbial and participial clauses appended to the genders !—and it described how the mind thinks up a thought or sees something or feels something or hears something, and then stores it in a hole in a punched protein molecule.

Now, a protein molecule is so small you can't see it in a microscope, but he figured out that there were ten holes in one of these molecules and that each hole took about what he called a thousand shots. In other words, a thousand memories were stored in each hole in one of these little protein molecules. That would make ten thousand per molecule, and there are ten to the twenty-first power binary digits of neurons. That is a big number: if you started writing that number, it would practically cover a wall, column after column. So there are ten to the twenty-first power binary digits of neurons, and these memories store at the rate of ten thousand

specific memories per molecule. This Viennese had done the whole job all the way through except for one thing: he had never looked over into atomic and molecular phenomena and found out what wavelength was.

There is no wavelength that small. If it were that minute, it would be so far above the range of ultra light that it would be unimaginable—something like how far away is an island universe? It is so microscopic that it will not register on any known instrument. Therefore the theory is suspicious.

But accepting the theory, believing that this theory works, we figure this thing up and we find out that the human brain does not have enough storage space to store the memories of three months. And those are not the minor observations of three months, but just the major observations of three months.

This was a mathematical job. I guess the fellow could speak very beautiful German, but he couldn't do very good mathematics.

That was the ne plus ultra of all the theories of memory storage and human energy. I took it around and showed it to Dr. William Alanson White. l He was head of St. Elizabeth's, where they sent the naval officers after they had received their fifth contradiction from the Navy Department And old Dr. White said, "Gosh!"

I said, "Well, what do you think about it?"

"Well, naturally, not very much is known about structure."

This and erstatement practically blew my stack. And I realized suddenly for the first time that I had been looking for something all this time that I thought people knew about! There was a psychology department, there were doctors—all these people certainly must know. They all acted like they did! After Dr. White gave me this blank stare and so forth and sort of a "So what?" and "This is just another puzzle on top of all these other puzzles," I went over to the psychology department and I said, "What are you guys doing over here?"

"Oh—ha! You see this electric plate? Well, if a rat runs along here and he hasn't been fed for three days—pop!"

I said, "Gee, that's fascinating. Now, what do you know about memory storage?"

"Erk! Well, uh . . . look, this rat . . ." (Very anxiously they went back to the rat.)

I found out in the course of about a week, actually, that I was Alice in Wonderland. I didn't much like being Alice in Wonderland and I went on trying against all odds to believe that there was some rationale in the field of epistemology, human thought and human behavior. In spite of all contradictions, I clung to this belief.

I went out of school. Nobody was interested in this fact that nobody knew; they accepted the fact that it wasn't well known. I went into the field of writing. My father had said, "You go to engineering school," and I had said, "No, I want to write." So I went to engineering school and professionally I wrote in an effort to support these researches, because I kept right on researching.

My wife would tear her hair out-by the handfuls when she got bills for books—a bill for $150 for "A Discourse on the Mystical and Spiritual Principles of the Magi, rare"—and she would say, "Gosh sakes!"

"Well," I would say brightly, "I wrote a novelette last week and that brought in a hundred and forty dollars." There was a lot of my money going out along this line, accumulating this material; I kept on studying and trying to figure it out.

It took me till about 1938 to find out that the first thing one had to know was a dynamic principle of existence that one could agree on, and maybe one could take off from there and find energy.

Between then and now there has been assembled quite a bit of material on the energy of thought. We know some of its behavior and some of its component parts. We can't yet take a human being and put a hole in his arm and give him a shot and put more life into him. We can't do it that way. That is very simple, but it hasn't been done yet. We can't, for instance, take a dead man and bring out a couple of cubic centimeters of life and chuck it down the gullet and have him take up his bed and walk. We can't do that yet. It would be a very handy gimmick if we could.

But we can restore the life that he has. And we may even be putting a little more life back into him just by handling this energy seemingly the way it ought to be handled.

Dianetics, unfortunately for its repute, immediately went into the field of mental healing. For instance, the first book, Dianetics: The Modern Science of Mental Health, would not be accepted by the publisher unless it had to do with mental health. That was a big psychiatric textbook house, Hermitage House. They were very interested, but only as it pertained to sanity, insanity and sickness. That was not too good, because this subject is much broader in the field of human behavior than it is in the field of illness.

But maybe one is being too harsh when he is talking about the illness of the individual. Why is a social order sick? Why does a business get sick? Why do groups dwindle and perish? Why does the U.S. government get like it is today? These calamities can occur only in ignorance of the fundamentals of human behavior.

It is terrifically important to make people well. It is also very important to know how sick they are. You might say that Human Evaluation is sort of a diagnosis of behavior. It is possible to make a diagnosis of reaction with this rather rapidly. What we are doing is showing the manifestations of a person's basic energy. We can actually make a test of it.

As a matter of fact, I have been trying to get some instruments in the last few months. It appears that the vibration level of a human being is in the supersonic range. I have practically no data for this; I am trying to get some instruments to measure it.

Evidently the vibration level of the tone scale is just in the supersonic range. There is some data to back that.

During the Second World War, the Japanese were going to kill off all the soldiers that confronted them by throwing deadly supersonic waves at them. They found out that this would kill bacteria and it would kill mice. (Here were mice and rats again.) And they got this thing out in the field of battle but nobody died. So after the war somebody came along and made a washing machine from this device.

The way you make a washing machine out of it is to turn it up to a high supersonic vibration with a heavy volume, and it shakes the clothes in a barrel or something of the sort and shakes the dirt out of them. But of course it is vibrating so fast that it is way above the range of human hearing.

When they first brought these washing machines out, a few of them were sold but the housewives would have nothing to do with them whatsoever. They wouldn't touch them. So the company took this machine back and figured it out for a while, and then they speeded it up—gave it a little bit higher vibration—and after that the machine sold very well. You could go near one of these washing machines and you would feel so smooth and so happy and so cheerful! In other words, you could actually get a human being acting in sympathetic vibration on the supersonic range.

I was kidding the auditors one day and I said, “You know, Manning’s Coffee Shop up in Seattle has a coffee roaster right out in the window, and they blow a big fan across the coffee roaster out into the street. And people walk along there, smell that fresh-roasted coffee, and they go right in and have a cup of coffee. Now, the thing to do is to get several of these high-speed washing machine motors and put them across in front of the Foundation.” Actually, it would probably work.

The values of Human Evaluation are very difficult to sketch in a few minutes. I think you can conceive that there is some value to this. For instance, if a fellow comes in and we can take a look at him and see certain things about him, then we know that certain other things will follow rather inevitably and we can read him across a certain level. We can predict his behavior under various circumstances. If we were doing business with him, we would know in advance what he would do. Is he honest? What is his ethic level? What is his responsibility level? What is his persistence level? Will he persist on a given course? Is he responsible concerning the things he has had given into his charge?

These things, perhaps, we could answer with some considerable accuracy if we had an accurate scale of human evaluation.

THE DYNAMICS OF EXISTENCE

A lecture given on
13 August 1951

Survival and Human Behavior

In investigating life, trying to find some common denominator of knowledge, behavior and activity, it was necessary to screen quite a few principles.

A lot of things have been advanced in the past few thousand years concerning what life was doing. As a matter of fact, some pretty wild ones have been put forward. None of them, however, were workable to the degree that an engineer requires workability. Possibly for the first time the principles of engineering were well enough known in a school and in a society to actually be applied to the field of the mind. A rare circumstance existed there. Man has been attacking and conquering the physical universe; he hasn't been spending much time trying to recover all the data he could from any other level—"if there is any other level," man was asking himself. "Even if there is one, we'll pay attention to it. Sure. We'll put it in good hands for safekeeping and we'll develop physics and chemistry, gunpowder and other useful items such as Lee-Enfield rifles."

And the science that had been developed on forward from the days of Francis Bacon had, all this while, been quietly and unannouncedly building up data about thought. They didn't realize that.

How does one think logically? Aristotle could sit back there and do a pretty good job in the days of the ancient Greeks, saying "Logic is . . ." and then go off and wander through the hills and far away and be very proud of himself, and it would be very beautifully written. Plato could come along and do a good job on it, and Lucretius—people all along the line. But it was a case of "anything goes," because their logic did not have to be applied to the physical universe. And the physical universe has a very unhappy method of suddenly turning around and kicking you in the teeth if you don't think right about it.

An engineer goes out and starts to build a bridge across a river, and he wants to run a train across it. Just beyond that chasm is a hill; the train is going to have to go around, go over or go through that hill. It doesn't do the engineer any good to say "Well, let me see. According to the ancient Greeks, such-and-such and so-and-so; therefore no river could possibly exist at this point, so naturally a bridge isn't necessary." If he were to come up with this happy solution and start out his train, it would go roaring along and crash. That would be the end of that. And if he even built the bridge but said the mountain wasn't in existence, the train would run into the mountain.

The physical universe puts a hard test on thought and logic. This test and trial by violence that the physical universe puts up against an engineer permits no compromises. One can't go shilly-shallying around and saying, "Well, let me see. If I cut the prefrontal lobes out of this human being . . . Why, there was a man in Germany, and this fellow in Germany was working at the forge—he was an idiot and he was working at a forge—and the forge exploded and it blew a crowbar in one temple and out the other temple, and he lived. So therefore it's possible to cut the prefrontal lobes out of a man. I think I will." So he does, and he knows nothing is going to happen anyhow because nothing can be done about it anyway.

The story I just gave you is the fundamental impetus on the prefrontal lobotomy. I have read the original releases on it, and it does not claim that the man became anything but an idiot; it didn't change his mental state. All it announces is the fact that a crowbar could drive through the prefrontal lobe. So therefore it is legitimate to operate on him! That is not logic! The psychiatrist would have gotten nothing in return if he failed, because there is no penalty for this type of failure. Everybody says, "Crazy people are crazy and—they're crazy. There's nothing

can be done about it anyway, so it doesn't matter what you do to their brains. They're hopeless anyway." In other words, they weren't up against the physical universe; they were up against a bunch of stuff that they thought might or might not be logic. So it was perfectly all right to fail.

It isn't all right for an engineer to fail, so engineering logic has become pretty tight. It says, in so many words, you do so-and-so and so-and-so and you get a certain result. And if you omit doing one of the actions and yet do two of the others, you won't get that result. But if you do all those things you get that result; and you don't just get it once in a while, you don't get it every thousand years, you don't get it fifty percent of the time, you get it every time—if you carry out all the prescribed actions. It is an uncompromising, terrifically rigid discipline.

An engineer reads through the Launderings of people about human thought and he is struck immediately with a very strange thing: Nobody thought it was necessary to get a common denominator of what behavior was. Why were men behaving that way? Nobody thought it was necessary to get a common denominator. That is one of the first things that one must have if one is going to erect a pyramid of logic: he has to have a common denominator. There has to be a datum that is big enough and embracive enough to embrace all the other data. Unless he can find such a datum, he isn't going to embrace anything. So his search would naturally be for the lowest common denominator he could find in terms of behavior.

What is man trying to do here on earth? You could go at it in this wise, and ask "What is he trying to do? Is he trying to shoe horses? Is he trying to be important? Is he trying to be silly, as in government, or anything like this?" What is it? What is the common denominator of behavior? I can tell you, from experience, that you can chew around on this for years without getting any answer.

Darwin talked about the survival of the fittest. It really doesn't make too much sense—the survival of the fittest. When you start to look over the whole picture of the theory of evolution, you find out it has holes in it. What is wrong with it, though, is Darwin's theory of natural selection. An engineering approach to the theory of evolution immediately demonstrates to you that the chances against the happy and fortuitous development of the organism as postulated in the theory of natural selection are utterly impossible. The odds against the accidental formation of life, the odds against its developing any form, are fantastic! I don't care how many billions of years you postulate or anything else. If you just started to add it up in actuarial mathematics you would find yourself up against the dead end of impossibility. It might have gotten up to that terrific complexity called the monocell, and that is a terrifically complex thing. It has a nervous system and everything; it is a mechanism which develops motion and warmth and so forth from sunlight and chemicals. It is a converter, and very complex. An engineer of today trying to build a monocell's operating machinery would be unable to do it with our modern technology; he wouldn't even come close to it. It is that complex.
And this all happened by accident, out of mud?

Then there is the fortuitous accident with which several monocells got together and formed an organism, and the fortuitous accident by which a spine was finally formed, and lungs, and finally man. Every time we get one of these new extra steps, we add in the factors against its happening; we say, "Let us allow that it took a billion years for this thing to get from an organism without a spine to an organism with part of a spine. Let's allow a billion years, and now let's figure out how many accidents had to happen in that period and what the odds were against it." We find out they are billions to one—billions and billions and billions of billions to one. Too many other things could have happened. So this theory was not too sound. It depended too much on chance.

Obviously life did not quite approximate the whole of the physical universe. There is some difference between life and the physical universe.

All of a sudden we realized that science and the engineer himself had gone completely slap-happy from the days of Newton, and they said, "Oh, look! The law of interaction, the law of acceleration, the law of inertia. Here we've got three beautiful laws. Let's apply them to human

behavior and that's it, boys. Now it's all solved, and we can go off and do something else." And they never bothered to look at the result. The result was psychology.

Actually an understanding of humanity and behavior was attempted after Newton's developed laws. However, Newton was dealing with electricity, various energies, matter, space and time, and if you look this over you see that it fails when applied to human behavior. There is something different about life. There is something about life that is native to no other part of the physical universe, and it is so thoroughly unnative that one all of a sudden finds that he can best think about it by considering life to be something other than part of the physical universe. Let's not parallel it anymore to electricity. Let's look at it for its own behavior level. Let's look at it as an energy suddenly laid down from Mars or someplace and just consider it that way and find out what it really does do. In that way, some answer can be derived from it.

What is life trying to do? It is trying to survive. How does it survive? By the conquest of the physical universe. That is very briefly stated; it requires a tremendous amount of expansion. But that is actually the basic fundamental. What is life trying to do? It is trying to survive. And how is it surviving? What method does it have of surviving? Its method of survival is a conquest of the physical universe. And we don't even claim this is true. We don't even claim that this is all that life is doing; maybe in some other universe and in some other ways life is doing something else, too. But certainly, using this postulate, we can start making headway and making it swiftly. What are we trying to do? We are trying to survive.

What is survival? What is the penalty of not surviving? It is as though, at some point back on the track somewhere, somebody said to this energy, "Survive," and completely unlike the clerk mentioned by Elbert Hubbard in "Message to Garcia" the energy didn't turn around and say "How?" or anything, it just went ahead and survived! And all of its combinations of survival operating into the physical universe and out of it again are apparently along that one line of action. That is a common denominator which happens to satisfy practically everything that is known about man. I have been looking at it now, off and on, for about thirteen years, and I haven't found anything that didn't fall into the category of survive or succumb.

I did not realize this until a relatively short time ago, but this does not violate any of the principles of the human soul. It isn't necessary to go what is commonly called completely materialistic in order to look over this survival level.

People say the human soul departs. What do they say the human soul does? They say it has infinite survival—it lives forever! Life everlasting is survival; that is the ultimate of survival. So this postulate is not even in violation of the field of religious tenets.

Perhaps the word survival is not as completely embracive of what we are talking about as it might be; perhaps other people have a different concept of this word survival. So we had better say what we conceive it to mean.

Survival is not a matter of bare necessity. Bare necessity does not survive. I can show you that rather rapidly.

A farmer goes out and starts shooting dice with the universe at large, planting his corn and his wheat; he has the government on one side and the devil on the other. He starts raising wheat and he says, "I'm going to need six bushels of wheat for each month of the ensuing year." Now, this fellow is dealing with bare necessity, and he says, "I'm going to need just that many bushels of wheat, and I can get by and feed my family and my stock all right with the other things that are around." And so he plants that many.

Out of his six bushels of wheat, grasshoppers take one. His ineptitude in planting wheat takes one. This is Kansas, so the hail takes one. And he has forgotten that wheat has to be processed in order to make flour, and the miller takes one. He is living in the United States, so he has to pay an income tax and the government takes two. So he starves to death; that is the end of him,

because he has postulated survival on bare necessity, and any time an individual does that, he is in bad shape.

Survival, the barest survival, has to be on such a tremendous level of abundance that one is rather staggered. In a lifetime the average individual makes about a hundred and fifty or two hundred thousand dollars. He is paid that much, but he is living with margins and factors of safety all around him which are anywhere from five to twenty times as much as he needs. If he doesn't have these margins, the give-and-take will absorb one of those fives, or one of those tens, and all of a sudden the individual is dead on that point. Life is not exactly a safe venture.

In the field of insurance, they make a bit of a gamble out of whether or not people survive. They look a person over and figure it all out and they sell him some insurance.

So you have to have survival in abundance. Survival in abundance will get somebody through. It will get a group through. A group has to operate, however, on the engineering principle of factor of safety. An engineer who builds a bridge to stand one hundred tons, when one hundred tons is going to be the common load of that bridge, has violated the fundamental of abundance. The bridge will wear a little bit, sag a little bit, somebody will have been a little dishonest with his material, and down will go the bridge. So he builds it to hold five hundred tons because he knows its normal load will be one hundred tons. Or sometimes they build in factors of safety; they do this in England. England wants to be known as a staunch country, and they will build twenty or twenty-five factors of safety into something: An American goes over there and tries to lighten up their railroad carriages so their trains will go somewhat faster than ten miles an hour, and they say, "I say, old boy, our reputation for solidity is at stake."

Anyway, when you have violated a factor of safety in living, you have violated a primary concept of survival in that an individual has to have a lot of wherewithal in order to survive any length of time. Furthermore, he has to survive through and with many things in order to guarantee his survival. Otherwise he will succumb.

Now, you could graph a person's potential of survival against time. This tone scale, by the way, is the basic of the Chart of Human Evaluation. At the bottom is 0.0, death, and it goes up through various levels of existence—1.0, 2.0, 3.0 and 4.0. Up at the top is a survival potential of immortality. If we draw a vector for one organism at a point low on the scale, we find out his potential of survival measured in time is not as good as that of an organism which is high on the tone scale. In other words, we can measure this arrow as a vector and predict the length of time the individual will survive.

Of course, on this theory of abundance, if he is high on the tone scale all the time his potential of survival must be pretty good and he will live quite a while. If he is low on the scale his survival will be pretty bad; he is not so far from death. A very low-toned person will drag off and slide down toward death very soon; a person higher on the scale will go along for quite a ways, and a really high-toned person will last a long time without much diminishing.

How long will a person live? Where a person appears on that scale will actually pred Act his longevity. You take his age as a factor and draw where he is on this potential of survival, measured by many things, and you can find out about when this fellow is going to die. You get him down below 2.0 and the line gets pretty steep, because down below 2.0 survival is so poor and the abundance is so slight that the individual is heading toward succumb as his goal. He is not heading anymore toward survival; he is heading toward succumb. Above 2.0 he is heading toward survival. In other words, if he is low on the tone scale he has so little chance to survive that he will actually accelerate his own demise rapidly, and in doing so will accelerate the demise of people in his vicinity. If an individual just barely above 2.0 happened to meet up with this low-toned individual, the combination there would not be strong enough to do anything and both of them would dive steeply down into death. But if you have a high-toned fellow meeting one of these low-toned people, the low-toned one will probably just go on and die and the hightoned fellow will stay up there.

When you add in all of these factors—and it doesn't matter how many factors you add in or how many things you try to figure out on this line—it comes up against this tone scale as a conclusion.

When we are talking about death, of course, we are just talking about the death of the organism. The physical universe has energy which is imperishable. It doesn't matter how many atoms you change into how many electrons; not even the atom bomb has controverted the conservation of energy. Conservation of energy is still very much with us. Strangely enough, the force of life evidently follows this same rule of conservation of energy.

By the way, there is far more evidence in existence now in Dianetics in support of the immortality of the force of life, regardless of the mortality of the organism, than there is against an immortality.

A long time ago, science and religion did a wild severance. Some scientist tried to change a few doctrines down in Rome and they burned him. As a result, scientists got mad at religion and then religion decided that science was very wrong for being mad and they did a little bit of a parting of company. It is very strange now—without wanting to, since I haven't any great personal interest in this field—to be watching the inevitable realignment.

People in the Foundation for the last year have been going just a little bit mad on the subject of my daring to say anything about what has been discovered about the human soul and the evident cycle of existence and so on. We keep running into this evidence. We can put our hands on it, and we look at it and everybody says, "It's too incredible! Shut up! Don't tell people about this; it will invalidate Dianetics."

I don't believe that way. I just say, "Well, look; here's some evidence. I can't evaluate it all, but it certainly seems to mean that life has a certain level of immortality but the organism doesn't. And also there seems to be some data here in favor of the survival of the personal identity."

A long time ago they were looking for this as positive proof—"Supposing you could show it to everybody in an equation. They would say that is it, and we would have an immortality here." But skeptics came along, and people in the Foundation have been saying, "Shhhhh, be quiet! Don't talk about this. It's very bad."

Actually, Dianetics is most of the time very calmly rather materialistic about all these things. We talk about pain: you knock out pain and a person gets more things, he does more, he has more energy and he conquers more of the physical universe. This is a very materialistic line. But lying right in back of it and going along quietly is a beautiful thread of mysticism. When you are dealing with a science, it is not like psychology. You don't call random facts into existence or blow out of existence the random facts which show up. Just because something doesn't fit with your frame of reference you don't say it doesn't exist, because it will come back up and slap you in the face and upset all of your calculations if you are really working with some power. So you can't ignore this thing back here.

The energy of life evidently is a survival energy. It comes into an organism, forming up with the material universe. Life energy combines with the material universe to form an organism. The organism grows, becomes highly mobile, matures, creates another organism, and goes on living itself. So there is a cycle of species here; there is a cycle of generations. One generation goes along and dies, and another one branches out and it goes along and off, and there are the succeeding generations. A whole species will start up and die off, and that is a bigger cycle.

Life as an energy is very definitely operating behind this. This tone scale is a representation of the fact that a life form has as good a chance of surviving as it has been able to better the suppressorsl in its environment. In other words, it has to have been better in overcoming its environment than the environment was in overcoming it. As the environment kicks back on the organism too hard you get a line descending toward death. When it doesn't kick back terribly

hard the line moves along, surviving, and if it hasn't kicked back at all, you get an ascending line, high-toned survival. In other words, the organism has overcome the environment.

Now, how is one of these organisms surviving? Somebody who thinks —along with a lot of strange, very materialistic philosophies—that an individual is not completely interdependent with the rest of the universe has certainly not done very much thinking about it. The individual who says "I can live alone" is very interesting. He can't live without the lichen and the moss. They create soil so that vegetables can grow. He can't live without a lot of odds and ends—for instance, trees to make firewood; that is a life form, and he has to be interdependent with this life form. Most important, he is interdependent with the physical universe, too, because he would sure play the devil surviving as a human organism if he didn't have an earth to walk on. And as far as the physical universe of space and time is concerned, the earth would certainly look silly if it didn't have any space and time to exist in.

So the individual lives because of cooperation with other individuals, life forms and the physical universe. This is life. He can only live if he is in cooperation with these things.

That is very elementary. But it is a very funny thing that as an individual drops back down this tone scale he goes further and further out of cooperation with other life forms, because other life forms have suppressed him and he begins to conceive they are enemies. The second he begins to conceive he has an enemy in another life form, his suppressor gets stronger and he has less chance of surviving. Something happens there which suppresses his chance of survival. The more trouble he runs into, the more conflict he gets into and the more physical pain he suffers in his conquest of the universe, the less he is able to ally himself with the rest of the universe and the less he will ally himself with the rest of the universe. It is a sort of hideous spiral.

For example, take a little boy; he is everybody's friend. He runs down the street and he trips, falls and hits his head on the curb. The curb is now nonsurvival. He goes a little bit further through life and meets another little boy and they have an argument about something or other which grows out of something strange—probably out of the first little boy's falling on the curb— and he has a fight with this other little boy. So he is just that much estranged from this other little boy. Now he is estranged from the curb and he is a bit estranged from this other little boy, so he goes out in the woods. He is walking through the woods and the wind is blowing, and a limb falls and hits him on the back of the neck and hurts him. Now he is just that much out of cooperation and association with limbs and trees and the wind. And so it goes. The more he has to conceive danger and the more physical pain he receives from his environment, the less chance of survival he himself has as an organism. It goes in direct ratio.

The dynamics mean, simply, how many forms of survival are there? How does an individual survive? By playing dogleg holes you can work this thing out that the individual survives solely because of himself and cooperates only because of selfishness. But you can also work it out that he survives only for future generations and prove it all very beautifully that way. You can work it out, as they have in Russia, that the individual survives solely for the state and is only part of an ant society, a collectivist. And so it goes, one right after the other. You can take these ways he survives and you can make each one it. But when you put it to the test, you find out that you need all of them—all of the dynamics.

Now, the number of dynamics in existence—or, rather, counted up at this time—merely add up the number of fields or entities a man has to be in cooperation with in order to get along.

There is the first dynamic; call that self. A man has to live as himself. In other words, he has to survive as self.

Two, he has to survive through future generations. Here we have children. But the act of sex produces children, so you get, really, two second dynamics—two A and two B. So you have children and you have sex as parts of the same urge. The reason for sex is children—Freud and people in Hollywood to the contrary.

Now, the third dynamic is the dynamic of groups. An individual survives for the group. He can survive almost wholly for the group, as a matter of fact: the reason he is alive is for the group.

The family group, by the way, goes between the second and third dynamics. It is partly group, and it is partly sex and children. But that is a specialized group.

The individual can survive through the survival of the group. For instance, he gives up his life for a company. He just crosses out dynamic one and goes on living in dynamic three.

Dynamic four is survival through man as a species. Even if you had an American and a Russian, and even if they were army officers and highly antagonistic toward each other, if one of Orson Welles' men from Mars suddenly showed up you would find those two men—and the North Koreans and the South Koreans and the U.N. and the Russians and the communists—joining hands to shoot the devil out of that foreign species, if it were considered to be a menace to man. Man actually works on the fourth dynamic. War is a breakdown on the fourth dynamic, because an individual will survive as man.

The fifth dynamic is life. On the fifth dynamic, an individual survives to make life survive. In other words, he is interested in the survival of life. He raises canary birds, he raises cats and Pekingese, he raises trees, he raises ornamental shrubs—all sorts of things that apparently have nothing to do directly with his survival. But they are directly concerned with his survival because his survival lies in everything.

The sixth dynamic is the physical universe. The physical universe is of course just matter, energy, space and time. By the way, we just composite those words and we get MEST in Dianetics—matter, energy, space and time, the physical universe. A man doesn't want to see the physical universe disappear.

They had a beautiful cartoon down at CalTec a few years ago. In this cartoon, a scientist with a terrifically ecstatic look on his face is standing up in front of a group of engineers and saying, "Gentlemen, I have here the last word, the ne plus ultra of all scientific endeavor and achievement. In this small capsule I have enough explosive to destroy the entire universe!" But actually they want the physical universe to survive.

Then we have the seventh dynamic, which is the survival of life energy —an urge toward the survival of life energy as such. We get terrifically interested when we think of life energy as it is, as it survives, what it might combine with and so forth.

And then we put another one down here. Let's put down the Creator, the Supreme Being, as the eighth dynamic. Someone pointed out an eight laid over on its side is the symbol for infinity. This would be all that lies behind and all that created all the rest.

Now, here are your various dynamics. These might be said to be a bundle, and when you draw this tone scale and you draw one vector that represents one person, you are actually drawing eight vectors, eight lines, because that individual is trying to survive, one way or the other, on all these dynamics at once. Actually, no solution is an optimum solution unless it takes into account all the dynamics influenced by it and gives each one its optimum solution. That sounds very complicated, but it means if you and Bill were in business together and you tried to do a solution that gave you all the benefit and didn't give Bill any, you would find that it would not work out. It is a fundamental in these dynamics that every time you get a solution where the other dynamics aren't taken into account, where their interests aren't taken into account, you get a general failure.

So here are your eight dynamics, and you mark up a fellow on the tone scale and you say his vector goes up to 2.0. This individual will take less and less into account on these dynamics. In other words, they are all foreshortened and his view into the more distant dynamics or the more distant things is much less. He becomes unsafe to the degree that he will not take into account

the right to survival of other life forms and the physical universe around him. In other words, he cuts down the survival of other things when he is that low on the tone scale. As he drifts down from 4.0 he pays less and less attention to these other dynamics. Oddly enough, he stops paying attention to dynamic one, too; he won't pay attention to dynamic one.

This is the potential suicide. Anybody from 2.0 down is on his way out. Somebody at 1.5 who, all of a sudden one fine day, fails to destroy some thing that he considers an enemy will kill himself instead. Somebody at 0.5 is almost a lead-pipe cinchl as an eventual suicide, one way or the other.

An optimum solution of life, then, takes into account the maximum survival for everything concerned in the problem. This does not mean that one cannot destroy. It so happens that if we didn't have destruction as one of the operating methods of existence, we would be in pretty bad shape. Do you realize that every fern tree that was growing back in the earliest ages would still be growing, and this would be in addition to every tree that had grown since? And we would have live, growing trees on the face of the earth until we would probably be walking about eight hundred feet above the soil. Death— destruction—has to come in there and clear the way for advances and improvements. And destruction, when used in that way, is very legitimate.

For instance, you can't build an apartment house without knocking down the tenement that stood there before. Somebody comes along and says, "Oh, that's very bad; you're destroying something. You're destroying an old landmark."

"We're trying to put up an apartment house here, lady."

"Yes, but that's a famous old landmark."

"Lady, that thing is about ready to fall into the street."

"Oh, it's very bad to destroy things."

That is pretty aberrated, because you have to destroy something once in a while. Just think what would happen, for instance, if every piece of paper that had ever been given you in your lifetime was still in your possession and then you had to move, and it was very bad to destroy things so you had to keep on lugging all these things around with you. You can see how ridiculous it would get.

There is an actual equation involved in this: One must not destroy beyond the necessity required in construction. If one starts to destroy beyond the necessity required in construction, one gets into pretty bad shape very hurriedly. One gets into the shape Nazi Germany is in today. They destroyed everything; they said, "Now Austria, now Czechoslovakia, now let's knock apart Stalingrad!" They knocked apart Stalingrad—great! Stalingrad is an awful mess. So is Germany.

There is an old truism, "Never send to know for whom the bell tolls; it tolls for thee." Nothing is truer. People start looking at this and they get superstitions about it. They say, "Well, I don't dare harm anybody else because then I would be harmed someplace or other." This is not necessarily true. But on the overall equation of life and existence, the willful destruction of something can upset the survival of the other entities in its vicinity. It can upset and overbalance things to a point of where, for instance, we don't have any more passenger pigeons and so forth. People didn't stop and think, back there a hundred years ago, that one of these fine days there wouldn't be any—obviously, there were all kinds of them all over the sky.

So man has had to go into a tremendous game-conservation program in order to restore the wildlife which his grandfathers wiped out. Man will do this quite instinctively. But the degree to which he does it and the degree to which he will support the other factors, the other dynamics around him, the other entities around him—the degree in which dynamic five, for instance, is active in the individual—is very apparent the second that you begin to match this

person up on the tone scale. You take somebody down below 2.0 and you say, "What will this person do? Will this person support game conservation?" No. He is on his way out; why shouldn't the game be on the way out too? The whole array has moved down, and as an organism, he will just hasten his own way out to the exit.

From 2.0 down on this tone scale, a person actually actively seeks death and will bring death in varying degrees and in very specific ways on very specific things.

All I am trying to give you here is just some concept of what the dynamics of existence are. This has been found to be workable. I am not giving it to you because it is true, I am giving it to you because it has a workability. An engineer never asks for anything but a workability. He has been bludgeoned down in his conquest of the physical universe to a point where he knows darn well that fifty years from now that postulate of which he is so fond, which he considers so ultimate and which he considers so beautiful will probably be moved back a step into a greater simplicity. He recognises this. If he doesn't he is a fool, because every time one of these postulates is set up and found to be workable, life can become better and man can better control his environment. But on each one of them you just get your foot in the door a little bit further, and you hang on as long as you can until somebody else comes along and puts his foot in the door and takes the ball. That is all in the operation of cooperation.

Therefore, when we look over the dynamics of existence, we find that man is surviving, that he has to survive in abundance in order to survive at all.

What does honesty have to do with this? Obviously, honesty is merely a cooperation, you might say, or a sympathy with other organisms. One would not be dishonest unless he wished to seek advantage for himself or his group at the expense of some other self or group. That is dishonesty—seeking an illegitimate advantage; you can actually define it as such. It is illegitimate just because it violates somebody's survival too much, so the person who is honest happens to survive better.

Old Ben Franklin advanced that one on the stage; it almost startled the merchant princes of America out of their nightcaps. That was one of the most revolutionary things that happened back there before the revolution. Ben Franklin was writing Poor Richard 's Almanac, and one day he came up with this thing and started to beat the drum; he said, "Honesty is the best policy."

And everybody said, "What?!" They couldn't understand it, and as a matter of fact he had a lot of rows about it. I think that was actually where he developed his skill in argument—trying to advance this strange policy that the best policy was an honest one. It was revolutionary in its day. It seems rather ordinary here in American business. We know that a business which doesn't treat its customers—or even its competitors—with some degree of honesty is practically doomed. But back in a day when this was not the style, a fellow was doomed if he did.

So it just works out that the more honest the individual is about his goals, the better he survives. His group survives better and life as a whole is better.

As far as ideals are concerned, although we have the ultimate goal of infinite survival, there are many subgoals. The most interesting of these subgoals to an individual is that goal which seems to best promote his own survival. If he examines this goal he is trying to attain carefully, he will see where he is advancing. As a matter of fact, his enthusiasm for that goal is in direct ratio to the amount of survival which it holds forth to him. This gets up into ideals. If you don't have any ideals mixed up in these dreams, if you don't keep up high standards along these lines, the chances of reaching these goals go pretty badly off.

Let's take the young fellow who wants to be a musician, and he has great ideals about being a musician. So he happily and busily keeps working. But he wants to get to the head of his class, so he cuts a young fellow out of competition with him, dishonestly. He violates the ideals of

musicians and so forth. Years later this thing smacks him back in the face again. He has postulated an error someplace in his past that can come back and hit him. The more of those that he plants—the more ideals he is violating, you might say—the more fragile becomes his own survival till the whole house of cards can cave in on him, because he is not building survival, he is building a house of cards.

You take a doctor, with the great ethical code and so forth that medicine is reputed to have—and who knows, some may have it. Take a doctor who is untrue to his Hippocratic oath. Did you ever know a doctor who had gone in for criminal practice? He was probably pretty badly off. It is pathetic to look at these people.

I knew a fellow one time who was dragging around; I met him as a bum on a park bench. He had started into the big money in 1930; he had become a gangsters' doctor—a doctor to gangsters—during Prohibition. There was lots of money in it and he was going to have himself a big, beautiful home and so forth. But he was being untrue to his own code, to the codes of his profession and so forth. It was a very strange thing: He built high and mighty and heavy, all right, for about two years, and it became so he knew too much about what was going on in gangland and of course he couldn't be trusted. He had violated his own primary codes, hadn't he? Then how could anybody else trust him? There was this instinctive feeling about him. And what with everything else, Franklin Delano Roosevelt came along and put an end to Prohibition and the big money in gangsterism, and there, but for him, went a i doctor. He was ruined by the violation of his own ideals.

The only way you can really postulate any kind of a goal at all is imagination. If you don't postulate high-flown goals, if you don't hitch your wagon to a star, it is a cinch you are not going to get up to the top of the pine tree, because it takes that much to get this much. In Alice in Wonderland it says that you have to run just to keep up. You have to run twice as fast if you want to get anyplace.

The basic tone scale has, then, these factors of life: its urge toward survival and its necessity to cooperate with other life forms in order to survive, and its decline because it has fallen out of cooperation with other life forms. It postulates and predicts the amount of survival. Actually, with this tone scale, we are measuring an energy, we are measuring a wavelength. It is very sharply computable and it does certain things about certain things.
I'll answer some questions now, if any of you have them.

"When the bundle of vectors starts to go down, do they all go down together, or do they just selectively go down?"

They seem to go down in two ways. An individual has all these urges; all these urges of life are resident in one individual. Each one of these dynamics has an extended sphere and a small sphere.

Let's take other people. Let's take the people in this room, and the people in Wichita. At first, when this third dynamic is high the fellow feels affinity for all the people of Wichita. As he comes down the tone scale on some of the other dynamics, although nothing has happened between him and the people of Wichita, you will find him only sympathetic with the people in this room. In other words, the scope has closed in on him. And so it goes with each dynamic: the scope closes in on the dynamic and it foreshortens, and they all seem to do it together.

"You mentioned that two individuals low on the tone scale would aid each other in their downfall. If there were an individual low on the tone scale and an individual high on the tone scale, wouldn't the lower one be raised by the higher one?"

The lower one quite ordinarily is. It is a truism in business that the world is carried upon the backs of a few desperate men. Those would be a few fellows who are high enough up the tone scale and have enough personal volume to carry others on their backs. As a matter of fact, as you look around you, you will find out this society is carrying the lame and the halt on every

hand, and making a tremendous effort. The high-tone-scale people are just trying like the mischief to defeat the low-tone-scale people. The low-tonescale people, if you will notice, just try like the mischief to defeat the effort of the high-tone-scale people, but they still come up the line a little bit.

For instance, go down to the hospital and you may find there some girl who doesn't eat well. She has malnutrition—that is what they call it—but it actually is a suicide. She is killing herself off by not eating. She doesn't even figure this out; that is just the way it is operating. She stops eating and she starts dying. They can find nothing organically wrong with her or anything of the sort, and here are all the doctors and the nurses and everybody around giving her intravenous shots and persuading her to eat and doing this and that for her. She doesn't want it; she is on her way out!

Now, if the society just took its hands off on everybody from 2.0 down, those people would just die off like flies! You would be fascinated how fast. They would not stick around. But they are being carried along on the backs of a few desperate high-tone-scale people.

"In each individual, will the sector of each dynamic be roughly the same height?"

Not necessarily. An individual's characteristics have to do with being stronger on one dynamic than another—just natively stronger. If you have two individuals of more or less the same background, one may be very strong on groups and the other very, very strong on mankind. The first fellow becomes a nationalist or something of the sort, and the other fellow becomes an internationalist. That is just the way it rolls.

CONQUEST OF THE PHYSICAL UNIVERSE

A lecture given on
14 August 1951

The Mission of Theta

Unfortunately, the beginning of the recording of this lecture has been lost and we have been unable to locate any transcript for this section. However, notes made during the lecture and preserved in Foundation records indicate that Ron began this lecture by speaking of the conquest of the physical universe by life energy, and of the anatomy of life energy itself. Shortly before the existing recording begins, Ron was apparently speaking of an experiment conducted at a major university in which the life energy of a human being was detected as a sort of magnetic field which radiated from a single point. For a description of the results of this experiment, see Science of Survival, Book One.

They quickly tore up that set of data. They tore up that experiment and performed it again and they found the same answer. So they tore it up and they performed it again and they found the same answer, then they chucked in the sponge and said, "Obviously, it can't be so, therefore we haven't observed it!" But that is poor science, so they wrote it up anyway to explain why they hadn't observed it.

I conducted a few experiments along this line, and I found out that the actual truth of the matter is that around a body of simple cells there is no unit point field; there is nothing but a multipoint field. There is a point for every cell. That's very interesting.

This is easy to test, and there is a lot of experimentation yet to go in this field. But it means simply that there is an overall sort of a life form. You might say that there is a big field. How it is pinned to the organism, why it is there and what it is—these things are for somebody else to answer.

The point is, at the moment of actual organism death—full death—the unit point field disappears and you fall back on the multipoint field. A few minutes later—I think eight minutes later—the red blood cells die; about ten minutes later, another type of blood cell, and so on down to fingernails, which last about a year and a half. Parts of the body die in minutes, and then some more of it dies in an hour, and some more of it dies in a week, and some more of it dies in two months. This is the cellular life, which persists after the organism is "dead." And that is very interesting, isn't it? There are all these varying forms of death.

I am indebted for that data to the medical examiner of the city of New York, who has the very proud reputation of having cut up more corpses than any other man alive.

Now, when it comes to the individuality of an organism, one can postulate some very interesting things. He can postulate several kinds of evolution.

There is one kind of evolution that starts in with the monocell and goes up to the very, very complex organisms. This is one chain of evolution. For every organism which has existed all the way along this track, matter and energy of the physical universe have evolved. They have changed; they have been changed by life. Today, chemists find there are innumerable compounds which can be manufactured only by life. The cells manufacture these things; they are actually changing matter and energy in space and time. So the cells are making new compounds, and this is an actual physicaluniverse evolutionary change. These cells take on chemicals and put out other chemicals in other forms; they pick up things, combine new elements and discard them. Man builds a railroad and abandons it; he is changing matter and energy in space and time. This is the evolution of the physical universe. So that gives us another type of evolution, a physical-universe evolution chain. And there is still another one, which is the unit-organism evolution chain.

In Dianetics we have been calling this life energy theta, just to give it a symbol so it won't get mixed up with anything else. And there is a theta evolution chain of some sort. I am not quite sure what it is, but it seems to exist there. As organisms go on and get more complex, evidently the theta body,' you might say, becomes more complex. Life seems to have been formed out of the whole stuff of life into individualities, and those individualities seem to travel along.

As soon as you get up to this level and you find that this data begins to be supported by actual evidence which can be sensed, measured and experienced, you begin to see that maybe we are dealing with a system which is perhaps a little closer to being workable than past systems.

We are not having to worry now about whether or not this is the human soul, or what is the behavior of the human soul, or what is the fate of it. Somebody else can worry about that. We just know there is an energy there. We can prove there is an energy there.

That energy, life, in its individualised forms of the organism, stays in pretty good alignment with the whole purpose of life except as the organism begins to be pounded around by the physical universe. Then you get aberration, you get inefficiency, you get other things.

An organism is life plus the physical-universe energy and matter—life force plus the physical-universe form. This organism is a mobilised unit which has the purpose of conquest and which attacks various projects in the physical universe—to make more organisms, to fit the environment better so that life can conquer it, and so on.

In this process practically every life form outlives its usefulness. This is the value of death. Life comes into the organism—call this conception—it grows, comes up to a peak, falls on off and then goes over to death. Conception is entrance for theta; death is exit for theta. The organism dies and the cadaver—the purely physical-universe part of the individual—just drops off. But that is the cycle: theta comes in, goes through this cycle of growth and decay, and out it goes. A whole species will go through this or just one man will.

Now, death is terrifically valuable because without death, there would never be a change of organism form. If the army didn't scrap tanks, they would still be fighting with World War I tanks, if tanks lasted forever. So there is a certain destructibility which is desirable in any organism.

The theta or life energy part of the thing evidently picks up more knowledge about the physical universe in every cycle. That is not very esoteric; it just means that we know more about the science of physics than Isaac Newton's generation did. Knowledge is coming along in the whole culture.

A culture, by the way, goes on this cycle too: It is new, it develops a tremendous body of information, it gets up to a peak, then it coasts off and slides on down to "America, 1952." And the whole culture will go on this cycle, or a single organism or the species—any one of these things.

The point that I am trying to make is that the theta does an evolution. It gets to know more and more about the physical universe it has contacted. We have, today, atomic physics; that is a lot more than we knew ten years ago or fifteen years ago; it is refining. But how does theta get this knowledge?

The organism collides with a piece of the physical universe and this creates an enturbulated area; the organism pulls back and says, "Well, I'm not supposed to run into fence posts." It has learned something. It has learned that when walking toward a fence post one takes a step sideways in order to go around the fence post, and then one doesn't hit the fence post and one doesn't get a headache. This is very simple and elementary, but this is the basic lesson. And that lesson stays in the organism, represented by stored pain.

Now, organisms were pretty stupid before man came along, and man is not doing too badly right now, if you want to be charitable. Man is a thinking entity, but life before man wasn't.

A dog is a thinking entity to a very slight degree. He has a prefrontal lobe. The prefrontal lobe is evidently the site of the consciousness, the site of awareness, the site of the computation. The dog has one about the size of a pea; an elephant has a pretty big one, about a fifth the size of a man's.

So here is man with this tremendously big frontal lobe. There has been a big jump there in evolution; either we skipped a lot of steps on the way or something happened there, but man got up to a point where he developed a brand-new method in evolution.

With a dog, he is tearing along as a puppy and he runs into a fence post, then he steps sideways and goes around the fence post. The next time he starts to run into a fence post, he will just begin to get near the fence post and he will start to get pain at the last place he hit. It won't even come into his consciousness but will just slightly agitate, and he will dive sideways and go around the fence post.

You take a dog, and you are training him to do something: You do a set of actions with him, and if you keep working with him, interrupting the line between his thinking process and his muscles—if you keep working his muscles instead of letting his thinking process work his muscles—you can get him into any kind of a conditioning you want. You can turn a dog into a robot that way. A well-trained dog is actually a robot, whereby the master has interrupted the dog's thinking process, and the master's thinking process has been substituted for the dog's. You don't even have to do it with much punishment, but you have to do it with physical energy, so that when you say "Sit" the dog doesn't say "Let's see—sit. That is a three-letter English word and the action means to squat down on my haunches because I have watched other dogs do it."

He doesn't do that. His muscle response is, when you say "Sit," to immediately sit down. The reason he does that is that you have told him "Sit" lots of times and made him sit. He finally gets to the point where you don't have to touch him anymore. You say, "Sit" and he feels your hands on him pushing him down. He gets the sensation of being pushed down when you say "Sit." So to avoid the pain he sits down; he is just conditioned into it. That is what you would call conditioning.

Now, a man has another gimmick, a very interesting one, called mimicry. A man learns by watching another man; he doesn't have to be punished into it. As a matter of fact, if he is punished into it and made into this robot proposition like the dog he becomes very aberrated, because a man was evidently built to learn by mimicry, not by punishment. His prefrontal lobes got up to the point where he could think things out; he could actually figure things out. The first time he ever tapped his forehead on anything—he walked up to something, maybe a fence post, and it bumped his head, only he didn't even hit himself very hard—he looked at it and said, "You know, it's a funny thing but every time I run into hard objects, I hurt. Now, that means that I should avoid all hard objects in the future." So he does. He can extrapolate such tremendous distances.

A dog will stand on the curb and watch another dog get run over and he will not learn the datum that a dog gets run over if he runs in the road. He could go out in the road then and he might get run over too. But a man can watch somebody walk out into the road and be hit, and then suddenly say, "No jaywalking for me! Completely aside from tickets, it's not healthy."

There is the difference of learning process. A man's learning process is tremendously extended, and man does not any longer have the need of this stored pain as such.

Psychologists, working with and observing dogs and watching dogs' stimulus-response reactions to pain, erroneously conceived the idea that a man is trained only by pain. A man is

aberrated only by pain, because a man will fight to retain control of himself in his environment. He will really fight to try to accomplish that.

The urge toward self-determinism is so strong in a man that it takes two or three years in the army to break it down. It is really rough. You have to do the most fantastic things to a human being to get him to give up some of his self-determinism .

Of course, you can get a society that is very constricted, that is very aberrated, that believes an individual has to be beaten and pounded and punished into being a social animal, that has developed a whole field of learning which depends wholly upon punishment drive—"Men have to be punished in order to make them good"—and then never observed the fact that the more you punished a man the worse he got. Our societies have had fifty thousand years to observe this fact and they have never observed it!

The next time I see a psychiatrist, I am going to ask him to let me in on his next "cure" of one of his patients so I can take a look at the prefrontal lobe and find out if it could possibly develop much further. Because it has got to develop a little bit further: there are some stupidities along the line which really don't entitle man yet to the title of "sentient, thinking being." Some of man's activities are very thoughtless.

For example, what is the best thing a society can now do with a criminal? Put him in jail. That is recent. What was the best thing to do with a criminal a century ago? Whip him—corporal punishment—and then never observe that after you had whipped a criminal he became more criminal.

In 1780 there was a tremendous upsurge of crime in England. It followed immediately on the heels of the introduction of corporal punishment to a degree which had never before been accomplished in England. Economics were bad, and a man would go out on the street and pick up a slice of bread or something like that off a counter and run with it. He would hang. A fellow would go out on the high road, stop a traveler and do a little more than pass the time of day, and he would be hung, drawn and quartered! That was kind of rubbing it in.

They executed people, they put them in stocks, they beat them with whips. They were unable to keep their navy in good order or get volunteers for the navy, so they introduced and used lavishly the cat-o'-nine-tails, until a failure of a seaman to properly use the right word to an officer would cause him to be lashed to a grating and given twelve lashes with the cat, which would of course put him in bed for days because twelve lashes with the cat would lay open the flesh and show his spine to the air.

That was the period of the greatest amount of crime in England. The more they punished, the worse it got. And they kept right on punishing.

We do that in America today. For instance, take a little child who is rather rebellious. Somehow or other nobody quite notices the point where this kid starts to turn bad. He goes up and he starts to tear off wallpaper, and he goes around and pulls all of Mama's dresses down off the coat hooks and cuts them up with a pair of scissors, and every time he does one of these tricks he gets punished.

So the next time he does it, he makes sure he gets only the best dresses and he pulls those down and he cuts them up only with the sharpest scissors. If you work on this child enough, you can get him up to the point where he will commit these crimes deviously enough so he can't be detected, but the crimes are eight or nine times as bad. He is really winning then.

Man almost refuses to be driven out of his heritage or his mission, his overall mission given him by life, to conquer the physical universe. He can be driven away from it, he can be disassociated from it to some degree and he can be badly malconcentrated on this subject, but to drive him completely off it is to drive him insane.

That is actually the only thing wrong with the insane. They have lost any ability they might have had to control their environment, to conquer the physical universe.

If you auditors remember that in treating a psychotic, by the way, you can really start laying stuff out. You could take this fellow who is under standard psychiatric "treatment"—they have him in cuffs, in restraints, in a small cell, and people come in and slap him—and you could say, "Is there anything wrong with this in the treatment of psychosis? Well, in view of the fact that it was too much restraint in the first place that drove him psychotic, I wonder what would happen if we took the cuffs off him?"

They found that out, by the way. The governor of one of the northcentral states issued an order one day to remove all the restraints from the psychotics in the state institution. He had to say it, I think, about five times and fire about twelve people before he finally got it into effect. He had all restraints removed. Everybody that had had anything to do with psychotics at that time said, "If you do this, that's going to finish everything. I mean, they'll go around and murder all the keepers." They had had a lot of bad incidents in this institution. But they took off all the restraints and they opened a lot of cell doors that hadn't been opened before, and the turbulence in this asylum went right down. It became calm. And once in a while they could even discharge a patient as well, which they hadn't been able to do before. That is just from removing restraints.

In other words, it is restraint, it is telling the person that he has no right to conquer the physical universe, it is denying him part of the mission of life and denying him part of groups' missions in conquering the physical universe that drives him down and disassociates him from his fellows and that finally will put him in an aberrated state. Put him into too much of an aberrated state about that and life will start removing him. He becomes destructive; he goes on down and out the bottom.

This is the cycle on which life might be said to be engaged. A person comes up till he is effective, and then when he can no longer affect the physical universe around him he goes on out. But this can happen at any point in his career. The longevity of the organism should not be postulated on how many years this organism has got to go, because that will only tell you what will be his physical decay if no other factors enter. You have to take into consideration the fact that at the time he ceases to be able to adequately effect change or conquest of the physical universe around him he will decline rapidly and die. You can see a child lose it at the age of nine; you then know he will probably—unless some terrific miracle happens—be dead by the time he is twelve. It doesn't matter that he is now only nine; by accident, by illness, by any one of a thousand factors in a complex society, he will accomplish demise. You can watch this. People lose their belief in the ability to affect the physical universe, and they are asked to hand in their checks right there—by suicide, or maybe the fellow doesn't have any appetite all of a sudden; he doesn't like to eat. He imagines a bug coming along and that this bacteria is very lethal. Somebody says it isn't but he insists that it is and he dies from it. This is really wonderful.

If you want some data on this, take a look at the obituary column of a paper.

There is nothing like looking at the real universe. It is all very well to go and find a book, but I have never seen a book yet that wasn't just a small part of the physical universe. A book is a rectangular solid with a lot of blackened symbols in it. But that is the only part of the physical universe about it. Maybe the table sitting alongside of you, if you looked at it squarely, would tell you more about the physical universe than all the books stacked on it.

Go and get an obituary column and look at it. But if you really want to do some research you don't want to go and find out what somebody has written, because he might not have observed it correctly. Let's find out first-hand; go and call up the widow.

"So sorry to hear that John is dead."

"Oh, did you know him?"

"Yes. I haven't seen him for a number of years. What happened to him?"

"Well, it was after his business failure. I always told him it would be his business failure that would be his downfall. I told him he ought to have sold that business."

"How long ago was this?" "Oh, it was about two years ago."

"Well, what happened?"

"Oh, didn't you hear about it? His partner cheated him and ran away with all the money. He couldn't start up another business, he said. I told him he could start up another business, but he said he wouldn't be able to. He said he guessed that was too much, and I guess it was the fact that he was a friend of the fellow. But anyway, it was a couple of years ago, and he never really has been right since. Maybe it's better that he is dead."

Call up Bill, and Suzie, and Agnes, and the other survivors in the obituary column. Unless the people who died were riding with an accidentprone in an automobile that swerved sideways and ran into another automobile driven by another accident-prone, and got themselves involved as secondary effect on a couple of life rejections, you will find the same story.

There was a peak; after that the physical universe conquest could no longer be effected, and that was the end. Sometimes it takes as long as three years. But if anybody is knocking together life insurance statistics and he doesn't pay attention to this one, his statistics won't be very correct.

I checked some statistics at an insurance company, and I was astonished to find out a couple of things about some of the most dangerous professions in the world. These people are practically noninsurable, the insurance people said, but they were smiling about it because the longevity of people engaged in those professions is fantastic. But those activities are awfully dangerous. There are lots of accidents in those professions. The liability toward death is tremendous. They were talking about deep-sea divers and test pilots.

There was a fellow by the name of Hubbard—another Hubbard—and he was Boeing'sl test pilot up in Seattle. He became an innocent bystander to one of these accident-prone affairs. An army pilot on the first B-172 that was sold to the army was checked over by Hubbard. Hubbard was turning the plane over to the army. He had been flying it successfully for a long time. And he said, "Now, you've got her all checked out. You've got that whole list checked, haven't you?" And the army boy said, "Oh yes, we've got it all checked out." So they taxied down the runway and took off at the end of the runway—only they didn't take off. They had checked out everything but the controls lock. That plane hurtled down the runway at umpteen miles an hour with its controls still locked. That was the first B-17 to be delivered to the army. Hubbard lingered for about three days and died. But he was a secondary cause.

The point is that these people—deep-sea divers, test pilots—are up against a tremendous amount of physical universe. I suppose most of these test pilots have kicked around at six hundred miles an hour in level flight and so on. Look at the physical universe they have their hands on. The mortality rate is not very high amongst test pilots. But these fellows are really conquering MEST. If you talk to these boys you find that their elan is way up. Unfortunately they live in the vicinity of lots of people who are on the other side of a life rejection. They have to trust.

It is wonderful how these pilots' personalities—you might say, their own persistence in life—will repair carburetors or put together broken crankshafts ten thousand feet in the air. Planes come in that never should come in; things happen that never, by any possible chance, should happen, and yet these boys will come out of it alive. And then some morning some mechanic will have a fight with his wife and come out to fix the motor or something, and will really "fix" it up—make a nice death trap. He walks off, the test pilot gets into it, starts to take off and it

blows up. Of course, the mechanic does it to the test pilot because the test pilot is the guy who is doing something dangerous, so that mechanic can really effect some death there.

These people, then, not only get over the top of the hump and become life rejects—some of them more or less slowly, some of them rapidly—but they seem to have a mission of looking around them and finding out how many other organisms they can reject from life and how much other havoc and destruction they can bring. It is very interesting to observe the contagion of this sort of thing: it is as though a person who goes over the hump then has a mission of taking four more out with him. That is a very crude example.

I am not trying to give that to you as any really basic scientific lore. But I have watched quite a few of these dangerous professions. I wrote a series of stories about them one time just to get up close to them, and those boys really fascinated me—what they can live through! Inevitably it will be somebody who has nothing to do with them, really—who really shouldn't be around them—that will cause their death. They are in a position where death can be caused.

PERSONALITY

A lecture given on
14 August 1951

Handling the Environment

There is an individual who can be tremendously occludedl and who can have an enormous persistence. Believe me, he is really going it blind, though. He has tremendous persistence but he is very occluded. And you can have people who are wide open and whose persistence is just nothing.

If you can get a person's occlusions mopped up and get those out of the way, then with this tremendous force that person has he takes off like a rocket ship. What I am trying to say is that a person can still have a lot of pain on the bank and be effective, but it is only in ratio to how much persistence he has in life anyway.

So, you can have a person who is operating in such a way that practically every sweep of the scanner will look at the objects in the area and say, "Dangerous object, dangerous object, dangerous object." That is just his sight scanner registering intervals of danger.

It is registered, by the way, and then scanned. He isn't getting direct computation. It is registered and scanned, registered and scanned. It is an indirect sight, in other words.

When a person is unable to make up his mind, you have a situation where his scanner sweeps over the bank one time and it says, for instance, "Microphone—dangerous." Then he has another scanner that goes to work and it scans the whole subject of microphones, finding out "Why is this microphone dangerous?" It is doing that continually and it says, "Microphone—safe, microphone—dangerous, microphone—safe, microphone— dangerous, microphone—safe." He has instances when microphones were dangerous and instances when they were safe, and he has the quantity of safety of microphones and the quantity of danger of microphones, and they start balancing. He starts hanging up on an overall maybe. The whole computation keeps coming out "maybe" on the subject of microphones. He develops what you call an anxiety about microphones.

The microphone becomes a symbol, too, for the address to and the proximity of other human beings. It becomes a symbol of communication, so it has many instances behind it that are highly complex. But if it starts falling out into the maybe range, the person can't get up to the point where necessity levell says "I have to" and yet he can't quite leave it alone; he is anxious about microphones. He has to have the thing but he can't get away from it, but he has to get away from it because he can't have it.

When a fellow starts to build up to the point where floors are uniformly more dangerous than they are safe and floors are uniformly safer than they are dangerous, where chairs are uniformly safer than they are dangerous and chairs are uniformly more dangerous than they are safe, where it is dangerous to breathe air and not dangerous to breathe air, where it is dangerous to have light but dangerous not to have light, where it is dangerous to touch anything but dangerous not to touch anything, this fellow is hanging fire in the maybe category all up and down the bank. Everything he requires in his life for survival has a 50 percent nonsurvival value. So these objects in his life are 50 percent nonsurvival and 50 percent survival and he will start to balance off. The physical universe has become too painful to him for him to make up his mind. There you have indecision.

Now, he can start unbalancing on that to where everything is more dangerous than it is safe. And when he starts balancing over on the side of registry where things are much more dangerous than they are safe—and therefore he doesn't dare touch anything, he doesn't dare go anyplace, he doesn't dare do anything, he doesn't dare eat, he doesn't dare do anything else—

he has just fallen down the tone scale, and death is the out at the bottom. That is psychotic. It is a lot of things. That is getting arthritis or schizophrenia. The body can go that way or the mind can go—it doesn't matter; they are trying to go on out through the bottom into death.

The overall computation, then, is the same all the way along the line. But where we have an enormous quantity of pain involved, we get a lot of perceptions wrapped up in areas which we don't dare approach because it is too painful to approach those areas. The scanner can't hit those areas; you are supposed to leave those things alone in the environment.

The first pain is the first disconnection from affinity with the material universe and organisms. As pain begins to compound in the organism and life becomes more and more painful, as the persistence of life is more and more impeded by having to go up against objects, the individual becomes less able to handle his environment. Survival says, "I have to tackle this microphone," and yet all up and down the bank the microphone is simply a symbol of death. It says, "Microphones are terribly dangerous. You can't . . ." and the guy still overcomes it. He still has drive enough to talk into a microphone. He will persist, but one day, all of a sudden, the whole house of cards will fall down. Then microphones are so painful that he is licked. He has passed that crest. He can no longer handle his environment. No longer being able to handle his environment—the environment is too dangerous for him, he can't manhandle it around—the organism will do an exit, and life will go on and get another organism. That is the process of deterioration.

Now, the stages of reaction to the physical universe can be labeled with precision. The amount of pain—physical pain—that has been suffered, the amount of repulsion the environment has done on the individual, the amount of rejection, evidently brings about an energy constant. If recordings of pain are 50 percent and energy recordings of pleasure are 50 percent, the person is not too far down the tone scale. He can still work. He is up around boredom, usually.

Then you start to get heavier, painful rejection charger on the bank. The ability to obtain pleasure, or that part of the mental energy which can sight pleasure, is getting less and less, and that part which contains pain and which will be attracted toward pain contains more and more, until you get an organism which starts to harmonise only with pain and only seldom with anything like pleasure. That is below 2.0, which is the break point on the tone scale. This is very sharply quantitative with all organisms, evidently, so you can predict from the ratio of survival energy to nonsurvival energy in the individual how much he will survive. There is a constancy of reaction. That is the tone scale.

The personality of an individual actually is composed of concentration on one particular valence, on good structure and on other factors. For instance, take a fellow who is a golf champ: his structure for coordination and his general muscular structure are excellent. He has a certain talent, in other words. His nutrition will have a bearing on his personality, again by having a bearing on his structure. His early training—we include under training what the whole environment has done to him—will lodge certain charges on the bank, one way or the other. Then there is his experience. In other words, we have a genetic factor, we have a nutritional factor and we have an experience-educational factor—three sets of factors there which regulate what the particular personality will be. This personality can vary greatly from person to person because these things are very different amongst people.

But there is a constancy when it comes to the amount of enturbulence, or the amount of pain energy, there is on a bank as compared to the amount of pleasure energy there is on a bank. That is quite solid.

There is evidently another endowment which is very interesting, and that is the life-force endowment. One organism is apparently less or more alive than another organism. It is somehow or other a quantitative thing.

I looked in Thomas Jefferson's writings to make sure that I was right about this; he said, "All men are created with equal rights." All men are a long way from equal, but some are more

equal than others. We have tremendous differences in the endowments of individuals—not only the structural endowment and the experience endowment, but there seems to be a life-force endowment.

SELF ANALYSIS

A lecture given on
15 August 1951

Early Effects

I want to give you a little news on the book Self Analysis. It contains tone scale charts by which a person can put himself on the tone scale—if he is dumb enough to do so. But there is still an out; these tests still depend on his judgment, so he can still welsh out of it. Self Analysis contains about a thousand questions, in various categories and types, of Validation MEST Straightwire, l which resolve valence problems, invalidation cases and occluded cases. It even resolves cases that are afraid of the weather.

This very interesting conglomeration of questions, of course, is designed to strike straight home to the lowest level of aberration on the analytical plane. I had an awful time dictating these questions. I had a formula set up and I was just reading off this formula, and all of a sudden I would go out of present time. Then I would come back up to present time and dictate a few more questions I had figured out, and all of a sudden I would discover that I had been sitting at the desk for five minutes doing nothing. Then I would get back up to present time and go on with my work.

I had the dictation records taken down to a girl at the office, and she transcribed them off the platter. The first day, I think, she was awfully groggy, and the second day I think she had to go home at noon. She was really skidding out of present time.

Now, it is well known that a linotype operator, at the moment he embraces his profession, ceases to be a human being and becomes a candidate for a science-fiction robot. He sits there with copy of all sorts and descriptions and just very rhythmically types it into the linotype machine— bobity-bobity-bobity-bobity-bop. I know how these people are because I have written deathless prose and have seen it go into a magazine printing office, and I have seen it go on the Linotype. This was the stuff that was supposed to exhilarate and petrify the reader and fill him full of chills and all that sort of thing, but the linotype operator would just sit there typing it right into the machine. And I would say, “How do you like the story?”

The operator would just turn and say, “What story?”

It was very hard on my ego. Fortunately the ego of youth heals. I have gotten to a point now where I don’t even expect linotype operators to emote.

But we got one who did. This copy came off the platters and went over to the linotype at Wichita Publishing. There is a chap there who is deaf and dumb and who is noted for his unemotionalism. I went down there today and asked the owner of the place, “Did you have any trouble yesterday with your Linotype operator?”

“How did you know?”

I said, “Well, just tell me. Did you have any trouble?”

“Well, yes! All day! I went around and I asked Bill and Jim and so forth, ‘Is he sick?’ And we have a boy here in the shop that talks with the hands with him, and I had him go over and ask the man if he was all right. And, you know, last week I raised his pay twenty-five cents an hour!”

“Well, what happened?”

“Well, he slowed down! I mean, he just wasn’t doing anything.”

To prove to me how badly off the Linotype operator was, he took me around and introduced me to each member of his printing team and asked each member, “Now, what did I ask you yesterday about the Linotype operator, machine number 2?”

“Well, yeah, you were worried about him all day.”

That Linotype operator had been coasting out of present time on these questions. He would run along and then stop. Then he would type a little while longer and all of a sudden stop. And then he would get up from the chair and walk around, very agitated, smoke a cigarette—just light it, put it out—and sit down again determinedly. It cost Wichita Publishing a young fortune to get out that day’s work yesterday!

So, this material is evidently going to come off the press on Monday or Tuesday.

You shouldn’t confuse this material, by the way, with self-auditing. Actually, the author is auditing the preclear. There isn’t anything very confusing about it.

I really couldn’t say what happens with this book. I have been turning on some percepticsl and making people nervous and so forth with it. But it is very interesting.

THE TONE SCALE

A lecture given on
15 August 1951

A Gradient Scale of Survival

It is often incumbent upon one to try to explain Dianetics. He is feeling comfortable, he is at peace with the world; maybe he is sitting in a restaurant drinking a cup of coffee and he has a book under his arm, and a stranger comes along and says, "You know, I've heard about this Dianetics. That's what's curing the new penicillins, isn't it?"

So one says, "No. No, as a—"

"Oh," the stranger says, "it's something about a diet."

"No, as a matter of fact, it has to do with the mind."

"Oh, psychiatry!"

"Oh, no!"

In short, it is rather difficult.

I have found a way to short-circuit this whole thing. I don't try to explain to them about engramsl and secondaries or how crazy they are. That type of approach usually goes from a peaceful frame of mind to practically a battle of insults.

I quite by accident found out that you can just explain it on the basis of "Yes, well, it's some new scientific research. And say, you know what they've got over there? They've got a tone scale, and it's a funny darn thing but it tells how people behave. And people are at certain levels on this tone scale, and if they're at a certain level on this tone scale then they behave a certain way and you can predict how people behave." And I have not yet found anybody who didn't alert to this data.

They say, "Yes? I wonder where I am on it." It is an inevitable response.

So we can short-circuit the whole explanation right there. We don't have to go into psychiatry, we don't have to tell them about electric shock and we don't have to tell them how Dianetics is not hypnotism. In short, it saves so many words!

"There is a new tone scale and you can predict a person's behavior on it."

"Gee, I wonder where I am on that tone scale."

It is that simple.

Now, I want to give you an explanation about this tone scale.

The word tone is one which is not misunderstood in the society. People know about high-toned individuals and they know about people who are low. And they know that the word tonic is derived from tone, and if they don't they rather sense it. In short, there are a lot of derivations for this tone. It sort of sounds musical. When you say "Tone scale: levels of human behavior," you get some amount of agreement on it.

Now, if you are teaching an elementary class in this subject, all you have to do is draw three lines and say, "Well, it's like this: Have you ever met a guy who was about half-dead?"

And they say, “Yeah, as a matter of fact. Reminds me of my father,” or something of the sort.

“Well, about half-dead, huh? He is right there on this middle line.”

They say, “Why is he right there?”

“Well, you see, everybody below this line is pretty dead, and everybody above this line is pretty alive.”

“Oh, that’s sensible. You mean you’ve got a scale there that says how dead people are and how alive they are?”

“That’s exactly it: how dead they are and how alive they are. And if they are only this far up, they are just that much alive and that much dead, you might say. But if they are up here, they are obviously that much alive andthey are only that much dead.”

Now you put it another way. You says “But of course we are not talking about how half-d ead people are, we are actually talking about how conscious they are. You realize that a person thinks as well as he is conscious. A person who is conscious thinks; people who are unconscious don’t think.” You get agreement on that, and you say, “A person at the middle level on this graph is half-conscious. His analytical attenuations has set in to a point where his analyzer has shut down to 2.0 on the tone scale.” Only you don’t tell him those last few words because that will confuse him. You just say the person is “half-conscious.” “At the top he is all the way conscious and at the bottom he is completely unconscious—he is dead. Now, that is the tone scale. It goes from dead to one-quarter conscious, half-conscious, three-quarters conscious, conscious.”

You can say, “Up at the top, this level of consciousness is practically unheard of. Nearly everybody is just a little bit unconscious, the society being what it is. And people who have been in the service, particularly, get pushed down the tone scale. Now, you wouldn’t expect a person who was only half-conscious to have a good reaction if he were driving a car, would you?”

“No.”

“Right. You take a person who is only half-conscious—an ‘average driver’—and put him behind the wheel of a car and send him off down the street, and he is going to get in a wreck. So, if he will break up a car, what else will he break up because he is only half-conscious? He isn’t thinking well. If he isn’t thinking well, then he doesn’t react right. His wife says, ‘Dear, how are you tonight?’ and he says, ‘Don’t swear at me, you hussy!’ He is only half-conscious. He is not hearing right and not putting it back out the way he should be.

“So a person gets into lots of trouble when he is only half-conscious. He looks down the street and there is a Great Dane walking down the street, but being only half-conscious he doesn’t see any Great Dane there, so he falls over the Great Dane and breaks his wrist. In other words, the fellow has a certain amount of liability in the society if he is going around in that state.

“Now, if he were fully conscious he would see the Great Dane. And if he were really fully conscious he might not only see the Great Dane, but he might say hello to the Great Dane. And if the Great Dane were fully conscious as well, he would probably say hello too.

“But supposing the Great Dane were only half-conscious and this fellow were fully conscious; he would see the Great Dane and say hello, and the Great Dane would bark and growl at him. The Great Dane would be mistaking a kind word and answering with antagonism. That is where that is on the tone scale: antagonism is being half-conscious.

“Now, what about an individual who is less than half-conscious? What happens to a fellow if you put a quart of rye in his brisket and send him off down the road in a car? He is a pretty

poor insurance risk. He will get down the road just about so far, and he is liable to drive too fast and so on.

“What does a fellow do when he is only a little over a quarter conscious and something goes wrong in his vicinity? He has an interesting reaction: he gets mad. He gets very angry, as a matter of fact.

“That is the emotion when consciousness is cut down into this strata: rage, anger, destruction and so on. If a person gets down near the bottom, though, he is so unconscious he can’t even find something to get mad about. A little higher than that, he is confused about what he is going to get mad about, so he doesn’t get mad. And just below that he might cry, but that is about all. But down near the bottom he is too dead. He is too far off and he isn’t going to get mad at all.

“But in this upper bracket of the tone scale, you find that he is pretty conscious, he is pretty alert; he is on the ball, he is on the qui vive. He is the kind of fellow you wish you could hire.”

Let’s derive the tone scale another way. The mood of an animal or a human being is not dependent so much on its capability. A child a few weeks old or a few months old is not very capable, but the child’s mood is in pretty good shape and his survival potential is pretty good. He is cheerful, he is happy and nothing much worries him. As a matter of fact, have you ever watched a child a few months old watching a quarrel in his vicinity? He hasn’t got enough sense to be worried about it—he laughs. Then, of course, one of the parents gets mad and probably hits him over the head with a brickbat or something, and after that he has found out that when they quarrel he gets hit over the head with a brickbat, so that isn’t something you laugh about. But his troubles have started.

I don’t mean to postulate that all American homes are this brutal, just most of them. I look at the number of divorces that are listed in the papers and see the extraordinary things that go on, and I can’t find out if there are any marriages left in America.

So, we have this child; he has been born and he has gotten over that and so forth. We will start him out at a few months of age. There he is, happy and gurgling in his crib. Now, just think of what is going to happen to this child. When he gets to be five, people will say, “The thing for you to do is to get educated,” so for years he will walk in and out of a schoolroom. Then he is going to get to be about eighteen—and they will have long since passed a bill by which we will have universal military training—so he will go into the army. He will spend his year or two in the army, and when he gets out he will be willing to start out in life, finally, and maybe finish up his college education. But just about the time he has one foot up on the rung and he is just about to ascend the ladder and amount to something, he gets married.

Then think of his wife’s parents. They didn’t approve of him in the first place. He kept her out till four o’clock every night, didn’t he? They knew that was for no good. Of course, he did marry her, but they know he will never amount to anything and they tell her so frequently, and she begins to believe it too.

But he still gets over that hump all right. And then it would be perfectly all right to have children, unless one had them in a country which didn’t reduce your taxes enough to matter if you had children, and which put a rather high penalty on fatherhood and childhood and so forth. That is very taxable. It makes it possible for the society to nail a fellow down very closely.

He was going to change to another job, but now he has little Duncan. He is working at a garage and he says, “Well, I’ll pay off the hospital bills. It’s not a good job but I don’t dare quit because I have to pay off these hospital bills.” He just about gets little Duncan’s hospital bills paid off when Esmeralda comes along, and that is the end of him.

He gets to be thirty-five and by this time they have made him an executive down at the garage, so he can now get ulcers. Finally he has a salary that will really support all of his penchants.

He can go out and raise the dickens if he wants to, but that is the catch: if he wants to. He is too tired now. So he just wanes on off, and you can expect him, if he is an executive, to live five or six more years. If he is a laborer, you can expect him to live another fifty, of course.

That is the course of this fellow's life.

Now, back in childhood, he is going along just fine and having a good time, and then he gets into kindergarten and he goes to school. He is getting older all this time but this is being nicely canceled by the fact that he is growing up, otherwise it would probably be a much sharper decline. He has the goal before him of growing up; just why he wants to be an adult, we are not sure, but he wants to be.

Anyhow, here he is—light as a feather, happy as a clam. There are dewdrops on the rose bushes every morning when he gets up, life is wonderful and worth living, and he is trying to get to be an adult. He is up on the tone scale at about 4.0. Life is happy, life is wonderful, life is beautiful. He is very alert: a car comes along and he dodges, a dog barks at him and he barks back.

Down the way he goes, and he gets up to the eighth grade and then he goes to high school. About this point he finds out how much smarter he is than his parents. It is just down the line a little bit when he finds out how much his parents have learned in the last five years.

Now, when he starts to get educated he goes down the line. He gets down to 3.0. He is doing all right. He has his problems but he is still pretty hard to suppress. Life starts pushing him very hard, and he sure pushes back.

Then he goes into the army. He still has a lot of get-up-and-go when he gets into the army, but after he gets out he is just in a mood of antagonism. He doesn't antagonise very much, but he antagonises all the time. He sort of feels antagonistic toward life; it put something off on him that he didn't expect, arid he fights back at it. He thinks something is wrong, he thinks the society ought to be organised a little bit better. He thinks that those old men on Capitol Hill didn't have a right to pass a bill which would never include them—they had immunity anyhow because of their age and everything— and he gets to worrying about things like this and he decides that the government should be changed. He decides a lot of things.

But this is the point where he crosses 2.0, and he is coasting down now. By the time he gets down to 1.5 he is just mad. He doesn't know what he is mad about, but he is mad. This is about the time his wife's parents have assured her for the fifteenth time that she really should, in spite of the sort of a fellow he is, stay with him because it is the thing to do. They have also told him that he can keep little Duncan if he goes on with his job. They have a family conference, and he figures out that human beings don't have this much right to tell him what to do, but all he can do about it is get mad. And when he gets awfully mad about it they make him terribly ashamed, and the madder he gets, the more ashamed they make him, so that finally drives him down to around 1.0. Here, physiologically, he starts to fail. That is about the end of him.

That is the tone scale from the standpoint of age.

Now let's take this graph again from another standpoint. We know something about the goal of existence being survival. We don't have to argue about it. There are a lot of people who are trying to survive. Some aren't, but a lot of people are, and they would have some hope for the future and so forth.

Let's take the modus operandi of survival: Survival depends on having something to help you survive and on not having something that won't help you survive. That is very elementary.

A nonsurvival item must be absent and a prosurvival item must be present. In other words, the fellow has to have food and he has to have his mother-in-law in the next town if possible.

Everything that is going to seriously inhibit his survival and that he knows is going to inhibit his survival has to be away from him. Newspaper headlines and so on he needs to keep well away from him. And he has to have food, clothing and shelter— prosurvival items—near him. Some people include the marital partner in prosurvival items.

That is the way his life is arranged. What happens when you try to turn his life around, when you insist that he accept something that he considers to be a nonsurvival item? You tell this fellow, "We have just turned over Wichita. Wichita has just come under the new Fourth International Communist Regime." Of course, I am talking about the far distant future—1965 or something of the sort.

So the commissar for the block comes in and says to him, "What! You aren't living with your mother-in-law? Well, I'm sending your mother-in-law a set of orders and she is going to move in with you."

The fellow considers this a nonsurvival action. What will be his emotional response?

Of course, by 1965 he would be so beaten down he wouldn't have an emotional response, so we will take it as if it were today. Suppose you went in and ordered a fellow to accept a nonsurvival item and he had to accept it; that was all there was to it. What would be his reaction?

Suppose you tried to take away from him what he considered to be a prosurvival item—you said, "I am now going to take away from you the right to eat beefsteak; you aren't going to have any more beefsteak." What would be his reaction?

These actions are best studied not in an adult but in a child. These are not necessarily the reactions of a child; they are the reactions of anyone, but adults become a little more fixed in their reactions. Their reactions have turned out to be pattern reactions, but a child—even a fairly aberrated child—is still very fluid in his reactions. He responds quickly. The joys and griefs of childhood follow each other with terrifically rapid succession. For instance, Mama walks into the house feeling terribly sorry for little Oscar who has just lost his last friend. She has done her best to cheer him up and she is thinking, "The poor little fellow, and wasn't he sweet," then she finds Oscar sitting there licking the cake bowl, and he looks at her and smiles happily. Or, he is Hopalong Cassidy. He hasn't got any association with this; he is way up the tone scale again.

A child's life, emotionally, is a sort of a roller coaster. And he reacts rapidly. So it is very interesting to watch a child when he is being denied something that he considers prosurvival. He considers that this item is vital to his survival—for example, a nickel for a candy bar. When a child wants something, he wants it with violence! There is no question in his mind about it.

So he comes around to Mama, and he is happy, smiling and cheerful, and he says, "Mama, can I have a nickel?"

Mama looks at him and says, "Now, what did you do with your allowance? I gave you a nickel yesterday. You should learn to be careful of money. How am I ever going to teach you to be careful with money?"

This, to him, is just extraneous data. What he wants is a nickel. So he says to her, "I want a nickel!"

Mama says, "You mustn't talk to me that way. After all, I am your mother," and other extraneous data.

But he wants a nickel! So he says, "Yaah-yaah-yaah!" He may even lie down on the floor and kick his heels against the wall—throw a tantrum. He is angry about the whole thing.

But Mama says, “You get right up from there, young man! I’ll disown you.” She is really going to fix him now; she will shove him down the rest of the line quickly into apathy. So she shakes him out of the tantrum.

If he still wants the nickel, he will say, “Well, really, I wanted a nickel for Jimmy Jones because he broke his leg.” (It’s a lie.) “He broke his leg, and actually he’s lying down in the gutter now, and I said I’d get a nickel and get an ice-cream cone and that would make him happy.” (Children learn to be skillful liars by trial and error.)

He is unable to make the grade there, so his next response is tears. And he still doesn’t get the nickel! So his last response is “I don’t want it. I wouldn’t take a nickel. I don’t want anything to do with this nickel. Nickels, I don’t know anything about nickels. The dickens with it!”

There is the tone scale reaction on the effort to obtain something desirable that he considers survival: happy, then maybe not quite so happy but serious, antagonistic, angry, deceitful, grief, apathy—doesn’t want it.

Now let’s go at it the other way around. The child we are looking at now has his trials. (I am sure no child has trials of this character!) He has to eat his cereal.

“Now, Willie, you’re going to eat your cereal. Willie, why don’t you eat your cereal?”

He says, “I don’t want any cereal.” This seems reasonable to him. It shouldn’t need all these appendices and footnotes and so forth. “I don’t want any cereal!”

“Willie, you’ve got to eat your cereal.”

If the cereal is pushed off on him, it will go along a cycle like this: First he will say, “No, I don’t want any cereal.” Then he will say antagonistically, “I don’t want any cereal!” and then, angrily, “Rhhrrrrw!”—he doesn’t want any cereal. And then he will say, “But I have a stomachache”; now he has a good “reason.”

If that doesn’t fool them, then the cereal is being spooned into his mouth by this time, and he is crying and blubbering and so forth, but he is still swallowing the cereal. But whoever is feeding him shouldn’t get cocky with victory at that time, because just one more little push down the line will break the child down to a point where he will sit there dry-eyed and eat the cereal. He will grow up just that much, so that as an adult he will patronise cafeterias and so forth.

That is the way the society trains people to use the kind of restaurants you see around on the streets; they break people down into apathy about food and then they will eat anything.

This is the reverse scale—when you try to thrust something off on a person which he doesn’t want, or if a person is threatened by something that is all nonsurvival.

Let’s bring this Great Dane into the act again. The Great Dane runs up to a child, and if the Great Dane is actually a threat to the child, the child’s responses go somewhat in this fashion: First he looks up the street and he sees the Great Dane, and he says, “Look! A doggie!”

The Great Dane takes a look at him (we left the Great Dane, you remember, at 2.0; he is antagonistic) and says, “Call me a doggie, will you!” And he comes up to the child and he says “Grrrrr.”

The child says, “You go away,” but the Great Dane comes closer, and the child says, “You go away!” The Great Dane comes closer and the child gets mad now. He may get crying mad, but he gets mad—he is angry at the Great Dane. If he were big enough, or if the Great Dane were smaller, he would destroy the Great Dane at this point. But as the Great Dane advances nearer and nearer to him, he discovers the immensity of this Great Dane; he discovers that the Great

Dane is too close, the Great Dane is antagonistic and the Great Dane is something to be frightened of. So from anger the child goes into fear, and from fear he goes into grief; he will cry if he can't get rid of the Great Dane. If he cries and the Great Dane still stands over him and snarls and so forth, the child will just lie there in ashen apathy. He has given up. Actually, what he is doing is pretending he is dead because it is well known that "Great Danes do not eat dead children."

There are animals that have this as a built-in mechanism of pretended death. This is a standard routine of the opossum and so forth—playing possum.

So, on being threatened with danger, a person goes right down the line. If the danger is a long way away, and as long as a fellow is safe from danger, he would just as soon laugh at it. I have never seen anybody so cocky in my life as an admiral sitting on a shore station. They are happy, cheerful fellows.

I knew an admiral's aide once who went down this tone scale faster than I ever saw anybody go down the tone scale. He had been sitting one night at the officers' club and telling three of us what a cushy job he had and what a lot of suckers we were, and he was really rubbing it in. You could just see him licking his chops. He was practically splashing saliva back over both ears as he licked his chops!

He had forgotten one thing: We were short of officers. And he told us that he already had three men trained to do his work.

The operations office was open that night at 2:00 A.M., and they received a visit. The next morning this fellow was presented his set of orders. He was sitting there happily—laughing, cheerful, the world was going on— and then he got this slip of paper. He became a little bit alert; he wasn't quite as happy with a piece of paper in his hand. He opened it up and saw his name, and he was not anywhere near as happy by that time. He saw that it said "Orders." It said, "From . . . To . . . Via . . . Subject . . . Enclosures . . . References..." and it said, "You will report aboard the U.S.S. 'Blank' as soon as possible to take the post of engineering officer." And it said, "Signature" and then dot-dot-dot across the page; "First endorsement: You are hereby detached." It was all right as long as he was reading the orders; he could be just sort of antagonistic about this whole thing, because there was some chance of getting out of it: the admiral hadn't seen it. But then on the last part of the page it said, "You are hereby detached," and there was the admiral's signature!

He went down the line into anger, and then you could see the guy quiver a little bit. And then he sort of wondered to himself and sorrowed for a moment over the old happy days—a slight glimmer of a tear in the eye. And then he sank into complete apathy, got up, picked up his cap, shoveled the rest of the stuff into his bag and walked on down—pretending he wasn't dangerous, pretending he was dead—walked on board the ship and went out and joined the amphibious forces.

There was that cycle of the tone scale again; the person received news and then was removed from one point to another.

Now, you have watched people react and you know they follow a sort of a cycle, and as you think on it you may realize that there is a sort of a patterned cycle in this sort of thing.

A person doesn't lie unless he is afraid. A person has to be afraid in order to lie—unless he is just romancing. A person who is angry is very destructive; he is fighting something, and you know the irrationality of an angry man. Nobody has ever really seen a nice, rational angry man. You can watch these manifestations. You know what the common phrase is when we talk about grief: "Oh, I wish I were dead" is the standard phraseology. Here again we have the same band.

Anger is nonsurvival, but it is better to fight than not to fight at all. Being afraid is definitely nonsurvival. Grief is a recognition of the fact that some nonsurvival is inevitably going on, but apathy is the acceptance of this nonsurvival situation. And the pretended death is nothing more nor less than accepted death.

Up above 2.0 a person gets more and more alive—and what is the synonym for being happy and cheerful? On up the line, the happier a person is, the more alive he feels. So life goes in this cycle, emotion goes in this cycle and so forth.

We take this and divide it off and we find the standard reactions of individuals for these various moods.

Let's take truth. How do people handle truth? A person high on the tone scale is liable to have a lot of creative imagination, isn't he? He has a lot of verve and creative imagination. But that is not untruth: it is postulating a future; a creative imagination is trying to figure out a future. If a person has a lot of survival potential he feels that there is a future to dream about. When he gets down the tone scale a ways, he doesn't have as much future and he doesn't do as much dreaming.

But this fellow at the top will tell the truth; there is truthfulness. Down around 3.0 he tells the truth just enough. He isn't quite as alive there so he isn't quite as active, so he tempers the truth with a little conservatism. He believes something is completely true: Up above 3.0 he will say, "Yes, I believe cats have nine lives," but at 3.0 he will say, "It is commonly believed in science, and has many times been investigated by the professor of psychology at the University of Illinois, that cats possess, it is said, nine lives." He has made an acceptable scientific utterance when he has said that. This is the conservative truth.

We know that a person, when he gets antagonistic toward life in general, may sometimes look for an excuse to get angry. He looks around and tries to pick a fight. He says, "What's the idea of having done so-and-so and so-and-so?" But nobody did that! In other words, he embroiders it a little bit. So here at antagonism we are starting to get some lying.

Now, anger lies at 1.5. Let's take the angriest man you have probably listened to, and that is the late Herr Schicklgruber of Germany and other European points—in other words, Hitler. Hitler was an angry man. He talked a lot of anger. It was a very funny thing, but he never seemed to tell much truth.

As a matter of fact, have you ever seen a person who was very angry? Have you ever seen him tell the truth? I am afraid you haven't. It seems to be that when one gets to a point of anger the truth seems to be something that is avoided, and one goes on saying things about which to be angry whether they are true or not. In other words, there is quite a departure from the truth.

The next step down is fear. Would you trust a person to tell the truth who was afraid?

For instance, you say, "Mr. Dumbjohn, I think some shells are loose in the magazine. Would you jump down there and take a look around and see if you can't get them secured up? And tell me if there are some shells in the magazine in the first place." Then you turn your back and walk over to the other end of the bridge.

He comes back to you in about ten minutes and he says nervously, "Well, they're all secured, sir." Only you know this fellow is very frightened of shells; he didn't want to go into that magazine, so he gave you a report. Fear made him tell you a lie.

Social lying is the fear of social consequences. There is all sorts of lying at this level. There is this type of lying: "I'm doing this for your own good. I'm going to tell you this for your own good. You know, I think you ought to make yourself more friendly to people. You know, people don't like you very much, and you should pay some attention to it. And I bought a book

here, and this fellow will tell you all about how evil you—I mean, how you should act. I know this might be a little bit hard on you . . .”

Have you heard that kind of talk? That is covert lying in an effort to convince somebody that he is telling the truth, when he is really thinking, “O-o-o-o-oh, what I wouldn’t do to you if I just had the nerve! Of course, I’m a little bit scared of you, but I would never confess to this. But I’m going to cut you down to size if I get a chance.” But he is saying, “You know, I really want to help you. It’s too bad that people don’t like you more.” This is covert hostility, and it is down in the band of fear.

Now, what happens to a fellow who is very afraid—who has just learned that he is going to lose his life? He is already afraid, and you suddenly tell him, “We’ve got you slated for the firing squad in the morning.” Does he suddenly get—like they say in the novels—terrifically brave? Or does he weep? He weeps. He goes down into this next level, grief. What about truth and weeping? You tell this fellow so-and-so—give him some news—and he will tell you all sorts of reasons he is weeping. You will get the most remarkable statements regarding his tears.

Take a husband who has just been deserted or something of the sort. He will tell people the most confounded things that have happened to him, and vice versa. People are seeking sympathy, and that is what tears are for: they are a plea, a supplication for pity. They say, “Feel sorry for me; help me out.” The individual at that level is defenseless but he can still be salvaged. He wants help from the rest of the human race, so he cries, he pleads for sympathy, and he doesn’t plead for it with truth.

If you want to check this over against your own reality and so forth, you will find that the reasons for tears and the reasons a person cries for sympathy are not true—for example, the fellow who says he has heart trouble but doesn’t have heart trouble. He is asking for sympathy. He is along the grief level.

Down around apathy, the person not only doesn’t tell the truth, but you can’t get any registry of what truth is. He is completely careless about any fact. He is in apathy and he is careless about anything. He is practically dead, so it doesn’t matter how he handles anything: “Truth? Who cares?” This is nowhere more apparent than in the interrogation of prisoners who are in apathy. An intelligence officer can get more data off apathetic prisoners!

“How many battleships did Japan build last month?”

“Twenty-one.”

“How many aircraft carriers are in the Bering?”

“Fifty-nine.”

He gets some remarkable reports. Some young officer who is out interrogating prisoners can really come back with stuff!

So the handling of truth, then, is what you might call a gradient scale. Down at the bottom is complete carelessness about it; this fellow doesn’t care whether he handles truth or falsehood or anything. At grief is a perversion in the direction of asking for sympathy. At fear is a perversion to excuse fear, and up at anger is another one to give reasons why one has to be angry. At 2.0 the individual is telling people that there are reasons why he is antagonistic and he is picking them out wrong. And way up at the top you get truth. It starts to ride way up there because the fellow is not afraid, he is perfectly happy, he hasn’t got an ax to grind about anything. He will tell the truth—unless he is postulating a future reality, and then watch out, because sometimes people below that level don’t realize that people up here do creative talking.

That is one column on the tone scale chart. In such a way, human behavior can be invalidated, validated, extrapolated, turned upside down, inside out and examined, codified, lined up empirically, tested against individuals and so forth. But this first extrapolation of the behavior of an individual in life when faced with dangers, and of these pattern behaviors, keeps summing up to this list of things. You find out that this list of things sums up at the bottom to death; apathy is the closest thing to it, then grief above that (which is loss accomplished); above that is fear of loss, anger to combat a loss that might take place, antagonism toward a source that might occasion a loss, and then we go on up the line until we get a high level of survival.

All along the tone scale, any facet of human behavior can be so evaluated. And as a matter of fact, when a person knows this subject very well, he doesn't need a chart. All he needs to know is the working principles of it, and he can extrapolate for his own use at any moment about what somebody at some level will do about anything. And he will know enough about various things and by observation to know immediately when he is talking to a person who is fixedly and chronically at some level of the tone scale.

Now, the basic emotions of which we are speaking and with which we are dealing in the tone scale will be found to be only a few in number. First, there is the emotion which you could generally call happiness, for lack of a better term. Then you have a level of emotion which is a reserved attitude; here you have dignity, and there is a certain reservation from happiness. People can rather sense, when they observe this emotion, that the person is being just a little bit afraid to reach toward something. That is called conservatism. It actually seems to be an emotional state.

Below this level we get boredom. Boredom is where nothing is wrong but nothing is happening. The fellow has fallen into the horrible state of affairs where the goals are just a little bit unattainable and the pain threats are not particularly present, but he is not going anywhere; he is not running from anything and he is not going toward anything, he is just sort of idling in one spot. That is boredom.

The next one below this is antagonism. When you try to drive a person who is bored in any direction with anything, he will be just a little antagonistic toward you. That is because you have reduced him slightly by applying pressure to him.

Below this, antagonism, if pressed a little harder, will turn into anger. And a person who is angry can be solidly enough threatened so that he demonstrates fear.

Fear, threatened, pushed or pressed too much, will become grief. That is, the inability to escape from fear or the inability to escape from something which is a fearful object, or a loss which cannot be contemplated, brings on grief.

And grief, driven too hard, becomes apathy.

The way the tone scale was initially discovered was by observation of preclearsl undergoing Dianetic auditing. In auditing, the moments of physical pain of a past period may be returned to and reexperienced. The pain isn't as heavy as it was at the time, but if it is reexperienced several times over, the pain itself reduces and the material which accompanied the pain ceases to be aberrative. That is a basic source of aberration: moments of physical pain—a great deal of punishment—accompanied by perceptions. That causes an aberration. The pain compels the behavior of an individual unless he seeks to avoid further pain of that type.

Now, the emotional tone of the incidents in the deepest and severest injuries is, uniformly, apathy. It so happens that if you discovered one of these incidents where the individual had been very severely injured, you would find that if you went over this incident once and it became just that much lighter and that much less effective, the person would come up into grief. He would experience some grief about this thing. He would talk about his loss and how sad it was and how it was all hopeless anyway. If you went through it again—had the person recount it once or twice more, reexperiencing the pain again—he would come up to fear. That

is to say, he would be afraid that the thing would happen again. In apathy a person is not afraid, but at this fear level, if his mother had been associated with it or she had more or less caused it or something of that sort, he would be afraid of Mother and at the same time he would be propitiative toward her. He would say, "Oh, I shouldn't have been so mean to poor Mother," and so on. It is very strange that at that level he is quite propitiative and very concerned that he has not hurt Mother, he loves her after all and he is a little bit anxious about the whole thing. So you run it once more and he says, "Phew! Mother!" and starts to take off.

By this time the pain has very much lightened, and he experiences anger. He gets very angry at the people who have done this to him, whoever they are. He demonstrates the anger. You go through it some more and the anger damps down to antagonism.

After antagonism he says he is bored with it; he doesn't want to go through it anymore or something of the sort. The auditor is very foolish who leaves an engram in boredom, because there are two more tones above boredom. The thing is not fully discharged if it is left at boredom; you have to run it again. And if you run it again, all of a sudden the fellow will say, "Well, I guess it isn't so bad. It couldn't have been so bad after all," and so on, and then, "It's all right, and I'm very happy about it." So you run it a couple more times and all of a sudden he starts to laugh. He is perfectly happy about this. It was gruesome when it started out, but he is perfectly happy about it, and he stays that way about that incident.

He passes uniformly up this tone scale. And it is not an occasional preclear who does this; the preclears you run who have emotional freedom, who can freely express what emotion there is, go up this line.

Sometimes the incident starts with fear, goes up into anger, skips a level or two, and then hits the happiness level. In other words, it has gone up so rapidly over two or three of these tones at a clip that you haven't closely observed them. But this is the uniform pattern. That is the tone scale.

Now, in the business of living, individuals get hurt. And the more an individual has been hurt—and I mean physical pain now, punishment in general—the more he is liable to find the environment something he has to guard against. In other words, basically the experience of being hurt tends to alert an individual thereafter to the possibility or to the fact that he can be hurt.

The amount of physical pain an individual has experienced establishes the amount of fear he has of that environment that may hurt him. You get a situation, for example, where the little boy constantly and consistently is denied the nickel up to the point where he tells a lie, and then he gets the nickel. He will go through this whole cycle many times until he tells the lie and gets the nickel.

Now, he isn't being educated into this; he is not doing this willfully. He is challenging a factor in his environment up to the point where he actually has to come down to fear in order to procure something. The environment is asking the child to run the tone scale; the child will run the full tone scale, but remember that every time he goes into such a contest as this it is being demonstrated to him that the environment is not quite friendly to him. So if the environment isn't quite friendly to him, he will go down from boredom and tell a lie to get the nickel.

Then he starts skipping these bands. He has been punished for being angry too many times, so he doesn't get angry anymore. He just holds in this level. You might say he has a fixed response toward one of his parents and that response is fear, so he doesn't tell the truth anymore.

He has discovered this to be a working method of procuring things he thinks he needs from his environment, and he has been fixed into an emotional state with regard to a part of his environment. As he begins to live, as his life broadens, more and more situations occur which are analogous to the situations he had with his parents. He gets up to a point maybe well above

this level when he gets free of his family, but he will dive back down to it again. In other words, his fixed response all the rest of his life could be the response of fear. He could be anxious about his environment. He has to lie to everyone. He gives this same more-or-less pattern response. You might say that he is stuck on the tone scale.

In such a way, in trying to get things and in trying to thrust things away from him, an individual has possibly only been reduced down as far as antagonism. As soon as he got antagonistic he procured what he wanted or what he didn't want went away from him. He finally got fixed on antagonism. He doesn't bother to come down from happiness to antagonism and he doesn't go up to happiness. His response to the environment going and coming is antagonism. He is fixed; he is stuck on the tone scale at antagonism. There is the antagonistic man.

If he didn't have too much physical pain, if he found out he was in good control of his environment, if he was able to postulate and reach his goals in life and so on, he could stay high on the scale pretty well. And the higher on the tone scale he is, the more fluid a person can be, the more response he is capable of.

Now, in the same way, an individual can find out that the only way he got anything from life was by crying for it or begging for sympathy. He will descend this tone scale to sympathy, and there he procures or fends off. And he keeps going through this cycle. Where does he stop? He stops in grief; grief obtains.

Furthermore, the physical pain he has experienced has put him in grief. He is actually beyond the point of being afraid and he is expecting to die in his environment. When these things begin to compare, this individual will be, you might say, stuck on the tone scale at grief.

Apathy is something else. Nobody obtains anything in apathy. But the person has run this whole gamut so often—has found out that nothing worked, has been unable to fend off the pain of his environment, has had a great deal of it, doesn't expect much from the physical universe—that he knows he can't carry forward very far and he is not going to be able to reach any goals; he is apathetic about what he does and so on. He gets to that point.

Now, from all of its methods of derivation, you find out that each one of these levels of operation has its own behavior pattern. For instance, angry men do certain things. You can expect an angry man to break things, you can expect him to be untruthful, you can expect him to try to dominate people around him by shouting at them, by ordering them, by threatening to punish them and by being abusive. You know the pattern of an angry man.

You also would know the pattern of a person who is afraid—the person who is afraid to tell the truth, the person who is afraid to face the real facts of any case. He doesn't even face the facts; he doesn't bother to come close to the facts before he substitutes something else for them very rapidly so he doesn't have to face reality, and then he will tell a lie about the facts he has already figured out. He starts going very far from reality because reality is very dangerous. Matter, energy, space and time and organisms in his environment, in other words, are dangerous to him to a point where he is constantly afraid. Now, if a person is constantly afraid he has a definite pattern reaction. He doesn't dare make a frontal attack on anything or anybody; he has to come around the back door. He can never walk up to anybody and punch him in the nose. He has to go at it in some other fashion: he has to go and tell Joe that Bill said so-and-so and make Joe mad enough to punch Bill in the nose. That is covert hostility—a whole category of behavior. People who are afraid behave in that fashion.

The individual who is in grief can only be salvaged by sympathy; therefore he must impose upon others around him, one way or the other, for his own survival. He feels that he cannot survive unless he is in grief, unless he is sick and so forth.

The apathetic person's method of handling people is just to pretend he is dead. That is a very good mechanism. For instance, a soldier goes over the top with the bullets flying thick and

fast, then falls flat on his face and lies there stiff. Somebody comes along and kicks him and says, “He’s dead,” and passes along to somebody else. The enemy bullets don’t hit him. He is in good shape! By accepting the actual fact of death he becomes “dead,” so dangerous things go away and leave him alone. People use this as their whole pattern and philosophy in life: “If I’m just dead enough nobody will bother me.”

You can find this individual—he sells papers down on the street corner. He is dead. His conversation will be along the line of “I’m not dangerous. I’m no menace to you. I’m no menace to life. I couldn’t do that; I couldn’t do anything. Therefore you needn’t attack me. I’m dead!”

If you were to say to this fellow “We’ve got a big, enthusiastic project and we are all going to do this and that,” he would just say, “Well, it doesn’t bother me. I’m dead.” In other words, trying to get a rise out of him is almost impossible. He has to carry this role all the way through.

Suppose you told the fellow in grief “Oh, we’ve got this great big project and we’re going to do so-and-so!”

He would say, “It’s all hopeless anyway,” because he thinks he is very close to death. “Well, it’s all very hopeless and there’s no use going on, and life is pretty much of a trial anyway and you can go on with your project. But me—well, life is pretty close to over with me and I’ll just sit here and feel sorry for myself.” That is the standard grief response. He will answer everything across life in this way.

Now, with the person who is afraid, you say, “We’ve got this big, enthusiastic project, and we’re going to do so-and-so!”

“You sure you’ve asked the police?”

“Oh, yes! We asked them and we’ve got the mayor and so forth.”

He will exhaust all sorts of reasons why this can’t be an enthusiastic project, because you have come along and asked him to attack something. He can’t attack anything; he is afraid, he is liable to be killed, so he has all these reasons why you can’t attack this because he is liable to be killed. He is afraid and his life is under continual threat. He will nullify anything you tell him that is enthusiastic, and any time you are enthusiastic he will nullify you. Furthermore, he will nullify anybody above him on the tone scale. He has to! He will work on a person who is angry—he will say, “You always get into rages, don’t you? I know that you can beat me and kill me, but you always do get into rages, and I’m sorry that you do. And I forgive you,” or something of the sort.

Then when the person who is normally angry about things in general gets around this person who is afraid of things in general, he gets nullified. This angry person doesn’t happen to be very angry at the moment; he is sitting and snarling a little bit about the government and so on, and he says, “You know, I’d like to go down to Washington and show those people a thing or two! “

This person who is afraid thinks, “Oh boy, maybe I can get him down this tone scale just a little bit.” So he says, “I don’t think you’d do well in Washington.”

“What? I wasn’t even talking to you!”

“But I didn’t say anything.”

“You d id say something.”

“You must be hearing things. Have you been to a psychiatrist lately?”

“What are you talking about, ‘to a psychiatrist’? I was sitting here enjoying myself and said, ‘I’ll have to go down to Washington and wipe those dogs out.’ I was having a perfectly happy time sitting here griping about it, and you tell me that I wouldn’t do so well in Washington, I’ve got no business going to Washington “

“I didn’t—I—I didn’t say that.”

“Well, what did you say?”

“Well, I just said I thought Washington was a bad town to live in.”

“That isn’t what you said! You know that isn’t what you said!”

“Yes, it was. Have you been to see a doctor about your hearing lately?” He just carves and cuts down on this angry person. “But I haven’t said anything. I’m perfectly justified in what I say because, after all, I . . .”

This person who is afraid, by the way, will be the first one to tell you “I am an honest person. I’m ethical. I am very honest and ethical. I never do anything illegal and therefore I wouldn’t tell you a lie. And that’s why I’m telling you that you ought to go see a psychiatrist.”

That is a typical modus operandi. Any time a person starts talking about how legal and ethical he is, watch out, because he is right there in the fear band.

Now, the angry man thinks in terms of destruction. He is a very easy person to figure out. You come up to this angry man and say, “We’ve got this terrifically enthusiastic project, and we’re going to “

“Who said you could?”

“Well, we got permission from the cops and the mayor and everything.”

“God, I wish I hadn’t voted for him this last election!”

“But what about this terrifically enthusiastic project that we’re going into?”

“Hrmph! Police chief isn’t any good either.”

You try to get this man into communication, try to talk to him, and somehow or other you can’t convince him that you are in an enthusiastic project. But he will get mad at you after a while because you aren’t listening to what he is mad about. In other words, you are getting more or less of a pattern response there. It is the same way with antagonism.

Now, in boredom, have you ever read the New Yorker magazine? The New Yorker is a sort of an analytical-level nullification. Newsprint has been cut out all over the country, and it is astonishing but the New Yorker is still being printed. If you said to the New Yorker magazine “We’ve got this great, big, enthusiastic project, and we’re going to rebuild. . .” the New Yorker magazine would find a typographical error in your statement. Don’t try to sell them any big, enthusiastic project.

Now, you want to talk to this fellow who is very conservative, and you say, “We’ve got this great, big, enthusiastic project, and we’re going to do so- and -so .”

“Well now, boys, have you thought about this and have you planned this carefully?” By the way, by the time you are through talking to this fellow you wish you had hung yourself, he has so many reasons why you can’t be enthusiastic about this project. Yet he is for it.

Way up at the top is the person you can sell this great, big, enthusiastic project. You come in and say it is a great, big, enthusiastic project—and actually you do have a good project, it is fairly logical—and you lay it down the line and say it is going to be this and this, and you are going to do this, and he says, "Yeah?" and he adds something to it and makes it more of an enthusiastic project. He is the only one that you can sell to that way.

What about the rest of these people? Are they completely out of contact? Let's take another approach. Let's take this system whereby you give a big smile and say "You're going to do all the talking and I'm going to do all the listening, and we'll name the company in your name," and we'll use it on an angry man. (This system doesn't work, but it is very good!)

So you come in to this angry man with a big smile and he says, "What the hell are you smiling about?!" This system just failed; the book ended right there. You aren't quite sure what you are supposed to say next, because it doesn't say anywhere in there "When confronting an angry man . . ."

But is there some kind of a system by which you can sell an International Harvester, a house, a goldbrick, a golf game, or anything? Can you get some agreement and cooperation from a person in apathy? in grief? in fear? in anger? in antagonism? in boredom? in conservatism? Is there some kind of a method by which you can get good agreement so that these people will go along with you? Yes, and it is about as simple as it comes. You just match the person's tone. That is all.

You get used to this. There is a physiological aspect about it. As a matter of fact, the angry man—the person who is more or less fixed on this tone— has a certain physiology: he looks domineering, commanding, he is the kind of fellow who heads labor unions, or he may be the president of General Motors as far as that is concerned—"and all workers are dogs!" He is interesting from this aspect.

You want to sell this fellow something that he needs or wants, or you go in to do business with him of one kind or another—you try to get him in on a contract or you even try to play bridge with him—and you say to him, "It's a beautiful day, isn't it?" That isn't going to work! You walk in and take a look at him, listen to his voice tones and take a look at his office help. You spot him right there at 1.5 on the tone scale.

The fellow says, "And I think they all ought to be stood up against a wall "

And you say, "And shot!"

He looks at you and says, "Soul mate!"

"Now, who the hell do you think ought to be stood up against a wall?"

"Those dogs, that's who!"

"Well, it's just like this project! If we had this project in we could shoot 'em! "

"What project?"

"Good, straight, frontal project—that'll fix 'em." If you are building a city park, the reason you want to build this city park is to get even with those contractors that wanted the land. "That'll fix 'em. Probably bankrupt the whole lot of them ! " You don't want it for the kids and to let the birds sing in. And you will sell this fellow on a city park. He will write out his check.

It is a sympathetic vibration. Did you ever see the physics-class experiment where you have two tuning forks, and you hit one of them and then damp it out and the other tuning fork is ringing on the same note? That is a sympathetic vibration. You have to talk along a sympathy

line. I don't mean the sympathy of grief; you have to match the tone level that this person normally frequents.

You could be fooled. You could look at this fellow and say to yourself, "Well, he looks like a conservative old man," and start talking to him more or less conservatively. "We have this large conservative project and it's going to do a lot of good and it's going to make some money." You don't talk about this project making anybody happy, but you tell him, "It does good and it's practical and it's going to make some money," and so forth. You talk to him like that, and the first thing you know, this fellow says apathetically, "Well, I don't think anybody would live to use it in these times." You were wrong.

So, to sell to the apathy fellow, you apathetically tell him, "Of course, it probably won't do any good anyway, and the stuff we've got probably isn't any good and it may wind up to be a swindle—they usually do—but nobody is really trying to do anything about it and it isn't very active anyhow. And there's no effort involved in it, no effort for you involved. Probably the whole thing will wind up in a ruin."

If you were trying to sell him an International Harvester, you would say, "Most of them around the countryside are all broken; they don't last very long. Almost any competitor of ours is outselling us anyhow. They don't work."

He will sigh, "Well, give me one."

All too often an individual who is-trying to do business with other individuals, who is trying to work with other individuals, will be so solidly fixed on the tone scale himself that he doesn't understand the necessity of trying to get into communication with another individual before he tries to do something with him. It is necessary to get into communication. The only way you can get into good, solid communication anywhere along this line is to match the person on the tone scale.

So let's take an insurance salesman who is fixed at the line of fear. He goes around and tells everybody to be afraid. He tells them to be afraid in various ways, and he goes on selling this idea of "Be afraid, be afraid, be afraid, be afraid." He is an excellent salesman if the community to which he is selling has a predominance of people at this tone level. But he would completely flop if he were trying to sell this idea to higher-tone-level people. Supposing he were trying to sell it in the offices of the New Yorker magazine. He would go in and say, "Be afraid, be afraid," and they would put a cartoon in the magazine about somebody being afraid. They would not be impressed and they would not react. This individual who is fixed at the level of fear can only get a reaction at the level of fear.

Now, educationally this person could begin to understand that not everybody was at his tone level—that maybe there was somebody at apathy. You give the person in apathy this pitch, "Be afraid, be afraid, be afraid, be afraid"—standard insurance sales arguments—and this person would like to be afraid. Fear is two rungs up the tone scale! He isn't afraid. The only way you could sell him anything at all would be to tell him, "This is a recognition of the fact that there is no fear involved anyplace in the world anyhow, and there's no use in doing this stuff and it doesn't have any end or purpose. But people would sure think you were dead. It really proves the fact that a man is practically on his way out to have a policy of this size, doesn't it?"

"Yes, it does. Where's my fountain pen?"

But you can't sell it to him on the basis of "You know, you ought to have this because you're going to die and your wife is liable to be left penniless."

Wife? The apathy case has had no emotional response about anybody but himself for so long, you can't sell him anything about any other part of his environment. You can't even sell him well on himself. He is way down there.

You can be a little peppier with a grief case, but a fear case trying to sell to a grief case would just stampede him and he would drop into apathy and you can't sell anything to an apathy case anyhow. The best thing to do would be to try to raise this grief case up to fear, if you were a fear case yourself. But the easiest thing to do is this: The grief case is sitting there saying, "It's all hopeless. There is no future. I wouldn't bring a child into this world anyway. Things are pretty horrible over there in Europe anyway. I know when my husband used to beat me, I used to say . . ."

And you just say, "You poor thing. We feel sorry for you. I feel sorry for you. Everybody feels sorry for you. Sign on the dotted line. Everybody feels sorry for you." That is all a grief case can hear.

It is almost useless to agree with the grief case in your speech: "Yes, I know, when my father used to beat me and I used to feel . . ."

She says, ". . . and he always used to say to me . . ."

Then you say, ". . . and when he took my car away from me, I knew that life was pretty hopeless," and so forth.

". . . and he often said to me," she says, "when we were walking out to the barn . . . You know, I did have a love affair before I met him but I gave him up. I had to be noble. Married my best friend—I thought it was for the best, but it's all worked out wrong."

You are trying to match grief. Grief doesn't listen. It is senseless, when a person breaks down and starts to cry, for you to say "It's all right. Life is going to be beautiful, life is going to be wonderful. The sun will shine again. There's no use to be bereaved," because you can stand there and talk like that for a long time. About the only thing you can do is to pat them on the shoulder and say, "I feel sorry for you. Yes, everybody feels sorry for you. We pity you." And if you carry along in that line this person will finally simmer down and smooth out very nicely. You can get a communication then because grief is a supplication and plea for pity.

But on a fear level, you can only sell things that prevent death. Here is where the political parties really come in. If they have a populace which is predominantly in a fear state (I don't mean the populace is specifically afraid of something; they are just in a fixed state of fear—they have been up against politicians a long time and they are scared stiff), somebody talking along the line of "Be happy and cheer up because all is well tomorrow" is not going to win the election.

The fellow who is going to win the election from this populace is the fellow who says, "This is a time of emergency! The most stringent and terrible methods are necessary. We need price controls and so on." In other words, the country has to be saved! "This has to be a great emergency because we are being attacked from all sides by enemies, and the subversives are coming in underneath and prying us apart and the planes are coming over on top of us and somebody is surrounding us with submarines, but I'll save you from all this!"

The anger case will take care of the fear cases. Then the fear cases will eventually wind up by shooting the anger leader. This is wonderful. Did you ever hear of the snake that ate himself up—he just grabbed hold of his tail and swallowed his tail and disappeared? That is what happens. This is a standard dictatorship setup. The populace is afraid, they think there is an emergency, so they elect somebody in an anger level and then everybody passes in his checks. Germany, Italy—how much proof do you need? Russia is on its way right now.

I wonder that somebody doesn't really evaluate that situation. You hear people talking loudly about "Well, we'll save you, America. It's going to cost you $965,762 billion in the next two weeks, but we'll save you. And because Russia is this and Russia is that, we've got to really get in there, and we've got to have a 950-wing air force, and . . ."

A very short time ago I was reading that, statistically, this country could not support a 70-group air force and now they have postulated a 163-group air force. We haven't got enough oil and iron to build a 70-group air force, so now we are going to have a 163-group air force. This should give you some kind of an idea that this nation is drifting down the tone scale.

Now, fear is best appealed to by arguments about things to be afraid of. Anger is best appealed to by things to be angry about. But something else happens here: Domination is on the basis of about one skipped tone. In other words, boredom can more or less damp out antagonism, anger can control fear. Fear can play on down to grief a little bit. If we are acting in terms of two people, side by side, the one who will more or less be in command of the other will be the one who is a grade up from the other one.

Conservative people, uniformly throughout the society, depend almost exclusively upon the dreamer and the happy individual to provide the ideas and so forth which provide conservatism with its action. You have noticed that. Actually, to the conservative, there is a necessity to put something together well. However, there is no reason why practicality can't be happy.

But there is this domination. A populace which is at 2.5, which is just bored, can be ruled by a conservative government—a reasonable, practical, conservative government. However, a society which is at 1.1 cannot be ruled by a conservative, practical government; it can only be ruled by an angry or an antagonistic government.

There is a behavior pattern for each one of these moods.

Now, there is a thing called volume on this tone scale. Where is terror? Terror is just more fear. Where is rage? It is just more anger. Where is sorrow? It is just less grief. There is a gradient scale of these emotions, and we are just using other words that fit on the scale.

We say that an individual gets fixed at a position on this scale. His pattern behavior will be at one of these levels if he more or less gets fixed on one of these levels. How is it, then, if anger is only destructive, that an angry person ever makes any effective progress? The fact of the matter is, his overall average shows that he doesn't make effective progress. He gives an apparent solid reaction to life in general. He will say, "We are going to make a great Germany! We are constructive!" Look at Germany now: it has really been constructed! You will get a lot of constructive talk and constructive justification anywhere along this lower tone band. But the overall average endeavor of an individual or society lying at the level of fear will be whatever it is that groups with fear as a fear reaction, and a lot of things group with fear as a fear reaction.

Now, we also have something else at work. Although from 2.0 down an individual tends to succumb more than he tends to survive, there is still an element in him which compels him to survive. One of the things that happens is that an individual is surrounded by others who are higher on the tone scale than he is and they insist that he survive. They can't understand why he wants to die. This is silly! So they pass a law against suicide.

These higher-toned people say, "Obviously people who commit suicide . . . would you commit suicide?"

"No, I wouldn't commit suicide. It's impractical."

"It's a crime against the state, then, to commit suicide." So they put a law in the books and say it is against the law to commit suicide.

Now, an apathy case isn't active enough to commit suicide. If a fellow who is below 2.0 dives suddenly to grief, he is liable to commit suicide. And a grief case is liable to sit right in front of you and pleasantly tell you, "Yes, I feel fine, I feel fine. I'm all right. I'm much better today. Would you go get me a magazine? I'd like to read." You walk out and get the magazine axed then come back in and find the corpse.

James Forrestall was never more pleasant than when he sent the hospital corpsman away from his door so he could jump thirteen stories to the skylights below. Some of the doctors in charge of his case had walked in and found him in a rather antagonistic and angry mood, and they had been able to suppress him down into this lower band. They left him there and walked out, and they thought they had done a good job. Nobody encouraged his anger or his revolt.

He was the best brains the navy ever had. The navy has practically lost its identity since Forrestal went out. But nobody encouraged his anger, nobody tried to bring him up the tone scale; they just gave him a shove to cheer him up and he went out the window.

So, if you get anybody in this lower band and give them a quick impact of loss, they are liable to die or commit suicide. They have many ways of committing suicide besides just blowing their brains out. There is the slow route, such as getting sick and dying of an infection. There is the slow route of starvation; not eating the proper food or the right food eventually will result in malnutrition, which is another name for a partial suicide. Or they will drive down the road in an automobile on Sunday and commit suicide in that fashion—although it is a terrific "accident." They wouldn't be able to explain it to you any other way than that it was an accident. If you met them up at the Pearly Gates and asked, "What happened to you?" they would say, "Accident."

"Well, it's very funny. Why did you have an accident? You knew that you had a soft tire day before yesterday—you saw the nail in the tire. You knew you had this tire and you knew that the kingbolts on the front end were practically ready to fall out. Last week the mechanic told you that."

"Let me see, did he?"

"Why didn't you have them repaired?"

He wouldn't have anything repaired like that which was such a beautiful suicide trap. He would leave them, and then there would be no blame to having committed suicide. That is a source of accidents.

When you look at this scale, you realize that it is very funny that these things apparently line up and can be extrapolated from so many observational sources. There is actually an energy behavior involved here. There is a life energy which becomes highly enturbulated as it gets lower on the scale. Up at the top it is very smooth, then lower down it gets very jagged. And by the time it gets down to the bottom it is nulled; its wavelength is such that it isn't operating. It is kicking out of the material universe. You get death—separation. And this is the mechanism of death.

At the top this life energy is very smooth and aligns itself very easily with the material universe so that you can have a nice, smooth-running organism. Down at the bottom the mechanism of death has set in, and this life energy gets kicked back out of the MEST by this jagged vibration.

Actually, you can measure the vibration level, I am very sure. I wish I had had just a few days on some testing equipment to get its proper wavelengths. These wavelengths exist. But you can watch it in its operation. These are just descriptive words which might better be stated in terms of .03 centimeters vibration or wavelength, or something of the sort. There is a gradient scale in operation here.

Now, if you look at a general class of behavior on which a man could operate—for instance, the class of behavior involving marriage, the class of behavior involving the care of machinery, the class of behavior involving ethics and law, or any one of these things—you can compare this to the individuals concerned in that class of behavior.

You can put this to the test in handling machinery; you can go out and look at a man's car. You find out it has a dented front fender, the car looks sort of muddily unhappy and it is not in very

good mechanical condition. Now, this fellow is obviously active enough to have a car, isn't he? That normally will place him to some extent, and by looking at this other data you can locate him to that degree on the tone scale.

What will this man do to some machinery in a plant? You put this man on a machine in the plant; this machine has been running and having a happy time of it, sitting there purring along contentedly, punching holes in a big piece of iron, going chomp, chomp, chomp. You shift jobs and this man with the messed-up car takes over that machine. For a day it sits there and continues to punch holes in the iron. And then a funny thing happens: a cold chisel happens to be lying on one of the pieces of steel that is being fed into the machine. This is strange, but of course it is pure "coincidence." So the machine comes down—it can cut the soft iron but it hits this cold chisel and goes crunch! Pieces of cold chisel fly in all directions, and the chomper is broken.

You ask the fellow, "What happened?"

"Well, nothing, it's just . . . as a matter of fact, somebody else put it on there." You are not going to get the straight story from this fellow. So you have another chomper fitted on this machine, but the machine is out of operation for a day. That throws out the assembly line all the way down the line.

So the next day the machine is sitting there going chomp, chomp, chomp, punching holes. The superintendent comes by and he notices that for some strange reason the floor in this particular area is dirtier than it ordinarily is. There are more scraps on it. He doesn't think very much about it but it seems to stay that way; it doesn't get swept. There is a perfectly logical explanation for this: Every time the floor sweeper comes along, this fellow says, "You're makin' too much dust!" and the sweeper just doesn't sweep under that machine.

Now, this machine with the new chomper is going along punching its holes, the stuff is being fed to the assembly line, and it goes down through the assembly line and there an inspector says, "Whoa! " What happened? It so happened that when this fellow turned the machine on again he set the dial at fifty-two millimeters, whereas the dial was supposed to be set at seventy-five millimeters, and all the holes that have been punched are too small. But they can't be punched again because the machine won't take them that way anymore and you have to throw away that metal. So it goes.

It is very funny what else you can do with this fellow. You can take a look at his machine, look at the record of breakage of the machine, take a look at the floor under the machine, and then know what his wife looks like. She hasn't been messed up, but she will have been driven down the tone scale ordinarily. He has succeeded in putting her down the line.

In other words, the care of physical things and possessions—the physical universe—deteriorates as a person drops down the tone scale. When a person gets down below 2.0 he starts into the band where there is breakage and so on. Here there is destruction at work.

By the way, this is not just on my say-so. I can walk into a plant and look over somebody's equipment and say, "How long has it been since he had an automobile accident?"

"Oh, about three weeks. You know this guy?"

"No, I don't know him. Was he elected in the local union election the last time?"

"Yes, as a matter of fact, he was. Don't you know this guy?"

"No, I don't know this fellow. But tell me this: his locker downstairs is just crammed from top to bottom with junk, isn't it?"

"Yes, as a matter—what are you trying to pull around here?"

This just follows; it is sequitur. Also, this fellow's health record will demonstrate that he has arthritis. Sometimes you miss on that one, and actually he has a collection of lime or a sedimentary deposit in the kidneys or he has tumors; it is some disease. But it is sedimentary, it is collective. This fellow is still attacking the environment around him, but he will hold, sort of frozen and tensed up, some of the fluid flows of his body, and he will get these depository illnesses. You can spot these fellows, one right after the other. You can tell such things as he went to the bank and borrowed some money and he meant to pay it back—honesty was the best policy—but he didn't.

At school his kids aren't doing well. You can look at this fellow and practically tell what his children's grades are. They are not doing well at all.

You know what his machinery is like. You know what his attitude toward sex is. You know what his attitude toward children is. You know what he will be in the group. The group will always mistake a person who has some horsepower at this level for a leader, but this person will inevitably destroy a group. Labor has been sitting around like little sheep about to be driven to slaughter and this fellow stands up and says, "I'm going to save you now from these managers, this company management. I'm going to save you."

And they all say, "I vote yes. He's got to be the chairman." And he will talk. He really looks like force and power.

There is another interesting thing. The body is part life energy and part physical universe. Life energy is rational; physical universe has force. When someone gets down below 2.0, he starts running on more force than life energy. Down in this anger band the individual starts to believe in force, punishment-drive theory and so on.

Above this band you get enlightenment.

Down below 1.5 is the political subversive, by the way. This fellow doesn't run the union, he runs the man who runs the union. He is covert.

In short, with this lineup of emotions it is possible to extrapolate various behaviors on the parts of individuals for various headings. You have on the full Chart of Human Evaluation an extrapolation for many kinds of behavior. But this chart could be extended a great distance and would still be found to hold true.

Now, I have told you more or less the theory behind it and the workability of it. In this highly scientific and practical and conservative world, the only reason for existence or value that a thing would have would be how useful it was—whether or not it worked, and whether or not it were useful. This material definitely is useful on such an application.

A salesman, knowing it well, can size up a prospect. A salesman who is too neat, for instance, won't sell people below 2.0. But it says right there in all those books on salesmanship, "The salesman must be neat." Not if he is selling to people below 2.0! A salesman who wants to sell to an angry man had better look like one. In other words, he gets an agreement somewhere on the scale. He actually can sell a person at this level something that will break and cause an accident faster than he can sell a practical machine. He doesn't have to paint it up that way very far, but if he just gives a few hints, that machine will be bought. And yet the salesman is taught-to say "My product is the best product, it lasts the longest, it is the safest." He has his sales talk all lined up. But there is a sales talk for each one of these levels.

The sales talk at fear is "This machine keeps the pebbles from coming up under the seat. In the McCormick, as a matter of fact, they don't have this guard, and the pebbles. . ." There has never been a pebble come up through a seat and this person has never seen it, but this is something new to be afraid of. That is the way you sell to him.

Also, you might say, "When this thing breaks down it is almost impossible to diagnose the trouble." He will buy that quick. This sounds strange, but it is something that one learns with experience how to put into use.

Are there any questions?

"At what point is high-toned behavior postulated? What point is the behavior of a 3.5 postulated, or have you observed this behavior?"

Yes, I have observed this behavior. As a matter of fact, you have too. We get cynical with this chart. Everybody has a certain number of aberrations, and almost anybody can be enturbulated. But when a person is coasting along fairly cheerfully and happily and life is going fairly well for him—he has in his vicinity those things which he needs to survive, and he has absent from him those things which aren't survival—he doesn't enturbulate down to his chronic level. He will ride consistently at a high level. Don't hit him with a straw, though, because he will dive down the scale. You can watch him riding at this upper level, but if he gets the least bit enturbulated—you come in and tell him the price of postage stamps has gone up one cent per million—that is all it takes to break the beautiful crystal of his day and spin him in. Three minutes before that, if you had given him a letter and asked "Would you mail this for me?" he would have said, "Why, sure, I'd be very happy to," and gone ahead and mailed it.

But if you tell him that the price of postage stamps has been raised one cent per million, he will dive on the tone scale. Then ask him "Would you mail this letter?" and he will just growl "Sure," and that will be the end of that letter. In other words, there are these two levels of behavior.

Let's not overlook the fact that individuals have been known to be happy, even though aberrated.

Completely aside from this point, I have seen individuals well enough swamped up on the one hand, and I have seen individuals so unaberrated on the other hand, that they behaved along this 3.5 band constantly and consistently. You give them a letter, they mail it. The low bands interrupt communication. But with these upper-level people, you say good morning to them with a happy smile on your face and they say good morning right back with a happy smile on their faces. You say, "I made an extra twentyfive dollars yesterday," and this lower-level person says, "Well, are you sure it isn't counterfeit?" The upper-level person doesn't say "You know, Bill made twenty-six"; they say, "Gosh! That's good!" This is a strange human reaction, I know, but these people exist. I have observed this behavior.

The extrapolation, however, holds good all the way along the line. I worked on this chart rather constantly—actually not knowing what I had my hands on—for about three years until I finally crystallised the thing, and then it was under observation for about four months with a lot of people. Of course, I will admit that it was much better observed at the bottom of the tone scale than the top.

"Will you expand just a little bit on the point that an angry man seems to get pleasure from being angry?"

There is a fancy term for that; it is called "abreaction of one's hostilities." The only trouble with the term abreaction of one's hostilities is the fact that one doesn't just abreact hostilities. So it is a limited concept.

The point is that a person at 2.5 experiences his pleasure by being 2.5. A person who is a 1.1 gets a big kick out of inflicting some fear on somebody; he is making somebody afraid and he thinks this is funny. And you can get laughter off the levels where the person is.

This is humor, and the field of humor lies rather wide open when you take a look at it. For instance, humor at anger is the good old German humor of "Haw-haw-haw! Good joke!

Mother was standing at the top of the stairs and somebody gave her a swift kick, and she fell clear to the bottom and fractured her skull!" Hilarious! This is comic-strip humor. I wonder why it has such a wide appeal?

They don't have that humor anymore. There isn't any humor in comic strips anymore—I have been studying them. They are all about Flash Gordon shooting Hopalong Cassidy or something. They are all dramatic and they are all named after movie heroes, the last I have seen. How far can we go with commercialism?

It is interesting to watch a person who rides at 0.5. He is not crying all the time, he is just kind of sad and hopeless. You can watch a person at 0.5 extract humor from the fact that he has occasioned sympathy or grief.

"Well, how did she feel about it?"

"Oh—ha-ha!—she cried; she cried for a long time. Didn't do her any good, though, of course. Tears ran—ha-ha!—the tears ran down her cheeks. Yeah." It is wonderful to watch humor taking place down there.

You may know these people I have talked about. You probably know the conservative man, the general conservative attitude—a slight reservation toward everything. You certainly know the New Yorker—this general sort of sniping antagonism continually. And you know the fellow who went around and told the boss that you had been fired from your last job, but you didn't want the boss to know about it; that is what he told the boss. And he said that you were a good fellow after all. Then he stood up for you because "he is your friend": he said that somebody told him you weren't fit to eat with pigs, and he said you were!

MOTION AND EMOTION

A lecture given on
16 August 1951

How One Acquires His Chronic Tone

This subject happens to fit in to Human Evaluation very solidly. I am afraid that what the human race knows about emotion it has very badly mixed up with motion. That is because the two of them are tied together almost inseparably and one stems from the other.

Motion is, of course, something or other in space measured against time. That is really the definition of motion. You can't have motion unless you have space and time; motion depends on space and time. If you just had space and didn't have time, you would have the same condition that Einstein claims would happen if you drove a spaceship up to 186,000 miles a second, the speed of light: it would stop and freeze there to the end of time. It is interesting to even try to envisage anything without time passage.

The physical universe happens to be made up, at least as far as a physicist knows, of the three quantities of energy, space and time. And the energy, moving in space and time, combines in fields of energy which create matter. It is not a very complex thing, but actually there is no such thing as either energy or matter any more than there is such a thing as space or time. If you took all the matter in the universe and reduced it down to a complete condensation, you wouldn't have enough matter to fit on the head of a pin, because all it is, is motion. Matter is actually a vibration.

Theoretically, the new pursuit plane they are going to build in 1988 will create standing waves which would wipe out Wichita, not just scare it to death. The point I am making is that a sound wave, for instance, is the motion of particles, and these particles could move at such a vibration that they would finally create a standing wave or a near standing wave which would be solid, although it wouldn't be solid air, it would be just a solid wave. If you ran into it, it would be like hitting a brick wall.

Now, electrons are supposed to be particles of energy. That is very interesting, but all an electron is, evidently, is an unthinkably intense motion. It is so intense that it makes a little localized standing wave.

Nuclear physics shifts its tenets quite regularly and decides that anything that was thought in the past period is now out of date and that they are going to have to go on to something new. It is one of these rapidly changing fields. But that one thing—matter, energy, space and time—they don't change. That is basic.

But they don't know what time is. What a tremendous discovery it would be if somebody suddenly discovered what time really was! I can't even begin to give you a definition of time, but I can give you a description which will impress upon you the fact that time exists. That is the fact of motion. Motion takes place in space but it is plotted against time. If there were no time involved, no motion could take place.

In auditing, for instance, where you have somebody stuck on the time track, one of the major reasons he can't get sonic is the fact that he can't get sufficient motion on the track to let the sound reel off.

Now, in the matter of action in space, you have to have space to have the action, you have to have time to have the action, you have to have motion to have the action. Without time and space, you certainly wouldn't have energy. You could conceive of energy without time and space easier than you could conceive of space without time. But when you start to conceive of energy you have an idea perhaps that an object exists as a solid object, which is not so. An

object is a series of unthinkably rapid motions taking place which makes a solidification of nothing. There are these terrific motions.

What I am trying to show you is that the basic phenomenon of the universe is motion. Actually, there isn't anything else. You can derive space and time in terms of motion, and so on.

So you actually have, with time, space, matter and energy, the four facets of this phenomenon. If there is too much motion, inevitably there will be matter, which is an energy. Motion has to be intensified to a point where it is matter, really, before it becomes actionable enough to exert the motion.

How do you tell that there is some energy there? You tell it in terms of motion. You say, "Electricity? That's easy! It's . . . well, you can read it on the ammeter, on the dial." And what are you reading on that ammeter? You are reading a magnetic-field pulse, and that keeps the needle over. You are reading the motion of something along a wire, and this brings about this magnetic field, and so you have a motion. That is the energy, and that motion is the manifestation with which it is measured.

Now, it is all very well to condense everything down to a lowest common denominator, but sometimes after you have done that, it all disappears, so I had better stop. If anybody really cracked this problem, probably the universe would disappear! Or maybe after he had the formula written, or something of the sort, he could just wave his hand and a new universe would appear. This is that terrifically fundamental.

The physicists who are cracking atoms and getting atomic fission are bringing an energy up to an instability of motion. They get an energy—which is actually a terrific vibration—vibrating, and it can vibrate in the physical universe at a certain rate; then another energy of the same kind can vibrate at this rate till you bring them together. The only reason you get atomic fission with plutonium is the fact that too much plutonium mixed together becomes unstable and disintegrates into its basic motion. That basic motion can wipe out a town most beautifully. It has terrific power.

That reminds me, by the way, of a story about the men out at Los Alamosl and up at M.I.T., who were very upset about the atom bomb. I don't know how they could have believed this, but they were told by the government, "Now, we are not going to use this bomb on anybody. We are going to ask representatives of the foreign governments to come over and observe the explosion of this bomb." The government is always coming up with these fantastic statements and schemes to get people to do things.

They told these boys that they weren't going to use this atom bomb. They were going to bring people from these other governments down to the desert in New Mexico, and they were going to touch a button and explode an atom bomb and then say, "Now, you see? You had better stop the war because this can wipe out your whole country." The boys at M.I.T., being scientists and therefore not too bright in human relations, said all right, and they went along with it. And then the first thing the men at these various development projects knew about the atom bomb was Hiroshima.

They were quite upset about the whole thing. So they said, "Let's have a big banquet and have all the politicians from Washington there, and we will feed them on plutonium tableware and serve them on plutonium plates and so on. And we'll talk to them about it and say, 'Now, are you going to fix up this atomic-bomb situation so that atomic fission will hereafter be used only for the benefit of man?' " And if the politicians didn't agree with them they were going to stack the plates.

Anyway, this shows that there can be intensities of motion.

Now, man is aware of nothing so soon as he is aware of motion. Motion comes in through the senses very easily. That is what a person detects with the senses; he detects motion and that is

all he detects. But a sharp, fast motion of an object where he can sense it, or a sound which seems to denote the motion of an object, will alert him, will alarm him. If a fellow is standing someplace and doesn't suspect anything is around, and all of a sudden he sees a motion of an object, he will turn toward it. If a sound suddenly occurs, he will turn toward it.

The concentration on the physical universe is a concentration by the awareness of awareness of the individual upon sources of motion, and if an unusual or unexpected motion takes place, it will occasion the impulse of a sense message which will attract his attention so he will be able to preserve the organism and move out of the way of the hostile motion. We are in a conflict and combat of motions. Motion is very important to us.

One of the symptoms of a severely aberrated person is the fact that when he is returned when he is trying to see something which he has seen before or recall a scene, he recalls it either by not seeing anything or in terms of still pictures. He gets still pictures; he does not see those pictures move. He is stuck on the track or other things have happened. In other words, there is something wrong with this fellow's motion. And seeing something wrong with his motion, just in that sphere, you know that many things are wrong with the many motions of which he is composed, because he is actually merely a composite of motions. If the awareness of awareness—that is, the "I" of the individual—is unable or has conceived itself to be unable to control the majority of motions in its immediate vicinity, then it is aberrated. That is the basic definition of aberration.

The control of self, the control of the motions of self, the control of the motions of things—particularly dangerous things—in the environment and the control of the motions of things which are prosurvival in the environment all add up to sanity. A person is then able to predict his survival. How is it, then, that the awareness of awareness of the mind suddenly conceives itself unable to do this? And what would this have to do with an individual's value to an industry, to his fellow man, to himself?

The basic aberration is inability to control motion. Practically nobody controls motion to 100 percent of his capabilities. We don't have to think in terms of vast and complex machines to see how this fits into industry. You take a janitor with a broom and send him down the aisle sweeping. You don't have to have a person who can control the superultimate complexity of motion to have that janitor, but you would be surprised how many accidents he has if he is low on the tone scale. He will shove the handle of the broom through this and that and he will knock a template off here and there, and he just goes through the place. But if he is a very low-tone-scale individual, if you were to take all the objects which he had broken, bent or displaced during a year and strew them up the aisle so that you could see all this happenstance at one instant, it would look like the Battle of Gettysburg. He is not only unable to control his own motion with coordination but he conceives almost all other motions in his vicinity to have some ingredient of hostility. He is possibly up to the point where he can only express his hostility, not to objects which are capable of motion, but to objects which are inanimate. If the thing is completely dead he can attack it. So he will break things—objects.

Worse than this is the poor personnel director and the poor foreman over a series of very complex machines who pick up a man who doesn't have motion visio. This person will have motion all around him. There is a big machine running and this machine is in motion, but the view he is getting of the machine demonstrates it to be stopped. That is a fact. He knows this machine is running, he can perceive that this machine is running, he works with this machine continually, but it is too dangerous to see a motion. So he gets a sort of a stroboscope effect. He knows where all the wheels are and he knows the wheels are moving and he thinks he sees the wheels moving. He knows that an arm comes out and cuts off the piece of steel in front of him and the ruddy rods comes over to one side and another thing goes to the other side and something else comes down somewhere else, and the hole is punched with this other thing—he knows all these things are taking place. But unless the workman who runs that machine has a very able concept of motion, sooner or later he will discoordinate because he actually isn't observing motion. He may not do it for a year, but he will either wreck the machine, have an accident himself or permit some portion of this machine to maladjust and hurt somebody else.

Now, if you get a person pretty low on the tone scale and you put him on that machine, you can just kiss that machine goodbye. It doesn't matter what it cost; that machine is going to go to wrack and ruin simply because it is a dangerous object if it is moving.

You might take this individual off a rapid-moving machine and give him something where he turns a wheel which pushes a die down through to make an impression, and then he releases the wheel, the piece comes off and he takes out a sheet, and he does all this manually. In other words, he could work on a machine on which he could exert his own full and complete control and which was not otherwise motivated. He could work on a machine for which he himself furnished the motion. He can be compatible with an inanimate machine because it is not dangerous enough to kick back against him. He can handle it and he won't get disturbed. But a machine which is running by another power plant, which is running with a motor, requires an individual who gets along very well with his fellow man. This machine is to that sense alive in that it has motion, and it does a certain amount of self-determined action. That is, the machine does certain motions.

Another human being is another object which is capable of selfdetermined motion. Just as a very good jackleg test, if you want to know whether or not somebody is going to be able to handle a nice, big, complicated machine that runs on its own electric motors or its own gas engine or something like that, get someone who is fairly good to have as a friend and he will take fine care of that machine. He will get along with that machine, because that machine has to be cooperated with. That machine can't be controlled completely; it has a mind of its own to the degree that the levers come out and the ruddy rods go here and the things bounce and so forth.

Now, because people are far from optimum in this society (when I say optimum, I mean something which is very high; that isn't a dirty crack), manufacturers of machines build on experience, and they keep trying to make machines more and more self-determined so that the operator has to do less and less to them. What they are trying to achieve in the ultimate is a man they won't have to hire and a machine that will do something very complicated and which nobody will have to think for. Then they know they can find one man who can take care of ten of these machines. They may be trying to cut down on their payroll and plant overhead, but actually they are perfectly confident that they will be able to get one man for ten machines. They are confident, just by experience, that they can find one man who evidently, by some mysterious factor or other, can walk down the aisle and all these machines will keep on running. But they rather despair of these machines in a less self-determined line if they require five men apiece. Where are they going to get that many men who can do this job?

They don't quite know what they are saying when they say "who can do this job." A lot of people could actually do the job, but how many people can accomplish the goal of the job? Accomplishment of the goal in a cooperative level with the machinery and with their fellow human beings around the plant is more than just having a smooth-running plant. It is having an efficient plant, it is having the machinery of the plant well cared for and it is turning out a good, standard product. All of this depends on high-tone-scale people.

Man has been so terribly susceptible to aberration that actually he is not quite as satisfactory as the machines. As a matter of fact, the electronics engineer (they have this one very badly; they work with machines that think) is very prone to tell you, "I'd sure hate to work with a human being on a job like this. They're full of mistakes! And a machine like this, this is perfect! It never makes a mistake. Not like a human being—they always make a lot of mistakes."

If you say to one of these guys "The human brain is designed to be perfect, you know. It's designed to be perfect, and it's probably a lot more reliable than these machines," and you try to stand up for the human mind for a moment, you can't sell him that. He knows by observation that these machines are more accurate and therefore the human mind is no good and of no use to anyone; that is the conclusion he draws. He never asks himself what designed and made these oscilloscopes and vacuum tubes.

Now, on every hand, the resolution of the complexities, interrelationships, personnel problems, interpersonal relations, problems of training and education—all these things—depends upon some knowledge, some ability to predict what a given person will do in a given situation. If you can't find this out, then you won't know quite what to do with him. That is to say, we have somebody to educate: What can we expect, and what can we do? What can we expect this fellow to do with the knowledge we are giving him? What can he do with the items of equipment which are going to be placed in his hands? And could we alter an educational pattern for him in such a way that we could at least safeguard the equipment and the job that we are going to herd him into? Is there some way that we could do this?

Yes. There are three therapies: Education, environment and Dianetic processing will accomplish this.

You can educate a man in such a way that he is prevented somewhat from accomplishing destruction. For instance, you could take an accidentprone and cut down the possibility of accidents just a little bit by making him a splendid driver through instruction. You could just train him and train him and train him. But what are you doing? You are substituting yourself for his awareness of awareness. You are just running yourself in there between him and his motor controls, and you can to some degree take over the motor controls and you go on driving the car. You and his muscles go on driving the car; you never see him again. That is what education can do. It can alter this pattern but it won't bring a fellow up the tone scale to any degree. And if you take this fellow away from that educational pattern, he begins expressing himself 100 percent across the boards again.

Now, motion is so close and intimate and dear to the hearts of the universe, life and everything else that man somehow or other instinctively named the affinity manifestation of life emotion. It expresses a certain volatility. Although it is not exactly movement in time and space, it expresses a volatility of some sort. It is a changeableness. Any change more or less gets registered against time and space. Actually, there was a good reason for doing this. He did it instinctively but it was completely correct, because emotion comes about because of motion, and the two are very, very intimately interrelated.

You can derive the tone scale all the way down the line to the bottom and back up to the top again simply in terms of motion and what the individual does in response to motion.

Situations are motion situations. A situation is a situation because movement is imminent. Movement must take place of one kind or another in a situation.

Now, how a man reacts to his situation, any given situation, is important. In a person who is completely unaberrated, the reaction to a given situation would be very predictable, except for one thing: it is nonsurvival to be predictable. So you would get the called-for response with the variable of radical action so as not to be predictable. But there would be a positive and continuous response to various given situations. In other words, you take a person who is fairly unaberrated and confront him with an African lion—there is a staircase behind him—and he will turn and go on up the staircase and close the door at the top. He is unaberrated. He will accomplish the motion of escape, in other words. If he got to the top of the stairs and found that he was barred at the top of the stairs, then he would probably turn around and come back down the stairs again and snarl at the lion and try to drive him away and get on by the lion while the lion was distracted. He would do something rational about this.

Now let's take a very aberrated person and suddenly confront him with this lion. Of course, a lion isn't a good test because it brings a person's attention units all up into present time. He hits a necessity level and he is liable to do something. But let's take a person who is very low-toned and raise his necessity level clear up to apathy. You confront him with a lion and he says, "Oh, a lion," and lies down to be eaten.

Let's take a person whose necessity level raises him all the way up to 1.5 and put him in with the lion, with a door right behind him. All he has to do is step out this door and close it. What

does he do? He gets mad at the lion! He will just raise the devil with this lion for a couple of minutes. But lions weigh about 450 pounds so that would be the end of him. It would be a nonsurvival action. But it is the action called for by anger; anger is attack.

What does this fellow at 1.5 do when suddenly confronted by a machine which is recalcitrant?

We have a machine which just suddenly breaks down. The unaberrated person takes a look at it and says, "I wonder what's wrong with this machine," and he finds out that the ruddy rod goes across the gimmigahoosis and that the little cotterwhumpus has become snopped. And he either fixes it with another snop or he goes down the aisle and finds the fellow who is supposed to repair the machines. And he comes back to the machine and he says, "I guess we got that fixed." In other words, he knows that this is an inanimate object, except that it has a motor driving it, that it is subject to certain breakdowns and that repairs of it are accomplishable.

But the person who is at 0.5, if his machine breaks down, will sit there and weep. All he has to do is go ten steps down the line to get the mechanic to fix it, but he will sit there and cry.

Now let's take the 2.5. And foremen certainly know a lot of these 2.5s. The fellow sits at the machine and all of a sudden the machine breaks down. This 2.5 is at boredom, and he just sits there. He looks around, admires things and takes a chaw of tobacco. The foreman comes down two hours later—there is a rush job on the assembly line—and he says, "The machine's broken! "

And this fellow says, "Yep."

"Why don't you do something about it?"

"Oh, me?" That is this fellow's emotional reaction.

Now, suppose you had a 1.1 working on this machine and it broke down. This 1.1 is afraid of the machine. It wouldn't matter whether it was a machine or a wildcat or a girl or whatever, he would still be showing fear toward the object. However, he can't make any frontal attack, and if he is going to go on living he has to go around the back when nobody is looking and do something, and then he will say, "Well, what do you know—the machine broke." He hardly recognises the fact that he went around and did that.

It says right in the directions on this machine, "This machine is made for cutting steel 1/4 inch by 1/4 inch," so he takes these 2-inch-square pieces of steel and feeds them in, and the machine takes the first one and it takes the second one and it takes the third one—and that is that. He knows darn well that he shouldn't do that, but he is afraid of this machine.

The button that turns this machine off is within two inches of a working part. He is supposed to be able to hit that button. The machine all of a sudden starts to go wild—a flywheel starts to run too fast or idle or something like that—and he just screams and falls back from the machine. The rational action is to touch that button but of course that is the last thing he would touch, because he wants that machine to blow itself to glory just to show it right. After all, it scares him to death all the time.

By the way, as you come down the tone scale below 2.0 you will discover that people consider inanimate objects as having personalities more and more. The further they are down the tone scale, the more and more personality there is in an inanimate object. That does not mean that because a person has conceived inanimate objects to have personality he is low on the tone scale.

Therefore, when you are dealing with individuals, you have a certain index of emotion toward practically any situation, and you have for any emotion a set motion. At 4.0 you get motion toward or the rationale indicated. This motion predominates—motion toward, swift approach. This fellow sees that a machine is broken down the line and he goes right down to see what is

wrong with the machine, not out of morbid curiosity, but to fix up the machine. If he sees somebody is hurt he goes straight to it to fix him up.

However, if he is confronted by a chipmunk, he will neither turn and flee nor will he particularly move toward the chipmunk. If he is confronted by a saber-toothed tiger, he will flee. In other words, he has a rational use of all possible motions to fit the given situation, and he will weigh the evidence before him to establish and determine his action. His action will be dictated by a rational conclusion as to what action should be taken.

At 3.5 you get a motion toward, but you don't get the same swift approach. The machine breaks, so the 3.5 says, "Well, let's see. Is it any of my business to go down and see what's wrong with the machine? Yes, it is, kind of, but—well, I'll go down." If someone is injured, he says, "Is anybody else going to take care of him? Well, guess not," and he will go over and take care of him. He is also dictated to by rationale, but there is one thing that he is not completely capable of, and that is the occasional wild charge that life demands.

When it takes a really wild, enthusiastic charge to win, get the 4.0. It is funny how many times a wild charge will win. All of the graybeards sitting around the boards have it all figured out, and four days after the last emergency is dead they put something into action. They come out of the office with a big chart in their hands, they have all the orders signed and everything set up, and they find out that the lieutenant of marines of the enemy has already hoisted the enemy's flag on the citadel. He only had one squad with him when he came in and attacked the place, but he has it now and they are his prisoners. The whole country just surrendered.

The United States lost Canada because of a slight drop on the tone scale on the part of one individual. Benedict Arnold, in the early part of his career when he was of great service to the revolting colonies, was up at Quebec. They went up in the morning very early and climbed the palisades and looked at the bastions and so forth. Arnold was very fast to approach ordinarily, but on this morning he didn't. Everybody was standing around and they were all tired, and there was only a handful of American troops. But Canada didn't even know the Americans were attacking and there Arnold was on the Plains of Abraham; he looked at all the defense works—earthworks, abutments, enormous gates, tall castles—and said, "We'll wait till the rest of the supplies come across the river." There wasn't a single soldier mobilized, there wasn't a cannon loaded, there wasn't a barricade manned by the Canadians and the gates of the town were wide open. He and a squad of men could have walked straight through to the governor's mansion, stepped in with nothing more than a drawn jackknife and said, "We will take the surrender of Canada," and they would have gotten it right there! But they didn't do that, and they laid around there all winter long trying to storm the place. They gave it days to finally alert. It was a rather pathetic picture with these troops starving, smallpox eating away their ranks and so on, and the crazy frontal attacks they made on the bulwarks when they finally managed.

It takes rationale, though, to figure out timing. It was just for lack of a person able to make an all-out wild charge that America didn't get Canada.

There is a certain timing involved in all this, then, and efficiency sometimes requires it. When a person's adjudication of a situation means that he does so-and-so and that such-and-such is what it requires to win this situation, you want to have a person who will accomplish the rationale, the rational action, regarding that situation.

As you look down the tone scale you will notice that, at each level, the rational actions above it are not accomplishable by an individual in that level except in a moment when his necessity level goes way up.

When we get down just below 3.0 the motion is even slower. Now this is a rational adjudication. Here we have a fellow who sees the machine break down, he knows there is a machine breakdown, but he doesn't go down to it. It may even be his job to go down there, but he doesn't go down there. If somebody comes along and tells him to go down there or if he can

see that something a little bit nearer to hand is running down because of this breakdown, he will finally walk down there. If somebody gets hurt he will stand back on that situation too.

Just below this is 2.5. This is boredom in action, but the motion of boredom is to move away—slow motion away.

Now we get down to antagonism, 2.0. This one is motion away, swift. This fellow says, "Machine broken down there. Oh, those damn machines— to hell with them!" If a person gets hurt, he says, "Aw, somebody is always getting hurt around here!"

This cycle of action, which depends on rationale and so forth, actually has another aspect. We would say of a person who was half-conscious that his remaining consciousness was mainly a stimulus-response type of consciousness—in other words, a highly reactive consciousness—while the upper levels of consciousness are thoughtful or analytical consciousness; the person can think. Just as on the tone scale people from 4.0 down to 2.0 have survive as the main goal and from 2.0 on down to 0.0 they have succumb as the main goal, so do we have this double situation.

These upper-level motions are dictated by survival motives; they are done on the survival line of action. If these motions mean survival, the person accomplishes them. Below 2.0 we get, actually, the same cycle. Just below 2.0 you get motion toward, slow attack. Then at 1.5 you get motion toward, violent attack. When you get down to 1.1 you get motion away, slow retreat. But just below 1.0, at about 0.9, you get motion away, violent—fast motion away. At 0.5 you get slight motion, agitation in one place, suffer; it compares to boredom. Below that is no motion and succumb. But all of these motions are predicated upon the fact that they will cause the individual to succumb. The solution is toward succumb, not toward survive.

Now, as we go down the line from 2.0, we find that the individual goes into anger. The person who is in anger attacks.

The next one is the person who is just above where you really get into fear; he moves away—slow retreat. "This thing is dangerous," he is saying. This isn't rational at all down at this level. It is just that he sees something and that thing moves, so therefore he should begin a slow retreat. And at 0.9, he sees a motion and that means he has to flee; he is afraid at 0.9.

At 0.5, he is in grief, hopeless. This is the level of suicide and so on, and you get slight motion, agitation in one place, suffer. He just stays there. Suicide is all set to be eaten, anyhow, and the no-motion is in apathy. When they get down to apathy, they say, "I am so little life and so much physical universe that I must be simply a physical-universe item and I am edible, so I just might as well lie down and get eaten."

So that is the cycle of action. This ties in on the emotional scale.

This is the adjudication of what you do to one object or to one situation. In the rational line you have a sensible resolution as to what the situation is, and clear on down to 2.0 there is some thought involved in what one does; but from 2.0 on down there is just a stet reaction, an emotional response to any dangerous situation. Furthermore, it is a response out of the fact that the individual has postulated that the situation is dangerous, regardless of whether it is or not. There is misadjudication and there is misemotion applied to it. Both of these things are taking place at the same time. What the person conceives to be dangerous is merely charted against how fast the thing moves or how suddenly it moves.

To a person who is a 1.1, the reaction to a motion is to get away from it and covertly stop it. He will go through that pattern reaction. In other words, there is a set pattern as you get down along the line.

Down to that point of 2.0, there is an adjudication. Something is moving fast—"Hah, ballet dancer. Oh, boy!" But down below 2.0 you get "This thing is moving faster—ballet dancer—

this thing is moving fast." There is no differentiation, really, that this fast motion is a graceful motion, that there is something else happening, and there is a little bit of antagonism toward this dancer when she is dancing. The fellow will say he enjoys it, but of course he is really incapable of enjoying it. He knows this ballet dancer for a while and then he meets her at the stage door one night and really fixes her clock for her. Why? Because she moves fast.

Let's take somebody who talks enthusiastically; he is married to a 1.1, and he is eternally coming home saying, "I just made a million dollars today, and I'm going to take you out and buy you a great big Ford car and I'm going to diamond-plate it from end to end." And her 1.1 reaction is just "Fine, dear, fine." She is trying to stop this voice. That is the whole concern—how can she stop the voice? He is offering her things, it is good news, but he talks to her loudly. It is a loud sound, therefore it is a dangerous sound. So it must be attacked.

Actually, somebody could walk in and make an enthusiastic announcement to a person at 1.5 and get shot dead. It has probably happened a lot of times. This happens because the guy is moving fast and he is loud, therefore he is something to be attacked.

These are the stet reactions; they are pattern reactions.

At grief, all you would have to do is say "Hello!" and the person would sit down and cry. I did this to a beggar once and I was very surprised, and I completely misinterpreted the whole thing. He was about half-asleep and I threw him a penny, which hit the pavement alongside of him and bounced into his lap. And he broke into tears—very violent weeping! I thought, "The poor fellow, nobody has given him a penny all day, and this is such a tremendous appreciation for the penny," and so forth.

Then I realized suddenly that he had not even realized there was a penny. He had been kind of half-doped off; he hadn't seen the action that had occurred. I could have stood there then, probably, and given him something slowly, and he would have shut up.

These pattern actions are representative of motion. Therefore the lower levels of the pattern are representative of certain reactive motions; they are reactive motions.

One of the columns of the Chart of Human Evaluationl is a list of the physiological reactions which take place at the various levels of the tone scale. This column is based on the fact that the mind has a control and monitoring system which it uses on the body. It actually employs two control systems. One is simply the control system through the motor controls—you might say the mechanical control system. It is a system of levers, weights, balances and so forth and it is very mechanical.

Somebody found an interesting datum as they worked with rats. There are two panels on each side of a rat's brain, and each one is the shape of a rat hanging by his heels. It actually looks like the rat; it is as though you had cut a silhouette of a rat hanging by his heels. There are two panels on each side of his skull, one on top of the other, and they control opposite sides of the body.

Now, on each side, one of these panels applies strictly to thought and the other connects up with the muscles. So this rat thinks "Cheese" in the thought panel and an impulse goes over to the motor-control-system panel, and the rat moves his tongue and starts toward a source of cheese.

In a man you have the same setup, with this exception: the hand and the tongue are enormously exaggerated. There is an image of a man hanging by his heels, but the hand is very big and the tongue is enormously long. There are two of these strips on each side of the brain, and they hang down on either side of the head. On one of these panels on each side is where the thoughts register, evidently, and on the other is where the muscle control is set up. The panels on each side control the opposite side of the body.

Now, let's take this man, and he has the thought of a steak. It is 5:30, he thinks of steak and he goes through all of the muscular control units, impelling himself homeward, thinking about steak.

That would be all very well except for one thing: The mind is something that controls; the function controls the structure. It is not a subordinate proposition where the function is controlled by the structure. That is very easily proven in a number of ways.

The point is that the mind is running a carbon-oxygen motor. This carbon-oxygen motor is a low-heat engine. The material body is a low-heat engine that runs on a carbon-oxygen system. It runs at a temperature of 98.6 degrees Fahrenheit, and the combustion that takes place makes it possible for the muscles to move and so forth, and there is energy being released into the various systems. The mind runs on an oxygen battery system which is wonderful. It runs on 2. watts, and this battery system makes each little cell a battery which furnishes its own power. These panels are, you might say, the mind's switchboard, whatever the brain has to do with it. The brain certainly handles the switchboard system on that horsepower.

Now, there seems to be an additional energy which overlies this and monitors it and which has been overlooked before. This additional energy does not run on carbon-oxygen battery systems, but that is completely beside the point. We could consider this setup as carbon-oxygen batteries and carbon-oxygen motors and mechanize the whole thing if we just overlooked the directive impulse—the "I" of the individual.

Let's take a look at how this works: "I" thinks, "Gee-whiz! Great Dane, bite, bad situation. I'm in his yard—the gate is right there—run!"

That is fine, but that was only the thought computation. Now what happens? He thinks "Run." Run means that certain muscles have to go into operation, so the thought pattern happens up in the thought strip and this says certain muscles must go into operation. There is evidently a switchboard setup there, and all of a sudden these muscles go into that operation and the fellow runs.

That would be all there is to it, except for one thing: when you step on a throttle your motor runs faster. But I have never yet heard of a motor running faster that wasn't fed more fuel. You can't sit in your automobile, merely going through all the motions of driving fast—even making the car bump and so forth—and go any faster unless that motor is moving faster. So how do you step on the accelerator of the human body? Because, strictly speaking, it is just a motor system that you are operating.

You step on the accelerator system very simply and very easily. Via the pituitary gland, evidently, a series of catalysts are thrown into the body in such a way as to produce further catalysts in the glandular system which permit a great deal more fuel to be burned. The fuel is right there; the food and fuel is right there, and what you are doing is adjusting the spark the way you do on an outboard motor, instead of adjusting the gasoline. More oxygen has to be carried to these areas, but the food is going to furnish the carbon side and part of the oxygen side of this reaction, and the energy is right there ready to be burned. But before you burn very much of it, a lot more oxygen has to be pumped in and that is why a person under stress starts to breathe more heavily.

I will give you here a little correlative datum: A lot of psychotics breathe that way all the time. Some of them don't breathe at all; that is apathy. However, if a psychotic is up on this upper band but below 2.0 and completely spun in, he has that fast breathing reaction—oxygenation. - Of course, it isn't going anyplace or doing anything.

I may have thrown you a curve by mentioning two catalysts. I mentioned that because up in the pituitary gland there is evidently a series of what you could call switches which you just throw, and they say, for instance, "Pancreas quarter speed, pancreas half speed, adrenals quarter

speed, adrenals half speed, adrenals all ahead flank.l'' So there is a little switchboard system in there which is about the size of a walnut. It sits right back of the forehead.

The glands throw the stuff that makes the fuel burn faster into the bloodstream and the various local areas of the body. There is a certain amount of glandular excretion going on continually. It takes several glandular compounds to produce an optimum fuel. The glands that produce these compounds are in various parts of the body and they are on to a greater or lesser degree.

Now, it is all very well to say it is a carbon-oxygen motor, but it is a carbon-oxygen motor plus the spark plug; it is like a gasoline engine with a spark plug in it, not a diesel engine without a spark plug. The spark plug is simply glandular fluid. That glandular fluid has to be released into the body, because when the thought strip says "Run! " and then the motor strip says "Run ! " and the muscles of the body get this order and they start to run, you wouldn't get any action like stepping on an accelerator unless this pituitary switchboard said "Run! " too. The motor strip says "Run! " and you get muscular reaction and then the pituitary says "Run! " and the rest of the catalysts feed into the body. We don't even have to interest ourselves as to how many kinds of these catalysts there are.

Because there are certain reactions that have to take place, different mixtures of glandular fluid are made in order to produce various types of reaction. This glandular system also commands the kind and type of action which is necessary.

This beautiful coordinative system works up, and "I" sits up on the throne and says, "Well, it looks to me like we're going to have to fight, boys," and this system suddenly starts throwing the body into line, it gets all its armament prepared and so on.

As a matter of fact, part of fighting consists of rigidity and toughening up, actually armor-plating the muscles, armor-plating the skin and so forth. A lot of fantastic things happen. Part of the action is moisture in the palms—moist palms hold on to things better. Also, moisture comes on to the soles of the feet so they can stick to rocks better. The whole response is conditioned to be done without shoes, so the feet perspire. There are all sorts of these glandular combinations to produce various physical conditions to meet various motion conditions.

Now, let's look at the condition of anger. The fellow is going to get mad. That means he is going to attack, so he armor-plates himself to some degree, his energy level goes way up so he can go ahead and do this, and his blood starts speeding up and so on.

His respiration, however, doesn't speed up until he sees he is losing the fight, and then you get a completely different order that goes through, saying "Get away from here!"

Now, motion away, slow retreat, is about the first thing a person would get below anger. That is just down the tone scale that much, and there is a whole endocrine pattern for motion away, retreat.

The action required by fear is to retreat. We recognize that as the beginnings of fear—motion away, retreat.

Then you get real fear—motion away, violent—and here you get another kind of catalyst. But something else is happening that is very interesting: the body is squaring itself around so as to be inedible. If you have ever run into a person who was in a rather chronic fear state, you may have noticed his body odor. Very bad body odor usually comes out from this flee reaction.

A person who is afraid can be smelled very easily. Not only can dogs smell him, but a human being can smell another human being who is afraid. It is a lousy smell. Actually, it is a poison which makes the body inedible. If you shoot a deer that has seen you and is running, trying to get away from you, it doesn't matter how many glands you cut out of that deer or how you try to sweeten up his meat, you will sure know it. It is a very foolish thing to shoot a deer who is

very, very frightened unless you are awfully hungry, because a deer in this state is practically inedible.

That comes on full by the time someone reaches grief. But it recedes in apathy. The body says, "All right, eat me!"

Now, resentment is just a little bit of the mobilisation of anger. It is just a preparatory alert. Then comes anger, and then "This object is not going to surrender quite as fast as I thought. It's not quite as killable," so we get the propulsion back and the preparation not to be eaten. And then he goes down further and that is apathy.

But as you come up the line from there, you get greater and greater freedom of action and you don't get overpreparation.

At the level of 1.5 you get tremendous overpreparation. If a 1.5 dramatizes 1.5 it is really terrific. This fellow's adrenalin glands and so forth are on full. But as the person goes down the tone scale they get frozen—more and more frozen into a standardised reaction. So as you look at people at various levels on the tone scale, at any point where you find one of these people you will find the glands turned on which are demanding a certain action. It is as though you had stuck the throttle on a railroad locomotive; it is going to travel at a certain speed. It is just as though the throttle or the clutch were stuck and the steering wheel were frozen on a car, and it is just about as safe as that.

At anger the fellow's adrenals will be on too much, and at fear he has all the various mixtures of glands turned on which cause the fear reaction. This person hasn't got a chance! The throttle is stuck; it is always on the same level. Fear says, "Go away. I've got to leave here," and the body is being continually furnished the glandular substances necessary to make him get away from there. He is afraid functionally, which puts the structure into operation and it comes back up and makes him afraid. He says "Be afraid," and it says "Be afraid," and this echoing reaction—"be afraid," "be afraid," "be afraid," back and forth—starts up and it just keeps intensifying.

It is very important to know how an individual gets stuck on the various levels of the tone scale. How come he gets stuck? What fixes him? His motion has been impeded too often—actual motion. There is an interposition between the thought panel and the motor panel—these little men hanging by their heels. I would not be a bit surprised if there were a double set of pituitaries there. There is a division—the anterior and the posterior—but very little is known about this pituitary setup. The British know more about it than we do, evidently. I was reading in a British publication one day, and I think it said that there were twenty-eight new substances that had been discovered in the pituitary that we knew nothing about. This journal was about four years old but we didn't know about it in this country.

What is happening is that "I" is giving orders to these switchboards and to the pituitary, and this system takes over and goes through the reactions.

So "I" commands these various reaction systems and as long as "I" stays in control, you get a very nice smooth flow of action from one to the next. It doesn't matter what happens to this person; he can be all bunged up. But if this flow of self-determined action can keep on operating smoothly, he will be all right.

Now, somebody comes along and puts an interposition between the nervous panel and the motor panel. How is that done? It is very simple to put an interposition between these panels. You could take an individual and restrain him from some movement—for example, keep him from raising his arm. If you kept at it for a long time the person would probably go into apathy on moving his arm. If you took a little kid and told him positively to move his arm, and you restrained him from moving his arm every time you told him this, eventually the words move your arm would mean that he held it still and was being held back in one place. So the words don't mean a darn thing; that is an opposite reaction. The words don't mean anything.

To get an idea of the actual force of words, as you are talking put your hand out a short distance from your mouth and feel the terrible force of those words.

There is no force. We have built up an enormous magical illusion.

The child has to be moved in life. The child tries to move himself and somebody says, "No, you don't! " Only he doesn't know what "No, you don't" means, so the grown-up says, "That's silly—there he is, four months old, and he doesn't know 'No, you don't' yet." Wham! Then the child gets angry and does a resurgence, but the parent puts more force on and we get this tug of war. When the child is trained that way, what you have done is trained his motor responses to follow you and words, not "I." You have trained him to expect exterior direction or command, and what that child's tone level will be depends to a large degree on how persistent life has been in training up his muscle systems.

Self-determinism and ability to move self are synonymous, utterly synonymous—self-determinism and ability to move self on own choice.

What happens when this self-determinism gets interrupted? Take a little child and have him sit in your lap, without restraining him at all. He is comfortable, you are not bothering him, he is perfectly contented; he is not squirming. Then just reach out and put your hands around the child. Don't touch the child, just put your hands around him. The child will say, "Oh-oh," and start to pull away. Hold him tighter and he will push harder. If you don't let him go he will keep squirming and he will get mad! I don't care how old this child is—he may be only six or seven months old—he will get furious. As a matter of fact, if he hasn't been beaten into a "proper civilized state of mind" he will probably bite you or something.

If you go on letting him get mad he will become afraid. There is some reason why he is being held, and he will try to get away. And if he can't flee along that line he will cry, and at the end of his tears he will go into apathy, if you are cruel enough and if you have that much patience. You haven't said a word to him but you have brought him all the way down the tone scale.

There is a point in fear where fleeing goes into misdirection. He may start to think there for a minute. He is in anger and he goes down into fear and tries to get away, and he will go into a misdirection; he will lie very still for just an instant and then you will relax your grip for a second and he will strike through. But if he goes down to tears, he will drop off into apathy right below tears and he won't try to get away. He will just lie there.

If you ever really want an obedient child, just repeat that often enough and he will do anything you want. He will be a nice little robot. Of course, he won't ever amount to anything, but that is beside the point!

I read some ads in the Journal of the American Medical Association, and the lead pamphlet that has still got me is "How to Control Your Child." I could write one that really showed how! You could bring a child down to where he was in apathy all the time.

Now, on the tone scale chart is a column about hypnotic level. Down at apathy a person's hypnotic level is everything is literal. You try to tell a fellow who is in apathy a joke and the fellow says, "Hm-hm." So you try to punch it up, and he realises "Oh, it's a joke! Oh, ha-ha-ha!" You wonder what he is laughing about, but it doesn't matter. He has no sense of humor. Everything is just going in. He accepts all the words given to him as commands. And you can actually take this person, particularly when he is a little tired, and if you lift your hand up off the table, the first thing you know, he will start lifting his hand up off the table without observing that he is doing it. He is doing a mimicry on you. The mimicry motor control is so interrupted that because you are doing this it is tantamount to a command on him to do this.

The interruption is imposed, then, by accidents, illnesses and training. Accidents, illnesses, training (and operations too, they are always bad accidents; most of them shouldn't happen)—these things interrupt this pattern. Training always, to some degree, is putting a block in this

pattern; it is interposing another “I” between the motor strip and “I,” so that the motor strip will react to somebody other than the actual “I.”

A person’s ability to move and the tone scale are synonymous. The tone scale is also a scale of the amount of energy a person has available. The person in apathy cannot move at all. If you notice, his motions in life are very slow, he looks tired, he tells you he is tired and so forth. One step up from there, in grief, there is practically no motion to amount to anything. Another step up, in fear, there may be considerable action, but there is almost continual exhaustion. And up in anger there is a lot of action, and all of it is destructive.

An anger case full on is doing destruction. He may be taught, however, to do something mechanically on a motor-strip level, but don’t ever ask him to do an adjudication about it. Therefore, you could teach a workman practically any mechanical action regardless of where he is on the tone scale and make him go through the motions, but you would drive his “I” to complete apathy on the subject of controlling him, until you had interposed yourself in there directing his motor strip. So you could take a person and drive him down to an apathy on any subject.

The definition of apathy is that “I” is not controlling the motor strip. That is real apathy: the motor strip is being continually handled by past trainings.

If you can take a man’s hands and put them through the action of what he is supposed to do and just keep putting his hands through the action, explaining to him what he is supposed to do at the same time, and if you can just keep that up with an individual, you can train him into a stimulusresponse pattern that he will follow through very reliably. For example, tying an intricate electrical knot: if you can just guide his hands through tying the intricate electrical knot and then tie another knot, and keep it up, the first thing you know, the fellow will go on and tie these knots. You are interrupting the motor control. That is one kind of training. You can’t teach a man to think that way, but you can teach him to go through mechanical motions. You could teach someone to drive that way. Driving requires very little judgment; it is almost all mechanical reaction. You see something—you do something. It is pretty well spotted out.

As a person goes through life, then, what is the primary thing that happens to him? It is an interruption of action. And he is at a point on the tone scale according to the level that his action has been interrupted. There is probably even a proportion involved here. I don’t know what the proportion is, but if a quarter of his action had been interrupted, this might bring him down to 2.5, or if half of his action had been interrupted, it might bring him down to 2.0. If it is more than half, it might bring him down to 1.5; about three quarters could bring him into fear. I don’t know that these are right, but the factor is, how much of his action has been interrupted in life?

Now, there is actually a sensation of motion which a person perceives. One perceives that he has moved. If one could remember the last time he was held still—and I don’t mean by somebody asking one to sit still, I mean held still or held down or pinned back with something—if he could, without having to remember any words or anything, just get a perception of the motion of how it felt to try to wrest himself free and be unable to, and if he could get that perception two or three times, all of a sudden he would feel better.

You get cumulative arrestings of action all through life. Every time action is arrested there is a delivered impulse: “I” says, “You’re being held still—move.” and you get a kickback, Can’t move. “I” says, ‘‘Mover’’ and you get a kickback, Can’t move. “Move!” and then all of a sudden you get a kickback from that, and “I” says, “My God! I’d better get out of here. Run!” That is the next motion. “Can’t run? Well, cry.... Well, crying isn’t doing any good. Go ahead, get eaten. I was tired of living in this body anyhow.”

The most basic thing that can happen to an organism is to get eaten. Its evolutionary ancestors back to practically the beginning of time have been many times eaten. Sometimes they have been considered palatable, sometimes not so. But being held still against one’s will is death.

That is being eaten, because the main and predominant reason one would have been held still was to be eaten. Quite the natural and most basic response of an individual is "Don't be food." "Eat," it says, "don't be food."

Now, "I" starts to hand out dictation on the subject of the procurement of food, and if "I" is held back from procuring the food, there is the same descent down the tone scale. "I" says, "Ah! I just received a message here from olfactory—rutabagas! Okay. Cameras, lights, action—let's go." Right away, the first motion toward the rutabagas is good and swift. Then he is walking in the muddy field and he notices he is being impeded and he says, "What the devil? Oh, it's mud! Mud is holding me back. Well, that's not so bad. If I just walk a little more carefully here on these ridges, then I'll get over and get to the rutabagas okay."

The only trouble with the ridges is they are so much softer. As a matter of fact, a fellow could go right up to his ankles in this stuff. And he thinks, "Shoes are getting pretty muddy. Oh, the devil with the rutabagas"—he is bored with the rutabagas. But the next thought is "You know, I'm pretty hungry. The devil with these doggone ridges that are impeding me from getting the rutabagas." And the fellow will antagonistically get through. Now he is developing enough energy to plow through the soft mud or to plow through the soft fur of the animal he is killing or whatever it is. Then, if he can't get through the ridges, he will stop worrying about the rutabagas or even stop thinking about the rutabagas, and he will actually exert some destructive action toward the thing which is impeding him. For instance, have you ever seen a man kick a car that wouldn't run?

The next thing the fellow finds is that he is going to sink up to his hips in this doggone field. This field is really dangerous—he had better get out of there. If he can't lick it he had better run from it. If he can't run he just says, "Well, poor me. Maybe there's another man around and he'll help me out of here." And if there isn't even any other man around and he can't do anything about it, he says, "Well, the only reason I am stuck here in the mud is because something wants to eat me. This mud wants to eat me, but here I am so I just give up." There is approach toward being interrupted.

Now, let us postulate that there are one thousand thought units that can be absorbed. We could postulate it perhaps even a little better by saying there are one thousand thought units that go into effect on each computation. A certain number of the energy of these thousand units gets dammed up in trying to go through these computations as the person moves down the tone scale. There is a certain amount of force or energy there and at each tone level a certain amount of these units could go through every time, but less than that number couldn't go through on the bulk of the activities of this individual.

Let's say his mother would give up at the time he bit her—it was habitually that way—and we find that he could throw such a terrific tantrum that even the little boys in the neighborhood would turn pale and run. In other words, he kept getting through all the time at this level, he kept winning at this level. The first thing you know, he starts omitting the higher levels for the simple reason that every time he tries to use them they run into past circuits which are jammed for that action. He says, "Be happy. Let's be happy and approach it swiftly." That circuit is jammed; there have been 872,000 times in his life when he said happily, "Let's approach," and he couldn't. So, along about the last 100,000 of them, his idea of approach is just nulled. Then he drops down to the next conservative approach and so forth, and he just keeps coming down the line, and at anger he finally gets into action. There he gets into action and he finds that that action works. And he has had to be mad at so many objects and so many objects have been mad at him, so many people have been mad at him and he has been so mad at so many people, and madness was what succeeded all the way along the line anyhow, that there he is at 1.5. He is vibrating, you might say, at 1.5. That is the successful action—the only successful action.

Once a person has come down to that as a successful action, he doesn't go back up—this side of processing. He can fluctuate around on that area.

But what is his physiological aspect? He has full autonomic mobilisation for violent attack—complete inhibition of craniosacral, thoracolumbar in full action, respiration and pulse fast and deep, stasis of gastrointestinal tract, blood to peripheral vascular system.

And that is what will be wrong with him physiologically, because you can pump a man full of just so much adrenalin for just so much time, you can keep him in an emergency anger status for just so much time, and the food can sit there and wait to be fed into the bloodstream for just so much time. He will develop a certain definite physiology: he is the broad, very square, rather overweight individual.

I came up the tone scale the other day about .0001 points, and two inches came off my belt line just like that! It is quite remarkable, the changes that will occur as you bring a person up this tone scale. You can change him physiologically. People are only really in very good physical condition from around 3.5 up.

But at 1.5 you have a situation where the fellow is all mobilized. Isn't it funny that people at 1.5 uniformly have depository illnesses like arthritis? They are all mobilized; they hold on to this stuff. Their give-and-take reaction in life is very simple: they want something, they get angry. .

You could look right across the line on this—for instance, ethics: "What the hell do you need ethics for? All you have to do is get angry."

Now, anger is destructive, and this fellow will start to swing a pattern of this character. Notice the beaten appearance of people in his vicinity. The girl who has a 1.5 for a husband is at least down there to 1.1. He usually gets her driven down to 0.5 before he gets through. His command over his environment, of course, being an anger command over the environment, is very interesting: he smashes or destroys others in his environment.

It is funny how fast an anger case will spin in, however. If he gets hung up on anger, he doesn't easily go on down the scale; he doesn't get beaten down the scale.

Now we are talking about the difference of an individual's reaction over a period of a few minutes and over a long period of life. Just as a person finds it a little bit difficult to get over having been angry five minutes ago, so does he stick there after life has gotten him fairly well fixed, after his pattern of life has gotten fixed along this band. He doesn't get over that. But he doesn't get much below it and he doesn't get much above it. The person's success line is anger; this is his action line, his success line, his stet line. This is the way he has procured things and he has found the give-and-take of life along in this line. His attitude, though, is one of failure. He is already below 2.0, and if you break his anger dramatization—if somebody turns around and gets three times as angry as he is—he doesn't go through 0.5, he just dives right straight into apathy.

If you thoroughly enough break a 1.5 dramatization he will kill himself. He will certainly talk about killing himself, but it takes a terrific amount to break a 1.5's dramatization.

The fascist is inevitably carrying with him poison for self-destruction. He is going to win against others or die trying. As a matter of fact, most of Hitler's men, who were at the tone band of fascism, knocked themselves off. They were just above fear.

If you break the back of the 1.5s' dramatisations and they find out they can't destroy anything in the environ, they will destroy all they have left of the environ over which they have control, because they will destroy anything over which they have control. But they would rather destroy the surrounding environment than themselves, although they don't care too much about themselves either. You get destruction of the environ along that band.

It is very interesting that the society takes a very strange view of the 1.5. The 1.5 is thought to be forceful, a leader and so on. A bunch of people in fear will elect a 1.5. And yet his actual

worth to society compared to apparent worth is very low: he is insincere, a heavy liability, a possible murderer. Even when his intentions are avowedly good he will bring about destruction: "Now, if you boys stick together with me we're going to take Czechoslovakia and Austria, and we're going to make the German Reich great! Come along boys. We're going to really fix you up. We are going to sell you all glory." Then all of a sudden you have a dead Germany on your hands.

Put one of these 1.5's in charge of a labor crew, even one with no machinery involved, and count the accidents. These boys will really be beaten down quick in his labor crew, but he is "obviously doing a fine job." He has these fellows really ordered around.

The army, during the last war, finally found out that 1.5's weren't automatically to be appointed to sergeancies. It took them 160 years to discover that it was a bad thing to do. Troops actually don't fight well under a 1.5; they get beaten back by the 1.5. They become afraid.

So, you have this crew of men under a 1.5. You are going to have a bad turnover of personnel and you are going to have accidents. But you will really be in trouble if you put him in charge of a crew and machinery, because the machinery will really break down.

A very funny aspect of this fellow is that he is the kind of a man who is likely to get the Medal of Honor or something of the sort. But don't ever confuse worth to the society with worth in war. That is a totally artificial value at this day and age. A man's value in attacking the enemy when there is an enemy to be attacked is very fine, but remember that this is destruction. And how well a 1.5 can carry out his action in battle! He is a good soldier, no doubt about that, but he is kind of bad to have around the station when there is no battle going on because he will start a mutiny. If there is no other way he can fix the ship or the station or the trucks up, he will think of that.

Now, his ability to handle responsibility is what is very interesting, because this fellow is forceful, this fellow can "handle" men. Obviously— they are afraid of him! And yet he is very respectful to you, too; quite often the 1.5 is very respectful. That is because there is always some fear and a direction toward succumb at this level. He won't, however, respect anybody lower on the tone scale than he is; he will sometimes respect people higher.

This tone scale is almost a caste system, by the way—sort of like the pecking order of hens.

Now, this fellow will do almost anything to get responsibility, if he is really a good, solid 1.5 with a lot of volume. He will be respectful to you and toady up to you and flatter you and so forth in order to get some responsibility, because he wants aid and assistance in carrying forward destruction.

However, when you start to give this fellow orders you get some interesting things. You say, "Now, how about going and stringing that telephone line." He has this crew of men and a truck, and he goes out there to string the telephone line. If he has been well educated you could have indoctrinated him into stringing telephone lines or even into ordering men to string telephone lines and this anger dramatisation will only be filtering through slightly, but it will come through. He will express it.

So you talk to him about it: "You know, that's a terrific telephone line we're stringing there, and there's a swell way to go about it. This is a very important line, and the best way to go about this is with a special truck that will take care of this. Now, you get this special truck and string that line and . . ." Then you drive out the next day to find out how he is doing on this line, and you will find out the special truck isn't there. "Well, why isn't the special truck here?"

"Did you tell me to bring the special truck out?"

"Yes! Sure I did!"

"Oh yes, I think I remember now. But it was much better, and so forth . . . a couple of other things came up, and we didn't bring it."

He didn't hear you. That is the truth of the matter; he stood right there in front of you and nodded but he didn't hear you.

You could have said, "You know, this truck that we've got is very dangerous. The last two times it went out, men fell from the tower on it and they were killed. It's a very dangerous truck. I want you to be very careful of this truck."

"Oh, yes, sir, I'll be careful of the truck."

You go on out there the next day and he has the truck out there. That is not really because you told him it was dangerous, but because you put in a communication on a line that he could understand: death, destruction, "Knock it apart," "It's dangerous," "It's a terrific emergency," "A lot of people are dying," "A lot of people will die unless this is done," "You've got to act to save this situation; it's almost gone." This is stuff he will listen to.

But if you had said "There's a swell new machine which will fix all this up for you," then you would have been talking to a guy who was deaf. This is an actual energy shut-off. It isn't just the fact that he doesn't listen. He just doesn't come in along that line.

You give this 1.5 an order—you say, "When you get out to the field out there, I'd like you to tell Sergeant Hokes to send the ruddy rod back. It will probably be here about four o'clock, so you tell him to send it back."

"Okay."

Four o'clock, no ruddy rod. Five o'clock, no ruddy rod. Then business is through that day. The next morning you drive out. "Where the devil is that ruddy rod?" He has brought you down to his tone scale level now.

You see this other sergeant and he says, "What? The ruddy rod? You told me to bury it! I couldn't understand what you were talking about, but . . ."

"Now, look, I didn't tell you to bury it." But that is the message he got: not to send it back, but to do something else with it. And probably it was not the ruddy rod, anyway, but the Willys jeep that he had, and he was supposed to exchange that for the Ford. Whereas you wanted him to send back the ruddy rod.

You can get the most fantastic twists of communication through a 1.5 It is just fabulous what happens. When he asks a 1.5 to act as a communications relay point, an executive takes his life and his sanity in his hands, because it will go some other way.

Now, remember lots of women can be 1.5s too. They are less often 1.5s; women are usually lower on the tone scale if they are badly off at all. But if you were unlucky enough to have a secretary at this level, the things that would happen to your correspondence would be just fantastic! What would happen to your appointments? You would say, "Tell Jones I'll see him at two o'clock," so she would call Smith and say you wouldn't be there that day. These are just automatic responses. You actually have to have a little experience with this to really appreciate how gruesome it can get.

Now, another thing that is going to happen to this 1.5 is that, though he won't have as many days out as maybe a lot of other people, he is going to have days out. He is going to be sick and when he gets sick he will get sick along the order of "I require lots of treatment and I'm leaving for the Mayo Clinicl for an operation." He gets quite sick. He gets mad at his sicknesses too; you can hear him rave and rant about his arthritis.

The ethic level of one of these fellows is interesting, too. A 1.5 won't do as many crooked things as people below that level, but he will do things for you that are crooked. You are sitting in your office one day when all of a sudden the cops walk in and they say, "How about the lumber?"

And you say, "What lumber?"

"Well, the lumber that was down there on your project that you had picked up from Jones's project."

"I didn't have any lu What the hell are you talking about?"

So you call Mr. 1.5 that you have down there on the job as a foreman because he is so forceful and he says, "Well, confidentially, boss, it was sitting over there and I just thought you needed it and so forth, so I brought it along. Is something wrong in it?" He knows there is something wrong in it, and he will destroy you just as quickly as he will destroy something else.

The funny part of it is that his general persistence is low. A fellow who is well up the tone scale can hit a few disappointments without going under. But a 1.5's persistence is not good. He will tackle something, then he will hit anger on it very quickly and he will keep running along that line of anger on the job unless he hits some kind of a very solid obstacle—something that drives him down a little bit. At that point he will quit.

And he is not very fast to think of some new solution. You come out and look at the problem and say, "But why in the name of common sense didn't you do so-and-so?"

"Well, we would have done that except . . ." and the next statement is a lie. He will give you a lie. He will tell you why he didn't do that: He hit this obstacle. They went plowing across the field and there was a piece of cable buried across the field, and he didn't know the cable was there and so forth. He has been on the job three hours with four men at God knows how much pay and the field isn't finished, though it should have been, because he hit the cable. But the fact of the matter is that he didn't have to hit that cable at all. And he will probably tell you that the machine broke or something like that, and then you will find out later that it was because he hit this cable.

Having these people around makes management terribly interesting.

In the military services there are a lot of fellows who in civil life were at 2.5 or 2.0, somewhere up there. Then they would hit the armed services and of course get some more of this hold business, and they would go down the scale and sit at 1.5. Ordinarily they would have been about 2.5 or something like that. Then when they come out of the army they are a couple of points lower on the tone scale than they ought to be.

That is why we should have universal military training! Very "good" for people.

You could take a bunch of men who are fairly well up the tone scale and all you would have to do is stand them out in a field and start and stop their actions independently. If you could only figure out a system by which they elect to continue along a certain course and then figure out some way to interrupt that course, and if you could figure out how to get them withdrawing from something and then arrest their withdrawal—get them to use their free self-determinism and then physically show them why they shouldn't have—you could push them down the tone scale to a point of apathy where they would follow orders very well. And they wouldn't worry; they would go out on the battlefield and lie down for dear old secretary of defense or something.

I could teach a sergeant tricks on this stuff, by the way. When I first got into college, life was pretty dull and I needed a little recreation. This fellow came up to me and he said, "The Marine Reserves are organising a twentieth regiment. Why don't you come down?"

So I went down and I found out nobody down there knew “to the rear march, to the rear march, to the rear march,” and I happened to know “to the rear march, to the rear march, to the rear march.” So I went around to the captain and I said, “In view of the fact that I’ve been an admiral in the Greek navy,” or something of the sort—I have forgotten what I told him— “I’ll join up if you’ll give me a sergeancy.” I was nineteen.

He just looked at me. Then he went out and drilled them the next Sunday and they all fell flat on their faces. He finally came out just at the end of his drill period and he said, “Well, squads right or left as the case may be.” They had marched down along a line where there was a precipice on one side and he couldn’t get them away from it.

So he finally sang out to me, “Hubbard, let’s take the men back to the parade field.”

And I said, “Aye, aye, sir,” and we went back.

The only reason I knew anything about drilling is I had been hanging around with the marines off and on. He couldn’t find anybody else who could drill; nobody knew how to drill. All the people from World War I were out on the streets, unshaven and dirty and walking along kind of beaten-looking and so on, and nobody would listen to them anymore. So they made me a first sergeant. I figured I might as well cast my act, so I got my hair cut off short so it was sticking up like bristles on a pig’s back, and I stood in front of a mirror for a while and got this 1.5 look on my face, the way I had seen the most successful sergeants look. I cultivated a method of talking tough. I had known a lot of marine sergeants, a lot of marine top kicksl—tough boys— and I had seen them handle people, and I just followed a pattern and did what they did.

Somebody comes up to you and says, “You know, have you got any easy jobs around here? I’d really like to volunteer for something if I possibly could.”

“Well, can you drive a car? Can you?”

“Yeah! “

“Well, as a matter of fact, I’ve been looking for somebody that could drive a car. Come here.” Then you take him around to a wheelbarrow, and tell him, “You drive that for the rest of the day.”

Or a fellow walks up to you and says, “You know, I think “

“You what? What is your rank? Are you a captain now? Oh, captain, huh? You’re going to think. Well, I have some thinking for you to do. There’s a latrine to be dug back out here, and you can go out there and think with a shovel in your hands.”

You just keep it interrupted, you don’t let anybody get free or fancy or anything like that. And if you happen to notice somebody is having a real hard time doing something but he is still trying, you really fix him.

Now, there is a way of falling on a rifle whereby you go at a dead run and you can actually throw yourself down with the butt of the rifle in the ground and come up lying prone and fire the rifle. This is the method used by the marines to keep a wave of men firing, a wave of men running and a wave of men starting to run, so that you get an increasing wave action toward an objective. But that is really a tough exercise, and until a fellow can do this with complete abandon he just might as well quit; he will kill himself.

We had a very fat boy in that unit, and I found out that every time this fellow did it he would practically kill himself, so we kept him at it. It was about 95 degrees Fahrenheit down there at Quantico in the Virginia sun, and it was dry and dusty. Sweat was pouring off him and his khakis were just completely black with sweat. We kept him at it because he wasn’t doing it

well, and we let the other fellows stand around and see that we were keeping him at it because he couldn't do it well. After a while they just went down into apathy too.

The fellow, just completely caked with dust which had turned into mud, was in complete exhaustion. Finally he hit his rifle against a rock and the stock split. So I gave him a deck court-martial for wrecking a rifle. I was just modeling myself after the typical top kicks in the Marine Corps, that was all. That is the way they operate.

What you are doing when you do that is destroying the self-determinism of men. And if you destroy a man's self-determinism sufficiently you can then interpose yourself between "I" and his motor controls. If you can actually make a guy fall down and get in the mud and do all the rest of this sort of thing, the theory is that when you get him out there in front of a line of enemy firing, "I" is saying "Run!" and the top kick says, "Forward!" and they all go forward and they all get shot. It is a simple mechanism.

But how does he do it? He does it with close-order drill; he handles their bodies to the tune of his appearance and his presence until he is "I." If he can be 1.5, then his orders are 1.5 orders which will cause 1.5 action. That is just fine for military services but it is really bad for industry.

Of course, the Marines Corps doesn't depend completely on this mechanism. They have a little handy, jim-dandy assurance, and that is the gunnery sergeant. The gunnery sergeant in a marine company stands two paces to the rear of the last rank, and the reason he stands two paces to the rear is so he can shoot anybody that turns and runs. That is what his orders are.

It is pretty hard to make a bunch of naked-breasted men stand up to various small-caliber slugs which are flying with considerable velocity in their direction. But this mechanism can work and does work, but it only works by driving people down the tone scale into a complete regimentation.

However, when you have a system which requires sentient operation, which requires brains, where you have complex machinery and that sort of thing, this is not a method of training that you can use. You have to train these people along a self-determined line in order to raise their selfdeterminism with regard to their machinery, because if you don't, they are going to be fastened at some emotional response level toward every motion they have to make. If you are putting them up against things that are moving, things that have action and coordination, they will be at a tone level—if they have been trained by that method—whereby they will destroy the equipment. They will go through the motions and everything else, but the final result is they will destroy their equipment one way or the other.

Have you ever noticed how hard war is on machinery? If you ever looked at machinery which was used by troops in action, you know what I am talking about. Nothing may ever have happened to an airplane, it has only flown 150 hours and yet it is a piece of junk. There is just something about it. People along these various lower tone bands will make junk out of equipment, and they will make junk out of the people they are surrounded by.

There is actually a mechanism involved here by which the self-determinism can be willfully interrupted by another person. Parents, teachers, people in an individual's life keep imposing this, time and time and time again—restraints, restraints. And then they set up a whole verbal line of restraints to sit on top of the actual motion—"You can't go, you've got to stay there," all this sort of stuff. The person gets a set emotional reaction, finally, which will sit with him physiologically; he will get set into a certain level because of various restraints of his self-determinism. The restraint of his self-determinism winds up in fixing his behavior so that he as "I" cannot alter it. The environment is establishing his behavior. Below 2.0 on the chart, he is not establishing his behavior, but as he goes up the chart he is increasingly establishing what he should do.

And believe me, if you want anything left of equipment, if you want a person to be able to run fast equipment, to do anything with it that is effective, to be in the vicinity of motion or to engage in certain wellcoordinated motions, then you had certainly better look from 2.5 up, because a person cannot stand up to motion without getting emotional if he is too low on the tone scale.

MOTION AND THE TONE SCALE

A lecture given on
17 August 1951

Heart and Soul of Aberration

The first thing I would like to do is give you a very quick review of what was covered earlier on the subject of motion and emotion. These two things are very closely related. I want to give you a very precise example of how motion and emotion go together.

A human being has two strips on either side of his brain. Each strip is a duplicate of a human being. It is actually a little man hanging by his heels, a thin sheet of nerve fiber. Actually, they seem to be switchboards. The hand is very exaggerated and the tongue is very exaggerated, but otherwise these are quite close to a real human being.

One of these goes to the motors—you might say the muscles. That is the motor switchboard. The other is evidently the thought switchboard; at any rate, that is a good analogy.

This motor switchboard is very interesting. A fellow thinks, "Move the index finger," and the thought "Move the index finger" causes the sensory switchboard to wiggle. First there is a thought impulse, and then he gets a buildup—possibly on the order of a photoelectric relay system, whereby a thousandth of a watt can build up to a kilowatt. So maybe only a thousandth of a watt of thought permits the sensory index finger to move, and possibly some mechanism in there builds it up to maybe a watt of current, which transfers down through the nerve trunks and out to the fellow's index finger, and the index finger moves. In other words, he thinks, "Move the index finger"; that registers on the sensory switchboard and kicks over into a higher magnitude on the motor switchboard, and the index finger moves.

Now, these switchboards are certainly more complex than anything Bell Laboratories is building or working on.

A professor of psychiatry at the University of Illinois did a good piece of work. (I am very glad he did that; it makes it so the whole field isn't completely barren.) He figured out that if the human mind were done in terms of modern electronics—if you built a machine with vacuum tubes and electricity which could do a lot of the things the human mind could do—it would require enough electricity to light the city of New York, it would require Niagara Falls to cool it and it would require, if vacuum tubes were one cent apiece, a million dollars' worth of vacuum tubes. The life of a vacuum tube lets you figure out how long that machine would run uninterrupted, doing computations and calculations such as the human mind will do: it would run uninterrupted for one eighteenth of one second. Then you would have to replace a tube.

This machine, this computer we have, is a very interesting one. It does all these various computations, handles all of these various motor impulses, and it takes three-dimensional television in color and sound, records it and makes tapes for replay of those things. It does an enormous amount of memory storage and so forth, and in addition to all that it is portable. So you can see that there is quite a piece of equipment here which is all boiled down into a small package. That is why hardly anyone knows anything of structure. They can get into the brain with a probe or something of the sort and wiggle part of it and some other part of it will wiggle, but this is experimentation on the level of crudity of galvanometers and frogs. If you take a dead frog and shoot him full of static electricity he will jump; you get a nerve reflex action. Very little is known about this.

These assumptions being made seem reasonable, although I am taking this data from a field which is in poor repute as far as accuracy is concerned —psychiatry, psychology. Nevertheless these panels would seem-to answer no other purpose than just that. They give you a picture of a switchboard system by which every nerve line in the body can connect up.

Every nerve in the body, every nerve ending in the arms, the legs, the torso and so forth, seems to have a connection in here. This makes a great big switchboard which is running on a certain amount of current.

Now, in order to make this thing work there has to be some kind of a buildup system. This is the only reason for these two strips that I can see, because the medical textbooks have so little concept of what it takes to make an item run that they just keep assigning things the most beautiful, wonderful names you ever saw in your life, and they don't tell you what these functions are.

Certainly we have a computer system in here—at least the switchboard of one—because we don't even know that thought is done in the body. We know that there is a system running and we know that the nerve fibers do carry something very like electricity. That, interestingly enough, doesn't seem to be life force. It seems to be current force. It is definitely physical universe energy of some sort and it travels at the rate of about ten feet a second along these nerve lines.

That is why the brontosaurus had to develop a sub-brain in his tail. He was about eighty feet long, and some tyrannosaurus would come along in a puckish mood and stamp on the brontosaurus' tail, but the brontosaurus wouldn't know about it until quite a few seconds later. So he would turn around and there would be a piece of his tail gone; this was nonsurvival. To move that tail, he would have to think "Impulse received from tail.... Pain.... Move tail!" The impulse would go back to the tail, but by that time it would be too late—the tail would be gone.

The structure of this whole nervous system that goes along with mammals, reptiles and so forth very rapidly becomes nonoptimum above the size of a man. Actually, even a man is just a little bit too big for an efficient level on this system. It takes a man about a sixth of a second to pull his toe out of the way.

So, here you have this switchboard. "I" thinks something and that goes into an impulse. Now, you have probably seen pictures of these big telephone exchanges with all the transcontinental calls going through the switchboard, and there is a very angry and efficient supervisor and all the girls are working at top speed with their hands full of cables and lines, plugging them in and saying "Number, please," and so forth. That would be about the amount of activity it would take to run this switchboard, because there are so many structures and actions involved in getting a message down to a channel.

I don't think there are enough plugs and so forth at a local telephone exchange to handle as many message impulses as it would require to make a simple muscle movement. Stop and think of the number of muscles, the number of bones and the number of joints involved, the skin tension, the endocrine rebalance, the energy, the oxygen input—on and on and on. The whole body is kept informed about the body's operation continually.

I wanted to impress that upon you as a complex system which is nevertheless very simple. The system is simply this: "I" receives a stimulus from somewhere in the body. He does a computation on this system according to past experience or education or genetic memory. (It is hard to keep from personifying the awareness-of-awareness unit, "I.") This impulse comes in from the body. Possibly there are other switch impulses that come in straight from the sight to this sensory panel without coming through the motor panel, although you have to go to the motor panel in order to shift the eyes. The message coming in through the eyes probably goes in the sensory panel.

Now, this unit probably works both ways. As the impulse comes in, this unit probably takes the current impulse down to where "I," which is very sensitive, can register. The impulse would have a certain intensity and it would be broken down into the sensory strip, so that a watt coming in, by the time it gets to the sensory panel, may have gone down to a millionth of a watt, and then it goes over to "I" as a little impulse.

"I" thinks something, it goes out and builds up into the motors and something happens in the body. "I" puts in an impulse to this sensory panel that says "Thumb nose at Bill," and this builds up to a higher impulse and then all the messages necessary to complete this action go out.

If you are wondering why I am stressing this, you are looking right now at the very heart and soul of aberration. It would take a lot of channels to resolve all the computations and put them into effect, and this switchboard could really get fouled up.

As long as "I" can receive stimuli, resolve the stimuli according to past experience and return an impulse to answer the situation or plan an impulse which can go into effect, "I" remains in control of the situation. But remember that "I" is not a hundred-thousand-watt station; as powerful as the awareness-of-awareness center is, the whole brain operates on 2. watts, so the amount that can be handled there is not a very high volume.

This load quite normally, let's say, is along the line of a tenth of a watt, which steps down to a millionth of a watt when it hits "I." Now suppose that all of a sudden two watts came over that line and hit this switchboard and this damping operation here were insufficient, so that "I" got hit with a tenth of a watt. What would happen is that "I" would blank out. There is evidently a fuse system in there and the fuses blow. But these switchboards, under a sudden impulse of that character, are not well protected.

Suppose lightning hit a telephone line and there were insufficient fuses on that telephone line, and you had a couple of thousand plugs in a couple of thousand switchboard holes and the lightning hit in such a way as to carry through those lines and fuse those plugs in those holes. Those calls are then in forevermore. That is an analogy of what happens when pain strikes the brain.

Pain creates an energy impulse in the nervous system. The whole nervous system, by the way, was designed to handle, evidently, the impulse of energy and output of energy created on the injury of cells.

Matter in general, when condensed, stretched, stamped on, pulled apart and so forth, generates a current. A small group of cells, when struck, will generate a current. You can actually put a galvanometer on one. I imagine if you hooked up a couple of electrodes to a frog and hit him with a sledgehammer it would really make a galvanometer jump. That experiment was overlooked when they were putting electricity into the dead frog and making the dead frog jump. What is the matter with hitting the frog with a sledgehammer and measuring the current that comes out of him? You would find there was current there.

In other words, cells release current when injured. This is survival. This current or impact is damaging. In order to keep an injured cell from damaging its immediate neighbors, then, the body evidently built up a nerve conduit system to take away this energy. This energy required a shock absorber, so specially adapted cells were developed that could stand such an impulse. A big cushion finally came into being at that point of the body which is the most liable to impact—normally the forward end, the head.

The body not only developed a terrifically twisted nerve system there to absorb impact, but also got a skull to protect it, which is a special kind of nerve cell re-formed into bone. If you looked that up you would find out they have known that for a long time, but they never added it up. I am just giving you a postulate as to what happens.

Injury, then, shoots a current through the body and it gets absorbed throughout the nervous system. The nervous system is actually a blunting, a shock absorber or something of the sort for those inputs. When "I" starts to make an action and gets a heavy impulse in return, there is three or four—maybe a hundred—times the energy that "I" could put out at that moment. "I" can put out a millionth of a watt or something like that, and he is putting out this impulse and getting an impulse back which is very high. This system is not sufficient to fuse it out so "I"

loses control of the organism and goes unconscious. The intended action of "I" has been swamped by a muscular demand, position and action from the exterior.

Now, just as "I" can say "Move arm" and this impulse goes on through and moves the arm, so does the arm with a pain impact get moved; the whole system will just operate backwards and "Move arm" will fuse in on this switchboard. When "I" tries to move the arm against that impact it locks up the switchboard.

Let me give you a much better analogy. Let's take a little guy, and he has a job. He lives in a cubicle and this cubicle has a number of hoses coming into it and it is this person's job to keep these holes plugged up. He doesn't do too badly; a squirt of water comes in and he goes over and plugs up that hole, and then a squirt of water comes in somewhere else and he plugs up that hole, and a squirt comes in another place and he plugs that one up. He is being very successful. But all of a sudden one plug blows, so he plugs it up again. Another one blows and he rushes over and plugs that up. And then some of the others blow and he plugs those up. He can go along for a long time plugging up these holes.

But what happens with him? He will get sore after a while. First he will get antagonistic—he will say, "To heck with these darn things! You stay plugged!" Then he will get mad and he won't care whether he plugs them thoroughly or not, just as long as he plugs them savagely.

And then he will get scared that he is going to get swamped, because that place is going to fill up. So he will plug holes at a great rate but he still won't be able to keep them all plugged. He will finally say "To heck with it" and sit down.

That would be "I" on current returns, if these hoses were current returns which were coming back in to the central awareness-of-awareness unit. "I" is trying to compute and figure things out. But every once in a while as life goes along he will get too heavy an impact—he will get knocked unconscious or operated on by a doctor, or some other calamity will occur.

It is just a little more complex than this. These two panels in the head—these switchboards—get jammed up. They fix up the fuses. The fuses have to get heavier and heavier because experience has dictated that the pain coming through is pretty heavy. So these fuses have to be kept pretty heavy and the ability of the impulse to filter through isn't good.

This whole structure has to get to a point finally where these heavy pain impacts can be stopped. The only way to do that is to arrest them as they come in. So these switchboards don't let through quite so much in the way of energy, because there has been a lot of pain; there is pain on this switchboard. They make it a little bit harder for energy to get through and hit "I." "I" will then go unconscious less, but the same thing happens in reverse: "I" has a harder time getting an impulse out. As time goes on, "I" starts to operate with more and more realisation that he is going to be kicked back every time, so a light order doesn't go out; it has to be a fairly heavy order.

He can't say cheerfully, "Would the right index finger please move." No, he gets to the point after a while where he is saying, "The right index finger had better move!" He has to put out a heavier impulse, in other words. He has to make this impulse heavier, actually, to get the right finger to move.

After a while, so much pain has come back and his switchboard has been arrested so much—his actions have been so impotent, you might say, from time to time—that the awareness-of-awareness post of command will begin to consider that there is nothing there but resistance. So every time an order goes through, he puts it all ahead flank. There is no more of this coasting up and down the river very nicely; it is all ahead flank all the time. He says, "Move, and I mean move!" He turns on the endocrine system at the same time—anger. He demonstrates anger in practically every motion because he has to tone everything up; he has to pull up the endocrine system to actually almost an emergency level twenty-four hours a day just to get his messages out, just to get his computations out and get them resolved physically. Of course, as soon as he

starts that, stuff comes back more heavily and he will go down the line to fear, he will go down to grief, he will go down to apathy, in direct ratio to the amount of jam-up there is on this switchboard. This switchboard gets badly jammed up after a while and "I" can't get it out.

Also, there is a circuit response in there whereby other elements can command the body. When the pain made the arm move, this was more forceful than "I" trying to make the arm move, and as a result the exterior world began to command the body. The exterior world began to command the body, not "I."

The decline of the individual on the tone scale is in direct proportion to his inability to move his body in his environment. In other words, as a person comes down the tone scale he is less and less able to command and move the body and is then, because of these jams on the switchboard, more and more susceptible to exterior stimuli. He sees exterior stimuli and the exterior stimuli goes straight to work on the motor control board; it does not go through the sensory board to amount to anything. And the body moves.

The sensory board, in other words, is short-circuited straight into the motor control board and "I" hasn't got a thing to say about it. All these connections get frozen on the switchboard. So the fellow sees a dog and he has a jam-up in there which says "Dog! Dog, bite; pain, run," so he turns around and runs—only it is a Pekingese. That is aberrated!

By the way, when they are doing this, people sometimes get a glimmering themselves; they observe themselves doing these confounded foolish things and they don't seem to be able to do anything about it. For instance, a man gets mad at his wife and hits her over the head with a flatiron or does something of that sort—something "mild." And he will keep doing it. He would like to be able to check himself but he seems powerless to do so. What he has is a jam on the board; his sensory perceptions have perceived certain voice tones and certain other things in his wife that are jammed into the board, and the board just goes into automatic operation. In other words, the environment around this man is handling him; he is not handling himself. And the more the environment can handle him, the less able he is to behave rationally in the environment—even though he can still think; he can't put the thoughts into proper execution.

By the way, this is hypnotism too. People in grief and people in apathy are very hypnotic. They are so hypnotic that when you say something to them they just accept it literally. As a matter of fact, if you weren't aware of this, you had better be, because you can talk to somebody who is on that grief or apathy level of the tone scale and just tell him quietly to do something, and unless there is too much conflict otherwise in the environment he will do it. In other words, you can take over his body just by talking to him because you are exterior stimuli. That is hypnotism. You are exterior stimuli, so you just substitute for his "I."

A lot of people, particularly laymen, are very misinformed on this; they think hypnotism has something to do with spiritualism. Hypnotism has been around for a long time. It is a mechanism by which the self-determinism of the individual can be submerged so that he will obey literally the orders given to him by another individual. That is all hypnotism is.

And the process of hypnotism is to tire the sensory strip, to tire the perceptions—that is to say, get this strip shaken up—and to get the person's muscles to relax. In other words, what the hypnotist is doing is, just by talking to the fellow, getting him to take all of his own keys out of the switchboard and then the hypnotist purringly puts his in, and they will stay there!

It is interesting, however, that a person to be hypnotic has to be pretty well down the tone scale. The environment must have taken over already. What the hypnotist is doing is simply taking advantage of an enormous amount of preparation.

Now, people who are hypnotic are very bad people to have around on a job. They will look fixedly at a board, for instance, that they are supposed to operate and throw switches on, and if they have to fix their eyes too long on that board they will go out. They will sit there with their

eyes wide open, inactive. Sometimes that period of inaction will only last for seconds, sometimes it will last for minutes. They appear to be abstracted and they think they are; they think they are thinking or dreaming about something. Actually, they have just become fixated on a piece of bright metal or something of the sort.

People low on the tone scale will fixate. They will fixate suddenly, particularly when they are tired, because when the body is tired "I" is less able to make a connection and the environment is more able to make a connection. There is evidently insufficient internal energy to drive the body. That is what is known as being tired. And at a time the body is tired, the environment can take over the body and push it around because there is less resistance.

People, then, would be low on the tone scale to the degree that they were unable to handle their own bodies, and as they drift down the tone scale a standard or fixed level of endocrine response would be necessary for them to handle themselves. For instance, the fellow has to be mad all the time to handle himself because he requires that much output just to get over the level of energy charge. Furthermore, he has to turn on so much velocity or so much volume with "I" that he turns on the endocrine system too, and it will stay on.

Quite in addition to that, the exterior environment will start hooking him up and it will hook up his endocrine system just like it hooks this switchboard up, because that is just another switchboard. He will stay hooked in permanently.

Any person who is highly rational is able to hook in and pull out his switch links at will. In other words, he can call any part of the body at will; he can start or stop any operation of the body at will. And when he turns up a little bit of anger or something of the sort, he can also turn it off.

Actually, a person who is very high on the tone scale doesn't get angry so much as he just turns on more energy. This anger response is minor. It is when the whole endocrine system becomes aberrated that it starts to grow up to where the adrenals will get way oversized and so forth.

That is an extrapolation, then, on the difference between self-determinism and exterior-determinism. As the exterior world begins to take over an individual more and more, so that individual becomes less and less efficient, less and less able to survive, and less and less desirable to have on a job or in your periphery.

For instance, take a person who is at 0.5. You find it very easy to handle this person. You say, "Go here, go there, do this, do that," and you have this person well under control. He is very amenable to what you are saying and you trust this person.

You are trusting a robot. Anybody can come along and throw the switch. Now your worst enemy that wants to know anything and everything you are doing comes along and he wants to louse you up. All he does is get a cross-reference on your subject; he just says so-and-so and so-and-so and so-and-so, and your subject turns around at 0.5 just like a robot.

A 0.5 can be talked to by a union leader at a great rate: "Capital is selling you out! The reason we are at war is because American industry and American executives want us at war!" And he says, "Now, here's this gun. You take this gun and you shoot the next executive who walks out of that door."

"Uh-huh"—bang! There is no moral interruption. In order to be moral, in order to be ethical, "I" has to have something to say about it.

On this tone scale, 2.0 is the dividing line; above 2.0 the person is tending toward survival and from 2.0 down they are tending toward destruction and death. There are two reasons for this: The first is that the mechanism of death becomes necessary after the individual is no longer able to assist life in its conquest. The other is that, when the individual is getting down to a point

below 2.0 where he is more than 50 percent being handled by the exterior environment, the people and items around him are regulating his conduct to such a degree that his conduct is irrational. It is as rational as his environment. If everybody around him is acting rationally, then he will act rationally—no more, no less.

You walk in on a person at 1.5 or 1.1 or something like that, and you start acting in some other fashion, and you will get the response.

Down in the Malay Peninsula when I was a kid (I was young and open-mouthed and chewing on a straw, practically) I walked down a street with a friend, and he pointed at someone and said, "There is a slayer."

"A what?"

"A slayer."

"Oh, he kills people?"

"Oh, no, no, it's a native word. Watch." He looked at the fellow and sort of whistled to get his attention. Then he moved his hand, and the other fellow moved his, too. Then my friend bent down, and the other guy bent down too. The fellow was a mirror image—anything you did he would do too. Finally my friend took a rock and threw it at him, and that broke the fellow's rapport and he went off down the way.

My friend told me, "There are quite a few of them around here. There is evidently some drug they smoke that does this." Actually, that fellow was way down on the tone scale.

Imagine my surprise to go into a psychiatrist's office in a southern town about two and a half years ago (I was still trying to work with psychiatry) and find a psychiatrist who was a slayer. He didn't know it—poor guy. He was all ready to pass in his chips.

I noticed it when I first reached for a cigarette. He reached for a cigarette a moment later. So I dropped my cigarette and he dropped his cigarette, and he went on talking to me as though nothing were happening. I crossed my legs and he crossed his legs; I crossed my legs the other way and he crossed his the other way, too.

The last thing in the world that man should have been doing was associating with psychotics, because look at the behavior patterns he was getting! That is what happens to those poor guys, by the way. They are up against this terrible environment continually and they start skidding; they get low on the tone scale, and the next thing you know, they are picking it all up on a hypnotic level and jamming through.

The way an individual goes down the tone scale is this: A movement is ordered by "I" but countermanded by the environment. A stimulus comes in, "I" tries to react to this stimulus by ordering a movement, the environment says, "Move otherwise," or "Don't move," and "I" is balked and is unable to direct the motion of the body.

That, really, is all there is to know about human aberration.

An impulse comes in and tells "I" to do something and "I" tries to do it and the environment countermands it. The impulse says, "It hurts here— move!" so "I" tries to move. He says, "Move," but nothing is happening. He says, "Move the arm," but the arm doesn't move. "Move the arm! The arm is hurting," and it doesn't move. So "I" says, "Get up and walk out of this place!" but the body doesn't move. So "I" starts throwing over all kinds of switchboard mechanisms and so forth to get the body moving, and those are liable to be canceled out and the environment switchboard connectors are liable to fuse. That is a holders on the time track, for you auditors.

However, if “I” gets up a tremendous effort to move and finally accomplishes it, the effort to move is such that he leaves everything plugged in at such a heavy rate that he has what we call a bouncers

If “I” has had to throw out so much energy and has had so much energy coming in that the whole board shorts, he has a grouper. But it is the same thing; it is the environment countermanding the orders of “I” and “I” trying to countermand the orders of the environment, resulting in fixed behavior patterns which reduce the self-determinism of “I.” And so you get an individual going on down the tone scale.

You get a person who chronically, because of the exterior environment, can only get through this maze of locked panel connections (and by the way, that is what a lock is) by being angry. He has to get angry to push through the board to get any motion at all, and his motions are all anger motions one way or the other.

Below anger, he has to get up the stimulus—the run preparation—of fear in order to get through the board, so he has to tell the body “You’re in deadly danger” all the time just to get any motion out of the body. Or he tells the body, “You can’t get through at all,” and the body is mostly left unmanned. Here, he is in the hypnotic levels of grief and apathy.

Notice an individual when he tries to move a piece of MEST. First he gets conservative about it, then he gets antagonistic and then he will get angry if it doesn’t move. Then he will get scared of the thing if it still doesn’t move; he will decide that it is really something to be afraid of.

In the same way, if you take a foreman trying to handle a group of men and these men don’t do what he says, he will get kind of antagonistic toward them. If they still don’t do what he says, he will start to get angry at them. And if he can’t move them after that, he will begin to believe he has lost his grip and he will back up on the job. That would be just the normal cycle, where he isn’t securing cooperation. If he is at the level where he is angry at them all the time, they get afraid.

That is another extrapolation of the tone scale.

THE ARC TRIANGLE

A lecture given on
17 August 1951

Manifestations of Life Energy

In Dianetics we have a magic triangle—only we don't call it a magic triangle. It is just called ARC.

We find that the item known as life energy and the item known as physical-universe energy are not the same. They have some parallels; otherwise they would not be able to unite. They have a vibrational level in common, or they would not be able to unite and react with each other.

But electricity—that stream of electronic impulses surrounded by a magnetic field, which takes place because there is a magnetic field or because there are impulses or for some other reason—and what we call, in Dianetics, theta are energies of an entirely different kind. In order to emphasize this, we make it fairly plain that we are not talking about a physical-universe energy by saying we consider theta to be exterior to the physical universe. Actually, it seems to have its own codes, its own behavior, its own wavelengths and even its own time. Theta time and thetauniverse time are not physical-universe time. The times are different.

There is such a thing as theta matter. Theta matter would be an idea. If you don't think there is such a thing as theta matter, just think for a moment of the culture of a nation. That culture is actually thought and ideas which have become solidified into patterns. You can even plot whether a thing is still a fluid idea or whether it is a fixed idea.

All of this is very nebulous. One of these fine days we will know a lot more about it. We didn't make any real advance, however, in the study of aberration, the human mind and behavior until we recognized that there was such a thing.

Now, although it was not described (since it was mainly talked about by people who did not know how to use or treat or describe energy as energy), this item—theta—has been talked about, discussed and taken for granted for some thousands of years. It is woven in and out of philosophy to such a degree that there is hardly a book of philosophy which does not mention in some way the energy of life—and then run away very happily and play skip-jack or bean bag, ' and not have anything more to do with this. The most adventurous fellow in the past century or so on this subject was Bergson, and he called it elan vital; he gave it a label and then he hastily went off and left it.

Now, if you look at it from an engineering viewpoint you will see that this energy has to have vibrational rates and that it can form into wave patterns which have tone, volume and quality. In other words, it has all the requisites of an energy; it can be described to some degree. As soon as we began to describe it that way in Dianetics we began to get much better results; things began to happen and things we couldn't understand before were understood better.

We know quite a bit about it, actually. The energy of life unites with the physical universe in such a way as to form an organism. And an organism is part physical universe and part theta; it is motivated by theta.

Theta has an energy value. It has three component parts: one is affinity, one is reality and one is communication, so we have a triangle—A-R-C. Those are three parts of theta. They are interdependent to such a degree that if you interrupt any one of them you will interrupt the flow of the other two. Theta is flowing as ARC.

Let's take affinity: It is obvious there is such a thing as affinity. You can call it, sloppily, love, but that is hardly descriptive enough. Affinity is the sympathetic coexistence of two things or two parts of the same energy or something of the sort.

When we take a tuning fork in the physical universe and strike it and it starts vibrating at its particular frequency, another tuning fork with the same frequency will begin to vibrate too, though it has not been touched. If you damp the first one out you find the other tuning fork is ringing. They are in the same level, so therefore you could say they have sympathetic vibration.

If you were dealing with theta you would say they had affinity, they were similar, they were parts of the same and so on.

Two men talking with each other either are in affinity with each other or they aren't. If they are not, they will argue. If they are in affinity with each other, two other things have to be there: they have to have agreed upon a reality and they have to be able to communicate that reality to each other.

When you speak of reality, physical-universe reality, it is a very interesting thing. I told you in an earlier lecture there is really no such thing as the physical universe; there is a motion. But we sense something; we see something with our eyes, we hear something with our ears, we smell something with our nose, we touch something with our hands, and we decide, then, that there is something. But the only way we know it is through our senses and those senses are artificial channels. We are not in direct contact with the physical universe; we are in contact through our sense channels with it.

Those sense channels can be blunted. For instance, a man loses his eyesight, and as far as he is concerned there is no light or shape or color or depth perception to the physical universe. It still has a reality to him, but it is not the same reality as another person's. In other words, he is unable to conceive a physical universe completely without sight. One can't conceive these things without senses. So the physical universe is seen through these senses.

You and I can take a look at a table and agree it is a table—it is made out of wood, it is brown. We agree to that. Of course, you understand that when I say "brown" and you hear "brown," brown actually to you may be purple but you have agreed that it is brown because all your life people have been pointing to this color vibration and saying "brown." It might be really red to me, but I recognize it as brown. So we are in agreement although we might be seeing something different. But we agree this is brown, this is wood, this is a table. Now a fellow walks in the door, comes up and takes a look at this thing and says, "Huh! An elephant!"

You say, "It's a table, see? Elephants are . . ."

"No—it's an elephant."

So we say he is crazy—he doesn't agree with us. Do we attempt further to communicate with him? No. He doesn't agree with us. He has not agreed upon this reality. Are we in affinity with him? No. We say, "Go downstairs and call the little men in the white coats. This guy is crazy." We don't like him. We don't want to be around him.

Now let's say you and I are arguing, and you say, "That table is made out of wood," and I say, "No, it is not. It's made out of metal which is painted to look like wood." We start arguing about this; we are trying to reach a point of agreement and we can't reach this point of agreement. Another fellow comes up and takes a look at the table and says, "As a matter of fact, the legs are painted to look like wood, but the top is wood and it is brown and it is a table." You and I then reach an agreement. We feel an affinity. All of a sudden we feel friendly and we feel friendly toward him. He solved the problem. We have reached an agreement and we go into communication.

How do we go into communication with each other now?

There is a theta-level operation of some sort or other. There is too much data too badly evaluated about life energy; a lot of it is bogus data, a lot of it is nonsense. A lot of it may have some truth in it. But nobody has ever gotten into that bin of knowledge and really scrambled around and held up this item and that item and gotten the most important items together and formulated and organized them. There is spiritualism, clairvoyance, clairaudience, ESP, faith healing and so on—all sorts of manifestations. There is a tremendous quantity of disrelated, discoordinated, mostly discredited, data about this, but it is very interesting that man keeps on talking about it, and he has been talking about it evidently for fifty thousand years. That bin is really active as a bin of knowledge. Nobody has ever gotten it lined up, but it is very active. Rhinel has awful arguments with some of the other people in this field. They write letters back and forth all the time and none of them know a thing about what they are talking about, but are they having a hard time trying to reach an agreement on what they don't know!

The amount of dissension in the field of religion, for instance, should demonstrate to you that it is a level of abstraction about which very little agreement can be reached; therefore there is very little affinity in brotherly love sometimes.

When it comes to an agreement, we can obtain agreement on the physical universe. Mr. A and Mr. B might possibly have a communication channel through the theta level. There are some indications that that exists, though it is not very positively identifiable. But their main communication channel is through the physical universe.

Mr. A has an idea. He puts the idea on the sensory switchboard, it goes over onto the motor switchboard and the vocal cords operate and put air into vibration. This vibration goes over, reaches Mr. B's eardrum and puts it into vibration. It hits the motor switchboard, hits the sensory switchboard and goes in, and Mr. B gets it. Now, if Mr. A has used words on which there has been an earlier agreement on what the physical universe is (there might have been a disagreement on that; one might have been from North Carolina and the other might have been from Nebraska), they can get into agreement. But they are getting into agreement via the physical universe.

When Mr. A says "Up," that sense message goes through that channel and strikes Mr. B. But if Mr. A had an idea of an elevator moving when he said "Up," and if Mr. B receives the idea and he has the idea of a rocket going up—different velocities of up—they can get into an argument. Mr. A says, "I think it ought to go up," and Mr. B sees a rocket going and that would be much too fast to send this item up, so he says, "No." Mr. A says to himself, "An elevator is nice and slow," so he says, "It could go up," and the other fellow says, "No! " Then they argue for a while, and then they finally get to a point where Mr. B realizes that Mr. A is talking about an escalator; he can see this escalator motion and he gets the idea of up. In other words, the word up means different things to them, but they can get those things enough into approximation—they get agreement—to have a reality. Then they stop lambasting each other.

But when they were arguing—"No! You don't mean up, you mean up!" and the other fellow was saying, "Of course I mean up! But you don't mean up, I mean up," and so on—their affinity was down and their communication lines were pretty jagged.

As soon as they reach this agreement, though, they say, "Well, of course I said up and you know it's up too, and you're a good fellow and I'd like to go off and have a beer with you, and everything is fine. I love you dearly. We're in communication. I want to tell you about my wife...." They have an agreement—ARC.

In order for there to be communication, there must be agreement and affinity. In order for there to be affinity, there must be agreement on reality and communication. In order for there to be reality and agreement, there must be affinity and communication—one, two, three. If you knock affinity out, communication and reality go. If you knock reality out, communication and affinity will go. If you knock communication out, they will all go.

This is the life energy. If you take a man and thoroughly disagree with him, go out of communication with him and withdraw all affinity from him from his fellow human beings, he will die. You could actually disagree with a man to an extent where he would die.

There are several ways to block a communication line. I won't go into all of those, but one of them is to cut it, another one is to make it so painful that the person receiving it will cut it, and another one is to put so much on it that it jams. When it comes to communication, then, you could make it painful, you could refuse it or you could put so much on the line that he cuts it off. Those are three very important things to know about a communication line. Also, that communication must be good communication—the necessary data sent in the necessary direction and received.

All that communication will be about, by the way, is reality and affinity —reality and affinity concerning the physical universe. The discussions and so forth will be whether there is or is not affinity, or whether there is or is not agreement and where the agreement is particularly disagreed with on the physical universe.

As far as affinity is concerned, a research team took a bunch of forty babies in Boston; twenty of those babies, taken at random, were sent home after they were born and they all got along fine. The other twenty babies were left in the hospital, and nobody went near them except to feed them; those babies that remained got ill. There was no affinity.

Now, affinity can be built up in a number of ways. You can talk to people and build up an affinity with them. But remember this is communication, not just talk. There are many, many ways to communicate. Two people can sit and look at each other and be in communication. One of the nicest ways to go into communication is by tactile. You can pet a cat, and the cat all of a sudden starts to purr; you are in communication with the cat. You can reach out and shake a person's hand and you are in communication with him because tactile has taken place. The old-school boys with the tooth-and-claw idea that "everybody hates everybody really, and everybody is on the defensive and that is why we have to force everybody into being social animals" said that the reason men shake hands is to show there is no weapon in the hand. No, it is a communication. And in France, Italy, Spain and so forth they throw their arms around each other; there is lots of contact and that contact is communication.

If a person is badly out of communication and you reach out and pat him on the shoulder and he dodges slightly (he considers all things painful) even though he doesn't go on, you will find he is also out of communication vocally. You try to say something to him—"You know, I think that's a pretty good project, Project 342A, and I think we ought to go along with it"—and he will sit there and look at you and nod, and then he will go down and complete Project 36. You say, "Project 36 has just been thrown out. We weren't going to go through with that at all," but he hardly knows you are talking to him,He dodges everything you say. Or he may talk to you so hard and so long you don't get a chance to tell him you want to do Project 342A; that is dodging you, too. In other words, he is out of communication with you; therefore his affinity is low and he won't agree with you either. But if you can get him into agreement, communication will pick up and affinity will pick up.

This is about the most important data I have ever run across in the field of interpersonal relations, control and management. Super-bizarre techniques which do not have this as a precise working axiom are apt to fail—as often as they do fail right now.

Let's take a group of men in a room, and you are talking to them; you are trying to reach agreement with them. If those men are pretty spooky and pretty low on the tone scale, you can advance the most beautiful, wonderful reasons under the sun, and they will still remain antagonistic toward you. Are you communicating with them? That is the question. The low-toned individual doesn't take a high-toned communication. If you are not communicating with them, they are not agreeing with you and you haven't any affinity with them, and they are not going to agree with or do what you say. They are going to kick back at you one way or the other. There are ways to get into communication with that group.

You can take any group of workmen—any group of men working on a similar project—and take one look at the foreman and the men and tell whether or not these people are in communication with one another. If they aren't, they are not working as a coordinated team. They are not in communication, perhaps, because they are not agreed on what they are doing.

All you have to do is take the group, put them together and say, "What are you guys doing?" You don't ask the foreman, you ask the whole group and the foreman, "What are you guys doing?"

One fellow says, "I'm earning forty dollars a week. That's what I'm doing." Another one says, "Well, I'm glad to get out of the house every day. The old woman's pretty pestiferous." Another one says, "As a matter of fact, I occasionally get to drive the truck over there and I like to drive the truck, and I'll put up with the rest of this stuff. I drive the truck, and I've got to work anyhow." Another man might say, if he were being honest, "I'm staying on this job because I hate this dog that you've got here as a foreman. If I can devote my life to making him miserable, boy, that makes me happy. I really lead him a dog's life, too."

And all the time you thought that those men thought they were grading a road. Not one of them thought they were grading a road. You thought they were building a road between Augusta and Wichita, and they weren't. Not one of them was building a road; not one of them was even grading.

So you get them together—this crew may be unhappy and inefficient and so forth—and you say, "Well, you know, some day a lot of cars will go over this road. Maybe they'll wreck themselves occasionally and so forth, but a lot of cars will go over this road. You boys are building a road. You're building a road from Augusta to Wichita, from Wichita to Augusta. It's a pretty hard job, but somebody's got to do it. A lot of people will thank you boys for having built this road. I know you don't care anything about that, but that's really what we are doing around here. Now, I'd like a few suggestions from you people about how we could build this road a little bit better." All of a sudden the whole crew is building a road. Affinity, reality and communication go right up.

If you have a foreman on the job who is around 3.0 or 3.5, something like that, and who still has some theta volume, knows his job and knows what he is doing, you won't have any trouble with that crew. They will be building a road, the whole crew. (A crew as dispersed as that probably had a 1.1 or a 1.5 foreman.) If you get them to agree on what they are doing, they will be all set.

Communism has a number of instinctive tactics, and one of those is built sort of empirically upon the fact that a bunch of Swedes went down into Russia and whipped them about A.D. 900 and put a czar in. Actually, the Swedes went down there as mercenaries—they had been driven out of their own country by a revolution—and worked for all the petty princes in these petty principalities. The Swedes formed the bodyguards of all the princes of all Russia, and one day all the bodyguards revolted and chopped off all the heads of the Russian nobility and took over Russia and elected a czar and unified the Russias. The czar, after he had been reigning for a year or two, took a Russian name; they became White Russians.

During World War I, in 1917, the Russians stood the lineal descendant up and shot him dead. They had lived all those centuries with an alien race in control and they resented it. That alien race was capital—aristocracy. And now they are trying to sell the whole world the idea that it is being governed by an alien race. You couldn't possibly pound it—with a hammer, a sickle or a sledgehammer—into the skull of a Russian that the capitalists of America are of the same race as the laboring class of America. You couldn't convince them that people here are all Americans and they were all born with more or less the same chance and they could all get there. You couldn't convince them of this. Their only response would be "No. They're those Swedes. We know. And you've got to kill them; that's the only way you can do it."

This philosophy gets imported into this country via the sewers or something. These people work inside the unions and they have been telling the unions now for decades "You are really being governed by a bunch of White Russians—a bunch of Swedes or something—and they are a different breed of cat; they are different people. They are not your people; they are not like you. You are laboring men. The thing to have is sweat! And those guys with the brains, you don't want to have anything to do with them because they belong to another race."

Then management tries to come in, and labor has been educated into believing that the whole of management and the whole of capital is made upout of a different kind of individual, so no similarity or affinity can exist, therefore there can't be an agreement on reality and there can't be a communication.

About the first thing you can do with people in interpersonal relations with labor is set up every possible communication line you can to labor and let them find out, if you possibly can, that they are not being run by White Russians. You will get some sort of an agreement. If you agree they are men, they are liable to agree that you are a man, too. They resent being owned very much because theta only functions when it is self-determined. You have to have self-determinism in a man or in a group. This does not mean socialism.

You try to turn management over to a group of men who have no concept of management or executive lines, and can they pray and beg! I had this happen once. I threw a whole operation at the staff. One of them got up a few days later and said, "I have a motion to put on the floor. Will Mr. Hubbard please take charge of this operation?" They hadn't known it was that complex. All of a sudden we got an- agreement. They said, "That is a specialized operation. That is a specialized operation, and he is human and we are human and we are in communication and he has been talking to us, and we do have some affinity and he does want these things to happen for our own good," and so on. We had interpersonal relations all of a sudden, and we had management-labor relations too, the like of which we had never had before. This didn't mean collectivism; it just meant simply letting the boys get together once in a while.

Having management interested in getting labor together as individuals is quite an innovation. The union can only exist as a union as long as it has affinity, communication and reality between the union leader and the union member. Psychological warfare consists of cutting a communication line or demonstrating that a difference exists where they thought reality existed, where they thought they had agreement.

Union leadership has supplanted management in the affections of labor, but union leadership does not constitute the working brain force and regulating force which is going to keep labor working. What can you expect but failure of an economic system that is being run so cockeyed?

Similarly and simultaneously, how do you expect a human being to operate when he doesn't have agreement within himself? The liver does not agree that the pancreas is doing a good job. The communication lines between the right hand and the right ear are cut, not because the nerves are severed, but because there is a jammed switchboard. The communication between "I" and the right foot goes haywire every once in a while. The fellow has a toe that occasionally twitches and "I" says "Stop it!" but it goes on twitching.

In other words, unless there is an affinity throughout the body and its various parts, it doesn't get along well. Unless there is good communication —good nerve channels, smooth switching connections and so forth—throughout the nervous system, there is no communication that is any good. And unless the whole body has agreed on what it is supposed to do, it doesn't get along well either. For instance, some fellow thinks that the best thing to do is to sit at his desk and work like the mischief and make lots of coffee and cakes, only the back doesn't agree with this. The back says, "I'm tired." All of a sudden he goes out of communication.

How does this apply to the tone scale? It is not very technical. Let's look at theta: You can imagine a free-flowing, smooth-flowing energy that is just doing fine. It has three component parts—affinity, communication and reality. These three parts, when flowing smoothly in conjunction with each other, produce a nice harmonious union with MEST—the physical universe. The body—the physical universe and theta—just goes along fine. As a matter of fact, theta which is running nice and smoothly will lay out over items and people in the physical universe and things will just run like a clock.

But the second affinity, communication and reality start damping out, we start to get disharmony, dissonance, as in a musical note. The second we start to get dissonance, life begins to kick itself out of the organism, which is dying.

Let's say that this ARC can exist fairly well down to 2.0. It is pretty bad when it gets to that point, but at anger it is nice and jagged, and then in fear it is further apart, it is separating. And when you get down to apathy and death, it is null; affinity, communication and reality are not interacting at all—they are not functioning at all.

How out of communication can an individual get? Dead. If you ever tried to communicate with a dead man, you would agree with me.

This is the tone scale again, only this is actually, technically, the engineering derivation and extrapolation of that tone scale. Where it came from is the recognition of a null vibration and death being the same thing, the recognition that the halfway point would be a half cancellation, and so on. Below 2.0, they are still fighting exteriorly to try to stay together, at fear they are afraid they won't, at grief they know they won't. At apathy ARC is gone, and that is death.

Theta has those three component parts—affinity, reality and communication. It is very important to know that because it tells you immediately what we are talking about in the communication section of the Chart of Human Evaluation where it says the person is out of communication.

This is the basic extrapolation of this chart. What will a 1.5 do with communication? He will turn it straight around. You tell him "black" and he will say "white." Even though it would serve his purpose, you might think, to say "black," he will say "white." He doesn't look angry, unless you know the tone scale. You tell him, "Would you go over to the other end of the shop and tell George 'black'?" and you see him go, but he tells George "white." If you told him to tell George "white," he would tell George "black."

Agreement can be procured anywhere on this scale at the person's level of the scale. In other words, you can enter the vibration level. Talk to an angry man angrily. If you don't attack him and if you appear to be agreeing with him on the subject and agreeing with him angrily, you are in affinity with him and you will be in communication with him. But you won't be in communication with him anyplace else on the scale.

It is pretty easy to go into communication with people high on the scale.

If you have a stenographer at 0.5 and you give her a letter, "To Wilkes Brothers. We have your order of the sixteenth instant... shipment was received. Yours truly," and so on, that thing will be all nulled out. In the first place, she really doesn't agree with you that you ought to be writing that letter, just because you want it written. The letter will probably read, "Dear Mr. Thompson. Your order of the sixteenth instant has been received and everything was broken in it."

Or you ask her, "Would you please go down to the traffic court and fix up this ticket for me," and you don't think about it again. If you have a 0.5 in the stenographer's chair you had certainly better think about it again, because you don't get action at this point. Do you see how far down the scale it is from a standpoint of life? Life has damped out at that point, so there is no persistence, there is no action, there is no responsibility, there is no motion, no movement.

You say, “Here is this, here is that. Do something else, do something else, do something else,” but you don’t get them done. This is where the tone scale becomes very important. Here is ARC at work.

Let’s look at affinity. You have somebody you are working with and this person is at 1.1. This person appears to have affinity for you; he says he likes you and he says it quite often. (As a matter of fact, this is very propitiative as a level.) He likes you a great deal. But you wonder why you keep getting unhappy around him. After all, everything he says is “for your own good.” You get very unhappy and then you say, “Well, the poor fellow, he’s trying his best.” He is trying to kill you. It is just as simple as that. It may take him five years, but he will do it. He works along at that level. In other words, he is working below this 2.0 line and he will keep swinging these covert activities at you.

Don’t think he won’t introduce a covert activity in the business. He will apparently demonstrate an affinity—he will say he has an affinity. But his agreement is very poor; he will take everything that is good news and make it kind of shabby and he will go into communication only along the line of gossip.

You come in at eight o’clock in the morning and sit down at your office desk and you are just doing fine, you think. You had a game of golf that morning and you are kind of tired but you sure enjoyed that game of golf. However, that 1.1 is out in the office: “You know, confidentially, the boss came in at eight o’clock this morning. He looked pretty tired. He wasn’t wearing his regular business clothes, either.” And this gets back to your wife, going through the hands of other 1.1s, getting a chain reaction and so forth: “You know, Mamie, I really hate to tell you this, but I’m telling you this for your own good. But, you know, George was out all night the other night. I thought you ought to know. There is a stenographer down at the plant, you know.” That is the only line a 1.1 will carry.

It is just wonderful. The news which will go through one of these low-level communication lines is a certain brand of news.

A 1.5 communication line carries destruction, because that is what it is and that is all it will vibrate to.

A 1.1 communication line will carry gossip, covert hostility and propitiation: “That’s a very, very pretty dress you’ve got on, Marge; I always have liked it.”

On a line at 0.5, the only thing that will go through is hopelessness, and if you try to give 0.5s much that isn’t hopeless they will pass along hopelessness. You can explain to a 0.5, “Now look, everything is going to be all right, and the whole operation is going to succeed, and we have just gotten in some new capital. Everything is just fine and we are all working hard on it now. I want you to pitch in and do your best. You will, won’t you?”

“Oh, yes, yes, yes.”

You come back past that 0.5’s desk a moment later with your ear cocked and you will hear “And he was just telling me that we were almost ready to collapse. He said the new bond issue—they would try but, you know, I don’t think it will go through. I could tell by listening to him.” This is interesting.

Life is being kicked to pieces when it gets down below 2.0, and it starts kicking the individual to pieces below 2.0, because he is not in communication. He is not in communication with, he does not have affinity for and he is not in agreement with himself, either. These are the levels of neurological illnesses. Have you ever run into somebody who detested himself? It is the same thing.

Now, I want to give you a little bit of a physiological description of each one of these individuals. This description will be more generalized than the chart; these are just things that you can glance at suddenly to tell where the person is.

I am going to start at the bottom. A 0.1 is something that you won't find walking around in the society. The 0.1 will be pretty gray in the face. The skin circulation is almost absent. This person is pretty badly off. He would have to be a stretcher case.

But just above that at 0.5 the same skin condition obtains. There is a slight grayness to the skin, particularly in the cheeks and so on, to a greater or lesser degree. It is not always present and it is not always detectable. But when it is detected, that person is a 0.5. The fear and hopelessness and so forth actually mixes up to make the blood tend to leave the surface; it is even afraid to be on the surface. The blood goes in and lakes in the center of the body to some degree. If a sharp noise occurs, the blood lakes immediately in the center of the body. It falls away from the skin.

This skin condition obtains particularly at 1.1; it is even worse at 1.1 than it is at 0.5.

The 0.1, of course, is pretended death. You won't be troubled with a 0.1. But you will find 0.5s around. One of the things that marks a 0.5 particularly, physiologically, is chronic malfunction of organs. This body is trying to die. Take, for instance, a young girl who is a 0.5, and her endocrine system will be so badly off that the fatty tissue of her body is all displaced. Her body isn't pretty; the fat is on the wrong places. She doesn't have an endocrine system that is working smoothly and evenly.

A man at 0.5 has a shoulder slump and so forth; he looks old. He is pretty well gone; he looks like the last rose of summer. He is sad. But the funny part of it is that when he is very young he can manage to carry along all right. He can even fool you sometimes a little bit; he can merely appear to be rather obedient. He is too quiet, though—no hilarity or anything like that. One of the things this person will do is try to damp out any loud noises in his vicinity or something like that. He would much rather go to a funeral than a movie any day. He weeps rather easily and looks on the hopeless side of things. He is untidy in dress.

Up above that level in the commoner levels, around 0.9, the person is in a relatively acute fear bracket—a continual acute state of fear. This person is afraid. Here is where you get this grayness of face and so forth. You will find that this person has a habit of sort of withdrawing; he will withdraw very easily. As a matter of fact, if you were to talk to this individual and raise your voice any at all, this individual would back away from you. Also, if you care to look at them, the pupils of this person's eyes are always slightly dilated; they are a little bit bigger than they should be for the light he is standing in. If you were to make a sudden noise—not even a very loud noise, but a sudden one—and watch the pupil very sharply you would see it flash out to the edge of the iris and back in again. That is the expression of fear.

As a matter of fact, if you make a real loud noise around a 0.9 you can put him in a trance. Oddly enough, though, if you try to hypnotise a 1.0 or a 1.1 they will just keep on making fun of you. They feel silly, they feel foolish, they do this and they do that. That is because they know they are annoying you when they do it. If you try to knock somebody out into a hypnotic trance or a drug trance at that level, you will really have quite a time, because that person is afraid. He is afraid of what will happen to him. He is so aware and he is so alert to anything that might hurt him. The exterior environment is so much in control, and yet he can still balance it to such a degree that he keeps holding on to that balance. Here is an inability to relax.

You shake hands with a fellow whose palm is always moist and you are dealing with somebody from 0.9 to 1.6. This person has nervous mannerisms also, and he has ulcers of the stomach. It is rather easy to tell this band. Also, this person talks to you in slight non sequiturs almost continually. You say, "We've got a pretty good plant here," and he takes a look at it and says, "Our plant at Willow Run was—yes, we had a good plant." It is not quite what you were saying. It is not far enough off to cause any startlement, but it is not what you were saying,

definitely. You were trying to tell him about the plant and he told you about some other plant. Also, he told you about a plant that is just a little bit bigger than yours. If he happened to discover what pay you were making even though you didn't tell him, he would have to tell you that he knew somebody who made more pay than that—but he wouldn't say he did.

If you said "I want you to take over and get acquainted with this particular section of the office, because next week I've got a vacation coming up and I'm going up to Colorado," it is very funny but he would have a friend who is going up to Aspen, Colorado, to one of the biggest hotels there. But he wouldn't advance this in such a way that you could notice it. As a matter of fact, you don't own anything good but what somebody owns something better. Your height, strength, brains and so forth—he is just going to put Xs across the lines, but he will never do it in such a way that you will find out that he is doing it. It is so apparently on the groove that it is very difficult to distinguish. But if you were ever to take umbrage at this continual hammer and pound of invalidation he would soon have you spinning.

You say, "But I didn't say that!"

"You didn't say what?"

"I said I was going to Colorado and you say somebody else is going to Colorado. What's the idea of telling me the other guy's going to Colorado? The only reason I told you I was going to Colorado was so that you could . . ."

"I didn't say anything about anybody else going to Colorado."

Now he has really got you; he has got you spinning. So, he didn't say that.

"But you did say that!"

"Well, as a matter of fact, what I meant to say was. . ." and he will tell you something else. He says that is what he did say.

"But you didn't say that! " He didn't say that and you know he didn't say that. And if you happen to, that day, be drifting down around 2.0, you are going to find yourself down the tone scale. If you keep this up very long, you will first find yourself at 1.5 and then you may find yourself where he wants to put you: 0.5. You will be a temporary 0.5, because after you have been doing this for a while all you can do is sit down and weep.

You want to look at this person's files. Maybe he is keeping files or something like that; just look at his files someday. The surface is pretty but don't look behind it. He has told you they are all up to date. But if you go in and check it, you can't quite tell that they are not all up to date. You are looking at a fine surface with this fellow.

His physical manifestation tends to be thinness rather than obesity— but that doesn't mean that everybody who is thin is a 1.1. Obesity starts swinging in at about 1. or 1.4; these people start to get fat. The 1.5 is pretty chunky; he tends toward being square. That is just one of these rules of thumb that you can't take too seriously, but it is something to be alert to. That doesn't mean that everybody who is of athletic build is a 1.5, but they tend to be a little bit too squarely built. You will sometimes see a 1.5 with a very gray complexion, but this is a 1.5 who has only recently been beaten down below the line and who is still holding on to it somewhat but finding it hard to do.

Now, if you ask a 1.5 about offices, you are not going to get any covert level of activity. This person is going to tell you right out that this office furniture you have is pretty bad. He is going to tell you all about how awful it is. Hate and destruction—he tries to destroy with words and so forth. But education may have smoothed him out to a point where he doesn't talk outrightly so. Watch what he does with things.

As you come on up the line you start to get up into the average, and you start to get into better and better physiological types and higher levels of efficiency. You can tell these people: they look, from that level on up, healthy.

One of the fastest ways of telling a person's tone level, by the way, is by the state of health of the individual. The chronic illnesses, chronic malfunction of organs, endocrine and neurological illnesses, depository illnesses, and severe, sporadic illnesses (that is to say, usually the person two or three times a year gets very sick)—any one of those categories points up a liability in employment. That includes arthritis, sinusitis—any one of these items. You can look at a person's health record, if you have his health record over a couple of years, and see pretty accurately where he has been on the tone scale for that time. It doesn't explain away, either, when he says "Well, I was wounded in the war." That tells you almost certainly that he is fixed at that level by aberration. It is too bad, but it is heartlessly true. He says, "I was wounded in the war and that is why I've had sinusitis ever since." He was wounded in the war, but what you want to know is whether he is up or down on the tone scale, and that says he is down on the tone scale no matter how he got put there.

Your best bet is to take a glance at his health record and it will give you a glance at his mental record. Right there you can peg him on the line. This health record is pretty accurate. That is the Medical Range column on the chart.

The next step is to attempt to establish affinity with him. You will find that from 2.0 down the individual is liable to fawn upon you—be too agreeable, unctuous and so forth. You don't expect a 1.5, by the way, to be angry with you. The 1.1 will bring you presents, lots of them—no matter where he has to steal them.

So, you want to establish affinity, and then try to establish agreement. Find out how much agreement you can establish rapidly with this person. If you can establish rapid agreement with him, he is up the tone scale a ways—either that or he is hanging at your level.

Communication is very important. ARC is of the essence in this. Try to get the answers to the questions on an application blank. If you have any difficulty getting those answers on that application blank, this person is going out of communication with you and he is down the tone scale. If for any reason or other he can't fill out this form the way it is—it is a peculiar case and he has to have another form and that sort of thing—just drop it. He is out of communication; he is down below 2.0. He doesn't want to communicate through this piece of MEST with you. He has to have a specialised piece of MEST.

Or maybe he is having difficulty: "How old are you?"

"I'm . . . urn . . . I'm . . . urn . . . thirty-eight."

"Where were you born?"

"Um . . . um . . . Wichita."

"You were born in Wichita."

"No, that's where I live. I live in Wichita."

Get rid of him quick. He is nervous in your presence; he is very nervous in your presence and that is a symptom, too. You want a person who can come in and talk to you. If he is nervous in your presence he will also be nervous in the presence of a machine.

I know that that is awfully rough and that it is a bad indoctrination and so forth. Sure a man can shake a little bit in a strange place or something like that, but if this bird is so nervous that he can't communicate well with you, he is just communicating at his own level on the tone scale.

It isn't any super special deal. As a matter of fact, some people will be a little bit nervous with you and yet will still keep right on communicating with you. So this is quite important.

Now, the reason you look at application blanks, actually, is that you really do use some of this data on the tone scale whether you call it that or not. For instance, it asks where this man has been employed and what his employer has to say, but that is not what you want to know. Just forget what his employer has to say; that is probably some 1.1's opinion on a 2.0 or something of the sort. That data is no good, but this data is good: He wasn't employed there the same length of time he said he was. That is important because that spots him for you. That doesn't just say "Well, this fellow lies, and I guess most anybody lies this way." A fellow who starts to disarrange data which it isn't even necessary to disarrange is waving a red flag. This person is a 1.5. That is about where it starts getting disarranged badly. A 1.5 will turn facts right around. He will tell you he drove a truck in this place, when, as a matter of fact, he was a file clerk there. He didn't work there between 1943 and 1944, he worked there between 1939 and 1941. He doesn't have any reason to vary this data. From 2.0 down, no reasons to vary it are necessary; it just gets varied.

There is a problem that police have about criminals, by the way. It is not that all people below 2.0 are criminals in their surface reactions; but the police have an awful problem with criminals. The cops always expect the criminal to do the survival thing and the criminal never does. The cops go thrashing around Chicago trying to find this man who just broke out and shot a guard; he said he would never be taken alive and he has the guard's riot gun. And they find him sitting on a streetcar reading a Bible and he says his name is something else.

What more did they expect? That was non sequitur and nonsurvival as far as this man was concerned and yet that was the way they found him. He had reversed anything that they expected. There was no constancy in the matter.

The police always give the criminal a chance, by the way. They will give a criminal a chance to turn state's evidence: "We'll save you your trip to the death house if you'll turn state's evidence on your pals." But he won't. And they figure out, "Well, this fool is ready loopy. Why?" As a matter of fact, sometimes it even works this way: They say, "If you turn state's evidence, you know we'll electrocute you," and he turns state's evidence the next day. He is doing the nonsurvival thing. The police keep trying to police people on the theory that they are rational, but these criminals don't do the rational thing.

For instance, a murderer always leaves a clue on the scene of the crime. He will always carefully register the gun in some other town with the number and so on and then leave the gun on the scene of the crime, or he will do something of this sort. It isn't very hard to trace criminals because they always tell you what happens. That is the only reason cops succeed. A criminal is just looking for a way to get himself in trouble. But the cops are always very puzzled as to why it is that criminals are so dumb in their commission of crimes, and they can't figure this out. All they are doing is running a free boardinghouse for people to fail to.

The criminals are repeaters because they repeat. The cop says, "Now, we're going to treat you nice and we're going to take care of you and we are not out for you. You have done your time in the big house, and here you are and you're a nice guy and you're here in town. You keep your nose clean, you get a good job, and it's hands off as far as we are concerned. We'll give you every boost in the world." And they pick him up the next day in a stolen car. How do they pick him up in a stolen car? It is because he drives in front of a police car and kills his engine and lets the police car run into him. This is wonderful. And the great criminologists—J. Edgar Hoover and the rest of these people—think they are doing such tremendously brilliant and clever things ! Of course, they d o do very brilliant things. But these criminals are all set to be picked up.

They have a rule in the city of New York: The person who finds the body killed it. This rule works 80 percent of the time. The person who finds the body killed it. This person will come around and make sure he is on the scene of the crime all ready to go.

If you want a real commentary on the efficiency of police in the United States, by the way, only 30 percent of the murders committed are detected by police, only 3 percent of those detected are brought to trial and only 0.5 percent are ever executed for the crime. I thought I would let that data out; J. Edgar Hoover was trying to suppress it to a bunch of us writers a few years ago.

Criminality is the kind of operation that you will come across below 2.0, but don't think a 2.0 is necessarily an outright criminal or a 1.5 is an outright criminal or anything like that. The criminality is a sort of special strain. Criminality is something that is against the law. The law of being decent men is the only law that people are against from 2.0 down.

So, you feel affinity for a person and you go into communication rather easily with him; there is always the third one: Are you and he compatible in what you agree upon? You want to watch that one, because two of them can slightly and apparently exist and the third one will be almost absent. If it is, the other two are too weak to take any chance on. It isn't that you want slavish agreement either; you find that it doesn't have to be slavish in order for you to get into agreement with somebody. If you get an agreement with somebody you will get an agreement with him, and that is that.

Another thing is the amount of fault a person finds and the amount of turbulence. This tone scale is actually a graph of turbulence. Life energy is more and more turbulent the lower it is on the tone scale. An apathy case creates the maximum turbulence. He can't move, he has to be waited on hand and foot and he really causes turbulence. He demands an enormous amount from the society.

But the 1.1 causes turbulence with gossip and the 1.5 causes turbulence with rage. You see that there might be some affinity, you might be in communication with this fellow to some degree, and then he starts telling you how badly off you are or what you ought to do to improve something! And he starts telling you about all the things that are wrong. Have him shot or fire him or something, because this person will cause you more trouble, turbulence and upset than anything else. Nothing is ever right around this person and nothing will ever go right around him either. The girls in his office and everyone else will get pretty well knocked to pieces. This particular operation is most chronic at about 1. on the tone scale. There is a fantastic amount of upset and it really keeps you chewed up. This person can apparently be very constructive; he appears bright and alert, but that is just a method peculiar to 1.2.

Now, the ARC of an individual, the amount of life he has at his level, the vibration (I hate to use those words—it sounds like spiritualism or something), actually seems to have an effect upon the material universe. around him. You can tell a person's position on the tone scale by the condition of the things he owns or has care of. You look at a person, and his shoes, for instance, might not be shined, but are they cared for to the degree that they could be? A person can even take a little bit of care of a pair of work shoes, not to make them pretty, but to keep them serviceable.

Take a carpenter on the job, or something like that. Are the clothes he wears suitable to the work he is doing—that is to say, does he keep them suitable? How about that car he is driving? Maybe it is an old car and so forth, but does it run? Just look at a car's fenders and you can tell an awful lot about the owner's position on the tone scale, or maybe the position of his wife. So, as the person goes down the scale the physical objects in his vicinity are themselves affected by his position, so that below a certain level he starts to bring about breakage, carelessness, upset, wear-out and so on to these objects in his vicinity.

As you come up the scale with an individual, he might not have muchX but what he has he will care for rather well. By the way, it is very interesting that along in a certain level of the scale, individuals start to accumulate wildly. They have lost so much in life that they then start to accumulate things. But they know they haven't any right to accumulate any real MEST So they will accumulate nothing but junk, and they will carry this forward to a terrific level. You can't get them to throw anything away; you can't get them deprived of anything. Open a man's desk

sometime when he isn't there and slam it again. That is all you need to do; you can spot him right there.

The Indians tell a story about the pack rat. The pack rat was told by the Indian god, Old Man, that he had better get some lohhn. The pack rat said, "What?"

And Old Man said, "Well, you'd better get some lohhn. Next time I come back, if you don't, you know what I do to animals."

Pack rat has been trying ever since. He doesn't know what it is, but he is going to have a sample of something to show when Old Man comes back!

That spots the person on the tone scale. He is afraid he is not going to have it.

Now, there is a standardised test being made up by the Foundation. It will take a little while to stabilise this test and get it adequately processed. It will be a relatively simple test when finally finished; it will be a written test which can be given and rather easily graded which will give you the individual's position on the tone scale.

More important than that test, though, is your observation of the material universe around you and the organisms in it. You should cultivate observation. Whether you are observing for the tone scale or not, you should cultivate observation anyway. That is just a good piece of advice.

Before you start to accept this very widely, I would like very much for you to do a little observation on it. Look at the people you know. Take a look at their records in life. Look over the general situation with them. Scout around a little bit and find out if there is any validity to this or not. Find out if it works. Does it carry through? You know this fellow who has arthritis, so look into it a little further. You don't have to be snoopy to do that. You can find out a lot about people by just listening instead of talking for a few minutes.

PROFESSIONAL COURSE LECTURES

Hubbard Dianetic Foundation
Wichita, Kansas

20 August-24 September 1951

Ron continued his research and writing activities euen while delivering the Human Evaluation course lectures, and on 20 August he began to brief the Foundation's Professional Course students on the results and findings of his research.

He had been looking into certain aspects of the physical-uniuerse side of aberration—the effects of time, motion and directed effort on the individual—and in late August his research began to bear fruit in the form of fundamental discoveries about the nature of aberration and methods of handling it. These new discoveries were far in advance of anything he had released before, and as the information collected, he began to codify it into a new technique of processing—Effort Processing.

With these next lectures, Ron took the Professional Course students through each step of the evolution of this brand-new technique as he deueloped it, from the first work concerning the effect of inhibited or enforced motion on the individual right through to the codification of the philosophical truths and the development of a more broadly applicable technique.

MOTION AND EFFORT - PART I

A lecture given on
20 August 1951

A Turning Point in Dianetics

We are beginning on a new aspect of theory and practice in Dianetics.

I have decided that in training we can come out of the first part of the kindergarten state that has been passing as training previously—such as running engrams, secondaries, basic-basic, chains and so on—and start moving up to something a little more interesting.

Here is a little story: A knock sounded on the door at 42 Aberdeen Road one day at about one o'clock in the morning. I went to open the door and there was a poor preclear who had been audited by a psychiatrist we had under training at that time, and this preclear really looked haggard. He was shaking and he was barely able to get inside the door. He was in trouble.

Of course, he hadn't let us know that a very short time before he had been in a sanitarium. Then he got a little psychiatric-type "auditing": "The only thing that's wrong with you is you're being willful and stubborn! Now, you want to run that engram; you've got to run the engram, mostly because I tell you you've got to run it!" (I have seen some of them audit like this, really.) This psychiatrist was really squirrelly.

The preclear came in and lay down on the couch. I didn't tell him to lie down on the couch. He just said, "You've got to straighten me out. I was ready to blow my brains out."

We couldn't have that—not on the clean pavement of Elizabeth, New Jersey! So I said, "The file clerks will give us the engram necessary to resolve the case. The somatic strip will go to the beginning of the engram. When I count from one to five, the first phrase will flash. One-two-three-four-five"— bang! "Eeeyow ! "

This was gruesome! It was summer and the windows were open. It was one o'clock in the morning in a quiet residential district. The next day we replied to a complaint from the police from a house three blocks away, to say nothing of the complaints of the houses nearby. People rushed in and closed down all the windows and everything else—but this preclear just kept on rolling. He was hitting a very high decibel level at about high C above high C. I had never heard such stuff in my life. The next morning I was walking around and people were talking to me but I couldn't hear them. I was stone deaf.

I dug that up the other day, by the way. I was Lock Scanning and I was wondering what was so interesting at this date and period. All of a sudden I ran into this preclear, and the somaticl on it was nothing more nor less than. sound volume.

Now, as I mentioned, we are going to go into some more advanced material. This has to do with the theta-MEsT theory on awareness-ofawareness impulses as they translate into effort impulses on the MEST electronic line, and backfire.

Here is, in short, how "I" gets aberrated. I will give you some postulates regarding theta, to the end of getting your preclear moving on the time track even if it kills him. This is the material on motion and emotion blown up to a point where you can use it in processing.

You might think offhand that words are important. Words are not important. Lack of differentiation is the basic aberration—lack of differentiation.

Look at how many things a person can fail to differentiate. He meets a girl by the name of Abetha and he says to Abetha, "I love you dearly." But actually he has just gotten through

meeting Grandma. And he is much astonished to find out that Abetha can't cook cookies, because obviously Grandma is Abetha, yet Abetha then doesn't do all the things that Grandma is supposed to do. So he gets mad and finally the marriage breaks up. That is a failure to differentiate.

A fellow walks into a room and the room is rather close; it is rather tight around him. He feels that this room is much too small and he wants to get out of it. He has never been in this room before in his life. But he has failed to differentiate between that room and a room in which he was punished and therefore he becomes nervous or upset. He has two environments confused.

Let's go to another point of differentiation just a little more basic than that: When he was in that room where he was getting punished, he failed to differentiate that it wasn't the walls that were punishing him, so after that the walls have a tendency to punish him. (It was Mama or somebody else who was punishing him, not the walls.) That is a failure to differentiate.

Now, when Mama said "I always have to do everything myself; you never pay any attention to me; it's no wonder nobody ever likes you" while she was beating and spanking him, it is very interesting that he failed to differentiate between the hairbrush blows and Mama's words. So later on he begins to think these words are important, not the hairbrush blows.

The auditor, working away at processing, can fail to differentiate. The auditor can fail to differentiate. His first failure to differentiate is mixing up all the perceptics and saying "If we can get one perceptic out of that incident, that's good enough. If we can just get an impression of words out of that incident, that's fine," or "If we can just make this preclear boil off, that's all that's necessary."

Sure enough, when you are beginning a very occluded case, it is perhaps necessary when you are co-auditing to make your preclear boil off. But you had better not make him boil off to the point where you start piling up a lot of ungraded material and you had better not make him boil off until his sense of reality is way down.

A lot of flashy new techniques came out in the field. Some of these were really something—they tied a preclear up in knots, sometimes got his head over the back of his neck and so on. They were interesting, but they didn't do anything for the preclear though they probably amused the auditor.

Now, the failure to differentiate that most auditors fall into is their inability to recognize the fact that the preclear is suffering from an illusion, and the auditor will buy the idea that the reason the preclear is aberrated is because of words.

Of course, on the surface it is words. Book Two of Dianetics: The Modern Science of Mental Health goes into this rather heavily, and as a matter of fact, that is the manifestation, that is the mechanism; but that is not how you resolve it.

I have been saying for a long time that there are twenty-six perceptics. There are actually twenty-six main perceptics and then there are another twenty-six main perceptics—and maybe another twenty-six after that, I don't know.

But certainly what you want to do is find the central point of emphasis in a case. What is the emphasis? The emphasis is not going to be this illusion of language. The emphasis is not going to be to further the illusion of the preclear that he is utterly mad and aberrated and suffering and so on. You get rid of that one by validating the preclear instead of the preclear's aberrations. It is easy.

But the central point on which you concentrate is motion as it pertains to the muscular effort of the preclear. That is the center line that you take in processing.

The only way a person can distinguish motion is by perception. That is easy; he doesn't know he is moving unless he perceives it. Now, he perceives it with his twenty-six perceptics and amongst those twenty-six perceptics is the particular combination of perceptics that tells him that he is exerting effort. Those are mostly internal perceptics but there are also external ones. Sight, sound or any one of these things can go in, but when it comes down to motion and emotion you can sum it up with a single word: effort.

So, when it comes down to the bottom of the rock pile, it is effort that you are trying to hit—motion—but the effort associated with motion. This includes the effort to move and can't-move; it includes the effort to stay still and the inability to do so; it includes the attempt to be one's size and the inability to do so because of the actual environmental pressure which brings one in. That, by the way, is the physical effort called a grouper.

There is also the effort of a fellow trying to bring himself in small enough and he can't. This would spread him out more. Also, there is the effort to go up and the inability to rise, and the effort to go down and being held up. Here you are studying action, and here you are studying the center line that you should follow in observing a case.

What do you find, in running engrams, gives you the most trouble (outside of the snide and nasty cracks of the preclear)? It is nothing more nor less than an action phrase.l

Let's look at an auditor happily running an engram, and then all of a sudden the preclear bounces. The preclear up to this time has been shaking all over and suddenly the preclear doesn't shake anymore. The auditor at this moment can say, "Well, we've got it down to a bit of a reduction. That's fine. Swell. We'll just run it along like this. So let's go over it again, and let's go over it again.... It must be reducing; he's not shaking anymore."

But if somebody who could really audit came along, he would say, "Bouncer? (snap!)"

"Yes."

"What's the bouncer? (snap!)"

"Get up."

"Repeat it."

All of a sudden the preclear would start shaking again.

He had moved just that far on the time track—in other words, he had bounced just above this thing.

In order to get this manifestation, by the way, he would generally have to have a call-back and a holder and a bouncer, and he would strike one of these phrases and hit a couple more in sequence there, and then he would just ride right up on top of the engram. He couldn't get up, he couldn't get down and he wouldn't be in it. That is a very interesting manifestation. I have seen many auditors louse that one up.

But what has happened? Why does he think he has to get up but can't? Why does he think he has to go back? Why are action phrases effective in a case?

Now, supposing you could run a case without any action phrases being effective—wouldn't that be lovely? No action phrases to worry about whatsoever—you get down into an engram and just tear through the engram. He would never get up above the level of the pain, never get below it; it would never group on you or anything like that. That would be very good, wouldn't it?

It is a very funny thing and quite a comment on this society that you can actually run a preclear back into an engram and the preclear will respond to the action phrases in the engram and not respond to the actuality of being held down in that engram.

Really, the way it ought to work out, if there were not such a thing as language, is that you would get the preclear back to this point where he is being held down and run that out. That is the holder. You would run out the sensation of being held down, because the sensation of being held down is accompanied by a sensation of trying to rise.

Many years ago a fellow by the name of Isaac Newton came along and wrote three laws of motion. People tried to apply these things to the mind and they found out that that didn't work, because they were trying to apply them to human behavior and they didn't know about a time track. They hadn't even compartmented the theta universe and the material universe; there was a tremendous amount of background that was missing there.

But you can make a statement about these laws which is interesting.

There is the law of interaction, and this law applies to the physical universe: For every action there is an equal and contrary reaction.

That, by the way, makes very interesting lecture material. A physics professor lecturing on this says, "Now, for every action there is an equal and contrary reaction," and he stamps his foot. Then he says, "The whole earth kicked back just that much. I stamped down, the earth kicked back." For every action, there is an equal and contrary reaction. Because of the tremendous inertia of the earth, however, it would be too microscopic to measure, but theoretically that is what happened.

There is such a thing as inertia. A body has a tend ency to remain at rest or in motion until acted upon by an exterior force; that is the law of inertia. An object has a tendency to remain where it is until something comes along and applies an exterior force and moves it. Furthermore, an object has a tendency if it is moving in some direction to continue, save for friction, to go forever in that direction until stopped.

Then there is the law of acceleration, which we needn't worry about.

People tried to button this up and work out human behavior with it; it didn't work. But it works to this degree for you: Theta is an energy which mobilizes and animates matter and energy in space and time. In other words, its mission is to control, animate and handle matter, and part of that matter is the organism.

So the theta over the organism remains in control or else! The theta says, "As long as self-determinism exists in this organism it can live. As long as this organism can control itself in the majority of its actions it survives. When it ceases to handle itself it will succumb."

That is interesting, because it postulates something further. A human being is standing around, and his self-determinism has brought him to a point where he is standing and watching a steam shovel. That is what he has elected to do—stand and watch a steam shovel. Then somebody comes along and shoves him. He moves aside and then comes back and says, "What are you trying to do, shoving me around?" In other words, he objects to being handled by the environment. You might say he objects to being MEST. He has got to handle the environment.

So he is standing there self-determinedly until acted upon by this exterior force—he gets pushed—at which moment he reacts.

If you want to see this in its virgin state, take a little child—a perfectly happy, cheerful little child. He crawls into your lap and he is perfectly willing to sit there—until you reach your hands around him. Just reach your hands around and close them around him without touching him. The first thing he will do is try to separate your hands. Then grab him and you can watch

the tone scale go into action, because first he will get mad, then he will try to slip away from under you, and then he will decide he can't quite make it and he will expend some grief, and finally he will go into an apathy and sit there—if you want to go to all that trouble. An organism is quite a lot of trouble, so choose a small child!

You can take a little child who is standing in one place, and with your thumb and finger just touch his belt without putting any weight on it, and that child will start right away from you.

This is why Newton's laws didn't work; it is because the reaction is so exaggerated. In trying to apply them to the human mind, people were trying to apply them to the reactions of matter. It says, "For every action there is an equal and contrary reaction," and goes on about the state of inertia and about interaction. These laws don't work out too well; you can see this, because if you take a little baby who is just learning to walk and just touch the dress, you might as well have booted him hard, from the amount of action you get out of him, because he will leave!

Now, if that child is very happy with you and likes you a lot, of course he will come over and laugh and so on. But if you want to mess up your interpersonal relations with a child, see how happily he responds when cooperating with you and then just a few times say "Come here" and go over and put your hand around him and make him come to you. Then say, "Come here."

"No!"

The only way you can make him respond, finally, is to bust him down into the apathy of obedience. You can train him just like you can a dog— most people do: you get him to a point where, when he doesn't come to you, you say "Pow!" and when he tries to walk away from you, you grab him back.

There was a character in one of Dickens' stories, Martin Chuzzlewit, who had a most wonderful theory of how to raise children: You gave them everything they didn't want and wouldn't let them have anything they did want. As a matter of fact, if you did that you would eventually have an obedient child—the child would be in apathy. Of course, the child would be sick too, and would probably never amount to anything. He would probably grow up and go to college and all sorts of things. But when the child has his self-determinism interrupted far enough, he will finally go into an apathy and obey.

Our recordings of this section of the lecture end here and we have been unable to locate any transcript or further text for the continuation of this first hour's lecture. It is estimated that about half an hour of the lecture is missing.

MOTION AND EFFORT - PART II

A lecture given on
20 August 1951

Self-Determinism

An auditor out in California wrote in recently and said, “It seems to me that there are two levels of Dianetic processing: One you might call ‘light processing,’ which consists of Straightwire and perhaps even Lock Scanning —certainly Repetitive Straightwire. The other one consists of ‘deep processing,’ which would address engrams and secondaries.”

I think that is a very good division for you to keep in mind. It is possible to do light processing with the assistance of the author of a book, as in Self Analysis, or even by yourself. People do it all the time; they go around wondering why they are worried about something and then all of a sudden they remember an analytical moment and spring a lock. That is light processing and it is perfectly legitimate.

Deep processing, the address of engrams and secondaries, is something that a person should certainly never touch on a self-auditing basis, at least until a proven technique which permits it comes forward. And I don’t think one will come forward. I have been at this a little while longer than the rest of the people, and don’t think I didn’t fish around about three years ago to see if there weren’t some kind of an engram-processing technique that would make it possible to do auto-processing. There isn’t.

A person who is self-auditing hits one of these unconscious areas and his analyzer goes down; it shuts off and he comes up out of the unconscious area in another engram, so he runs a piece of that one and the analyzer shuts down again. So he comes up out of that, runs part of a secondary and gets off three tears and then the analyzer shuts down. Next he hits basic-basic, and then he hits a grouper and the track collapses and he says, “I don’t feel well.”

The old E-therapyl technique was “great stuff”: it was absolutely guaranteed to make a nut out of you overnight.

So that is the process of going around self-auditing. If you find anybody self-auditing, the best favor you can do for him is to extrovert him to a point where he will stop self-auditing.

Now, this classifying of Dianetic processing into these two classes gives you a little bit better insight into it in general. There are these two classes.

I don’t think light processing would ever pick up all of a person’s engrams by a long way, any more than a case could be run fully, exclusively and forevermore without straightening up any locks in it. That would be a pretty tough job.

The main thing I want to tell you here is this: Evidently what we are trying to do is whip death. It takes a long time for a person to find that out. w He has to fool around with this for quite a while, but he falls wise to the fact one day—”Gee, the Grim Reaper—that’s what we’re trying to lick!”

What is the cycle of death? The accumulation of physical pain, secondaries and general enturbulences culminates finally in a deterioration of the organism and the only solution is death. Death has been a solution for organisms for the last few million years. And organisms have been trying to lick death.

Maybe we have taken a pretty good seven-leagued-boot stride in that direction; we are probably a long way from there but we do have an indicated course.

Nothing impresses one so much along that line as observing some woman who has had her life considerably overburdened by grief, then knocking out a few grief charges on her and having her immediately stop associating with sixty-year-old men and start getting whistled at by college boys.

The most startling case of that kind of which I know happened in Kansas City. One of the Foundation people audited the widow of a doctor who had died a few weeks before. He had been one of the mainsprings of Dianetics in Kansas City and the auditor thought Dianetics more or less owed it to him to do something for his widow.

This girl was dark-eyed, undershadowed, and her posture was gone. She looked pretty old; her skin texture looked pretty bad and so on. So this auditor worked her for nine hours one Saturday. I saw her on Friday night and she looked terrible. Then I saw her on Saturday night, twenty-four hours later. I was looking at a woman of about twenty-five whose skin had a very nice youthful glow to it, who had no bags under her eyes and no wrinkles. Here was a miracle! That was the most astonishing one I have ever seen. I had seen this happen slowly, but I had never seen it happen in twenty-four hours before.

I started to think, then, that what we are really whipping is death— certainly a little piece of death.

Theoretically, there isn't any reason an organism has to die except to make room for other organisms. And if one wants to be egocentric about being an organism, he really doesn't share the enthusiasm of life for knocking out one strata of organisms so that life can run in another one. This is antipathetic to one's general purpose. The dickens with going to all this trouble of educating, grooming and training an organism and then kicking the bucket—that is no good! That is inefficient from the viewpoint of the individual. It doesn't happen to be inefficient from the viewpoint of races and it doesn't happen to be inefficient at all from the viewpoint of species from period to period. These species ought to improve, and the easiest way to improve a species is to kill off the old species and build a new one.

By the birth-death cycle—birth, death, birth, death—modifications of design are made. We would still be playing crystal radios if the mortality rate of the old crystal radio had not knocked it out so we could put another one onto the assembly line. There is always a better experimental model in the laboratory than there is coming off the assembly line—always! However, as organisms, we don't particularly agree that death is the mechanism.

How long can a person live? I don't know. But I do know that death does not come about—repeat, does not come about—through cellular deterioration or a plotted pattern of life. Death is brought about, evidently, through the stresses of arrested or perpetuated motions against the self-determinism of the individual and by the interruption of the self-determinism of the individual by gravity. That may sound a very strange statement, but it is not.

The amount of gravity which a human being overcomes in a year is a constant amongst all human beings, more or less. It is a pretty solid average.

The longevity of the species or the longevity of the organism might be determined solely by its capacity to retain its self-determinism in the face of gravity and motion, because its motions are being continually interrupted. Therefore, if the organism has any pain in the basic area, if it has any pain anywhere on the track, it will die more quickly, because it has to keep overcoming these motions and every time it tries to overcome these motions, it is certain that when an organism has a few thousand engrams it is going to get one restimulated.

A person's self-determinism and his longevity are to some degree interdependent.

Let's just advance this as a radical theory—just something that one doesn't have to believe or anything. We aren't going to get a proof of this for scores of years anyhow. I intend to be whistled at, though, forty years from now.

Earlier, I gave you the tone scale on deterioration of life and the approximate tone the life is at, and I showed you how it fell off down the line when you plot it against time.

You can plot a person on the tone scale by the number of his dreams which have died, or by his ability to persist in the face of the limitations of his environment—to persist against the forces of his environment which are leveled against him.

It is very interesting that threescore years and ten, on the average, would be just so much interruption. The organism today may very well be subjected to more limitations from the environment than the organism was originally. But this organism sort of fell into line on this design: Man walks upright and he performs certain motions. It may be that cellular structure makes it possible to perform these motions for just seventy years before the dwindling spiral goes out the bottom again.

One of my grandfathers was ninety-five and still walking ten miles a day just to keep his health up a little bit. He would never ride with anybody; he would walk. However, he was a man who had never known space limitations; when somebody moved into sight on the horizon and settled down he figured the country was getting too crowded for him, so he would move on. He was a man who was adjusted to lots of space.

His son was subjected to fewer limitations than others, perhaps, save that he had seven daughters and one son. They really raised the mischief with him. He died when he was sixty-four. He did not have this feeling of overcoming space.

What are the attitudes of the various ages of life? They are the attitudes of, How well can we overcome our environment? How much can we move in this environment? How much of this environment can we handle?

We find that there are certain definite restrictors in the environment which are unalterable, and one of those restrictors is gravity. Maybe this upright organism is delimited to some degree by gravity, because the gravity would keep on making lock chains—MEST lock chains—continually to some degree.

Now, on the reverse, if a person just set out to conquer his environment on the validation side, and kept on going and did keep himself above the environmental level and so on, he could keep going for quite a while. But how would he have to do this? In order to validate his conquest of the environment he would have to keep demonstrating that he had freedom of motion in that environment and he would keep validating himself into a higher and higher longevity. He would have to have freedom of motion in the environment.

Freedom of motion does not include sitting behind the wheel of an automobile getting stopped by traffic lights, by the way. One of the Freudian boys told me one time, “It’s obvious about automobiles,” and he was explaining all about it. “You see, every automobile is really the womb, and the reason men like automobiles is because they have sexual appeal.” I went out and I could imagine myself kissing this battered, mud-splattered machine; I decided he was wrong. I thought about it a long time.

However, it suddenly occurred to me that there are three or four things we have set up in this society which are just lead-pipe cinches when it comes to aberration. One of them is a traffic light. It is perfectly arbitrary: it doesn’t matter whether cars are coming or anything else, the traffic light changes and you stop. This is a flash signal system which continually interrupts one’s self-determinism.

Another thing is that an automobile keeps the wind, the rain, the dust and so on off you, and one is sitting in a position in an automobile which is just a suggestion of a womb position. When you are running along in an automobile, you are not really conquering space at all; you are sitting there completely protected and a carrier is taking you around—and if that isn’t

prenatal I don't know what is. It is no wonder people are nuts in this society! If a fellow would get out and walk it would be quite different.

Look at the difference from a horse-assisted society: Here the fellow got on a horse—this was a conquest of an organism, he was on top of the horse. Furthermore, he was controlling the horse and the horse was very valuable MEST. An organism is a more valuable piece of MEST than an inanimate object. Riding a horse required exercise and motion on the rider's part; he also had the perception of air against him and he could demonstrate that he was conquering his environment. He felt it! He had a definite sensation of doing so because there was a lot of exercise concerned in riding. That society wouldn't be one, then, that would get as Serrated as an automobile-carried society.

But what chance does a fellow have to really exert himself against his environment?

Longevity may very well go up because of penicillin, better food and so on, but aberration goes up too. And this would result, in a very few generations, because of contagion of aberration, in markedly shortening life by markedly increasing the incidence of psychosomatic illness which would be concomitant with any mental aberration.

All this is very highly speculative; I am just trying to punch home to you the fact that these locks exist.

Now, one could overcome, by his own motion, the realisation that at one time or another he has not been able to move if he perceived the fact that he was moving. Perhaps one's perceptics could be so dull that he wouldn't even really perceive he was moving.

How bright is the environment in which you live? How good can food taste? That is a question that isn't very easy to answer until you have suddenly experienced a tremendous resurgence and you found that the environment had gotten so colorful that it was almost blinding! You hit something in which you have been held for half a lifetime and you come out of it and your sight perceptic turns on. All of a sudden red becomes red ! And you look at this environment and it is a strange world to you. It is like the optometrist would like to have you think you look at the world after you put on a pair of his glasses.

I never saw such a frustrated man in my life as an ophthalmologist here in Wichita; he got so mad at me because I wouldn't agree with him that I had to put on a pair of glasses immediately. He told me I had to.

I don't believe this fellow could possibly be part of Wichita because no good citizen of Wichita would be going around trying to hang glasses on people's noses with positive suggestions. I took an examination for the Veterans Administration and this was part of the examination, but they didn't have any ophthalmologist at the Veterans Hospital so I had to take the examination downtown. This doctor ran these whirligigs and blinding, flashing lights and crosses and so forth. He found my eyesight was down to about 20/17 or something like that. It used to be something like 20/3 and 20/5. It really was a case of "What wall?" But now it has gotten pretty good; I have ditched my glasses. They started out thick and got less each time, and now I have thrown them out.

Anyway, this doctor found out he actually could put a prescription on my nose, and it infuriated him that I wouldn't accept it. He said, "Now, here's your prescription so that you can get a pair of glasses."

"I don't want a pair of glasses!"

"Why, a pair of glasses would keep you from squinting! "

"I don't squint."

"Well, what's that crease there between your eyes if you don't squint?"

"That's because I used to squint! That's ironing out."

So he turned on the other angle: "The world would look so much brighter to you—things would look so much better to you, so much sharper, so much clearer."

"But I don't want a pair of glasses."

"But it isn't a very powerful prescription you would have to get and it's very simple."

"But I don't intend to wear glasses again, ever."

"Well, it will stop you squinting!"

I couldn't get anywhere with him. He walked out and came back in carrying this card he was supposed to write on, and he looked at it and said, "Your name is Hubbard, isn't it?"

"That's right, Doctor."

He very frostily signed it at the bottom and showed me to the door. I could just see him thinking, "Dianetics—that's going to ruin everything, I know."

He was dramatising a past motion. What kind of a motion was it? These terrific aberrational patterns, like going down and volunteering to join the army or voting for some of these politicians, all have their seat in an effort to answer or to meet in some way a situation having to do with motion. And they will all boil down to this.

Now, there are two reasons a person who is stuck in birth gets fat: one, he is trying to expand, and two, the growth factor at birth is very high, so that he gets a glandular adjustment which feeds him lots of food, a lot of fatty tissue.

But it is interesting that there should be such a tie-in between motion and age, that there should be such a tie-in between motion and death, that there should be such a tie-in between motion and sanity.

If we were in the field of psychiatry now, we could take a patient and do some human experimentation, going to some enormous extreme. We could put this person in a small room and put him in a straitjacket so his hands would remain crossed, put muffs on him, chain him down to a bed— restrict his motion—and then observe him and see if he didn't become more psychotic than before. Of course, nobody would do that to a human being! But if we were really mean and vicious we could try this out and see if it increased the aberration.

Actually, the reverse has been done in several institutions in America now, through the efforts of a society which is trying to do something about these treatments.

By the way, we really don't have to worry about psychiatry. Do you know that there are thirty-five societies so violently opposed to psychiatry—they even call themselves anti-psychiatric societies and so forth—that they are just gibbering, frothing screamers on the subject of psychiatry? And there is a society which is trying to knock all of the institutions in America out from under psychiatric control and so on. Once you start to look into the field you find out they really have enemies. Why should we worry? So we are not going to worry anymore; I wasn't worried anyhow.

But the restraints were taken off every patient in a mental institution, and they gave the patients a little sunlight and fresh air, all at once. That is all they did to them! And the incidence of disturbance and violence, riot and other upset almost vanished in that institution. So they tried it

in another institution with the same result. Just restoring some freedom to these inmates jumped their sanity level.

Therefore, by restricting an individual you can reduce his sanity level. You certainly can.

So, what do you as auditors want to do? You want to go back into the past and find all the times when a person was restricted.

What is pain? We have a lot of technical explanation for what pain is, but, actually, pain is the highest-level resistance between the organism and the environment. That is pain. In other words, that is super arrestment of motion, one way or the other.

Did you ever consider it peculiar that burns were painful? When a piece of metal becomes hot it vibrates at a higher speed; there is more motion in it. You heat up a piece of iron and the motion of its component parts speeds way up. There is a great deal more motion involved in it. Energy is just that—lots more motion. A burn is nothing more nor less than a corrosive action on the cells.

MEST has been speeded up to a vibration which is above the level of vibration which can be withstood by cells, and this causes a corrosive action. There is an increased and intensified vibration and an energy emanation; that is all heat is.

Electrical energy is just the vibration of electrons, a particle flow. A lightning bolt is just a particle flow, actually, traveling at a very high rate of speed. This also has a corrosive action.

But if you slow down the motion of molecules too much so that it no longer compares with the motion of the physical body's cells, you get corrosive action again.

There is no difference whatsoever between corrosive action from too much heat and corrosive action from the absence of heat, or cold. It doesn't matter whether you put your hand on a piece of dry ice or a hot stove, you get the same physiological reaction.

Now, we evidently have to be in a universe which is vibrating at a certain speed to exist, and sure enough, that is true. That is why we have clothes, houses, oil heaters and so forth. We are just bound and determined to keep the MEST in our vicinity at some temperature which is compatible to our 98.6 degrees Fahrenheit. Man is in a highly critical state: he can't get too cold and he can't get too hot or he perishes. The motion has got to be pretty much just so or he can't live.

A man couldn't live in too much gravity either. If you suddenly jumped a man's gravity five times he would be in a very bad state. Imagine living, with the same physical strength that you have, on a world where you weighed a thousand pounds. You couldn't get up off the floor.

What would happen to a man if he tried to put 840 pounds on his back? That would tear his muscles, break his legs—it would be quite painful, wouldn't it? A sudden impact of motion on the human body or the continuous overstress of weight on the body, or any one of these things where there is too much contact and where the body has insufficient effort to overcome it, causes physical pain to greater or lesser degree. The lesser degree of it would be mild, like the pull of gravity on your feet as you walk down the street. Because you are moving and because you are overcoming gravity, there is enough victory contained in it to overweigh the other, but there is still a cellular drag.

Gravity becomes aberrative only when a fellow goes pretty well down the line; when he has had a lot of accumulated, arrested motions, lots of locks, then gravity would really start to take hold. It takes a long time. Individuals start to bow down to gravity as they get older; they get smaller and so on.

But that is just one example of a kind of stress you have to overcome. The only reason I am telling you about gravity is that it just happens to be a kind of stress that we are all familiar with. I don't know if you have ever thought of it that way before; you get so used to it. You lift your hand and you can feel gravity. If you have ever watched a little iron bar tug toward and jump on a magnet you have seen that the magnet is exerting a compulsive force on this little iron bar. Now, if you want to feel the same manifestation, just raise your arm. You will see that there is a pull. You are overcoming that pull twenty-four hours a day, one way or the other.

That pull isn't laying in very heavily if you are overcoming it continually and successfully—in other words, if you are successful in life and you can move around and so forth. But when you are tired or hurt it starts really laying in the locks. That is arrested motion.

In order to get a fellow up the tone scale you would have to get him at least to perceive that he was winning. And the way to get him to perceive he is winning is to get him to perceive that he is recording effort in the overcoming or continuance of motions.

If you can get him to recover that perceptic he will come up the tone scale faster. That perceptic is worth recovering. There are many entrances toward it: sight, sound—all of these things are aids and assistances. Observation of external motion.

What you are finally working down toward is awareness of one's own body, awareness of one's existence. Then you can sharpen up that awareness of existence; you will be amazed what a difference it makes to an individual's ability to think. The two tie together very strongly, because a person parallels with his thoughts what he is able to do in the field of the finite universe. If he loses something, it will get lost in thought too; that is a forgetter. If a person keeps failing one way or the other in life—if he keeps failing to move MEST when he wants to, if he keeps failing to make his efforts good, if he keeps failing to exert his self-determinism on his environment—then he will start failing with his thoughts and imagination.

You can actually take a fellow who has a very bright, sparkling imagination and put him in an occupation which is sedentary, where he has no victories to weigh against the defeats of the finite universe in the field of motion, and you will watch the deterioration of an intellect. You will certainly watch the deterioration of his imagination. This happens to practically every writer. It takes, on the average, three years of working hard, sitting at a typewriter and not getting out, to wreck a writer. It isn't the stress of rejection slips; he just isn't moving around. It doesn't matter when he gets up, it doesn't matter when he goes to bed; he is his own boss. It takes just about three years of that and he is through.

If he is really good and very, very persistent, he can generally last five or six years, but what is carrying him the last two years is not his imagination. What is carrying him through is the mechanical, technical skill which he acquired just with words and the mechanisms of his field, and he will go on that alone.

It is elementary that a young writer has all the spark and dash and an old writer has nothing but technical accuracy and skill; he becomes a craftsman rather than an inspired artist. What comes in and slaps these writers on the head is they just aren't overcoming the physical universe; they start to live exclusively along a strata which will not support itself, which is the strata of thought. It has to accompany a certain amount of effort.

There used to be in the days of the ancient Greeks what were called walking academies. They never taught sitting down; all the lecturing and so forth was done in motion. It is interesting that as our society declines now, we teach sitting down. We ride to work sitting down. Man is going to have his legs rot off one of these days, and it will serve him right! Then he will really be aberrated.

Now, you could sum all this up by saying that man is in contest with his physical environment. But he is in contest particularly with the motions in his physical environment or his motions as they attempt to overcome the physical environment.

Just to give you an idea of how this works, I want to give you a little demonstration.

LRH: Can you recall moving? (pause)

I hope you can; you're not all dead. (audience reactions)

Can you recall moving? Can you recall walking into the lecture? (pause; audience reactions)

What's the sensation of moving? (pause; audience reactions)

What is the sensation of moving? (pause)

What is the sensation of moving freely? (pause)

You know, this is something like trying to wiggle your ears; (chuckles from audience; LRH laughs) you just find those certain muscles and there it is.

How would it feel if you were trying to move and something were keeping you from moving? I mean active physical force trying to keep you from moving—how would it feel? (pause)

Something trying to hold you from moving and you're trying to move—how would it feel? (pause)

audience: Well, you get that feeling when you try to walk through water.

LRH: Hm?

audience: You get that feeling when you try to walk in water.

LRH: Hm-hm. (pause) How would it feel?

Now, how would it feel if you were trying to move and something were holding you still? Again, this is the same thing, but particularly that: if you were trying to move in some lineal direction and something were holding you back? (pause) audience: Tension.

LRH: There would be a tension. If you can get that feeling, that feeling is the only holders you've got.

Now, how would it feel if you were trying to stand still and something were trying to move you? How would that feel? (pause)

Trying to stand still and something were trying to move you. (audience reactions; pause)

When was the last time this happened to you? Trying to stand still and something were trying to move you. (pause)

Now, can you recall trying to go up and something holding you down? (pause)

Something holding you down and you are trying to go up. Even if it's getting up off a bed or something like that and somebody holding you there. Well, what's that feeling? What is the feeling? (pause)

It isn't really sight or sound, it's a whole coordination—muscular tension, effort.

Now, do you remember trying to lie down and somebody holding you up? (pause)

Did you ever play tug-of-war with a dog? (pause)

The dog is trying to pull you off in his direction. How does it feel holding on to the dog and bracing against the dog as he pulls on his leash or whatever? (pause)

Now I'm getting some yawns; good. I bet I could knock all of you off into a boil-off if I kept this up for about half an hour. (audience reactions)

All right. How does it feel to try to turn and not be permitted to turn? (pause)

That is a very common one; that is just reaching for an ashtray or something when you are sitting in a chair and the chair slows down the action of turning.

Did you ever wear shoes that were too heavy for you, and you tried to pick them up off the floor, pick them up off the ground?

audience: I had a pair of rubber boots with about six inches of mud on the bottom.

LRH: Yeah, that's right. That's right. How does that feel, trying to pick up those rubber boots? Yes?

audience: I was just thinking of all the poor people in New York City, and that you can have all of these experiences within five minutes in a New York City subway.

LRH: Oh yes, yes. (audience laughs) You'll find out that's the reason a New Yorker is at the tone level he is on—and by the way, that is on the chart. That is actually on the chart—the tone level of a New Yorker. Some people have been contesting that it's off the bottom of the chart, but it's on it. (LRH and audience laugh)

audience: That's right.

LRH: That is a specimen of grouper: being in a crowded subway car with people pressing against you this way and that. Of course, that is a combination holder and grouper. It is very aberrative. That is the "against me" engram too. This is why New York has so many paranoids. (Paranoid—boy, what an overworked word that is.)

All right. Now, the motion of a car starting forward—and of course you elect with your foot to start forward and then the car shoves you forward—how does the car shove you?

Does it shove you forward or hold you back? What does it do? What's the feeling of a car?

That's right.

Now, isn't it peculiar that when you step on an accelerator it's the sensation of being held back?

Aren't these great things—aren't these cars great? When you go forward it's a holder. What do you have to do when you stop with a car? It's the sensation of trying not to go forward, isn't it? That's another holder. Great things, these cars!

audience: How about riding a ship?

LRH: Oh, right. The business of riding a ship . . .

I was on a small yacht, and I had been out in the Gulf Stream in a DE, with a wind blowing against the Gulf Stream. A DE is a pretty good-sized ship, about the size of an old four-piper. And the wind blowing against the Gulf Stream made such a cross-chop that of course the bow and the stern of the DE went up simultaneously, but the area around the stacks went down. As a matter of fact, on one ship I had, we had hinges painted on the deck with a little sign, "Don't stand here, you'll get your ankles broken." You could, by the way, look at that ship when she was going through very tough waves and watch her sunfish just like a bronc. She was built out of the thinnest stuff they had so that they could charge the government the most.

Anyhow, this DE was just bad enough. There was a big gag on board that they didn't have to take in any water through the condenser pipes of the hull—they just had a valve open on the stack and they used all the water that came down the stack to cool the engines.

So, a couple of years later I was out there in a yacht, and the wind was blowing against the Gulf Stream and I ran into one of these seas. That yacht was just all over the sky. The worst part of it was trying to secure a sheet that had gotten loose from the clew of the jib, standing up on the starboard bow, because the deck would leave me, and about the time I tried to get my feet adjusted to catch the deck, the hawse would come up and hit me. It was not soft either.

This was a real yacht. Yachts are like kept women; people spend an awful lot of money on them and they are no good for anything. They are just lovely, but so impractical! Those beautiful varnished decks that are put on them—you could stick to them easier if you painted the whole deck with grease. Then you put on top of this varnish the fine salt crust that you get off the Gulf Stream, and a bear on skates wouldn't have had any more fun. I had about three men with me, and we were black and blue for about two weeks, and all we had done was go outside of the harbor at Miami and foolishly take a look around and come back in again.

Now, there is a violence of motion, because it is uncertain motion, it is unpredictable, and a person will get a holder out of it. Why? Because he is trying to check himself at every motion that happens, otherwise he will be thrown against something.

That should give you an idea. I am trying to illustrate a point: This stuff is trying to move you all the time, so you have to brace yourself against it. That is a holder. It is highly aberrative.

LRH: Now, how does it feel to jump up in the air? (pause)

How does it feel to jump up in the air? (pause)

And how does it feel to jump off something and land? (pause)

Quite a jolt on the landing. (pause)

How does it feel to turn round and round and round and around and around and around and around—spin? (pause)

Now, much more important than that, how does it feel to try to get away from something that is holding you and make it, successfully? (audience reactions; pause)

audience: Like somebody that you don't want to talk to.

LRH: Yeah. (audience laughs) Don't get it on the language level now. I mean actually held. Somebody you wouldn't want to talk to, that's right. As a matter of fact, that is the reason people do that. It is a freedom of action. If you are tired of listening to somebody, there isn't any reason why you couldn't walk off—no reason at all—except that there is the ghost "You'd better stand there and listen to me, Reginald!" (audience laughs)

By the way, she thinks he is screaming and crying because he doesn't like her words. That isn't the case; it is because he is being held. That is the most effective thing you can do to a child to beat him down along the line. All right. What about a time when you were trying to stop and something was interfering with your trying to stop and you managed to stop anyhow? (pause)

Trying to stop while you were being propelled in some direction or other and then succeeding in stopping. (pause)

What's the physical sensation of that? (audience reactions; pause)

Go over that physical sensation again if you got it. (audience reactions; pause)

Go over it again. (pause)

All right. What's the feeling of coming to present time? (pause)

Now, if you could get this perceptic into full play, and if you could get these motion locks off the engrams—either by just unbaling whole chains of them with Validation Processing or by knocking them out as enthetal locks— you would unburden the engram of some of the most serious entheta that is on it.

Grief finds the body pretty badly immobilized. A person does not move around much in grief. A person only moves when he is told to move in apathy. There is no self-determinism in apathy; he is exteriorly determined.

LRH: How does it feel to come to present time?

I wouldn't interrupt your self-determinism any. I said, "How does it feel to come to present time?"

audience: Not bad.

Terrific!

I told you earlier about the motor-control switchboards, the commandpost relay. We have "I," the sensory strip and the motor strip, and the impulses go from "I" through this system to the body, glands, other organisms and the environment in general.

"I" works on small wattage. You could even postulate that "I" works on a theta wattage and that it translates in this system into MEST energy.

The stimulus-response mechanism on an analytical level is very simple. The individual perceives something, he compares it to past experience and he dictates an action for the resolution of some problem relating to survival in his environment. That is the definition of self-determinism. An individual, through his sense perceptions, perceives problems and possible problems in his environment, compares them to past experience, computes on them and either files away for future action or puts into action immediately the solution for such a problem. That is self-determinism.

In order to put the solution into action, "I" has to not only be permitted to see the solution but has to have control of this motor switchboard. If he doesn't have control of the motor switchboard, he has no self-determinism.

"I" as a command post, so far, can only be hanged for his own crimes. That would be a very happy situation. Pretty soon this situation gets in such a state, though, that he begins to be hanged for everybody's crimes, and that is a loss of self-determinism. He gets hanged but he didn't commit a crime. The organism starts doing things wrong. The whole mission of "I" is to be right. Therefore "I" loses the control of the organism, and the environment takes over the control of the organism in a highly mechanistic fashion.

An impulse goes out with an order from "I"; it says, "Spear potato." It goes out, translates into an electrical impulse, goes down along the line and the arm reaches out a fork and spears the potato; that is the whole order. Of course, there is a continuing line; the next order is "Put it in your mouth." "I" could just go on with continuing orders. Actually, it sets up other subposts of command that take care of these automatic actions, as you would have in any complicated piece of machinery.

Now, at the moment the person reaches for the fork, somebody slaps his hand and pushes it back. This switchboard is all plugged in to say "Pick up fork, spear potato," and there is a continuing stream of motion, but all of a sudden this motion is interrupted and some pain accompanies it—which is the same thing. I mean, pain is just too much and too fast an interruption. There is a time span of interruption which is too short, so you get physical pain and you get a backfire right straight into the switchboard All of a sudden this not only knocks out self-determinism, but it fouls up a computer circuit so that the computer circuit all of a sudden doesn't differentiate. "Reaching for fork is Mama," it says, or something like that. Startle, impact, impulse—that is a simple one.

A child starts to run out the front door but the front door is shut. His attention has been distracted and he doesn't observe the front door is shut, so he runs into the front door. His progress has been-interrupted. "I" said, "Run out the front door." So he goes out the front door—crash! What is plugged in is the set of impulses which say "Run out the front door," then it is translated to motion of the legs and so forth, and he goes out the front door. But this gets fused in by the backfire of pain. Pain hits that circuit.

This is a very selective mechanism that simply tells you what is painful in life and what isn't—no more and no less. The body and the environ will, however, fuse these setups in such a way that you start to get automatic responses.

Too many of these automatic responses get in there, and when "I" says "Run out the front door" and the impulse goes out to this board, a couple of million circuits are in there that are all fouled up. "I" is perfectly all right, but by this time out in this switchboard "Run out the front door" means running into the front door.

So, this closed circuit of response is a picture of aberration. The only two things which are important about the whole switchboard are, one, it is an electrical switchboard which can be unfused by Dianetics—that is an important point of it—and two, it is arrested motion one way or the other, or compelled motion one way or the other. Actually, that is all that is important about this switchboard.

Tone 4.0 is just when "I" has enough control over the environment to feel free in its movement. That is complete self-determinism.

By the way, no self-determinism is complete; it is always relative. One is to some degree modulated by his environment, and he overcomes these things that are trying to modulate him. But that is the cycle: He finds something is limiting him in the environment, he resolves it. He finds something else is, he resolves it. He finds something else is, he resolves it—that is

living. You get persistence, then, through time, and solution of all the problems matched up with it.

"I" has to have a clear decisional pattern, not a decision that was thought up twenty years ago. There are people around who are going through life doing the things that were perfect answers to problems of a quarter of a century ago but don't answer the problems happening today at all—like in government. That is what is known as aberration.

You want to restore reason to this command post; all that is necessary to restore that is to clean this switchboard up. When you clean this switchboard up, the command force of the environment on the switchboard is not any longer greater than the command force of "I" on the switchboard.

Aberration is environmental command greater than "I" command on the organism. And sanity is "I" command greater than environmental command on the organism.

Dianetic processing takes the charge off this board by resolving past situations where the motion has been limited against self-determinism or expanded against self-determinism—where motion has been limited or motion has been insisted upon over and-above the person's self-determinism.

When "I" is overridden in the physical universe so that there is effort on the part of the organism which has been overcome, one way or the other, there is aberration. "I" has been interrupted so much that he finally is convinced that the environment is stronger than "I." This is the civil service employee. And where "I" is overcoming the physical universe, "I" still has greater effect on the organism and the environment.

MOTION AND EMOTION IN PROCESSING

A lecture given on
27 August 1951

Putting "I" Back in Control

I have been working recently on a new experimental technique. I set out to find out something, as one usually does when he sets up experiments.

I have not and will not give up the concept that one of these fine days we will be able to hit a push button someplace in the human anatomy and have the preclear hit the ceiling, bounce off the floor, stand up, glow a bright purple for a couple of minutes and be all set. But this happy circumstance has not yet arrived.

I have just been testing an avenue that might possibly lead to this, and I got the hives and a headache, and I was pretty badly off for a while.

In this lecture I am going to tell you about motion and emotion and in particular the human mind along the analogy of a switchboard. If you understand this very well, you can understand quite a few things.

We begin with the awareness-of-awareness unit. This might be called the theta center control board or it might be called the central part of the central nervous system. It is the inner sanctum of inner sanctums, or it might be the outer sanctum; I don't know where this "I" is located and neither does anybody else, but I am honest and I say I don't know.

Somebody might consider the "I" as being resident in the head. This would be an easy thing to say since one does have two eyes in his head, and reactively, of course, "I" is then in the head. As I have mentioned before, the Greek thought it was in his stomach, and maybe he was much smarter about that. If you start examining the world of reality you will find it has a lot to do with the stomach. The indication is that life is not worth living unless you eat. But "I" is resident someplace; it is very hard for us to conceive of something that is not resident anyplace.

You can conceive of a switchboard that will carry messages, receive reactions, record and store information and you can conceive of this as existent at some distance from its commander in chief. In other words, you can conceive of a switchboard being in Augusta and the commander in chief being in Topeka, so if he wants something done in Wichita it has to come through Augusta. Theoretically, you could go into Augusta and take a scalpel to the switchboard—or a pair of pliers or some other device—and you could just fix up that switchboard royally and the message would never get to Wichita. You could do a lot of things to this switchboard. You could put voltmeters on it and you could carefully measure the fact that somebody was calling 211 West Douglas in Wichita. That is the data that you could get off there, because this is an impulse line and there is an impulse going through, and the other end of this connection is plainly 211 West Douglas, because you have the telephone number, you look it up and that is 211 West Douglas.

In such a way, you could go around in the human mind and you could find out where all the nerves ended and you could find out that when you jiggled a wire here and a wire there, sparks would fly someplace else. This is very simple. You could also find out that if you plugged in one side of this switchboard and then plugged in the other side with a reversed current on it or something of the sort, you would get entirely different messages. In such a way, you could cut out a piece of the human brain and thereafter the person would see everything upside down, or you could cut out a piece of the human brain and fix it up so no messages would get through. In fact, you could go as far as psychosurgery and kill the person, but we won't go that far.

Just tapping various parts of the brain—in other words, the various lobes of the brain—to discover where they connect in the body doesn't give us the residence of "I."

As an electronics man in the Foundation said last year, maybe up someplace on a cloud or something there is somebody sitting in a telephone booth and he keeps pouring orders into this telephone, and it hooks up with the brain and the body acts. Maybe there is someone right next to him in another telephone booth, and if you have two fellows sitting having a Coke or something down below, the two monitors are sitting at some unimaginable distance away giving the orders back through the telephone booths.

Maybe they can also occasionally short-circuit by one fellow leaning out of the telephone booth and saying, "How are you doing?" and the other fellow saying, "I'm doing all right." That would be ESP. Otherwise they would only be sending their orders through the telephone booths and they would be communicating only through air and sound vibrations, as in hearing.

This is just to show you that the problem is an interesting problem. It is not one of these little light problems that you brush off and say it is solved, because, believe me, it is not solved.

For instance, we don't even know where memory is recorded. Somebody came up with an interesting postulate one day and said it is probably recorded on the track of time. I thought that was interesting. How would we recover a memory if it were recorded exactly on time itself, not recorded in the body? As the flow of time went by, what you perceived would get recorded on it, and then the way you would communicate with this and remember it would be through cells which were really radio sets. They would just communicate back to this point in time when such and such a thing happened.

You can get into some very interesting speculations on this. The whole point is that "I" is apparently a different type of energy from a different source. It is not physical electricity. Nerve impulses go along an ion beaml principle; they travel at the rate of about ten feet a second or something like that. That is not theta traveling; that is an ion-beam electrical transmission.

Theta has as its component parts, evidently, ARC, and the last time I looked at electricity it didn't add up that way. As a matter of fact, if you want to prove that theta is not electricity, you take a person and you put him on an'operating table and strap him down, give him a hypodermic so he goes to sleep, and then you take a couple of electrodes and put them on his temples and turn the rheostat on full. You watch the sparks fly and Saint Elmo's fire develop on his hair and on his toe tips, and then you shut it off again. The funny part of it is that this person isn't as alive as he was before. Even if you put just a little bit in, he would not be as alive as he was before.

However, this cutting down of the person's aliveness can pass as an "improvement in his neurotic condition." I had that described to me one day by one of the staff. He said there was a fellow in an asylum who used to walk up to the wall and hit the wall, knock big chips out of the wall and get his hand all bloody. So they took him one day and gave him a lot of electric shocks and some psychosurgery and so forth, and after that he would walk up to the wall and just tap it with his fist. That was listed as an improvement. In other words, you could cut a person's volume down that way.

Now, "I" is definitely in control of the body. I can say that. There are a lot of things I don't know, but I do know that the amount of control that the awareness-of-awareness unit has over the physical organism and the health and sanity of that organism form a constant. In other words, the less self-determinism "I" has—the less in control "I" is of the body—the less sane he is and the less healthy that body is. This is very easily demonstrated. Any of you auditors recognise this.

So, "I" is definitely in control of the structure to the degree that if you aberrate this awareness-of-awareness unit, the body will aberrate. But there is something funny about it: You don't

necessarily aberrate "I" if you aberrate the body. It doesn't work backwards as thoroughly as it might, although the source of aberration is that backwards current.

"I" has the remarkable characteristic of being able, evidently, to put enough impulse into the body to practically straighten it out overnight. .

Faith healing is interesting stuff. There is a place down in Ecuador that is really fascinating. People come up there gimping along, and they have leprosy and palsy and everything else, and they walk in to an altar. (It is supposed to be a Catholic church but, confidentially, I don't think the priests or the natives believe it; the old Inca sun god designs are all around it.) A man will walk in on crutches and then turn around, take the crutches in his hands, pitch them on a pile and go walking on down the mountain. There is a mountain of these crutches there.

In other words, "I" can do some wonderful things.

When a person gets pretty far down the tone scale, of course, he is less and less in contact with the awareness-of-awareness unit. In other words, his reality, his ability to communicate and his affinity go down; he becomes, you might say, heavy on the MEST side of the ledger. He will favor handling the organism or trying to give it therapy from the MEST side, not from the "I" side.

I will say this right now because it is very important and it is something that you really ought to know: As long as you handle processing from the awareness-of-awareness side, the theta side of the switchboard, your preclear is going to get well. You may possibly cure up some psychosomatic illnesses from the motor side of the switchboard, but if you work on it long enough from the motor side of the switchboard—favoring that, processing that, giving that the heavy attention—"I" is going to decrease in effectiveness, the sanity of the preclear is going to drop and he is going to drop on the tone scale. He could theoretically become completely well physically and go utterly mad on the theta side. This is theoretical, but you could actually postulate that.

As a matter of fact, I have worked out a brand-new technique in connection with this, and I will cover that later.

Now, "I" is in control of this organism-—that is, if he is in control of the organism. If the awareness of awareness is in control of the organism and is in control of the environment of the organism to some degree, then he will be pretty healthy. He will be sane and he will have high reality, good affinity and good communication and be way up the tone scale. But when "I" is diminished in control of the organism it is very bad.

"I" could be said to be putting out impulses down to this motor switchboard. I even gave you a postulate of approximately where these switchboards may be located (and they may not be located there): There are two strips on either side of the head, the sensory strip and the motor strip. Evidently, all the muscles and motor system and so forth connect up to an outer strip on the side of the skull. Just inside of it, the various perceptic lines and so forth evidently connect up to the sensory strip.

We could consider this sensory strip to be where theta stops, and the motor strip to be where translation occurs into the organism in MEST terms. Up to this point of the sensory strip, we could postulate that the impulse is carrying forward on theta energy and that there is a booster/converter arrangement of some sort, and it becomes MEST energy from there on. In other words, theta gets the concept of moving; theta says, "Better get out of here," and that impulse comes down and converts. The muscles which cause one to move then go into function and they are handled directly from the motor strip. This is just a postulate; you can see how this starts adding up in a moment.

These impulses go down to the body and they go down to the environment in general. The body is handled by these impulses. For instance, theta—the awareness of awareness, the "I" of

the individual—says, “Turn the eyes,” and that impulse comes down and hits the switchboard and the eyes swing after the impulse has been translated into muscular motion or joint motion and so on. That happens as a secondary impulse.

Now, as often as there has been a backlash in this circuit, as often as there has been a kickback in this circuit, there is an aberration. It might be a very heavy one, such as the kickback which occurs during unconsciousness, or it might be a very light one, such as the kickback which occurs when you start to pull out a drawer. Have you ever had a drawer that stuck? You pull a drawer and you don’t expect the kickback; you put an impulse into it, you say “Move” and your muscles pull on the drawer, but the MEST (it is enMEST, actually; somebody low on the tone scale built this drawer or has fixed it up) gets stuck and it jolts back. An impulse goes back up that says, “Didn’t work.” The next time you approach the drawer, you put a little more force into it, and of course it sticks harder. You get another impulse up and it says, “That drawer is pretty tough.” So the next time you come around to this drawer you begin to develop a feeling that you don’t want to get the things that are in that drawer. Each time you start to pull it out you have a fight with the drawer and every time you do that there is another kickback in that switchboard. “I” says, “The muscles are to do so-and-so and the MEST in the environment is then to do so-and-so,” and the impulse goes out, but it doesn’t work that way, so “I” is wrong; you get a kickback and there is a little lockup of the circuit. In other words, it will fuse one of many billions of connections.

That is learning the hard way. If you are fairly high up the tone scale you will pull the drawer all the way out and put some soap on it or something of the sort, and if you let this drawer really worry you into an apathy you won’t do anything about it. There is a point, by the way, where you will fix the drawer and a point where you will never afterwards fix it.

Now, matter, energy, space and time are over on one side of the switchboard, and theta and affinity, communication and reality are on the other— MEST on one side and ARC on the other.

Here is where the postulate of the reactive mind can come in. You could consider there was a reactive mind: all of these assembled kickbacks. “I” said to do something and something else happened. Those assembled kickbacks all lumped together would make a mass of Disconnections, distortions, fusings, upsets, feedbacks, backfires and so forth which would eventually get a person into a “normal” condition. The seat of the reactive mind would be all those kickbacks.

What happens to an individual who is unconscious? “I” has practically been severed out of connection from the muscular controls. “I” becomes submerged, then somebody comes along and moves him and a movement has taken place which “I” did not plan, didn’t record, and which doesn’t register on the theta side of the ledger; but it registers on the MEST side. So it is not into awareness; one is not aware that one has moved. He gets hit by a car one day and he wakes up in the hospital two weeks later. He has been moved, shifted, all sorts of perceptions have been active in his vicinity and they have all been recorded, but not by “I.”

In other words, this person has another set of “I’s” moving him around. And that is the way it registers in the switchboard system—that there have been other “I’s” in control of this organism. So the organism is to that degree obedient to the environment wherein the organism was unconscious.

Again, “I” is in nice, smooth control of the organism and then he drives into a big town and wakes up two weeks later in the hospital. All of these things have occurred, but “I” doesn’t even know they have occurred; they have never been registered. Then a few months later something in the environment kicks into this—restimulates it, in other words. It is as though an “I” exterior to the body had issued an order. Somebody comes along and says, “You better lie down now,” and that is in there already. So “You better lie down now” is registered again, restimulates this earlier time and goes into action.

The second that goes into action it says, “Pain in the right shoulder.” So the fellow goes a little bit anaten and he has a feeling like he ought to lie down—he ought to be obed sent to this, in other words. Of course, the muscles were under somebody else’s orders at that time. Somebody said, “You better lay him out,” or something of the sort, and he got laid out. It is perfectly natural how the somatic system could make the error, even if it were totally awake, alive, uninjured and everything. Somebody said, “You grab his feet,” and the feet were grabbed. Somebody else said, “I’ll take his head,” and the head was moved. Somebody said, “Hold him back while I work on him,” and then the body got manipulated.

Even if there weren’t any pain there or anything else, a person would have a tendency after a while to think “I am not me at all. Me is out there someplace”—just like a “normal.” And that is actually the drop of sanity. The drop of self-determinism is, how often has the environment determined the motions and conditions of this body? The more times that it has done so, the less able “I” is to assert its own control. “I” doesn’t even have to get reduced in potential to make itself less and less felt on the organism, because what is happening here is that a switchboard is getting loused up.

This is an interaction of the environment and the body. Somebody comes along and moves the fellow’s arm, and a pain registers. In order for this arm to be moved under the direction of “I,” “I” would put out an impulse which would then join up in these switchboards and the arm would move. But now the arm has been moved without any impulse from “I,” so there is just an impulse coming in from the environment. Then another impulse comes in from outside, and more of them come in, but at no time is there a connector through from “I” and unless there is the connector through from “I,” there is no memory. There is no recording.

The arm gets moved when the person is unconscious; therefore the motor side of the switchboard goes into action, there is a reflex and the condition is registered just that far and no further. Then one day a fellow drives up behind him and honks his horn and he feels himself jump— “What the dickens? Well, I don’t like the horn. That’s what’s the matter.” He goes along for a few weeks, nothing much happens, and then all of a sudden there is this same horn tone again and he feels his arm move. There is something wrong here, definitely something wrong. “I” is not in control of that motion because “I” was not in control of the motion at the time.

What that was, perhaps, was an automobile accident. The horn sounded and the car was struck. The body then has a tendency to go through the same motions as before. Oddly enough, if the body doesn’t go through those motions it even further scrambles up this board and will turn on the somatic —the pain that was with it—because actually this sequence has now created a new command post which commands the organism on the stimulus in the environment without recourse to the orders or wishes of “I.”

What you are trying to do in Dianetic processing is put “I” back in control over the muscles and the organism.

Now, there would be two ways to go about that; One would be to work from the theta side of the ledger—ARC, memory, high reality, all the rest of these things—to see if you could build a fellow up.

The other one would be to just take this out as a bypass. Neurosurgery doesn’t know it, but neurosurgery is trying to carve this out. They sense there is something there that is not all well lined up, so they think if they just take a knife and cut it all out, everything will be fine. I saw a magazine article a short time ago which showed an engram actually being cut out of a fellow’s brain. Sure, those things are recorded, those nerve impulses are there, and sure, you can sever them so they won’t happen again. Of course, the fellow isn’t very sane or human either after that, but that’s beside the point!

There would be another way to go about it. You could find what chemicals catalysed this reaction. What chemicals could you throw at a person that would cause this jam-up to dissolve?

That would be the dream of a one-shot Clear. That would be the nutritionist at work—health food and that sort of thing.

As a matter of fact, you can do some remarkable things. You can produce things with protein which are quite interesting. Protein as an assist to rehabilitating "I" is quite workable. But to just take a fellow and start to feed him on the idea that he will unaberrate because he is being fed won't work worth a nickel. It will have an effect, however. You could theoretically feed somebody until he no longer had arthritis, no longer had rheumatism, no longer had any of these other things. You could actually dream up a diet for him.

The odd part of it is that today there is no diet, evidently, adequate to feed a human being. There may be some other explanation for this, but I know that the dramatisation of engrams and that sort of thing is cut down by the introduction of protein in heavy doses into the system. And if you start giving the broken-down amino acids to a preclear. his memory line will come up and his activity line will come up.

Evidently, one of two things has happened: either, because of aberration, man has lost to some degree the physiological ability of breaking protein apart into its twenty-three or more amino acids and thus resolve some of these blocks, or man once upon a time was fed a much different diet than he is now. That one is not too hard to figure out. We started cooking meat not too long ago, and cooking definitely does things with protein that might not be good. Food that is cooked is easier to chew and it is easier to digest, but is it as nutritious? Somebody else will have to figure that one out.

Now, there is another thing about the meat that we get: Is this fed in any way that would actually make it a heavy protein and vitamin intake for us? No, it is fed alfalfa and old moldy straw, and the pigs out in the New Jersey marshes are fed the garbage from New York City, and that's -a little bit different. Pigs used to live on acorns, and that is a highly nutritious diet.

I saw a piece of virgin prairie up at Lawrence, Kansas. It is astonishing, the difference between a piece of ground that has been plowed over and things raised on it and so forth, and a piece of the prairie as it was a hundred years ago. The number of wildflowers, the tremendous variety of grasses and so forth in virgin prairie is quite astonishing. So the cattle feeding on these very vital plants might have a much higher protein intake. Then you eat the meat and so on.

The point is that with a heavy protein intake certain reactions definitely occur. Aberration starts to dissolve on protein intake. It doesn't go far enough, but it is definitely an assist. If you let a preclear live on coffee and sandwiches, infrequently eaten, you will spin him if you are giving him routine processing and he is pretty far down the tone scale. That is the best way I know of to spin a preclear. Just starve him awhile, or feed him on ice cream and cake and other good, delicious but not nutritious foods, and then just audit the devil out of him and keep him up late at night. Then ship him off to the spinbin—because processing seems to demand a lot more vitamins and a lot more protein out of the system.

By the way, you feed a person protein without feeding him vitamins and you will get another interesting effect. He starts getting D.T.'s. The protein will go into effect in his system and then will begin to demand more and more vitamin Be, and suddenly there is no more Bl left in reservoir. Evidently, delirium tremens is mainly an absence of Bl. Your preclear starts to have nightmares, he starts to have very bad dreams, his sense of reality starts to go to pieces and so forth, if he is too short on Bl.

Now, the reverse isn't true: you could overfeed him on Bl and nothing much would happen. I am just pointing up these various ways you can tackle this.

But if you fed him protein and you fed him B., if you gave him massages and a few other things to a sufficient degree, you could really make him healthy.

Why did the West Point football team turn out to be a flock of crooks? Why does an athlete get fewer good grades? It is not massaging; it is just the fact that the athlete's "I" says "Move!" and then the other guy hits him in the chest—crunch! Then he jumps over a couple boys to grab the ball but the ball is not there, and then he trips and falls and runs into what is commonly called MEST—crunch! Then a couple more pieces of MEST fall on him, and he climbs out of that and gets back into the line. And when he is all set and into the line again, somebody cracks the signal and he is all set to go forward but he goes backwards, and this is upsetting. If the athlete does enough of this, his switchboard gets all jammed up. Finally it gets to the point where, when you ask "How do you spell cat?" though "I" would dearly love to write C-A-T and "I" knows that it is C-A-T, with all of this backwards-andforwards motion, this man is still lying out there in the middle of the football field and it comes through K-A-K. Of course, every time he is knocked out somebody is saying something around him, and there is the yell of the crowd.

You take a boxer who is punch-drunk. It is very interesting to resolve these punch-drunks. The fellow says, "I am now going forward," and he goes backwards. "Now I am going to hit his jaw," and he hits a glove.

The pitcher in a baseball game says, "Now I am going to pitch a strike and it's going to go through to the catcher," but that ball gets hit, and there it goes. That wasn't on schedule.

The batter steps up to the plate and he gets all set, and he is swinging away and he knows doggone well he is going to hit that ball. He is all set to feel that ball crack into the bat, only it misses. That isn't on schedule either. Then he is all set to run and everybody out on the diamond, everybody at the bases and out in the outfield and infield, is waiting for this batter—he is going to hit that ball this time, but he doesn't. They get all set to move, in other words—they get all set for action—and then they delay the action. So they are all set now, and they have delayed the action again, only this time the guy hits a two-bagger.

In other words, these uncertainties keep happening all the time, and as a consequence, the athlete gets into pretty bad condition. He gets so that he doesn't think well.

Now, you could straighten an athlete out; it is pretty easy. All you have to do is give him a lot of ARC and process him on the theta side of the ledger. You don't even have to start knocking out actual physical injury and so forth in the bank to start clearing up all these uncertainties.

You could go down to the telephone exchange and look down that long row of switchboards, and if you just went down and started pulling out handfuls of switches here and there at random and then fusing others in place at random-, you would get that switchboard to look the way an athlete's switchboard becomes, probably, in a season—particularly a boxer, because a boxer is stopping it up close.

"I" will stay in command in spite of all this sort of thing as long as "I" is winning. But the margin of win gets less and less and less, the potentiality of win gets less, because this board starts getting snarled up. One fine day they lose the game, one fine day the fighter loses the fight. He has been crowding this thing on up and he is just getting along fine, and then all of a sudden— bang!

Joe Louis, right now, is probably a mess. If that man is not disassociating I would be surprised, because at first he stayed up there for a long time; he didn't have much trouble. Somebody would walk into the ring, he would hit him, and that would be the end of the fight. Every time his "I" said "Hit him, knock him out," he hit him and knocked him out. That was simple. But then he got the living daylights beaten out of him in a couple of fights; he really got badly mauled. After that it wasn't a matter of "Hit him and knock him out." It was "Hit him and maybe we'll knock him out." And then he took a terrific beating, I think, his fight before last. Then in the last fight the guy just murdered him; he was a mess.

As a net result, you would have to take Joe Louis and process him for hours and hours and hours before he could be champion of the world again. Wouldn't I like to do that! What I am really waiting for, though, is for the Foundation to get about $100,000 stashed away someplace so that we could bet on it. We would wait for about three or four years until the odds would really be fantastic, and then all of a sudden put him back in the ring again.

Anyhow, you can see what happens to an individual.

People have been wondering for a long time why this society gets more and more aberrated. Some fellow will come up and say, "It's because the Democrats are in," and somebody else will come up and say, "It's flaming youth!" Have you noticed that about this same time after every war we have flaming youth? I am going to check back through the papers of four or five years after World War I and see if the stories don't completely overlap on what they are now publishing.

The society is going downhill all the time, we are told, and everything is going to pot and somebody is always coming up and postulating the answer as to why it is going to pot.

It is like the Indians who said the reason the white man was victorious all across the West was because of the dogs. An Indian messiah really went through the Middle West selling the Indians on the idea that the reason the white man was victorious and the buffalo were gone was because of the dogs.

It is very interesting how low people can get on the tone scale. The buffalo bones were lying all over the plains—the plains were white with them—and the Indians still wanted to know why the buffalo didn't come back. This messiah walked through and said, "All you have to do is kill off all your dogs and the buffalo will come back." So the Indians killed off all of their dogs but that wasn't the reason. And they moved further west.

Everybody else has put a reason onto the agenda as to why this society is going to the dogs, so I might as well put one on. It is stoplights! You are driving down the street and everything is going along fine, there are no cars in any direction and then all of a sudden the light changes. Stop. Then it turns green and you go off again, and then—stop. You are in a hurry to get someplace, but you get stopped.

Or one day you are running along and you are not in a hurry to get anyplace, and the light is green, and you start to go across rather slowly but the fellow behind you is in a hurry to get someplace. In other words, anybody driving around the town is continually being interrupted in his self-determinism by an arbitrary—a stoplight. It hasn't anything to do with other cars, it is just a stoplight. That is the reason everybody has gone nuts!

Now, the last three days I have been conducting an experiment to find out once and for all whether we couldn't simplify things and drop entheta as a postulate. It won't be dropped. There actually is enturbulated theta, evidently.

But let's clear all this up from the other side of the ledger. Let's come down into the line of the body and set a backfire here and clear out this whole board beautifully, and then everybody will be well, happy, cheerful and so on.

The manifestations of this body line are boil-off—the stuff you get off when you yawn—weariness, the lactic acid in muscles and other physical waste products. So, all you would have to do is get this switchboard clear on the muscle side and the theta side would take care of itself, "obviously."

I have watched a lot of fellows processing themselves, self-auditing and so forth. There have been various techniques going around, like the one where you ask the preclear for a phrase that will get off a circuits for him and then have him repeat this phrase. He doesn't know where it is from or anything of the sort; he just repeats the phrase a few times and goes into a dope-off. l

You let him ride through the dope-off and when he comes out of it again you make him repeat the phrase a couple more times and he goes into the dope-off again.

That might be workable, with plenty of work on the theta side. But just as itself—just getting off dope-off, getting off enMEST, sending the fellow up and down the track and into this and out of that and so forth—it is not a workable technique. It is spectacular, and things happen to the preclear. he curls up in a ball, he straightens out, he curls up into a ball, he straightens out; he rolls over on his back, he rolls over on his other side, he turns over a couple of times, then all of a sudden he boils off. It is very spectacular.

It is all being handled from the MEST side. Running this, you are not asking the fellow for a real concept, something that was really existence to him. You are not asking him for his level of reality; you don't care anything about his level of reality, you just want to get off some enMEST. So you go on working on it any way you can think of to get off enMEST.

Now, though, I have this new technique. Believe me, it makes the guy who designed that boil-off technique look like a piker. What you do is separately exercise each limb or set of muscles against an opposition to its motion. In other words, you conceive of an opposition to the motion, conceive where that opposition is and then conceive of the limb moving against the opposition. You will get boil-off in a hurry! This is really dealing with the root stuff. The devil with these phrases; you are processing an illusion when you are processing words anyhow. And let's not worry about any half-concept that "maybe it happened when I was . . . but I am not sure." Let's not worry about chain-scanning through all these engrams, when the fellow isn't even sure of their existence.

It does a lot of good to take off boil-off, but the more boil-off you take off, the lower the preclear goes on the tone scale.

Now, this muscle-opposition technique is a very interesting one. You take the limb which is hurting and think about which direction it would be opposed from if you moved it. Then you move the limb in that direction (you don't really have to move it at all; you just postulate it is there) and you move it until you boil off. You can take any set of muscles, particularly where you have a chronic somatic, and get rid of that chronic somatic.

A technique could be erected on this basis so long as much more emphasis is put on ARC than is put on this other system. You could probably get rid of somebody's chronic somatics and then patch him up so he would be sane too. You would have to patch him up from the theta side of the ledger, give him lots and lots of Straightwire and then work him out this way. You could have a technique.

But this muscle opposition is so spectacular and it gets off so much boil-off that some people would say, "Well, we don't have to worry about running the ARC; we'll just go on doing this." But if you did only this opposition technique, he would just kind of fade off into the blue. Then he would come out of it and you would run it again and he would fade off. After a while he wouldn't boil off on that one anymore and he would have to go into something else.

We had a technique last year called freewheeling. Freewheeling was evidently just starting a series of muscle ripples on this motor control board; evidently you could just start a series of muscle tensings and relaxations on the board and you would turn on somatics all over the body. You could give a preclear freewheeling commands, and he would go from then on getting a somatic here, a somatic there and then a somatic someplace else, and all of a sudden he would hang up in a somatic. So you would ask him for a holder, and he would say yes and give you a holder, and then the somatics would keep on running again. Of course, the preclear would go pretty nutty after a while. That was freewheeling; it didn't work out as a technique.

I have seen freewheeling knock the somatics out from the middle of engrams and do various other things, so that if the preclears were audited afterwards and audited well they got into pretty good shape. But just freewheeling? Oh, no!

Now, this mechanism of moving against the opposition to the muscles I don't recommend, but if there is somebody around who can give you some Straightwire afterwards, you ought to try it. Take some place that has been hurting and just imagine that there is something opposed to it and then imagine moving into that opposition, and then just keep on doing it.

For instance, imagine your mouth is open and you are trying to close it. Imagine trying to manipulate the muscles that close your mouth, which has been sprung open against your will. Just imagine that, and then there you will be in that dental operation. The next thing you know, you will pick up heart somatics and hip somatics. You just start out with one and then soon you have dozens.

The first few times you try it, it is all right. You will get away with it. But then after a while, somehow or other it is not quite so good, and then it doesn't work out very well at all. Then somatics start turning on and they won't turn off. So you start feeding yourself full of protein and vitamins and so forth and start all over again. Then you can get off more boil-off and you can get through more somatics, but for some reason or other you don't come up the tone scale any! But by just boosting more protein into the system, boosting more vitamins in and working more with these muscles and imaginary thrusts and so on, "I" starts coming down the line. "I" perceives that something is happening in the body and cannot get the cords straight to figure out what is happening.

You just have a normal amount of entheta over on the theta side of the ledger, and with this process, all of a sudden you start getting all kinds of entheta piled up there, and these two sides fall more and more out of phase with each other. Now with this process "I" can't identify where that pain is coming from, obviously, and the sub-levels of "I" are not very acute. All of a sudden there is a pain in the hip, but observation demonstrates clearly that nobody just hit that hip. Nobody is in the vicinity of that hip; there is nobody there. What does this do to reality?

One portion of the computer figures out what is going on and it says very clearly, "We are doing this process." But "I" observes pain in the heart, yet nothing happened! It is a sharp pain; it feels like somebody put a knitting needle in there or something, but "I" can't see where it is from.

"I" records this as unaccounted-for muscular activity; it is not connected. So you get these backfire mechanisms, and you get more and more stuff coming back. You start to get some circuits there, and more stuff comes back. All of this is coming from the environment—more environment, more environment, more aberration, more aberration.

Sure enough, you are knocking off lots of boil-off. And, yes, the case will run more easily after that boil-off is off, providing it is completely straightened up and lots more time than was given to boil-off is given to rehabilitating "I." You can get "I" connected back in again.

But actually it is easier to straighten it all out from "I" in the first place and let the rest of it go hang.

This technique is not efficacious unless you have the whole thing running. You take a preclear back down the time track and put him into an engram with which he has no real contact except the pain. He doesn't have a good reality on this engram, but you take him back down the track and put him in the engram and start running him through it. You give him flash phrasesl and so forth, and he has no reality; he keeps telling you, "I don't know whether this is happening or not," and he boils off. But you are getting more phrases off the thing, and it is wonderful the way he jackknifes until his shoes fly into the air! He is just in "beautiful" shape. You tell him, "You're getting well, you're getting well." Pretty soon he sort of apathetically says, "Yeah, I guess I am. You know, I really don't believe that hundred-and-fifth AA with an acetylene torch. I don't believe that."

You see, you are the environment and the environment is repeatedly kicking back. The first thing you know, poor "I" is in a bad way. That is what happens with a case which has been run on that boil-off technique.

In other words, the handling of the body from any other source but "I" has a tendency to be aberrative.

If there had never been any unconsciousness in the person's life, "I" could resolve all of these sudden stops and starts. But in view of the fact that there has been unconsciousness, there are already points on this motor switchboard which are occluded as far as "I" is concerned. "I" doesn't know they are there and tries to understand why they are there but can't make it out, and "I" has a rough time.

You could take an individual and start working his arm, and after a while you could tell him, "The arm will now move," and his arm would move. He would say, "What the devil! How do you do that?"

"The reason I am doing that is because you are hypnotised and that means I have power over you."

"Oh? Must be true—my arm is moving."

That is all there is to hypnosis. The operator, as part of the environment, uses past moments of unconsciousness and he asks for, muscle by muscle, the control of the other individual's body—toes, hips and so forth —and tires the perceptics so that the sensory board will start going off. That is why hypnotists use spinning wheels and that sort of thing, or get the person to look at something directly and fixedly. In other words, the hypnotist tires the communication line and that starts knocking out the power of "I." He is cutting communication off the theta, so "I" starts to drop reality. He takes over, muscle by muscle, by telling those muscles what to do. The next thing you know, the hypnotist is hooked directly into the switchboard and he then has muscular control of his subject's body.

When the hypnotist has picked up this control and is directing it as part of the environment, he has short-circuited the commands of "I." Therefore he can lay anything he wants to in there and "I" will have a hard time trying to countermand it because it happened during a time when "I" was not in command.

People can only be hypnotised if they are pretty low on the tone scale, which is to say when there is lots of background material there. The hypnotist just starts piling stuff on top of the background material and he says, "Now, the right hand will rise."

The person's hand moves up and he thinks, "Must be hypnotism. Then I have to believe what he says, because that's what happens in hypnotism— you believe the hypnotist and then you do what he says."

Actually, it is not so much a matter of belief; it is actuality. All the hypnotist does is go in and restimulate a lot of engrams and then seal them all down with forgetters crunch them in and say, "Your eyes will no longer hurt you, and you won't find it necessary to do anything about the eyes, and you will be able to see perfectly."

Then the person goes around with the world blurring in front of him and he says, "I am seeing perfectly. It's the world that is blurry."

You could theoretically do a Swedish massage or something like that, actually manipulate a person's body with massage and so forth, until the motor controls were so backfired that you would have knocked out a lot of chronic somatics. You could rub them all away. But the control and command of the organism by "I" would be enormously reduced.

These are directive, environmental punishment-drive therapies. The environment has adjusted "I" to it completely, down to the point of almost killing him.

As long as "I" is completely in command of that organism, the organism finds it practically impossible to be ill. Differentiation stays very high. Environmental control of the individual is very low.

But you can cure—banish so it won't return—the somatic side of an aberration, and only succeed in further enturbulating the self-determinism of that organism. You could "cure" a person right straight into an insane asylum. You could drop "I" lower and lower and lower in potential, because there is such a thing as entheta. There is enturbulence of the theta on its side of the sensory strip, and there is more and more enturbulence, more and more enturbulence, and "I" is not able to get through its own upsets; it can't get through them. So over on the MEST side the whole thing could lookjust as smooth as anything you ever saw, but on the theta side, "I" could not control the organism.

Theoretically, you could clear an individual of all of his somatics and leave him nutty as a fruitcake.

So the emphasis in processing must be establishing the highest possible affinity with the physical universe for the preclear. establishing the highest possible reality for him, establishing good communication for him with the universe around him. You do it out of agreement with him that it should be done. You get into agreement with him by raising his level of ARC and kicking in there with yours, working from the theta side of the ledger, and he will get well.

Now, theoretically the condition could exist that an individual could be way up the tone scale, very happy, very effective and very sick physically. That condition can obtain. In fact, you probably know of such people.

There are people who, oddly enough, have no somatics; they are beautifully built, they are nice, muscular, handsome people—and they are crazy! Every once in a while you will run into one of these. I have seen a great deal of this.

You will find this condition existing in climates where there is lots of sunshine and lots of warm weather—nice, quiet, agreeable weather—the year around. Such a society forms when some race from a harsh, forbidding land comes into that climate. This race will just blossom over a period of a few years and be terrifically brilliant; they will overcome the environment—just flow all over the environment. But their children, or at the very latest their grandchildren, will be perfectly formed, beautiful people who aren't worth hell room.

That cycle happened in Greece; it happened to the Vandals when they went into North Africa. In fact, you can count on such a cycle occurring where all of a sudden the weather is so beautiful, life is so easy, the people don't have to think particularly, they get lots of exercise and grow nice, big muscles but they no longer care about anything intellectual in life.

This also happens when everybody is regimented: "Now, we want nice, beautiful youths; that's what we want. And we want them all in the nicelooking uniforms and we want them all out doing beautiful dances and so forth." This is great stuff! It is no way to make man free, but I guess you would sure get a lot of ditches dug that way if you wanted ditches dug.

In the same way your preclear could be handled by you as an auditor. You as an auditor could work your preclear from this side of the ledger: "Oh, you've got a somatic! Well, we'll take that out," and you boil him off and boil him through the somatic and so forth.

And he would say, "Well, there's no sense of reality here, but the somatic is gone and I guess that's all right." The next thing you know, he would become really healthy—but very apathetic.

LINE CHARGE

A lecture given on
27 August 1951

A Fast Route to Sanity

I want to tell you about line charge. This is the most neglected field in Dianetic processing as far as material is concerned.

Now, the release of affects was supposed to really be the stuff in the field of psychoanalysis. That was the real stuff, that was the McCoy. But what they meant by release of affect was running a grief charge without getting anybody into it much. They knew that if you could get somebody to cry real tears for a while he would be better afterwards. And after that sage observation they left it for fifty years.

The London publisher of Dianetics: The Modern Science of Mental Health got hold of a copy of Science of Survival, and instead of being very upset that the science had advanced to the degree that it had advanced, he wrote and said, "It must be a vital science which contains many truths to demonstrate so much growth and expansion in such a short space of time."

The basic formula that gave us the atom bomb was known in the days of James Clerk Maxwell. This was contemporary with Sigmund Freud. From the days of James Clerk Maxwell and Sigmund Freud till now, in the field of the physical sciences we have gotten atomic fission, but in the field of psychoanalysis we still have the libido theory. In other words, there was very little growth in that field. It did not have a postulate which gave it vitality.

The idea of a release of affect—that a person could cry and would then feel better—is about as far below your knowledge of running a grief charge off a person as that is below getting a full-blown, prolonged laughter line charge, in the amount of good these actions will do. The amount of good a line charge will do is terrific.

You know it is tough to run a grief charge off a lot of cases—very tough. But when you run two or three grief charges off a case you will find.that it will make its greatest single advance.

Now, they were noticing this in psychoanalysis just by getting a person to cry, not by running off the grief charge. I worked a girl one time who had been worked by psychiatrists. The standard beginning on processing then was to ask "Who's dead?"

"Gee! my husband; he was killed in the war."

"All right. Let's return to the first moment you heard about this."

This was totally unexpected by the preclear. "Why, I have been in psychoanalysis for five years and we managed finally to work all that out. It took us about three years to do it, but we worked it all out."

I said, "Are you sure you worked that all out?"

"Oh, yes! Oh, heavens, yes. I can think about it, talk about it, and it doesn't worry me—no concern at all."

"Well, who told you he was dead?" She went right into it and she cried about one quart per eye. I finished running this about three hours later, wondering why the devil I had gotten myself into this, and in the meantime being very sympathetic: "Yes, dear, yes. And then what did your father say about it?"

We suddenly discovered, after about two and a half hours of running, that her little girl had walked into the middle of this and she had not even seen the little girl. The little girl was carrying the same grief charge, and this woman had often wondered—very mystically out of Jungian philosophyl— whether or not the soul of her husband had not entered into the child to some degree, or if there hadn't been druidism in effect on account of you paint children blue, and so on.

I am being psychoanalytically logical; don't laugh. Have you ever read any books on the subject of psychoanalysis? You can just crack- a book and read a paragraph at random to a bunch of people and they will all say, "You're making that up!" This is particularly true of Horney.

Anyway, this little girl had walked in and gotten the full impact of it, and she had been pretty badly off ever since. She had been sick, and Mama had not been able to figure out why her little girl was sick, because the child had never known her father or known that her father was dead, so obviously the death of the father couldn't have affected her in any way. But two and a half hours through this grief charge, we finally found out that the child, who was just barely walking, had walked into the room at the beginning of this. She had been standing there goggle-eyed listening to everybody ever since. She was very frozen-faced, and so on. Mama was so far off the groove with this one grief charge that she didn't even know that the baby knew or had been around during this incident concerning her father's death.

That was pretty far off, and they had been working it out in psychoanalysis for about two or three years. They had been talking about its implications: "Now, how did this affect your libido? Did this remind you in any degree of druidism, because, you see, you put blue paint on children and you bury the beer...."

Most people think when you talk about old, formal, straight-line psychoanalysis that you are just kidding them, that you are being mean and ornery about the whole thing and that you are not being factual at all, because they haven't studied this stuff. It was a literary stunt, actually. It was tremendous. They assigned everything to sex, and then later schools said, "No, it's wrong to assign it all to sex; we'll have to assign some of it to social activity," and so on.

Actually, there was a lot of valuable material in this field. The speculations of Breuer and the speculations of Sigmund Freud were tremendously valuable. They are background in Dianetics; they are definitely on the straight line back. The conclusions they drew, however, were sometimes very, very interesting. One of the conclusions they drew was that if a person just talked long enough he would get well. So they let him talk for seven years.

The release of affect was the high point of that subject. In Dianetics, you can get a release of affect by running a grief charge. Sometimes it is very hard to spring one off a case, but if you run a grief charge off the case the person feels better right away.

Believe me, though, that is nothing compared to how much better they feel if you can spring a line charge.

There are people in insane asylums who are trying to run line charges but there is nobody to punch them along, to punch the charge up so it will really start rolling out. If you took a hebephrenic—the psychotic who sits and giggles—and if you could just cut him into the engram so that he would go right in on the line charge, he would probably turn sane on you.

But a line charge is still to a large degree in the field of an art. It is also in the field of art to get somebody to blow a grief charge. You really have to work hard to blow a grief charge off some people. Some person who is riding normally around 2.5 insists on staying at 2.5 and you just can't get him down to 0.5 long enough to run a grief charge on him. For some reason or other, his case stops resolving; he starts reducing engrams instead of erasing them, because he is so hung up on grief.

The job of getting someone to run a grief charge is a very difficult one only because it requires art on the part of the auditor. The auditor has to be to some degree a good actor. The auditor has to be very sympathetic; he has to know how to make his voice sound sympathetic.

Now, a line charge is often started before your very eyes and you don't take advantage of it. Any time a preclear finds something amusing, hilariously amusing, finds something very humorous in his prenatal bank— like the dog is dead or something like that—and laughs for a moment or two on it, then goes on to the next phrase, laughs and goes on to the next phrase, and then laughs and finishes off the engram, if you sit there and let that preclear do that, it is just like holding your fingers open and letting somebody pour gold dust through them, because this case is rigged to run a line charge.

I used to think, watching the benefits of a line charge on a case, that there was only one reason to start running an engram, and that was to find line charge. If you could get a line charge and get the preclear started out on that line charge and keep him going on up, and if you could keep him running on it for about twenty-four hours, you would have on your hands a person in the best shape you had ever had a chance to look at. There would be a terrific difference in his tone. But because there is a slight art to keeping one of these line charges running, auditors neglect them. I tried last year to teach some auditors how to do a line charge and they looked at me kind of blankly.

A lot of it is in the fact that the auditor wants the preclear to get well. This is helpful on an auditor's part. If you want the preclear to get well, you can get the preclear into line charges, grief charges, almost anything you want. So you first have to make up your mind that you want this preclear to get well. Don't pass over that one lightly. Say to yourself sometime when you are sitting alongside the couch, "Do I want this guy to get well?" If the answer is no, ask yourself, "Why don't I?" If you ask yourself a couple more questions, you will probably find out he resembles Uncle George, and you always did want to break Uncle George's skull. And clear that one up.

In other words, clear yourself up a little bit with this preclear so that you really want this preclear to get well. That is the first thing you ought to do in auditing. That sounds very Pollyannaish, but it is a truism and it is very important.

The next time you audit somebody, try that. "Do I want this person to get well?" Just ask yourself the question and answer it honestly, and if you find you don't then find out why. It is because he resembles somebody or something usually, and you can spring it out.

Now, if you whip that one, your next step is fairly easy. Ask yourself, "What is this preclear most likely to run?" Take a look at the preclear. Where is he on the tone scale? What is he most likely to run?

This preclear is hanging around 0.5 or something like that; are you going to run a grief charge off him? If you throw the usual 0.5 into a grief charge, pulmotors and the Schafer prone pressure method of artificial respirations will be of no avail. He will go down for the last time into that grief charge and he will stick on the track. Even people above that level will stick on the track; people up around 2.5 will sometimes stick on the track in a heavy grief charge. So you don't want a grief charge on this 0.5.

Somebody at 0.5 requires Straightwire. You are working him up the tone scale. How would you like to get him up to the top of the tone scale like a rocket plane?

You can actually take what would be a very light lock to a 3.0 and run the 0.5 into this situation. Get him in an occluded situation, get him moving a little bit on the track, just pilot him along. You don't care what he is getting; you are watching him, not his past. You bring him into this time when he got up on the step of the ice wagon and the ice wagon drove off and somebody said "Whoa!"

That was a holder, so there he has been stuck on the track for years. And you get the time he was in the automobile and released the brake and it ran down and bumped into a stone wall slightly, and Papa came out and said, "Stop it." That was a big holder, so he is stuck there too.

In other words, you pick up a little bit of this and a little bit of that, keeping him moving each time, reducing what you are hitting each time, but carefully watching this preclear to a point where he finds something that is funny to him, something he thinks is funny. That is not something you think is funny. It normally will be something that hasn't anything whatsoever to do with humor the way you understand humor. It will be some remark like, "Oh, I am so sick and sorry, I can't go on any longer; I am just going to die and give up." All of a sudden the preclear will laugh, "Haw-haw-haw, that's silly! "

This is like knocking over the first of a row of dominoes. He suddenly says, "Oh, it's Aunt Agatha talking and she is saying, 'Oh, I'm so sick and tired of going on; I am going to give up and I'm not . . .' Haw-haw-haw-hawhaw!" That's the first one. Now, if you just drop it at that, this domino will fall over away from the others. You could knock out every lock on which he will laugh by knocking them over on top of the fallen domino. Two years later you would still be doing it. But you could also catch this first one tipping and, as the auditor, tip it the other way and knock the whole row down right on up through to present time.

If you are good at it and if you don't let him suspect that that is really what you are trying to do, you can start line charges going which will last for days. There are many ways to keep them going: You can say, "Please don't laugh anymore! It's serious! I tell you, it's serious! Do you realize that's your dog's death you're laughing over? Now, be quiet now, be serious. Don't laugh about . . ."

"Haw-haw-haw!" He goes off on the line charge.

"Look, I came here to audit you, not to sit here and listen to you laugh. Now, I don't see anything funny in that automobile accident. I'm not going to sit here and listen to all this laughter and so forth. I want something sad, something sad, you understand? Something very sad. "

"Haw-haw-haw-haw!" He is off to the races again because he has just found a whole chain of "sad." He has found somebody who was always sad.

Then, as he runs down a little bit, as he gets to a point where his sides are about ready to burst, you give him a newspaper. You say, "Now look, read this and be quiet and don't keep up this uproar anymore; you'll probably disturb the neighbors. Just read the newspaper and I'm sure you won't find anything in that because there's nothing but death and destruction."

"Death and destruction—haw-haw-haw-haw!" Off he goes on death and destruction. "Four killed in automobile accident—haw-haw-haw-haw!" And then he reads this news story about a little girl who got lost and drowned, or something of the sort. "Drowned—haw-haw-haw!" and he is off on "drowned."

Actually, there is a line charge on every entheta line. It is on the theta side of the ledger, and what evidently is happening is that you are getting a reversing polarity on these charges. It is sort of like the tendency of a body to remain in motion after it gets to a certain speed, if you can imagine such a thing. If you can get this fellow up to that speed with a line charge and you can keep it rolling—and the main way you keep it rolling after it gets going is just by not stopping it—the first thing you know, this fellow will have blown more doggone chains! He will come back to battery on this faster than on anything else I know.

How do you do this? Actually, it is the art of inserting—and I say art—the right interested remark at the right moment. If he started to laugh and you suddenly said to him very mechanically, "All right, let's go on to the next phrase," that charge would stop right there. You sounded bored.

But if you are interested and you say, “And then what did she say?” he will start on up along the line. “Well, what did he say? What did these people do?” He will tell you about something they did and the next thing you know, he is on his way across the boards with a line charge.

I have actually gone clear down into the prenatal area—early basic area—and gotten an engram all stirred up, then left it obviously unreduced and hanging in mid-air when the preclear started to laugh. He got on to a line charge and came right on up to present time with this line charge.

Do you go back and try to get that engram? No. You find some more line charge, because he will find the line charge. You can’t tell him what is funny and what isn’t funny. As a matter of fact, he will keep on laughing mostly because he thinks you are amused for him.

It is very hard to be around somebody with a line charge without laughing. So you laugh, but try not to laugh at him too much. And occasionally you should try to kid him about it, and seem to try to break it down and stop it: “Now come on, this is serious! Let’s get all those deaths out of the case. Deaths, see?” Off he’ll go again.

Now, auditors are evidently most successful in this when they go into collusion. They can just bat a preclear back and forth between them. He comes out of a session running a line charge, and if some other auditor is there he can start feeding him stuff.

If you get this fellow going at a high enough velocity, you can feed him repeater techniques without any harm whatsoever. You can feed him holders, bouncers, groupers—anything you want to—and he will laugh them off. He will hit the next chain on the thing and come roaring up along the line. You may wonder sometimes whether he is actually laughing on line charge or what, because it can become quite alarming. Say something to him that couldn’t possibly be in the prenatal bank, like “Empire State Building,” and get him to repeat that. He won’t get a line charge on it unless it is occluded by entheta.

Imagine my astonishment when I gave this to a preclear once, though— “Empire State Building”—and had him practically knock the plaster off the walls. He had worked there for four years, and he spent about an hour and a half laughing off the four years.

It is interesting that the only psychotherapy known in Italy in the days of Giambattista Basilel and Boccaccio was laughter. They would write their stories around the basis of the guy who finally made the princess laugh. That was the psychotherapy which was known—the princess laughed. “The Goose Boy” is one of those stories: The princess had been suffering from a melancholy and she had been disturbed in the head for years. Then she was looking out the window one day and all of a sudden this fellow walked down the street carrying a goose, and he looked so silly carrying this goose that she laughed. So naturally the king gave her hand in marriage to this boy because he had made the princess laugh and cured her melancholy.

This was psychotherapy in the Dark Ages in Italy and through Europe. This was all the therapy known. Many a day in many a land, laughter has been the only psychotherapy. If you could finally make the person laugh he would be all right. You can see why that would be.

But imagine our astonishment in Dianetics to find out that there is a mechanical method of making them go into these things. Could we have made our fortunes ! Of course, any princess who had been in a melancholy for years would be low on the tone scale, and you wouldn’t really want her as a wife, but you still would have had a kingdom if you had been a Dianetic auditor a few hundred years ago. That is rather far-fetched, but you never know—you might get back on the time track sometime and find out that you have self-determinism in terms of time. So, I just wanted to prepare you and show you why you should learn about line charges.

A line charge is something that builds, and it is something, actually, that the preclear starts and the auditor keeps going. The auditor has to keep it going and he has to keep it going in such a way that the preclear will not suspect that the auditor wants it kept going, really. The ARC has got to be pretty high here. If the auditor sits there waiting for the preclear to cry, the preclear

will never cry. As a matter of fact, I have made a preclear cry merely by saying mean, nasty, ornery things about the dear, dead departed. The preclear begins to defend this person who was an antagonist a moment ago. You agree with the preclear and you say, "Why, yes, your father used to beat you and he used to do this and he used to do that. And, you know, I would be awful mad at a guy who did something like that."

"Well, don't you talk about my father like that!" Here is Father as an ally. The next thing you know, tears come off Papa's death. This is just a way of getting around.

The same way, if you keep working hard enough for a grief charge, you are liable to get a line charge on laughter. You keep this up and you could get a very fast reversal. The preclear will get back there, get something silly and start laughing, go to the next phrase and start laughing, go to the next phrase and start laughing again, and about this time you come in with the appropriate remark (anything you happen to feel at that moment that shows that you're definitely in spirit with this) and it will just add up those two theta entities to a point where this line charge will start to roll. The second it starts to roll, you keep it rolling a little bit further. If you can get one of them going, keep it going.

Don't be alarmed, by the way, because the preclear will swear he is just about to die sometimes. I have had them beg, plead, get down on their knees and say, "Please, don't make me laugh anymore! Please!"

You say, "All right, I won't make you laugh anymore; I didn't want you to laugh in the first place. If you want to go laughing about things like that, that's your hard luck."

"Hard luck—haw-haw-haw!" and he is off again.

The longest line charge I know of was seven days. That preclear wasn't worth much, physically, at the end of seven days, but he was sure sane.

Of course, you shouldn't think that a person will be a complete releaser just because you have gotten a line charge going on him. Actually, a preclear generally shouldn't suspect how good a line charge is, because then he will try to get one. He will sit there and say, "Is this the line charge? Is that the line charge?" in the same way that some of them sit there and say, "Should I cry about this? About that? It couldn't be that. No, I can't cry about that. I'll have to try to cry about this next one." That goes into a point of psychodrama.

Psychodrama is awfully interesting. You get a bunch of people in a loony bin and scatter them all around a room and you have them act out what they would like to do, and of course you get them dramatising. Actually, it may have some therapeutic effect.

Back in Elizabeth one day I was passing up the hall and I heard a fellow say, "You don't mind if I pretend I am crying, do you?" and I thought, "Can this be Dianetics?" The fellow was a proponent of psychodrama and he figured if he simulated tears then he could get into an incident where he could cry. I remember that fellow five months later was still trying to make people start to cry in present time so they would get into a grief charge.

Theoretically it ought to work, but I have not seen this work. On the other hand, it might work in starting a line charge; it might work—this is utterly untested. Have the person pretend he is laughing; he has to find, then, something to justify his activity, so he will find something to laugh about. You might start it out along that line.

But the point is that line charge is only good when it is practically uncontrollable, and this is certainly working on the control side of the ledger. That is simulating something so that it will work. Just in the same way, if the preclear thinks that his auditor wants him to laugh he won't laugh.

I have really gotten some good ones by persuading the person how sorry it all was, how sad life was in general. I would tell him very seriously, "Now, in this session we are going to try to blow a grief charge, so I want you to be very solemn about it and I want you to see if you can't get into the mood of blowing a grief charge. Let's feel sad, and let's go back to some time when something horribly sad happened. Let's not corn it up or anything like that now; let's be real serious about this," and after just a little of this he would start to laugh.

Why is this happening? The real holders on the track, the real action phrases on the track, the real action incidents on the track which act as holders, groupers and all the rest of it, took place when "I" said "Move" and no movement was possible, or "I" said "Stand still" and the body couldn't do it. "I" kept saying, "Stand still, stand still," and the body couldn't do it. So there is still tied up in the switchboard an "I" command that says "Stand still" which means "move" to the motor controls because there is a cross in the switchboards. Or there may be an "I" command that says "Get away," and the motor controls pull up closer.

There is a hypnotic command "The harder you try to remember, the more you will forget." That is what is technically called a tensor reaction. In other words, if you get the subject's hand rising, the harder you try to restrain the hand from rising, the faster it will rise. And this is actually true! You can touch the hand and the second it feels restraint it really gets going. The reason is that there is a backwards reaction; there is a cross on the switchboard.

You should understand this, because this is negation in little children. They have been held when they should have been moving and they have been moving when they should have been held and various other things have taken place, and they have gotten crosses in this switchboard.

Now, the first thing that a person who is trying to get away does is just try to get away. Then he tries to get away a little harder, he gets mad about getting away, and then he feels some grief about not being able to get away, and then he goes into apathy. Unconsciousness and apathy are practically synonymous with death—unconsciousness, apathy, death, they are all about the same line.

What has happened is that "I" has gotten a whole bunch of these situations which are muscular apathies—can't move, gone into an apathy about moving and so on. Boil-off accumulates on top of apathy incidents.

When there is enough apathy in a case, there is an inaction as far as "I" is concerned and a muscular kickback in the switchboard. What happens to ARC? It is completely inverted, you might say. Instead of ARC at the top of the band, at the top of the tone scale, the ARC is at the jagged-vibration level of the lower part of the tone scale.

What we want to do is somehow or other, magically, suddenly convert that into a smooth wave—convert that suddenly in all these incidents. What is in there is a flock of apathies. It is exactly in reverse to what it should be. So when you ask this person to be happy he is going to cry—when you are dealing with his aberrations—because you are dealing with entheta down below 2.0. So, you start talking about entheta to an individual—talking to his theta about his entheta—and you are talking to the opposite side of the spectrum.

In other words, the harder he tries to remember, the more he will forget. The more he tries to cry, the closer he will come to laughing. That is negation. That is the child who says "I don't want it." He is in apathy about this particular item he has been asking for. This is the reversal mechanism, negation, down at the lower part of the scale. So any time you want line charge off a case, don't ask for it, ask for the reverse and you are liable to get it.

Sometimes you will get the reverse, too: Somebody may be so close to a grief charge that when you ask for the grief charge he gets it. Most of the time if you pester and badger a preclear enough you can actually pester and badger him into at least an anger charge of some sort. But

self-determinism on the subject that the aberrations surround has gone to zero—apathy. Self-determinism is at zero.

Now, with self-determinism in a completely reversed state, what would be the physical reaction and mental reaction from a complete inversion of all of this charge? It would go from apathy to tone 4.0 and it would turn fast. That is the kind of charge you would get. It is like an electrical discharge. You can build up a certain potential in a static machine and start it jumping across a gap in an arc. You can keep that arc going as long as there is enough charge on the condensers, and with a line charge that is what happens. All of a sudden this current starts reversing and it will keep on reversing faster and faster and faster all the way up along the line.

But you won't get a line charge when you ask for it. You have to find it. You get it under any pretext. You just watch for it and when it suddenly turns up you take it. Your natural inclination as an auditor would probably be to ask the preclear for incidents that are funny, but the only things he is going to laugh about are death, destruction, agony, suffering, hard luck and failure—just horrible things! "Oh yes, that's the time the cat got her head chopped off—that's funny!" and he is on his way.

You get this growing, reversing charge all the way up to the top. And every chain there is, from the engram which started it on through to present time, has a potential line charge on it. That is something for you to remember.

A case which has proceeded without running a line charge—I don't care how many hours this case has proceeded without running a line charge—is a case which has not picked up much self-determinism. You can almost measure the amount of self-determinism a case has picked up by the amount of line charge he has run, because this line charge is "I" picking up command of the organism, picking up command of the situation and picking up command of the environment through knocking stuff out in the past environment.

And it is an art getting one of these things running; it is a real art.

But remember those rules (if any art has rules): You wait for the preclear, of his own volition while you are running him into things in the bank, to start laughing. Then without acting overtly, you wait till it is obviously a little bit out of his control and then punch it with a remark. You at least tell him you are there by just making some remark—a remark that won't cross him up.

Don't tell him "Oh, please, let's go on laughing," because he will shut up. He will stop laughing right there because you are the environment and now you are agreeing with him, and that will suppress the whole charge. You are more likely to keep him going by saying "Well, for God's sake, stop laughing, and let's get on working!" All of a sudden you can just sort of feel this guy start pulling against you, and he is pulling self-determinism back out of the environment so fast he is just screaming all the way up along the line. So you say, "Oh, all right, so you're going to laugh. So I'm going to sit here and wait for you to quiet down, but let's get on with it, huh?" And if you put just the right insouciance, just the right note of falsity, into your own voice—showing him you don't really mean what you are saying—you will kick him right on up along the line; the line charge will keep rolling.

But you could make him self-conscious enough, you could invert him enough in those first stages, to really stop him. However, there is practically nothing that will stop a line charge once it is really rolling. I have seen a man's wife wringing her hands, saying, "Oh dear, he's going insane! Now I know he's insane! I told him not to take up Dianetics!"

Then all of a sudden he said, "Insane!" and started right in laughing again.

And she said, "Oh, there he's off again."

"Off again—haw-haw-haw!" And then he said, "Please make her stop talking! She's killing me! Oh, 'killing me!'—haw-haw-haw!"

That night his wife went over and slept with the neighbors.

A line charge gets up to a certain velocity and the preclear can't do anything more about it. There is enough volume of entheta converting to keep it rolling and rolling. You can get him up to a point where he is in a good, high, stable 4.0. He is pretty well off afterwards.

Then a funny thing will happen: Some auditor will come along and audit him soberly down into a lot more engrams and get a lot more entheta free that is not converted—then more and more engrams, tying up more and more theta. This takes him right back down the scale.

But all that entheta that has been more or less pulled up to the surface will convert again. If you audit him, you will get him into another line charge. Let it roll if you do, and it will all turn back up and his selfdeterminism will come up to the top. That is another way of bringing a preclear up the tone scale.

However, a person who is very low on the tone scale is the person who will get this too-much-entheta-around manifestation. He gets audited and audited and audited and he gets more and more entheta drifting around, and his sense of reality is very poor and so forth. This person is one that you ought to have been auditing on locks or something like that; he shouldn't have been in engrams.

But that is the way you could take a case that has gone clear to the top of the tone scale because of line charge and put him all the way back down to the bottom again. Just run too much for him to handle for a while and he will be a mess. I can guarantee it.

To my way of thinking, no case has really had the business, no case is really going to be very stable, until you have run off some line charge. The cases that are lowest on the tone scale are actually most likely to hit this manifestation. I have run a preclear who was just about as close to being spun-in as they can get and have all of a sudden hit this manifestation, and I have kept it rolling and had him come out pretty stable.

Of course, "everyone knows" that one has to experience pain in order to get anywhere in the world, and "everybody knows" that it is all pretty sad after all and that laughter won't get anybody anyplace, but in Dianetics it doesn't happen to be true.

I have noticed around the Foundation too many sober-looking preclears and too many sober-looking auditors. You ask somebody how long it has been since anybody ran a three-day line charge and they tell you it has been quite a while. The answer should be yesterday or that one just finished this morning.

Now, I wish I could give you a nice set of mechanical rules, but beyond telling you that it works in opposites, beyond telling you to pick it up just at the moment it starts rolling and give it a good kick, beyond telling you for God's sake don't stop it but keep it rolling, beyond telling you that he is going to laugh about things that he should be sad about, I can't give you very many directions concerning it. I hope you can get the feel of it.

Before anybody knows the exact mechanical rules behind something, it is a favorite thing to sort of expect him to get the feel of it, and true enough, one will very often get knowledge in that fashion. A person gets up to the point where he gets the knack of it. For instance, nobody knows how to play golf. But a fellow goes out and he happens to hold the clubs a certain way, and he walks up to the ball and hits the ball. He goes on playing golf for a year, and then one day he takes the club and hits the ball and the ball goes 220 yards and lands on the green; he goes down with the putter and hits it once and it drops in the cup. He goes to the next fairway and hits it out onto the green with a brassie and then he gets up to the green and takes two putts and it goes in—and all of a sudden he is playing golf. How it happened, he doesn't know. (Of

course, he would know much less if you said "How did you suddenly do that? How are you doing that?" That is always "helpful.") But he has caught the knack of it.

Now, the funny part of it is that that knack is something depending to a large degree upon self-confidence. I know when I was very young I used to feel self-confidence about things. I used to get out and play tennis, for instance. Somebody would say, "Why don't you come down and play some tennis?"

"Tennis? Let's see, how do you play tennis, keep score, and so forth? You hold the racket. . . What are you supposed to be able to do with tennis? What are you supposed to be able to do with a tennis racket?" I would go watch for a while, and then pick up a racket. "Oh, you make a serve, you cut; that goes across the line and the ball goes in that direction. That makes the ball roll along flat. Very simple." Then I would step in and play a game of tennis—and I mean a game of tennis!

It never struck me that there was anything difficult about it. You were supposed to take hold of the racket and hit the ball. You were supposed to keep the ball on the other side of the net and inside those white lines, and you were supposed to put the ball in a place where your opponent couldn't get at it. And there was no art to it; it was just what you did, that was all. Then somebody would come along and say, "Well, that's lobbing," and the next one would say, "You know, your service would be better if you put your foot just over there."

Maybe you can remember taking up a game or something of the sort that you just knew you could do, and you felt such a self-confidence—like looking at a tractor and saying, "I could drive a tractor," and stepping up on it, taking hold of the levers and driving the tractor!

That is, by the way, the way the mind and body are supposed to operate, oddly enough. The speed of learning is fantastic.

This is the way it is with running line charges. One day you get a good preclear and the preclear suddenly hits a line charge potential, starts to run it, you say the right thing in the right place—you get this feel about it—and after that you can run line charges off anybody.

I can tell you one more thing about it, though. It is a matter of belief. This is a heck of a thing to start throwing into Dianetics! It is a matter of belief. But I put a lot more into that word belief.

Belief could be summed up into good, high ARC. You can practically wish a preclear well. You can practically wish him into sanity and health, actually. This is fantastic, but once you get the knack of how you do it, you can do it. And one of the ways you get the knack of it is you believe he can get well! You know he can. That is step number one: You know he can get well. There is no doubt in your mind. You have observed things happening around you, you know what this processing can do, you have seen it happen to people and you know this works, so you know that he can get well. Furthermore, you believe in his potential to get well and you believe, too, and you know that you want him to get well. Those are all important. You want him to get well, you know he can get well, and you are not going to force the fact on him that he is going to get well—except that you just never admit to yourself or to the universe in general that anything else is going to happen to this case but that he is going to get well.

Then you more or less stand and wait with that knowledge, selfconfidence, belief and so forth toward that preclear; you wait for him to find out. You don't try to sell him on the idea; you just run engrams, you run locks and you go through all the mechanical operations, but you are waiting for him to believe in himself. You are waiting for him to find out that he can get well. You are waiting for him to find out that he can do it. And after that there is no stopping you, because the second he finds out, you can do anything with this case, because he can do anything. Locks, engrams—so what?

Once in a while you will get a preclear with the feeling as he starts into a session that all he has to do is find basic-basic and then tear up all the engrams from the beginning of the track clear on up to present time and he will be Clear.

What reduced the feeling? I can tell you what reduced it: the auditor! The auditor didn't believe it! He knew doggone well you had to run out those engrams one by one and phrase by phrase and pain by pain and you had to go over them so many times and all the rest of it.

What you are dealing with is not any hocus-pocus. It is simply how much high-level theta can you attract and generate between you and the preclear. How much feeling of being alive can you help him generate? And if you can just swing it in, you will believe in him, you wait for him to believe in himself, and after he believes in what he is doing himself he is on his way.

I swear that a combination like that can start at the basic area of the track and knock out everything on up to present time. Two of our research auditors had a sort of idea like that, so they were trying to force people to do it, but that was different.

All of a sudden the preclear knows he is right on the verge, he is trembling right on the edge of being a bomb that will sort of explode and he will be okay. That would be line charge ne plus ultra.

Line charge, then, comes up to such a point that you can envision a whole conversion suddenly taking place in the case—all the entheta suddenly changing into theta. Theoretically it can happen, and more than theoretically, it has happened.

We know the mechanics of aberration. In this scientific world today, we are supposed to accept scientific evidence. We can produce all the scientific evidence we want. We can take somebody off the street, take him into an auditing room and produce the same effects. And we can take not just one person off the street, but man after man after man and woman after woman, and we look at their minds and how they operate and why they are acting that way and all the rest of it in the same way. We could plant engrams so that they would act some way. In other words, we have the mechanical rules. That is in accordance with modern science.

We have another thing which is very definitely in accordance with modern science: We are handling an energy—a highly volatile energy—the source of which we do not know.

Now, what that energy source is, how you attract more of it, how much of it is replenished—these are questions that have not been answered at this time. But we know there is an energy there. How much energy is available to any one human being? That we don't know.

I know that it is possible for a fellow to get one idea of such magnitude and velocity that he can pick himself up and for six months practically walk on water. He can't get sick and he doesn't need rest.

This is not a manicl operating; a manic operates entirely differently. A manic is hectic. It wears the person out physically, and in addition to that a person is not reasonable in a manic; also with a manic, the interests of the person are not diversified. They are very, very definitely channeled.

Nevertheless, these things can happen. You have to differentiate this from the euphoria, the false "feeling good," which occurs on an engram manic-phrase restimulation. It is not the same thing. The manic is not rational—that is its first test. It is not reasonable and the person isn't reasonably meeting his situations; he just "feels good." He just feels good, and he is happy when he should be sad.

This other hasn't anything to do with being happy. This other has to do with horsepower or manpower or theta power, whatever it is. All of a sudden the person can get up along that line. One-morning he wakes up and suddenly he has decided not to be sick anymore, so he gets

well. All the gunpowder, velocity and everything else is over on the theta side of the ledger—ARC. How much that can do, I don't know.

There is nothing in this world today which is more thoroughly invalidated than theta. That is to say, "You're no good," "If you're so smart, why ain't you rich?" "My golly, he's conceited; he thinks he can do anything" —invalidation after invalidation.

How can you live in a 1.1 society and be at 36.0? The point is that if you could get up to 5.0 or 6.0, the amount of enturbulence which would have to be thrown at you to bring you down would be so catastrophic that it would swamp an army.

Theta definitely is the boss hand. I can give you lots of examples of theta being the boss hand in the thing. It is function controlling structure. There isn't any reason you have to go through these engrams over and over in order to reduce them. It is mechanically set up that way, but there is really no reason you should. Neither is there any good reason an auditor has to be present when a preclear runs engrams, and that is a silly one, too. But he does have to be there.

You do have to go through those engrams over and over, unless by himself a man gets an idea promoting his survival, which is at such a pitch that he goes up in survival potential so high that nothing can stop him for a while. This can last for months. He gets tremendously successful suddenly, inexplicably. Or an auditor gets hold of him, blasts into some line charge, knocks that out, and he and the auditor working with him all of a sudden feel like "Well, run the doggone case out." Engrams and secondaries fly in all directions and then the guy is walking on top of the world and he doesn't sag back anymore.

That is the pitch you are trying to work up toward. You are not trying to do a mechanical job like trying to sort so many boxes of soap. Actually, the job you are trying to do is a tremendously inspirational job. Your preclear will get as well as you can boot him up along the line with line charge, with personal belief, with ARC and so on. It depends to such an enormous extent upon you that you had better get your own belief in yourself pretty high up the line and stop walking around looking at that tone scale chart and saying, "Well, I can't do anything anyhow because I'm only a 1.1." From this moment on, just start considering yourself at 6.0 and all will be well.

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.

TIME AND MOTION

A lecture given on
4 September 1951

The Lowest Common Denominator of Aberration

Time and space are the two wild variables in the business of living and being, but of the two, time could probably be said to be far more of an upsetting entity.

There is a very good reason why time is an upsetting thing to man. One can say that man is as healthy and as happy and has as much survival as he has control of the physical universe around him. The physical universe consists of matter, energy, space and time. A man can have control of matter, he can have control of energy, he can even do some controlling of space, but he cannot control time. It goes on in an inexorable flow. It is established in a very, very precise fashion by the rising and the setting of the sun or by the length of time it takes light to get from one place to another. It is arbitrary insofar as one can see motions in the physical universe, but it is an arbitrary we obviously can't do very much about. And because it is out and beyond our immediate control and regulation, it is highly aberrative.

It is the time part of motion which permits motion to be aberrative. One could say that the lowest common denominator of aberration is time. We don't even have a definition for it.

That is a nice word: time. We see a clock face; hands turn on it and after the hand has gone so far we say so much time has gone by. That is very interesting, because we didn't see time go by at all; we saw a clock face and we saw the motion of a hand. What we saw was movement in space by a piece of matter. But in order to have motion you have to have time. It is the time part of that operation which is the spook part of it, the part that really makes one nervous.

The most aberrative thing you can do to an individual is mess up his time. As a matter of fact, aberration can be planted to such a marked and tremendous degree that people can get to a point where they will observe routine. Those time clocks that sit on the side of factory walls might as well be big, black Ethiopians with enormous whips in their hands—"You no punchy me just right, you starve, bud!"

Man has sensed that time is highly aberrative, since he uses it as the primary punishment motivation. He uses space and time in prison, but he uses time all by itself, more or less, as his prime punishment mechanism.

You take a very bad "criminal," such as a five-year-old child; he goes up for a stretch of about twelve years. He goes to school for twelve years. He doesn't go to school for twelve understandings, he doesn't go to school for eighteen accomplishments or anything; he goes up for twelve years. This is fascinating. The fellow who dreamed this one up was a sadist of the first order.

Time, then, is used to introduce an arbitrary into living. But there is a natural reason that arbitrary has come to be: The one thing that everyone has in common on the physical-universe level is time; everyone has that in common. So in order to make an assembly-line operation run smoothly, everybody's watch has to be set just right and each watch has to agree with every other watch. But more important than that, everybody has to agree that it is important. After we have agreed it is important we can have an assembly line at Dearborn or other "worthwhile" things such as beach landings in amphibious warfare. These tremendous accomplishments can then be achieved by agreeing that time is important and that it is an arbitrary and that a clock hand moving around a dial will establish the passage of time. We agree on this and then people can come along and say, "Everything depends upon achieving a maximum coordination of time, one with another." When somebody doesn't achieve this coordination, people say, "You were late for your appointment, bud," and all sorts of ornery things.

Do you realize there are men sitting in the naval prison at Portsmouthl right now who disagreed ten days' worth in time of war? They were absent without leave. What does that say? Lease is a granting of a certain amount of time to an individual. So they took more time than they were supposed to have.

But how do you take time? How can you take time? Do you reach out and pick it up? Can you have a pound of time? No.

Back down the ages sometime, some great genius looked up one day and found that the sun went overhead every day. He thought, "This is remarkable. Every day it goes overhead. It goes over there by the old spruce tree, and pretty soon it's up there and then it's over there. This happens every day." And he went around and told people about it.

They said, "Well, you're right, but who cares anything about that?" Little did they know that he was opening the first gates on super aberration. Of course, everybody told this fellow, "Well, you're nuts. You haven't any right to pry into God's domain this way—observing that the sun comes up and goes down over there. You know that the sun is a god, and therefore he couldn't possibly have any arbitrary factor about him."

This fellow said, "I know that it takes the same length of 'ugh' every day for him to come up over there and go overhead and sit down over there. I know it!"

And they said, "Humph!"

This probably was one of the first great philosophical battles royal. But when he had made his point, finally, that the sun took the same amount of time to go from A to B every day, all he had succeeded in doing was winding the argument in a circle. Now the argument is a circular argument. You measure time by the sun which comes up in the east and goes down in the west. Then you time the length of time it takes the sun to go from there over to there by the length of the time that it takes . . . in other words, A=A=A=A. It is circular reasoning because there is no definition; there never has been.

Any time, back down the ages, when you have found something that could not be readily defined, you have gathered around that subject aberration, because you get identity thought. The only way people reason about it is that it equals itself. And they prove it along the lines of "It equals itself, doesn't it? So it equals itself. Well, naturally, then, it equals itself!" And they sit back very proudly and look like a psychiatrist and think they have proved something. A=A=A=A.

In other words, in the absence of a precisely defined natural law you get aberration. You also get authorities and critics—all sorts of aberration.

Here we have a subject—time—which has no definition.

Take a quart bottle of water and punch a hole in the side of it, then measure how long it takes, when that quart bottle of water is filled, for the water to leak out the side. How long does it take? I will tell you how long it takes: You take another quart bottle of water and you punch a hole in its side and you fill it up full and find out how long that one takes to run out. That is how long it takes. And if somebody argues with you, then you show them that that is really how long it takes; you take a bucket of sand and open a spout on it and show how long it takes that sand to run out. And how long does it take that sand to run out? Naturally it takes as long for that to run out as it takes for the water to run out of the bottle.

How can you prove this? It is obvious: you just look at the sun. It comes up over in the east and it goes high and it comes down over in the west, and that takes as long as the sand. Great!

Nobody knows what time is and yet everybody has grandly overlooked the fact that nobody knows what time is. Only in the past twenty or thirty years has the physicist been eager to

tangle with this one. But a physicist had to learn sooner or later what time was. I could give you the nuclear physics equation of time; it is a beautiful thing and as a matter of facts it shows that time changes. Maybe time does change; we don't know that for sure. Now that Einstein is an authority, everybody will accept this one, but that isn't a good reason to accept anything. It might be wrong, this equation. It simply says that as matter approaches the speed of light, time approaches zero. It is a fancy formula, but that in essence is what it says.

In other words, if something were slowed down its time would get longer, and if something were speeded up its time duration would get shorter. It is very interesting. One goes over into the realm of science fiction very easily with this one.

An editor of a science-fiction magazine told me one day, "Everything has been written on the subject of science fiction; practically everything has been covered."

And I said, "Everything but the center symbol basics of science fiction —the centers of things. The middle road has not been covered. Everything else has been covered, but not that one."

"Such as what?"

"Such as the definition of time and space."

"Oh."

We had a lot of fun with that one. As a matter of fact, after that was sent out to the field, some of the boys were sending in mathematical computations yards long, demonstrating this and that and something or other.

They used to prove things in the old physics classes by saying, for instance, "Gravity on the moon is only one sixth what it is on the earth; therefore, if you went to the moon you could jump thirty-six feet high if you could jump six feet here on the earth, and that demonstrates there is less gravity on the moon." And everybody would say, "That's fine. Just think of jumping thirty-six feet in the air!" They were very impressed.

That is just taking the same thing and-putting it in another reference; it doesn't for a moment say what gravity is. Nobody knows what that is either.

Light travels at the rate of 186,200 miles per second. Now, supposing one went at 185,900 miles per second: his time would get very short in terms of the space he occupied. For the first time one would get a changed time reference.

This sort of thing would happen: He would go to, say, Alpha Centauri (which is too near for this equation to work out, but we'll use it anyway) at that speed, land there, turn around and come back. But all the old people he would see in the street would be his friends—those that weren't buried. Time would have passed to the extent of seventy years on the face of the earth, while time for the man traveling to Alpha Centauri was only two weeks.

So you can change a space-time ratio according to the Lorentz-FitzGerald-Einstein equations These were the first leg up on a definition of time.

Time is relative in space. But it postulates immediately that there is something else besides time, which is fascinating, because if time can change in space, then time and space are not a constant and motion must have something else in it besides time. And it does.

It is very possible that there is no such thing as time. Every time somebody comes around and bats away at one of these strange entities, somebody is always willing to get up and say, "It is obvious, then, that there can't be any such thing." So that is the first thing to assume—that there is no such thing as time. Then what is there?

There would be an observation of change. But change needs time to take place, and we are back on the circular line again.

Time, very possibly, is the bridge between theta and MEST. It is very possibly the bridge between theta and MEST. It is not too difficult to assume what this means.

Theta cannot move through time unless it is connected to the physical universe which contains time. It very well may be that theta in itself is motionless without physical-universe time, and it may also be that the physical universe is motionless without theta time. There is very possibly a bridge between these two things, and that bridge could be called time.

Certain it is that this will work out along with the Lorentz-FitzGeraldEinstein equations very handsomely.

The theta universe is engaged upon a conquest of the physical universe, but maybe it also has to be coexistent with the physical universe for the physical universe to go on existing.

There is theta matter, there is theta energy, and there is evidently something vaguely like theta space. But in the physical universe there is no theta time. Thought is instantaneous. Computation in a body is slowed down evidently by one thing only: It takes about a tenth of a millisecond for a synapse—a relay—to open and close. That is one ten-thousandth of a second. That is pretty slow.

In other words, the relay-reaction system of the human body takes time because a physical-universe motion has to take place to close the gaps on the electronic circuit in order to operate the physical-universe muscles. As a consequence, time to an unthinking observer seems to be inherent in thought. But actually the only thing that can really be said to be inherent in it is the fact that it takes a little time for thought to translate into physical action because of the millisecond or two that is required for a number of computations to go through into muscular action.

We must not forget that when we are observing a physical body we are observing life plus the physical universe. We are observing these two things. They are interoperative and they are right there and they can't exist without being together; they can't exist effectively against the physical universe unless they are together. So they are the same thing as a unity. But they are not necessarily the same thing; just because they operate together does not necessarily mean they are the same thing. Theta doesn't have a time factor.

Lord knows what you could do if you finally walked in on top of time and said "This is it!" and weighed out a pound of it. It is evidently part of the physical universe. But every time life marches in on the physical universe it says, "Time, change, motion—these things are part of the physical universe," and it observes the fact that a thought takes a little while to go into action, so it says, "The thought must then be partly time." It is not.

If anybody cares to check up on a lot of data that Rhine and a few others have been playing with in the field of parapsychology, he will find some very interesting material. (That material will become understandable some day when we have para-Dianetics, I hope.)

The material in parapsychology is being collected these days, not on a charlatanistic basis, but on a rather highly scientific level. A field which is under attack has to be more scientific in its developments than a field which has already achieved the pretense of being scientific, such as medicine. A field which is aborning has to be very careful and has to be very scientific.

Rhine and a lot of the boys who are working with ESP and poltergeists and the rest of these things have had to be terribly careful because they are being challenged all the time anyway. People just look at parapsychology and they say, "Ha! It's all fake!"

Rhine and the others are pointing out, "No, look, there is some stuff here that has to be investigated."

"What was good enough for my grandfather is good enough for me, and he believed—wait a minute. He did believe in it. Well, I'm modern, so I don't believe in it!"

What happened many years ago in parapsychology was that people had a certain belief in ESP, telepathy, clairvoyance, clairaudience and so forth, and having these various beliefs, it was very easy for charlatans to take advantage of them.

There was, once upon a time, a philosophical school known as the magicians, and this philosophical school believed that you could postulate a cause and get an effect, and that was what it believed. They believed in a definite code, a philosophic code, along this line, and they did a very, very interesting job of it. They were just philosophers, they weren't trying to do very much. But then very ignorant people around them—superstitious people—said, "You mean you could wave something in the air, or talk to a ghost or demon or make it appear or something of the sort?" Reality in those days included a world which was full of ghosts and demons.

One of these magicians one day (he must have been very tired) unfortunately said, "Yes, that's what we mean," and then the fakers, the charlatans, got into the field.

Now, the symbolical language of the magician had to do with a wand, a cup, a disc and a lamp. This was symbology to them; they didn't do things with wands, discs, cups and lamps. But the charlatans said, "Now, let's see. You take this wand and you pass it over this cup." A little stick passes over a hat and life comes out of the hat—a rabbit out of the hat. You have seen this; it is stage magic. That trick is almost a thousand years old. But it is symbolical; the wand is symbolical and the cup is symbolical. They are the male and female organs which produce life. The magic of man was what the whole field of magic was trying to figure out. What is this magic of life? We take two beings and we get a third being. And where does it come from? What is it all about? They were trying to riddle this out.

But the stage magician, instead of asking these philosophic imponderables, takes a hat (which is the cup) and a stick (which is his wand) and produces a rabbit out of the hat, and this never fails to get an audience; it never fails. That is the most interesting magic we have around us—the rabbit out of a hat, the child, the generations of time into the future; there are unnumbered generations going out.

These unnumbered generations go out into the future, but how are they produced, one after the other, and what is the purpose of them? This is the big riddle.

But in every field you get a certain amount of charlatanism. Somebody comes in on the field and he says, "There is a possibility that this can exist. Therefore I can tell these people—who don't know as much about it as I do, and I know just enough about it to fake it—that this is the way . . ." So we have Lady Anne the Prophet, who will read your crystal ball for practically nothing and advise you to buy a certain amount of stocks that she is in cahoots with the local stockbroker on.

And people find it a very handy way of controlling and guiding men. In other words, something like this will come down the tone scale to around 1.5 or 1.1, and by that time people are getting gain from it. They are trying to get gain out of it instead of direct magic. That is parapsychology today.

Parapsychology, nevertheless, has a lot of data in- it. The 1890s were the heyday of fakerism in parapsychology. There were charlatans all over the place who would produce paraffin gloves out of thin air—"obviously produced from a ghost." There were fellows who were so adroit that you could tie their hands and yet they could free their toes out of their shoes and play a

trumpet, so you would have the lights out and there would be the trumpet music of the spirits and that sort of thing.

Some men like Houdini went around and invalidated these charlatans. They showed that this sort of thing didn't exist. So naturally, since most of the society goes along on the equation A=A=A all the time anyway, people said, "Oh, it's been showed up that it's all a fake, so it doesn't exist and there isn't anything valid about it anymore."

Modern science today has taken the whole field of parapsychology and dumped it overboard. That is silly. There is obviously evidence. Why not investigate it? It is as much as a man's life is worth to investigate this field. Rhine only manages to stay in the running by being very scientific.

What happens with ESP? A fellow is asleep and he dreams that his mother is dying. He sits up in great alarm and telephones some friend of his or something of the sort and says, "I just had this dream, so-and-so and so-and-so." There is a record of it, in other words. Twenty-four hours later his mother dies. Something is out of line in the time span.

Now, you could hazard a guess: I wonder if she died because he had that dream? I don't think that is a valid line, because this sort of thing goes on. Quite often it is coincident. A death occurs and some near loved one to that person will get a shock or an impression.

Back during World War I people were going goofy running around checking up on these stories.

So, here there is a parity in time. In other words, thought happens to just be going through this time span. When it happens that there is a death and then twenty-four hours later a fellow has the impression, this seems more logical to us because the fact is accomplished so therefore it should be followed through. We call it clairvoyance when the impression comes before the occurrence and we call it a natural consequence when it comes after the occurrence; but it obviously isn't either one.

Thought doesn't have any time clock on it according to our time. Thought is instantaneous. When ESP registers—and it is going to register— it doesn't register at 186,200 miles per second, because it doesn't in other forms follow along the curves and laws of light.

What is it?

There is a postulate of theta—all thought—as a unity, individuated in certain ways so that the individuals are still more or less connected to a body of thought and are that body of thought.

Anybody who has ever formed a group has seen this phenomenon. It is extremely hard to tear up a group; a group will go on living. You can keep extracting individuals out of it, but-the group goes on living. Something has happened there to attract theta into a certain proximity. There is a theta body in a group. Just try and kill off a group; it will die just as hard as a living organism. And the group is not the individuals.

So long as the postulate was that "the theta of the group or the sanity of the group depends upon the individuals who compose that group and their state of mind," Group Dianeticsl did not work. In other words, we were saying that "everybody in the world has to be brought up to 3.0 before we have a 3.0 society," we were addressing the problem on an individual level, and as long as that was the postulate Group Dianetics just did not work out; it was stuck in the mud very badly.

Suddenly, on sheer observation, it was observed that a group's level didn't agree with the level of the individuals of the group. It was the collective group life and goal that had a tone level, and you could pull it up above the level of the members or you could put it down.

How do you make a fine organisation (as it has been from time to time in the past) like the United States Marines out of bums and criminals and so on? The marines used to be the "French Foreign Legion''l of the United States. We have just seen it come through a war and we have soft of forgotten its dark and sordid past.

A fellow could join the Marine Corps any time he wanted to and give a wrong name; he didn't have to show a birth certificate and he was immune from the law. The Marine Corps had a rather hard job of recruiting from time to time—only a fool would go to sea back in Farragut's day. They used to have a hard time and yet they put together an organisation out of component parts who were criminals, jailbirds, bums and hobos, and when they came together they became a nice, bright, smart, alert organization with a very high esprit de corps. I cite the Marine Corps because of all the military organizations in the world, I believe the U.S. Marines has more actual esprit de corps. I know of nothing else which would more accurately spot tone level than the existence or absence in an organisation of esprit, and the U.S. Marines have esprit; they have very high esprit. But what do they make it from? The people poured into that organisation in the old days were not the kind of people who would ever measure up. But suddenly they were marines and they walked around cockily and they would fight at the drop of a hat to protect the corps and so forth.

During the war when they fed such enormous numbers into the corps, the esprit had a tendency to sag. But even then they had tremendous esprit, which was much better than navy or army esprit.

The army moved in on Korea at the beginning and they were pretty well stuck in the mud. Of course, most of them were just occupation troops. One had a harder time dragging them out from underneath bushes than he did forming them up on any battle. That was a rough deal; they were not trained or anything and the army's esprit was very low in Korea. There was, though, an army cavalry outfit with a pretty good esprit.

All of a sudden the marines turned up—I think it was the First Division. The marines were all sitting around looking kind of nervous and upset, and the war correspondent came up and asked, "What's the matter, boys?"

"Well, we want to get this show on the road. Let's get going. This war has been going too long. Let's roll. The marines are here now, let's roll!"

How does something like this get built up? You are looking at an organism and a theta body. It has life. Its component cells just happen to be individuals, but it is something.

A whole nation, right now, is trying to run exclusively and on nothing else but the third dynamic; that is Russia. Russia says, "There is no such thing as a first dynamic; you must negate against yourself completely. Sex, family, life, that sort of thing—out the window. That is a lot of bunk. The third dynamic is all there is. Live and die for the state!"

That doesn't work well but, by golly, if you select the third dynamic out all by itself, the next thing you know, you have quite a driving force unless you suddenly oppose it with a driving force which counts dynamics one and three as being both valid factors in it. That would lick a force every time which worked only on dynamic three, because it allows for individualism rather than a slavish attitude toward the group.

What I am trying to get down to is the fact that we are not dealing in Dianetics with physical bodies. Physical bodies are just physical bodies. They are animate and they move around or they don't, and when they don't they are dead. When they are dead you bury them and they push up daisies; they make good fertilizer.

There is a place over in France where a battle was fought some unimaginably long time ago and something like ten or fifteen thousand menat-arms and cavalrymen were slain on that field of

battle. All they did there was heap the dirt over them. It is one of the most fertile fields they have.

Gruesomely enough, this is the physical body. It is chemicals mobilised and evolved in the physical universe in order to preserve or perform a certain function. That is all a physical body is.

The physical body is prey to time and theta is not. Here you have something that is terrifically prey to time. You leave a rock sitting out there on the hill and let the wind blow on it long enough and the rock will vanish. Erosion takes place. That is over a period of time; it is measured against time.

There is some uranium in a uranium pit, and if you look at it, it tells you how old that pit is geologically on the basis of how much of it is gone, how much of it has already radiated out. So what is the half-life of it and what was its mass?

The whole physical universe is prey to time. So a validation of the human anatomy is a validation of time and a validation of the deterioration of the human body.

It is a very funny thing that the second you start freeing up some of the combat and action that has taken place around the physical body, it starts looking younger. In other words, the theta starts to set it up more or less at the optimum level where it ought to operate. It doesn't try to bring it back to four years of age where it had a good time, because four years of age is not very efficient. It would prefer something like twenty-two, twenty-three, when a body has good glandular function, its weight distribution is very good and the elasticity of nerves and bones and so forth is all very good, so it evidently tends to set it back there.

If you clear up a child he will look older. Take a nine- or ten-year-old child who looks very young and clear him up—get a lot of the grief off and so forth—and he will look a little bit older.

That is peculiar, isn't it? Theta is trying to set up an optimum unit, and the only optimum unit it can set up at the present time is inherent in the body already, so it tries to set it up. How it does this is beside the point. But the mind, as mind, doesn't get old. It does not deteriorate; what it does is get enturbulated. It gets hooked in to the physical universe, and the second it gets hooked in to the physical universe it becomes prey to time. Just that much of the mind—its enturbulence—is prey to time. You can actually make the statement that the only enturbulating factor there is to theta is time. The amount of time which is injected into theta is the enturbulence of that theta. If you could pull the time out of the theta, there would be no turbulence. You could speculate on this for a long time.

Any subject which gets along on the basis of "time is this jar which runs out so much water" has something wrong with it. You know that it takes "that long." Notice that phrase, that long. That is a wonderful phrase. Long is something measured in space.

You say, "I was so tired. I had to wait"—wait. It doesn't mean wait at all: it means weight. It says, "I was prey to gravity here on this spot and I don't like it; I had to weight"—weight.

Or you say, "The time expired. " Dead bodies expire and air expires from footballs; a lot of interesting things take place but time does not expire. That is a manifestation of energy in matter.

All around we see light in space and energy in matter, except this one spot that is quite dark: that is time. In this area lies an answer. It is a question so big that if you answered it you would outdate every science in existence in the world today. You would so far outdate them that their obsolescence would just cause people to abandon them.

There is no answer yet brought forward, but to say that there is no answer there is a defeatism such as was practiced too long on, for instance, the field of the mind.

People said, "Nothing can be done for a person who is psychosomatically ill; nothing can be done for a person who is insane. So we won't even try." But here is a segment and a factor in the field of all the physical sciences, in the field of the mind and all across the boards which has a hidden answer in it: time. What is time?

What is the first thing, then, that you should straighten out for a preclear?

I have been giving you what may have sounded to you like a lot of double talk. I merely wanted to demonstrate to you that you have too long taken time for granted. You go on taking it for granted as long as you have been, and just letting the watch on your wrist say "This is time. Time is expiring because these hands are moving," and then one day you are dead. That is about the net result, because you have invested in an illusion that doesn't exist. The illusion is that you know something about time when you look at a watch, and you don't.

You could very possibly stay young practically forever, not just by finding out what time is, but by keeping all the concepts of time completely straight in your case. And that is an easy one; we can do that.

How do you straighten up time? The way to straighten up time is to keep all motion straightened up. Time is a part of motion, so if you keep motion straightened up you will straighten up time automatically. We cannot, then, attack the problem right on the nose and say "Here is time." But we do know what time is a part of; time is a part of motion.

If you move your hand, a motion takes place because there is a certain lapse of time that it takes for your hand to move across that space. It is space plus time that makes motion. Space is static, so we have to have time in order to get motion.

We have a quantity known as motion which contains, as one of its parts, an unknown quantity. We can solve this quantity known as motion. We can solve it, and that is really a very close approach to knowing something about it. If you know what something is a part of and you say so clearly and recognise clearly that it is a part of that thing, you have come awfully close to solving it. So, as time is a part of motion, you resolve motion, and if you resolved all the motion in a case you would resolve all of the case. This is all in terms of physical motion—nothing esoteric like the motion of light waves going hither and yon.

You resolve all the times an individual has moved. If you took all of the inhibition of movement off an individual you would have a person about twenty-two years of age who could possibly stay twenty-two years of age for the next five centuries, barring accidents and illnesses.

For instance, Mamie Glutz lies down on the couch and blows one terrific grief discharge; she had been arrested, more or less, in space and time. She had been arrested in time. In other words, her theta had become so impinged upon by the physical universe that it had stopped functioning and stopped moving and stopped flowing. That is important.

Theta gets moved in on by time, -and when theta gets moved in on by time, motion in the theta universe stops. Evidently time is a bridge. So we blow a grief charge and when she gets up off the couch she looks much younger and she is much more energetic. Now we keep on working with this girl. She was a long way from the point of no return. She looked like she might have been thirty-five or thirty-six and she was a long way from being an old woman, but nevertheless we turn back her clock physiologically.

One can turn back a person's clock physiologically a lot more easily than that, though, and recognizably change his apparent physical age. It is very easy. You take anybody who can move on the time track, throw him back down to a time when he was arduously trying to advance or come back in some part of the physical universe—just take this part of the track

when he was very young—and kind of stick him in it a little bit and then let him come up to present time. It is very remarkable: he will look somewhat like he did in the year that you latched him up in.

Have you ever seen any of these people who look like they are about twelve? You see some people walking around who look like they are about four. Give one of them a time flash, and he will say "Four!" or "Twelve!"— whatever he looks like. Work him for a little while and in a few days you will see him grow up.

You are working with heavy magic. I dare say that any of you working in Dianetics have seen the apparent age of an individual shift—have seen him look older, have seen him look younger—because it happens quite continually. So this is an easy one to handle.

What happens when you get all the motion off a case, all the latched-up times in a person's life when he has been unable to move or has had trouble moving? The theta, all the way back as far as theta will go back, has been affected by an injection of this "time virus," so to speak, and it has turbulences wherever physical-universe time has been interrupted. That has immediately thrown some time into the theta and enturbulated it just to that degree; it has locked it up in the motor switchboard.

By the time this has been multiplied and this amount of energy has been absorbed out of an individual over a long, long period, his time gets to be in very bad shape.

So, you could work on nothing but motion with preclears—nothing but motion from the theta side of the switchboard—and you would untangle their time. Don't try to work it backwards too much. Try to work out all the times when they have had high ARC, when they have been awake (analytical, in other words) and have had their movements impeded. You can forget words and phrases. You will get the perceptics anyway, whether you want them or not. But you could even neglect them if you could figure out some way to work out motion without really tuning up perceptics—which you won't be able to do. The second you start working from the theta side of the switchboard, you are working with a heavy communication channel, and perceptics start turning on when you start working with that. But what you are trying to undo is motion.

You could get a preclear back down the track and ask him to start running phrases. You say, "Where are you on the track?"

"I don't know; this may be when I'm twelve or it may be when I'm two months postconception, and it's . . ."

"Well, what is somebody saying?"

"I don't know who is saying "

"Say the phrase anyway."

Nuts! That just confuses him further on the subject of time. Why does it confuse him on time? He is not here but he is there, and the difference of time span may or may not be twelve, fifteen or forty years. He doesn't know what this time span is because he has no measuring stick for his time track. He is back down the track someplace but he can't tell you where. But there is a phrase there so he goes off with it. Sure, you get some enMEST off it but it doesn't do him much good. He can flounder through engram after engram with a low level of reality.

What is meant by "a low level of reality"? It is whether or not he can measure the universe around him and measure the time. If he cannot, then that is a low level of reality. Where does this thing spot him on the time track? Really good reality has it spotted immediately.

So when you are processing engrams, secondaries and so on, it is terrifically important to get off impeded or impelled motion. It doesn't matter what else you get off the case. But if you don't get that off first and foremost, if you don't spot this incident that he is trying to recall in time and if you don't spot his motions and what they were or work in the direction of picking up his perception of motion to a point where he can spot them, you are not processing him, you are just having a tea party—because it is not processing.

Sure, you can actually get a preclear to act less aberrated in some ways by running off a lot of boil-off from his case, but there is a saturation point. You can run off boil-off from a case for three or four days and run phrases off the case like mad for three, four or five days and just have a fine time doing it. At the end of that time your preclear feels pretty good, but then he goes lower on the tone scale than he was when you picked him up.

If you boil a person off without any concept of where he is in time and without any attention to his motion or the motions around him, and you boil this person off for four or five months, you will practically spin him in— although he "obviously is getting well"—he is running off all these phrases.

You, by looking at your preclear and by feeling nonantagonistic toward him, are actually permitting him to put you on his time track. You are safe to put on the time track. You are not destructive to him; he can communicate with you; you are agreeing with him. As a net result, you have suddenly spotted something in the stream of time that he can tie to and identify.

That is very definitely a basic way of stating what ARC is and why you should establish ARC in order to get accessibility from a preclear. You establish you on his time track, then establish his environment on the time track, then at least get him in something like contact with present time, and then let him take a look and start spotting incidents in his past. He isn't building back a track, he is unburdening a track. You are realigning where this happened and what occurred and so forth.

That is the point standard processing has reached at this moment; this you should know about Dianetics.

It is important, then, for your preclear to know (1) when an incident took place—he has a feeling that it occurred sometime or other, but when did it take place exactly?—and (2) what the movement was which was involved in this. What was the motion involved in it?

If you could get the answer to those two questions, you could probably just straightwire a preclear out until you finally had straightwired him through every engram and secondary he had—and I mean straight wired

It is very simple up to that point. That is what you hit for; that is what you want. You will produce more results faster with that than with anything else I know of.

ILLUSION

A lecture given on
4 September 1951

Creating a Future Reality

Let us start out with the illusion of words, the illusion of language. Self Analysis, by the way, breaks straight through quite a few illusions of that character, so I won't spend too much time on the illusion of language. This has been covered elsewhere.

But look what you can do with language. You can say "To the rear march, to the rear march, to the rear march" and get a bunch of men spinning like gophers. Somebody can jump up and say "Now, what we should all do is go and join the colors so our great country . . ." and people will go out and get shot at. How magic this stuff is!

More than anyone else, a writer is the person who knows language as an illusion. What you can do with language! The flow of language! Things you can say! Somebody sits down in a chair and you suddenly transport him away not only to far lands but to far times or to times which don't exist at all—all through the medium of language. It is wonderful.

A writer, after a while, begins to consider himself as a sort of a magician —that is, unless the editors and their rejection slips get to him when he is too young, before he has hardened.

The writer sits down to a typewriter and pounds out a lot of stuff and puts it out. Then other people get the idea. How did those people learn language in the first place? They learned it by observation in the physical universe, obviously.

They learn what the word pitcher is by seeing a pitcher. They learn the word up by seeing the motion and action of something going up or something being up above them. They learn down, sideways, forget, remember, and all of these things have physical-universe counterparts.

Forget means something that you have to leave alone which becomes hidden. You take enough things away from a child and he will forget-them. Being forced to forget something, then, is being forced into apathy about something. That is why the hypnotist can say "You will forget everything I have said to you, and the harder you try to remember, the more you will forget" and have people buy it, because obviously this was what the word forget meant. It meant apathy, it meant final negation against the thing: "I didn't want it anyhow. I didn't want it to such a point that it has even gone out of my thoughts."

So there is a strata of thought which is rearranged according to the physical universe. Thought, words, ideas, concepts and scenes—to a certain extent these are a recorded counterpart of physical-universe activity, but that is all the language we have. It is all derived through the physical universe. And language travels by the medium of the physical universe from one mind to another mind.

Language is a great illusion. You and I see individuals told this and that and see them do this and that and therefore we say, "It must be that the words are important," only the words aren't important. The social order in which the individual was raised has impelled him forward and held him back and done other things with him until, finally, he is to some degree an automaton obeying the impulses occurring in the physical universe about him. That is language.

The funny part of the language is that language sets in in the mind and goes through the physical universe to get to another mind.

Observations in the physical universe, by the various communicating means of sight, sound, touch and so forth, reach the individual; he perceives certain things existing in the physical universe and by perceiving them is able to get what he thinks is thought.

People try to tell you about the "stream of consciousness and that "thinking is in terms of words." I want to point out a little trick: There is a strata of thought which can be lent to this shabby illusion, language. You could say that thought is so good that it will even respond to and communicate with language. It is so good that it can even communicate with language, and that is a long way out.

In the days when I was floundering around trying to figure out what existed where and so on and trying to tell people about it, I found out there were no words to say what I had discovered. I had to invent a new vocabulary. In other words, one has to find agreement on certain phenomena in order to get communication with people about that phenomena.

Actually, the thought one uses would be way above the level of language. Thought is going along and communicating like the dickens with itself and possibly with other thinking machines and possibly with a main theta body. In other words, thought is being very able and very rapid and it is very good. It sorts out data. It has to have enormous sorting files in order to pick up and make even simple computations. And yet it can do all this very ably.

But "obviously" thought doesn't amount to much if people have thought and language confused; and language doesn't amount to much, so thought doesn't amount to much either—and people talk with a stream of consciousness in their heads!

People in the past have been walking around with these demon circuits. The best one I ever ran into was on board a U.S. naval vessel. We were getting two psychotics a week aboard. There were 550 men and 60 officers, and we were getting two psychotics a week out of that outfit. One day somebody went down to the crew's berthing. He ran into the master-at-arms and the master-at-arms said, "Look what I have found." So they brought it up topside and showed it to me. (I roomed with the ship's doctor, so people would get us identified and confused; they would take sextants to him and bring me broken arms. It was a pretty crazy ship, all told.) They had this wonderful document which they had found in one of the boys' bunks and it read as follows: "I am forward. I think I will go aft. I am going aft. I am now aft. I think I will go topside. Now I am topside, I think I will go forward. I am going forward. Now I am going below...." This went on for about a hundred pages. This man was so constricted inside this war vessel that he had evidently sprung a gasket! Sure enough, he was mixed up in a very bad misdirector and he had to keep a plot of where he was going and what he was doing.

Now, thought, when it becomes too mixed up with the physical universe, conceives itself to be bounded by the boundaries of the physical universe. People who are even around 2.0 and 2.5 on the tone scale conceive themselves to be very remarkably bounded in terms of thought. They tell little kids, "You don't want to imagine that, Johnny." They have the idea of bursting out of something if someone imagines too much.

Somebody makes the comment "That's going too far." No one has gone anyplace, but "It is going too far." Then there are "high-flown ideas." No ideas went anyplace. All this talk about thought is in terms of motion in the physical universe! A person is pretty aberrated if he will buy that one, because thought doesn't do that.

Because thought can approximate the physical universe and because thought does tend to do this when it becomes too aberrated, the first and most basic illusion would be that thought is contained in the physical universe and bounded by the physical universe and then delimited and limited in various fashions by the physical universe. If this were true then no such thing as ESP, clairvoyance or clairaudience could exist, because you couldn't go forward in time or back in time with thought because you can't go forward in time or back in time in the physical universe. And naturally you couldn't talk to anybody in Yokohama or think with anybody in

Yokohama, because you are in New York! Everybody would say that. Or, "You are in Wichita and you couldn't possibly talk to somebody in New York, because he is in New York."

However, there is long-distance telephone, and as communication lines come up in the society, people are more and more willing to accept the idea of ESP. They can see it occurring with radio and they are approximating the physical universe. So it gets down to a point where even a "normal" could conceive of somebody thinking a thought in New York and another person thinking a thought in Wichita and the two people being in conjunction with each other. Because they know that you can get a radio or a telephone communication between the two, ESP becomes a possibility to them.

People become very bounded, then, by the physical universe, physically. As children, they heard "You can't go outside. You're outside; stay outside. Now you're inside, you have to stay there. Now go to bed. Go to bed. Stay in your room. No, you can't have a glass of water. No, go back to bed again." This is childhood—"happy, happy childhood." The child is being handled. The school bell rings and he is at school; the recess bell rings and he goes out to recess; at noon he goes out again and then he is back in school.

Later on somebody says, "Democracy is in danger; it is being attacked by democracy." Somebody then says to him, "Hurry up and wait," and the fellow gets into line and he waits in that line. Then he finds out it is another line, and he gets the orders but he doesn't know whether those orders go into effect or not because there is a directive that says "All those in classification G . . . ," and he has to wait to find out if he is in classification G and this automatically means that he waits in the other line. Then when he gets home he will get the orders he was supposed to have had because the others have been canceled and that will give him back his transportation. But then he is supposed to report back on duty though his leave isn't up!

Where there is a highly bounded society which doesn't have much space and time and where everything has to be closely coordinated, you get a terrifically coordinated society. Some would call it a competitive society but that would be wrong. Societies, when they get very badly crowded, have to be coordinated, so they get shy on latitude in coordination and people have to coordinate exactly. You can't be ten minutes late.

Sixty or seventy years ago you would tell the depot agent, "I'll be down and I'll take the 5:20," and then maybe get there at 5:30.

He would look at you kind of hurt and say, "You said you would be down here at 5:20."

"Well, I'm here."

Nobody was very hurt about this. People held trains. They had lots of time and space, in other words. But when people start running out of time and space they start handling the organisms in time and space very roughly. They have to be forced into a higher level of coordination than they would otherwise achieve on their own self-determinism. That is to say, they have to be forced into higher activity of coordination than the organism is actually adjusted to. This cuts down their self-determinism; it raises coordination but it cuts down the whole tone scale of the society eventually.

Here you have an illusion which has taken place—that thought is in time and space.

I can imagine a boxcar. There is no boxcar there but I can imagine a boxcar. I can imagine a full, regulation-size boxcar sitting on a couch. It won't fit in the time and space but I can imagine it being there. And I can imagine picking up that boxcar and taking it out and sitting it on rails someplace and letting an engine pull it off. I can shift it, expand it, contract it, do anything with it.

Everything in this society today was once a piece of imagination; it was once a postulated illusion. It was an illusion that somebody had and they brought it into actuality, and there it was suddenly, a concrete entity. People say, "But it's real now." Of course it is real now, but wasn't it also real when there was just an idea that it was going to be? The level of execution hadn't been reached and a few other things, and the materiel hadn't been applied for.

Somebody in Hollywood gets a big idea about a type of skyscraper and the next thing you know, somebody in New York builds one. This is quite remarkable. On everything you can see, somebody imagined it was going to exist and so it existed.

Man gets the idea after a while that he can take pure thought and just by imagining something exists create a concrete space-time-energy-level activity. In other words, he goes from the point of "I imagine this table, therefore I am going to build this table, therefore the table is going to come into existence" to the point of imagining it and having it appear, with no step in between.

It is really very doubtful that a person just by imagining something could make it exist. But if a person could imagine a change taking place in something and have it exist, could it be that enough theta could cause the mountain to move and make it so that Mohammed wouldn't have to go over to the mountain? Could enough thought, enough people postulating a reality, cause that reality to come into existence?

There is a little axiom that is a bit off the side, but you can have some fun with it because it fits right in along the line with Dianetics: That thing of which a person is afraid, he will bring into actuality and existence. That thing of which a person is afraid, he will bring into actuality and existence.

How often this happens. A wife becomes afraid of her husband. She has no reason to be—she is really afraid of her grandfather or something—but her husband looks like the grandfather so she starts getting afraid of her husband. The next thing you know, she starts creating a situation of which she can be afraid because she has to be right. She has to be right, therefore she has to create a situation to make it so she was right.

Thought has to be accurate. Its one mission is to be accurate, and being accurate and surviving are practically the same thing. It has to be right. It will be right to that insane degree where a person will actually create those things of which he is afraid. A person is afraid something will exist so he creates its existence. You can watch this around you in human relations.

People are afraid there are certain devils of the air, great glowering beasts that are ready to swoop down and eat up little children. They are afraid of this idea and so they finally build the demon. They finally build a good concrete one out of iron and stone and they feed him babies. Many societies have done this. They are afraid that the devils are going to slay them so they offer a token slaying, as on an Aztec sacrificial block. In other words, they will take the step of which they are afraid and they will create something to be afraid of. They will make something ugly and put it in a statue and then admire it.

All sorts of oddities of behavior have collected around this postulate of the validation of an illusion. Now, the Dianetic way of saying it is if you Validate an illusion, that illusion will take on concrete form—that is to say, physical-energy form.

It is one of the processes of thought to take physical-universe matter, energy, space and time and mobilize and animate it into organisms. That is only one of the things it can do. It can go right on from there and extrapolate and actually create, out of an illusion, an actuality. You can create almost any actuality you want and it does not matter that you don't create it by magic.

If I imagine a table and give an illusion to a table long enough, you or I will eventually build one. If I keep validating it to the point of accidentally putting something on it every night—if I say "It's there!" and I accidentally lay something on this table—it will get on to a point finally where somebody or something will put a table there. You say, "A table belongs there," and you

have then postulated that reality. And when you get to the point of saying "A table belongs there so we are going to put something there," then you have turned the thought or illusion into a complete table which is standing there.

It is very simple, actually. Don't look at this on a magical basis, because the magic is fantastic enough. You and I imagine something exists and then out of physical-universe energy, matter, space and time we build it. That is magic. But in the same way, in the field of thought where a mind believes that it approximates and is bounded by the physical universe (in other words, a low-tone-scale mind), all you have to do is postulate that something exists in that mind and it will exist. That is also magic.

If you postulate that a person isn't so good, he won't be so good. But you can only do this to a person who is pretty aberrated—that is, a person who is pretty badly mixed up with the physical universe. An Serrated person thinks he operates on this level; he thinks his thoughts have physicaluniverse bounds, that he is bounded by space and time and so on. His thought is so enturbulated by the physical universe that he thinks it is physical universe. That is the number one illusion. Then the illusion of language joins up with this horrible thing and the next thing you know, somebody says to him, "You look like you've got a cold," and he gets a cold. This is how an engram can be put into restimulation. You tell someone, "I think you're in pain" or "I think you're weak" or "I think you're . . ." almost anything like this. You are saying "I think," and he knows that thought is physical-universe stuff and that out of this thought will come a concrete entity, so therefore it exists.

The most wonderful illusion of all of this is time—the idea that thought has time in it. Thought has no time.

If you could push yourself back out of the time span and away from time into the field of thought and thought alone, you probably could do remarkable things. Certainly you would come into control of more physical universe. The more you can invalidate the amount of resistance which the physical universe makes, the more success you are going to have with it because the more your thought will expand to embrace it. Thought, belief, faith—these are expansive things.

Once there was an army of a million and a half men under the command of Darius. And Alexander came out with about eighty thousand Macedonians and Greeks and a little handful of cavalry and said, "Huh! Look at those guys! Well, you take the left flank, we'll take the center and you take the right flank over there—and let's go." And Darius' army collapsed. Eighty thousand men in hand-to-hand combat with comparable weapons cannot whip a million and a half men, obviously! But this was the group esprit of Alexander's forces, and they hit Darius' forces and just rolled them over like tenpins.

Alexander had that forward motion about everything. "A town? Oh, that heap of mud. We'll take that this afternoon, but this evening we've got to get busy."

At one of his furthest reaches in India he laid siege to an enormous town, a big walled city. They tried battering the gates, and archers and everything else were shooting at them and the army was getting pretty tired of this. So Alexander told his troops, "Throw me and two other guys over the wall and we will open the door for you." So they did, and they took the town. They threw Alexander and two soldiers over the wall into the hands of the enemy forces, and Alexander went over and opened the gates.

If you looked at life this way and said "I don't see anything that could offer me any trouble. There are no obstacles around here that I can see. As far as putting forward my ideas, as far as even thinking up ideas, as far as carrying forward in life at large, I don't see any obstacles," you wouldn't have any.

Where illusion comes in is when you start getting the idea that as you go along in life there are certain things put in your path or certain obstacles put up for you. You know what an obstacle

is: An obstacle is something that is hard to climb, like a mountain or a fence, and so you think there are a lot of things that would bar that route and be a lot of trouble and so on. Only there aren't any!

Maybe you have tried to write a book, and you said, "Well, if I only . . . if things were . . . if my time was . . . if she wouldn't . . ." and here were all these obstacles. All you had to say to yourself was "Well, there aren't any interruptions to me writing the book, there just aren't any," and there wouldn't have been any. That is an experiment which you ought to make: "There aren't any interruptions to my getting this job done." The only real interruptions that can happen are that somebody can come along and actually physically bar you away from progressing along a certain line —physically bar you away. Somebody could come along and smash the typewriter, for instance, and then you would have to write the book by hand. And then somebody could come along and break all your pencils, so you would have to get some more pencils or write it in ink. But if you didn't recognize any of these things as obstacles and if you didn't recognize any time factor in your own thinking apparatus, there would be no bar!

I used to be what they called a high-speed writer. That was because I didn't have any time; I had no time. I was so involved in investigation and reading books that I didn't have time to invest in writing. And yet I had to write, obviously. One has to eat—I had set that up as an arbitrary. So I used to sit down to a typewriter and knock out about a hundred thousand words a month. But I did that on only three days a week, three hours on each of those days. The result was a hundred thousand words a month. And I determined I didn't have any time to rewrite this stuff so it had to be right the first time it was written. Therefore it went out first draft-last draft to the editor without proofreading. It ran, by the way, about one typographical error to two pages. It was numbered automatically. I never read the stuff. I said, "They have to sell the first time because I don't have time to submit it twice," so they sold the first time. There is really nothing to it.

But the years went by and people kept saying to me, "It is awfully hard to write. That really couldn't have been a good story because it only took you two days to write that novel." One could get to thinking after a while that maybe there was something to that. And then you would look at some of the people who made these remarks to you, and those people were definitely down in this MEST setup. The amount of time required to write the word on the page, they thought, had something to do with the quality of the word, and that is the most wonderful illusion I could possibly think of.

In short, what we call delusion would be the confusion between the physical universe and thinking. The more physical universe gets confused into thinking, the more possibility of delusion there is. The more engrams a person has, the more subject he is to delusion, because that is where the physical universe gets mixed in. The physical universe has entered in upon him when thought was not in command but the physical universe was in command of the organism. Every time the physical universe moved in and commanded him and he could not do anything back again, a certain amount of the physical universe could be said to have been imposed upon him.

A person's age, his future and his survival potential are intricately interwoven with the amount of physical-universe time which has been pressed in upon him. And if you put time all the way in on him he would die, time being part of an engram. So, the more you impress the physical universe into the turbulence to which thought is susceptible, the older this person is going to get.

A fellow who has an awful lot of engrams may look young, but actually he will be old. He is held up at a certain span in life, but his longevity is not good. Every time he gets a new engram his longevity lessens. And the more physical-universe energy, time, matter and space that is pushed into this person's consciousness and enturbulated with his thought, the less time he has to live.

What if there is none there? Supposing none of these things are imposed upon him. Supposing you got his engrams out and mostly got out motion.

Don't you see that if you process phrases, you are not getting the actual motion off the case? You are processing a delusion, because you are not getting the time back out of the engrams. The second you stop getting the time out of the engrams, of course, you are leaving the time on the case, you are leaving the motion on the case.

What is the aging factor of a human being? It is not enough to say that it is in terms of years, because everybody has a certain amount of inhibition from gravity alone. In other words, a person is limited in his motion by various things and a recording is made of those; when those recordings are really rough, as in an engram, his life starts to shorten down. The more time, in other words, that is shoved in on theta—the more time, matter and energy, the more engrams life hands this fellow—the more his life is shortened. The fellow gets psychosomatic illnesses, he is not as healthy as he should be and he starts down the dwindling spiral.

With the tone scale you are measuring, above all else, survival potential. In the first book, Dianetics: The Modern Science of Mental Health, there is a page that shows longevity in terms of the tone scale.

If you give a fellow a hard enough engram, like a .44-caliber bullet, he will stop right there; he has absorbed all the time that body can stand. He has got the works. It is unhealthy.

The more engrams a person has, then, the lower he can be expected to be on the tone scale, because he has imbibed of this delusion. The delusion is that thought consists of matter, energy, space and time. That is the ultimate delusion.

Because they have this delusion, biologists could not resolve a science of mind. They said, "Life consists of matter, energy, space and time, and the energy is the same as electrical energy and that is the end of that."

Now, you can certainly change the appearance of individuals. I don't say that you could make an individual live forever.

Let us take up here a very "taboo" subject: the subject of past lives. You can start examining past lives and past engrams, way back. And believe me, if you process very many people very long, you are going to have to examine this and take it in and use it, because it is as solidly there as this book. Just get back to conception sometime and find out it won't erase. That is basicbasic, isn't it? Sometimes you can find one up higher than conception that will erase, in this life span. But when you get back to conception, you may find you have gone into an overlap. You are back there on an engram which was laid in and is lying on some past deaths and some grief.

Now let's go back and try to run one of these past deaths. If you have ever run any delusion off anybody, you know you can just keep running it, and you can run it in altered forms and you can run the delusion of 159 train wrecks and run this and run that and have a grand time. Nothing happens to his case except that he gets a little spinnier. But if you go back on the time track into a past death, what do you find? You find that you have to obey the rule and law of engrams: the earlier ones have to be released and reduced before the later ones will come up. That situation we discover to exist with past deaths.

So, you find a conception that you can't erase or reduce, and it just sticks there and the preclear is very aberrated about it and upset about the whole thing. Are you going to say "Let's go to the past death necessary to resolve this case," or are you going to say "That's tough. I don't believe in past deaths, so of course I can't run anything earlier than this conception, so I guess it just won't reduce"? In other words, don't think like a psychiatrist.

There are certain laws you can follow and certain tests you can make. When you get back of this life on the track you find out that you have to do some of this to resolve an awful lot of cases.

Very often you will find some fellow who has been walking around with a tremendous, horrendous somatic and whose auditor has gone nuts trying to locate this. This is peculiarly true of the fellow who will go back into the prenatal area and get just one somatic which he can't reduce or anything. So you bring him up to present time. You take him back into the prenatal area next time and try to reduce it, but you can't do it. There is no use in knocking your brains out. Just say, "Let's go to the death necessary to resolve the case," and there you will find something that will permit that somatic to go by the board, so you run it and it disappears.

As a matter of fact, I have been hammered around by a lot of so-called friends who didn't want anything to get upset in Dianetics. I think the worst thing you could do to upset Dianetics would be to fix it up so it could not work. I think that would be the ultimate that could be done to it to hurt it, and if you omit past lives and past deaths from it, it won't work—completely and all the way. Because of that little workability of the occasional engram that you hit, the occasional preclear who is stuck on the track because of a past life, if you just say "I'm not going to run it," he is going to stay stuck on the track. And you don't want that, because it makes him uncomfortable and sometimes people blow their brains out and do things like that, and while that is nothing in psychiatry or psychoanalysis, it means something to us in Dianetics.

So, you can sometimes move a preclear up the time track and get him into present time by knocking out a past death.

Did it ever strike you as peculiar that you can go back in this life in theta and not be able to change the physical universe? You can go back down your so-called time track, measured and filed against the physical universe, and get back to the time when you were about five years of age and find the most remarkable thing: you are there as far as thought is concerned, but not as far as the physical universe is concerned.

As a matter of fact, you can put a preclear there so thoroughly that he looks, acts and talks like he did as a child; you have to coax him with candy to get him to tell you anything, and so on. It is very funny to see a forty-year-old man in this situation. You take him back to the time he was three years of age and he is revivified there, and you say to him, "What are you doing there?"

"I won't tell ya!"

"Well, what has happened to you today?"

Silence.

"Would you tell me if I gave you something?"

"Yeah."

"What?"

"Well, if you give me some candy."

Beware of revivifying anybody at the age of about six months! I took a preclear back down the track one time; I didn't know this fellow would revivify but he sure revivified. He went back and I was just opening my mouth to ask him a question and he looked at me fixedly and said, "Waaaaaaaaa!"—a high-pitched baby scream! When I brought him back to present time he didn't even remember it.

It is odd; he couldn't have reached around and changed the location of the physical universe where he was, but you can change thought by processing him.

Now, that is the prime time factor. You can see that time is in the physical universe, but you can also see that you can handle theta in time almost at will. You can get the recordings of this stuff, in other words, but you can't get it. You can't change the physical universe, but the theta, when it gets back into that area, changes the individual physiologically to match that age. This also should tell you that theta can change to match the body to any age, and it can.

I have known actors who were pretty good at this. There was one actor who, when the character he was playing was old, really became old. People would come and slap makeup on him, but there wasn't much reason to slap makeup on him: he was old; he was old already. I think if he had stayed "old" for a few days and played an old part, his hair would have turned gray.

It sometimes occurs that someone gets a tremendous fright or something of the sort and his hair turns gray. You can process a person who is grayhaired back to a time when he had his natural-color hair; that is no great trick. My hair had turned gray when I left the war and it has been processed back on down.

In other words, thought is controlling function and the thought will have an illusion or a delusion about what it is doing to the direct degree that it confuses itself with the physical universe. As long as it recognizes its potentialities over the physical universe and recognizes its own entity as itself over the physical universe, thought can do almost anything it wants to the organism or to the environment. But as it gets confused and finally confuses itself and gets itself to a point where it feels it is bound by the physical universe because of these delusions, it practically drops out through the bottom and gets "normal."

Amongst other reasons, there are two particular reasons people get well in processing. The first is that you are taking the time out of the theta. Time is mixed up with the theta; it isn't the matter and the energy and the space. You are taking the time back out of the theta, evidently, because that is the only thing which is transient in the theta. Apparently time carries a certain amount of register; things can be registered on time, and you are taking this time factor out of the theta. And if you can take the time factor, the time confusion, out of the theta—in other words, get everything spotted so that there is no time enturbulence, so that everything is carefully laid out along what time should be—you can deaberrate that human being.

And the second reason is you can strip him of the illusions by validating the actual theta itself; do this and you will have a well preclear on your hands.

It is very interesting that the invalidation of a past death brings about such a tremendous bog-down on the part of a case. The invalidation of a past death brings more bog-down than I know of in any other line. You can invalidate a person in this life, you can tell him he is no good and you can tell him that this and that is wrong with him and he won't pay any attention to you; but if all of a sudden you say to him "You know that past death you ran yesterday? That's no good. I mean, it wasn't true!" he will crash. There is one reason for this. Reality has not been established for him about this, and yet it is evidently true. So, because the reality has not been established for it, it is something that is rather sensitive and you can hit it and knock it out rapidly. Watch out for that case, because when you invalidated him you knocked out many, many centuries of time. And when you enturbulate that much time that fast, you can expect to have an awfully sick preclear on your hands.

You can almost say that a preclear can be made ill in the direct ratio that you enturbulate or occlude time for him. If you wiped out the first twenty years of a man's life he would be pretty sick. If you could only wipe out the first four or five years of his life, he would be neurotic just to that extent. And as you open up his life and respot it again, he gets well to the degree that time becomes available to him.

So, you get all the time spotted that you possibly can and get the time factor straightened out on a case—get those turbulences out of it—and you have done more for the case than you could by any other method. Put theta back in control and your preclear will get well—despite the rest of your auditing of him!

Illusion is a very precise thing, then. It could be the postulation of an actuality you mean to take place.

Delusion is something that the physical universe has forced upon you. There would be nothing much wrong with an illusion, but there would be plenty wrong with a delusion. If a person has delusions, you know very well the physical universe has walked in on him until he has confused theta with the physical universe.

But if a person doesn't have illusions, bury him! That is to say, if he is not able to postulate and bring into being a future reality, he is no good to you or the rest of the human race. That is one of the most important functions a man or a woman can do. The woman says, "I think we will have roast beef for dinner." That is an illusion. She hasn't even bought it yet. But she serves it.

But beware of the man who will never say "Dear, I think we had better have a twenty-room house and a couple of good cars and live nicely," because he won't ever be successful. He has to postulate it before he gets there.

If this man without illusions were suddenly subjected to having a million dollars dumped in his lap by life, what would he do with it? He has nothing plotted for it. He would sit there and look at it. After all, what is it? It is a flock of paper. The government set up an illusion that it was worth something, that it had so much sweat attached to it and had so much bread attached to it and so forth—illusion.

In this whole society today you are dealing with practically nothing but these illusions. But there is one thing that you better not count off as an illusion—that theta can be in control of the organism and that time had better be very clear with an individual in his life. And if you achieve this, you will have a well individual on your hands.

It doesn't much matter what you invalidate so long as you lay off throwing him a curve about his theta control of himself or the physical universe around him. If you cut this up and invalidate this and push him around and mess him up in general you are going to have a bad result. But you can bring him up to a point where his theta is in such tremendously thorough control that you can't invalidate him. You could probably throw a cannon ball at him and it would bounce.

MIMICRY

A lecture given on
10 September 1951

Being Someone Else

I have really been having a picnic with Self Analysis. Think of it: You hand something to a preclear; you don't have to throw him on a couch or do anything with him and something happens.

In the last few weeks I have done quite a bit of testing and working people with Self Analysis who know nothing about Dianetics. (At least three of these people, if they did read the text, probably wouldn't know what it said.) It turned on some visio. One of these people was very startled and he told me, "You know, it's a funny thing, and I don't know whether you're supposed to do this or not, but I was working the questions last night and I saw a picture of what I'd seen once."

I said, very patiently, "Well, that's visio. You can do this in memory."

I talked to this person again today and he said, "You know, I've seen a whole lot of those things and, gee, they look real!" There have now been three cases of visio coming through.

Now, when one does research, one is not always concerned with the health of the preclear. So I gave this book to a person who had been grabbed out of the bosom of her family and rushed off to the local jail on a warrant issued by a psychotic sister. This girl was not psychotic, but this warrant was issued for her incarceration as insane.

They had three doctors come in to see her. Nobody told her these people were doctors. She was furious at being put in prison with nobody even giving her a warrant; nobody would give her an attorney, nobody would let her call anybody. All of a sudden these three strange-looking characters showed up and looked her over and started to ask her questions. She bawled them out too, but she shouldn't have done that because they were psychiatrists. They showed her! They sent her up to Larned. She was held in jail locally for seventeen days; none of her friends or anyone knew where she was. Then they sent her up to Larned and held her there for six weeks, in the course of which she was given three electric shocks, fortunately without sedation—but unfortunately for her, standard electric shocks. These shock treatments knocked out all of her teeth, which is not unusual in electric shocks.

It seems unusual to put a human being in a prison without a warrant and hold him there for weeks. It seems unusual to give him a kind of treatment which may result in death from cerebral hemorrhage or in knocking out all his teeth or in breaking his spine, but it happens that this is standard treatment in the U.S.A., 1951.

If anybody ever got really mad at you, all he would have to do would be to go down to the police station and say "He's insane—he threatened me, threw a terrible scene," and sign a warrant. The cops would come down, pick you up and put you in the clink, and off you would go into the wild blue yonder. If you happened to die in the process, that would be all right too. They think this is covered by law. The only trouble is that it is not covered by law.

These practices, by the way, are sanctioned by laws in only three states of the union. Kansas is not one of them. The only legal basis for these practices resides in the possession of a medical doctor's degree. The medical doctor is understood to have, but has never at any time in history been assigned, the care of the insane. There are no laws anywhere that have ever been passed in any legislature that give the insane into the care of psychiatry. Isn't that interesting?

We have a country in which a lot of civil rights were fought for at one time or other. In 1776 the boys had an idea that we should have freedom. It took them till about 1835 to really realize all of that freedom with their various modifications to the Constitution and to get everybody to accept them and agree upon them. At that time we incorporated something England had had for an awfully long time and had gotten in the Magna Carta, known as the freedom of the person from unreasonable seizure—from writs of seizure. In other words, your home couldn't be searched without somebody getting a proper warrant for it and you could not be jailed, held or punished without being confronted by your accusers. It says that in the Constitution of the United States. Nowhere at any time has any law been passed anywhere which denies any human being, regardless of his condition, those rights.

So, as I look around in this society I can see that somebody is out on a limb. I have a nice little collection of cases where things like this have happened to people. One of these days if I have a little time I am going to go out and buy a saw!

The rights of human beings are understood to include—understood to include—the right of a person to his own sanity and the right of a person to his own life. Unfortunately, these things have to be pointed up more strongly. There are, then, two civil rights which have to be emphasised. They already exist but they certainly have to be emphasised and clarified. I don't care if it takes two new amendments to the Constitution; they had certainly better be in there. But they are being violated daily; they are violated daily in this community. All someone has to do is say "He's insane" and civil liberties disappear for that individual.

In New Jersey they have an underground railroad. There is a person who is not a doctor, a psychiatrist or even an engineer—just somebody that was pulled in on a civil-service job and put down at a desk—and if somebody says "So-and-so is insane," this person takes that individual and sits him down at the desk, talks to him just long enough to get his name, age, address and next of kin—or he gets it from the relatives—and the person is on his way. If this person can manage to reach a telephone he may compel a hearing to be held, but that hearing is not necessary. The first thing that happens to the individual when he gets to the institution is he is given an electric shock—without any hearing. Isn't that wonderful! He obviously was insane or nobody would have given him electric shocks. That is good "logic."

But you can see that there is evidently something wanting in the great civil codes that our forefathers set up with so much blood, sweat and tears. I don't think a lot of little men in white coats should be allowed to tear them up and throw them away just because they happen to be disciples of Manichaeus or somebody.

Now, this girl was in a state of apathy. She was in the kind of a state of apathy where she didn't know she was in a state of apathy. She did not realize she was avoiding her friends and did not realize she was not taking care of herself or any of her possessions. So I thought this was really something. She can still read; she likes to read stories. I had a little bit of difficulty instructing her that the disc was rotated on the questions. She tried to read the text and drew a complete blank.

I turned her loose, and she has evidently had about five sessions with Self Analysis now by herself. Yesterday she went out through the top of her head, but perfectly sanely. I don't think the girl was insane in the first place, though she was certainly in a state of apathy. But she got mad at what had happened to her. This was the first emotion that she had displayed since last spring, when this occurred—the first emotion of any kind. She got mad and went around and started to collect all of her belongings from various friends and so forth, and she found out that the institution had marked them all with her name and practically ruined them as garments, so she got madder than ever.

It suddenly occurred to her today that she was angry and she remarked this with considerable surprise. She remarked additionally that this was the first emotion she had displayed since last spring. And also she realized suddenly that she had been out of communication with everybody, so she was calling everybody up and telling them what happened to her—not in a

manic state, but she was explaining to them why she hadn't co Jme around and seen them, because she had been upset since this had happened—and just because her sister had told all her friends that she was crazy did not mean she was crazy.

Of course, if her sister were around now and this girl suddenly started displaying the fact that she was annoyed at having been held down brutally, incarcerated and so forth (you are not supposed to be annoyed about that sort of thing; you are supposed to be "well adjusted"), I imagine another warrant could be issued for this girl. The most violent statement she has made on the subject has been that she doesn't think it should have happened to her and she is pretty sore because it did.

It is interesting that there are three psychiatrists around town right now who are way out on the other end of that limb. Only I don't happen to have the price of a saw at the moment.

That was the first step in placing Self Analysis in somebody's hands where it might have proven dangerous. It seems to be coming out all right.

Now, an individual can be very easily surveyed as to his past, his background and his former environments. It can do you a lot of good as an auditor to know what kind of people this person has been associated with, and it might do you a lot of good as an auditor to be able to spot the kind of treatment this individual has had habitually in his own home, both as a child and later, in his teens and so forth. There is a little rule that you can follow on this: A person cares for himself or fails to as he has been cared for. He behaves toward himself as other people have behaved toward him. He has the same regard for himself as other people have had for him. All this applies to an individual in an aberrated state. There is a natural plane of self-care—an optimum—across the boards of the various dynamics. But where this care of the individual has been interfered with in this—3.0 society, where this has been aberrated, you will find the individual aberrated to that degree.

In other words, there is a state of regard for self, care for others and so forth which gradually, as a person goes on living, gets less and less selfdetermined. So, where the self-determinism of an individual has been interrupted, he is caring for himself or regarding himself exactly as his self-determinism has been interrupted. In other words, as long as he has selfdeterminism, he has pride and personal regard, he takes care of himself and he takes care of others around him and so on. But where that is interrupted, he substitutes for the self-determinism the treatment he has been accorded by other human beings or by the material universe at large.

This is a very elementary derivation of the control system which I have been telling you about. You have "I," and an impulse from "I" comes down to the motor switchboard, and as long as "I" is in control of the switchboard he can control the organism and handle it and regard the organism through this line without aberration. The aberration comes in as a result of the environment taking this individual's self-determinism and interrupting it at this switchboard. So "I" can go on ordering or thinking or doing anything "I" wants to do but it has no effect on this switchboard with regard to the subject in question where his self-determinism has been interrupted.

For instance, take somebody in an insane asylum, where they are supposedly trying to make people sane: everybody is working hard to make them sane and that is all they can think about is making them sane; they are going up and down the halls just pounding their brains out trying to make people sane and pounding the patients' brains out until they get sane. It is pretty arduous. They make them sit in rocking chairs; they make them rock themselves all day. They handle them as automatons—" Stand up. Lie down. Eat. Stop eating. Go here, there"—as though they were handling robots.

The more an individual is handled in that fashion, the more interruption there is of the person's self-determinism and the less sanity there is.

It is a strange thing, but you cannot drive an animal insane unless you have first made a pet out of him. In other words, it is pretty hard to interrupt this self-determinism, but it is first interrupted by the process of handling and taking care of the organism without regard to its selfdeterminism. This theory of conditioning and raising human beings is the "I know best" theory, the "Mother knows best" theory and the "other people know better" theory. The result is an organism that is being handled by the environment. And wherever that environment has come in and interrupted this self-determinism, thereafter there is in this organism a shadow of how that self-determinism was interrupted.

This we know in Dianetics as dramatisation. Regardless of what "I" wants to do, this package of conduct, this engram, goes into restimulation and goes straight into the motor controls, into the organism and the environment.

If it were merely moments of analytical awareness when this person was being handled by the environment, the aberration would be very slight. But his awareness gets caved in and deteriorated by engrams—moments of unconsciousness. For instance, this individual goes unconscious upstairs and he wakes up downstairs.

This whole system is postulated then—without even worrying about what he perceived during unconsciousness—on the fact of going unconscious in one place and waking up somewhere else, and there being something missing out of the time track. Just this much interruption is a demonstration to "I" that "I" hasn't been on the job.

Now, "I" knows just that much and becomes a little bit aberrated, but in addition to that, the higher levels of "I" that do the monitoring and commanding of the body are not in control during this period and as a matter of fact are cut out, blotted out. So the organism is subjected, in this motorcontrol area, to the full impact of perceptics. The perceptics are never really received or nailed down or filed or anything else; they are just thrown in here. And from this is created a straight stimulus-response mechanism by which anything that is in that package can be restimulated and go into operation in the environment. That is a dramatisation.

This picks up, then, as locks, every way the individual's self-determinism has been overcome in the environment. So, a little child goes through a long prenatal period and gets born—all of which is a very rough deal—and then gets up to a point where he is a year or a year and a half old and he hears people all the time giving him "Take your bottle," "Put it down," "Lie down," "Pick up your feet," "I'll put you in the crib," "Here." He starts to walk in one direction and everybody says, "No. That direction!" Of course, he is insane by the time he is two, and his sanity further deterio-rates until he becomes "normal."

Take a look at the level and the amount of aberration which an individual receives just along the line of a regular prenatal period, a birth and an infancy, and then think of what the potential self-determinism of the individual must be. Think of how much this self-determinism has been interrupted and how often. That there is still some vestige of it remaining is fantastic! It couldn't possibly be.

So, here is this stimulus-response mechanism: The environment comes along and says "Boo," and this stimulus-response mechanism is "Bah-bah." The environment goes "Boo," this mechanism goes "Bah-bah," and "I" wonders what the devil is happening.

Did you ever have the sensation of being just roaring, furiously angry about something, and yet have the idea you didn't want to talk like that? That little faint voice, that little faint desire that is way back in the background during a dramatisation is your self-determinism trying to enter and say "You are not really mad at him. There are more reasonable ways to resolve this." This is the feeling "If I could just stop doing this for a moment, I could think this over and come to a solution." That is self-determinism trying to take over from a jammed switchboard.

We have, then, innumerable packages of dramatisations; many of them are just lock dramatizations like "Eat your spinach, dear," and "No, you can't leave the table now. No, you

can't go and play." These are the very lightest of all light locks, which are just words. But earlier down and heavier are times when the child has left the table and gotten shoved back to the table, times when he has wanted to go outside and play but got hauled in because he wouldn't come when called and all this sort of thing. The child really gets manhandled.

Also, there is another package in there, which is just general regard, just overall observation.

After a lot of prenatals and after birth and infancy, an individual gets so much heavy occlusion in the motor units that there are a lot of substitute "I's." You can actually conceive that this area has been taken over by other human beings. Other human beings have issued these orders, given these dramatisations, handled the individual and so on. Every time a human being came along and did this, each dramatisation and each moment of dramatisation has a control ability over the organism. The organism would not dramatise unless there was an apparent little piece of self-determinism there making the organism dramatize. The self-determinism has long since walked away, but now there is an echo of it and so the person has the semblance of a lot of little tiny self-determinisms.

Every engram and every individual in every engram has potentially determined the organism to do something other than what it ordinarily would do. In other words, every bar between self-determinism and action is a bar interposed there by another personality. It is as though another personality had stepped in. "I" said, "Walk," and the other personality said, "No, we're too scared; we're going to stay here." But it is a shadow of a personality. Somebody has been there once; there has been pain and so forth to back this thing up and make it authoritative, and this individual has walked away but the shadow remains. There is a shadow of a personality there.

Now, these shadows can add up in two ways: by specific engrams and specific commands, and by valences. There are two ways to get these other units of self-determinism into the organism. Any individual has shadow valences and he has shadow self-determining attention units there; either one of these two things can do it.

For instance, all of a sudden the person is acting and talking like Grandpa. This is a valence which has become so powerful that the "I" of the individual can only filter commands into the organism and the environment through the valence of Grandpa, which converts them. Then the impulse from "I" to do something is converted by a valence of Grandpa; this is a mechanism that says, "Let's see, Grandpa smoked a pipe, therefore you have to have your lip hanging down." The fellow says, "Let's smile," and though he intends to just smile, Grandpa didn't smile that way, Grandpa smiled with his lip hanging down. So "I" says, "Smile," and it goes through the motor-control units and comes out as Grandpa's smile. Or he says, "I want to buy a purple hat," but Grandpa always wore orange-colored hats. So he goes down and picks up the purple hat and when he puts it on it is an orangecolored hat. He says, "I don't want an orange-colored hat, I want a purple hat," and he buys the purple hat but he is unhappy with it because the filter said "orange-colored hat." He will finally manage to lose that purple hat and will go buy himself an orange-colored hat and then he is happy—because it is coming through this unit.

But is he happy? No, he sure isn't! He realizes everything he is doing is being filtered, converted, changed. He puts out a thought impulse, it goes into a converter unit and the next thing he knows, he is doing something that somebody else would have done in that circumstance. And he doesn't even have the thought that he learned this by mimicry.

There is a whole learning process which is natural and which doesn't have to be aberrated. I know it would sound awfully strange to a lot of people that you don't have to beat the sanity out of an individual to train him, but it is true. You don't have to kill an individual in order to train him. That is a startling and revolutionary statement.

There is a mimicry setup in the mind. Any conduct of which a human being is capable can be, itself, aberrated.

A person learns by mimicry. For instance, take learning archery. An archer can come up to you and say, "You hold the bow in your left hand and you pull back the string with your right hand and pull it back to your cheek. Then don't look at the arrow, look right straight at the middle of the target, and let it go suddenly with the three fingers of your right hand."

Now, as far as I have gone, could you just immediately go and shoot a bow with those directions? Not unless you had seen it, not unless you had seen somebody do it, because those words depend for their very definition upon basic mimicry.

A person has had to observe somebody leaving the room to find out what the words leafing the room meant. In other words, basic mimicry teaches one the language, then somebody comes along and tries to teach one with illusion. That is going around Robin Hood's barn to reach the goal.

So the easiest way to teach archery would be for the archer to strike a pose and shoot an arrow and then have you strike a pose and shoot an arrow. Then he strikes a pose and shoots an arrow and you just watch him, and if you are not very aberrated, if you are a good, quick study in mimicry, you can actually take over his valence very easily. And if you are really good, you can look at a fellow once or twice as he does something that takes a lot of skill and do it exactly like he does and get the same results. This is a wonderful short-circuit to learning. You can learn fast that way.

But that quality gets terribly aberrated. Charge builds up and all of a sudden valences of specific people—such as Grandpa, Grandma, Mama, Papa, Brother, Sister, teachers and so forth—move in. These mimicries will get so strong that they actually become individuals, not only with their full characteristics but also with their illnesses. You can see how tough this mimicry thing can get. Actual mimicry is light, useful and self-determined; a fellow can change his mimicry anytime he wants to. He is self-determined in this mimicry; he can mimic or not mimic as the case may be. This is just like imagination, which is not dangerous until a person fails to know when he is and when he isn't imagining; then imagination becomes aberrated and dangerous. But until that time it is good.

So, the individual under his own self-determinism can command his own mimicry, but then he is forced into mimicry so often, so much, over and over again, that all of a sudden he is no longer in control of it. A mimicry—in other words, a valence—takes over with him. It can become much more powerful than he is, at which time he is insane.

Now, it takes an enormous amount of charge on a case to get a valence up to a point where it will actually absorb the individual—a lot of charge, a lot of grief, a lot of this and a lot of that. But take a person who is really insane and start running him and you can watch him go across those valence wallsl—just click! click! click!—into dogs' valences, cats' valences and so forth. And he is in it, all the way in it! There is no reservation, nothing of him left outside of it. He won't talk to you when he is in the dog's valence—he will bark. That is just mimicry blown up fully with full charge, and it becomes an individual inside the individual and takes command over the "I."

When "I" is finally and completely submerged by valences and dramatizations and circuits, the person is insane. That is a technical definition of insanity. That is an auditor's definition of insanity. When the valences, circuits or engrams of an individual have absorbed the aggregate attention units which are really "I," and when "I" is really absorbed, that person is insane. Therefore a person could become a circuit psychotic, which would be a computational psychotic; a valence psychotic, which is an imitative psychotic; or a dramatizing psychotic. The three kinds present three different kinds of view.

The paranoid, for instance, normally becomes the computational psychotic. That is a circuit. It is phrases out of engrams which have composited into a group of computations. And those computations now, not "I," are driving the motor units. The computations are dictating the actual computing functions of the mind.

Next is the valence psychotic: Mimicry builds up into a valence which becomes more and more charged until all of a sudden the individual is a valence. This valence, also, can be a false or synthetic valence, such as Napoleon or something, or it can be no valence at all—not being anything. He can be thrown clear out of valence—in other words, bounced out of valence. Any one of these combinations can occur.

The dramatizing psychotic is a very easy one to recognize. This person goes around repeating the same words and the same phrases and usually the person is too far up the time track for people to do anything with him. If you could do so, all you would have to do with a dramatizing psychotic is shove him down the time track toward the basic on that chain, knock out the basic on that chain, discharge the chain and bring him up to present time. It takes a lot of doing.

If you could get some grief off this psychotic, you would take enough charge off the case so maybe he could move out of that dramatisation. But sometimes there is really no charge on the case to amount to anything and you are just dealing with a peanut-whistle mind. So you just say "Come up to present time" and he does, and then he is sane. You could walk down the halls of any institution and just take patient after patient, look at them, smile and say, "Come up to present time," and maybe one, two or three on a floor would suddenly turn sane.

It was pretty hard trying to get preclears once, a few years ago; it was very hard. One would go around to a psychiatrist and say, "Could you let me see if I could do something for Mrs. Wumphgullah?"

"Do what for her?"

"Well, I might be able to alleviate her condition. You know, she's had this postpartum psychosis for some time, since she tried to kill her maid, tried to kill her baby and tried to murder her husband. But I think something might be done for her."

"Why, do you realize that Mrs. Wumphgullah's husband still has eighteen thousand dollars—I mean—I mean, this has got to remain in professional hands!"

And one couldn't get Mrs. Wumphgullah and do anything for her until the husband no longer had any money. I had that happen on several patients, by the way.

Now, nobody is allowed in an institution except patients, other patients and patients they call psychiatrists. And I thought and thought and cudgeled my head and got a crease between my eyes worrying about that till finally I came up with a happy realisation that with all the swamis, fakirs, masters, adepts and men of God I had known, if I couldn't pass for one I ought to quit. So I turned my collar around backwards and went down, and nobody objected to letting these poor psychotics say a few prayers. Of course, it is awfully hard to audit someone on his knees alongside of his bed, but if you have to, you have to!

Nobody considered it was very remarkable because "everyone knows" that religion does things occasionally which are quite strange and wonderful. And nobody considered it very remarkable that after you had walked out of Cell 25 the person in Cell 25 wasn't insane anymore. Of course they asked questions, but you were careful to say a prayer after you got through telling them to come up to present time, so they didn't know what you were doing either.

It is wonderful: You go up against the field of the insane and you really have to act insane to find out anything about it.

Anyway, those are really the three types, not only of psychotics but also of neurotics, because neurosis comes up on this level too.

The more rational or the less insane a person acts, the more complex may be his behavior, the more complex may be his reactions. So on the neurotic level the problem looks awfully

complex. Now take individuals who are sane, and their reactions are extremely complex; they have more data and more computation. This is where people got the idea that the mind's problems could not be resolved.

Now, there is one little gimmick which I want to acquaint you with that you may find amusing, and if you pay attention you may lose a few aberrations.

When an individual is treated in a certain fashion over some period of time and where there is an enormous amount of unconsciousness, the individual becomes confused as to who is "me" to some slight degree and he will start to treat the organism with the attitude of the filter—the former treatment to which he has been subjected. When he starts to treat the organism in any way, it will get filtered through former treatment and so changed.

For example, if you take a girl who has been jilted or something like that, you will find she has a tendency to leave herself. She has been left and this says that she is not worth much. The interposition says she has been left, and there is charge on it; her own self-determinism is filtered by this action that she has observed, so she treats herself as somebody that she would leave.

This doesn't mean that she goes into the valence of her former lover. In the past you have treated all of these manifestations—mostly all of them—as manifestations of valence, and I am showing you that just plain, ordinary, run-of-the-mill circuits and locks act in this fashion too. Because this is not valence; she doesn't go into the lover's valence. "I want to stay home tonight and sew," she says to herself. All of a sudden she will have a feeling like maybe she shouldn't stay home tonight, maybe she ought to go out someplace and walk—she just ought to sort of leave; but when she leaves she may walk faster and faster. What she is trying to do is leave herself—all this is perfectly rational conduct—and she will go on trying to leave herself to a large and remarkable degree.

But that is not so observable in people as, for instance? their treatment of their physical person. When loverboy shoved off he invalidated her, and in addition to invalidating her he went through this dramatization of leaving which laid in a lock—a charge—and sometimes a secondary. This invalidated her. Her worth and value is not as great as it was before because he showed her that it wasn't, so she has a tendency to regard herself and her person with the same disregard that she was shown by the person who left her. After this person leaves her she has a tendency to neglect herself. She thinks, "I will dress up," and instead of dressing up she just lets herself go. She is treating herself as other people treated her, as another person treated her.

More important than this, her self-determinism when she was a child was interrupted, let us say, on the subject of clothes. She was made to keep her clothes clean. So now when she comes along in life and gets her clothes dirty she gets mad at herself. She forces herself to keep her clothes clean. Let us say that her natural response to a beautiful day would be to get out and walk, sit on the grass and enjoy herself. But she can't sit on the grass and enjoy herself because she might get her clothes dirty. It doesn't even matter if she is wearing old clothes; she still has this slight reaction in this regard. She cannot extrovert because she is being forced, although the person who did this forcing may have been dead this long while. She forces herself into certain activities, but "I" doesn't do the forcing. "I" just starts to-do the action and she gets a filter reaction of forcing herself to do what she has been forced to do.

"Let's take a bath. All right, take a bath. I'm going to take a bath, but I have to force myself to take a bath. I don't want to take a bath, but I've got to take a bath." You see how schizophrenic this begins to sound? Nevertheless, schizophrenia—multiple personality—only starts to take place when these interruptions get built up and charged to a point where the person has enormous valence walls. Everybody has tons of these little tiny shadow valences.

Now, let's take new shoes: A person says he wants to get some new shoes. He obviously needs some new shoes, but days and days and days will go by and he doesn't get any new shoes. Obviously, shoes have been painful to him in the past. But the funny part of it is that

what he is really dramatizing is not distaste for those shoes but having been denied shoes. He can't have shoes. If he won't go buy himself shoes, then there is a period in his life when he was forbidden to have shoes, one way or the other. That is bringing the concept of this down to its most elementary form.

It is identical: A person neglects himself—he has been neglected. A person gets angry at himself or treats himself angrily—people have been angry with him in about the same way.

A fellow knows that he could never hold down a good job. Now, we have gotten this in phrases, so we know we are looking for the phrase "You'll never be able to hold down a good job." But we don't see how far this will go sometimes. This person won't let himself get a good job. There is a sequence in his life whereby he was prevented from being tops in something. It might have been very early, but he has been actively prevented from taking care of himself over a period of time. He can dramatize that, then, for the rest of his life.

Maybe this man is a very brilliant engineer and his friends all say, "I wonder why Bill insists on being a janitor?" Somebody wouldn't let him become an engineer and is still not letting him. This circuit says, "You can't become an engineer." And yet he is an engineer. If he doesn't pay any attention to the fact that he is an engineer he can't become an engineer and he can't work as one. That is the reductio ad absurdum of these things.

Now, an individual sits down to the table and there is a dessert. He would really like a second helping of dessert but he doesn't eat a second helping of dessert. He wants one but he doesn't eat it. He has been denied a second helping of dessert; and he has been added to, to the degree that somebody else has infiltrated this. This is preventing "I" from having another helping of dessert. What you want to clear up with the individual is, who used to prevent him from eating dessert? Who used to prevent him from eating candy?

But an individual can actually assess his own conduct. He can actually assess his own conduct by asking this of himself: What does he consider to be optimum conduct in the care of self? Optimum conduct in the care of self: it has to do with the three main lines of food, clothing and shelter. What is his optimum conduct regarding food, clothing and shelter as far as he is concerned? And then all he has to do is assay—look over—the number of items which he denies himself, which he doesn't have or doesn't permit himself to have, and the number of items which he has or the number of things which he does which are not good for him to have or do. He can just take this optimum conduct level and go down the line and find out on each subject of his life—food, clothing and shelter and its sub-divisions—where he departs from it, and just remember the series of locks whereby he was denied or enforced away from what he considers the optimum. This can only be done by an individual for himself.

You can see why: because by self-determinism alone, genetic pattern, education and observation, from individual to individual, each one has a different opinion, really, of what is optimum for self. And it is "I" that has this different opinion. It isn't an aberrated opinion. Don't fall into the idea that everybody in life, if they were all cleared up and didn't have any aberrations anymore, would all be the same person. They wouldn't be. So you have to get the individual response.

The fellow can sit down and do this himself, actually, if he realizes that he is doing it on the basis of "What do I really want, now? What should I really be doing for myself in life? Do I have too much of this and too little of that and so forth? What are my optimum reactions in life? What am I trying to do? Not necessarily what am I trying to do wrong but what am I trying to do?"

I doubt there have been very many people who have asked themselves that question in the last few years: "What am I really trying to do in life after all?"

"What is my goal?" is what you are asking yourself. That goal, of course, could be summed up in the broadest terms as survival of self on each of the dynamics. But "What specific sub-goals

have I appointed for myself? What are they?" You may think to yourself, "You know, I had some once, but I don't quite remember what they are. Oh, yes! I remember, I was going to be an architect. Well, it's too late now." That means that there are just about eight too many filters to let the thing still come through, because, believe me, if you ever wanted to be an architect, you still want to be an architect. And you had better swamp it up, l because you probably won't be successful at anything else.

What does a fellow want to be? What is he trying to do? Where is he going? What does he want out of life?

This is actually just an assessment of "What care should I be taking of myself? Where should I be directing myself in order to achieve the ends I want?" Then just strip them down: "Who are the preventers on all this and how did they do the preventing? Who were the enforcers on all of this and how did they do the enforcing?"

Understand now, I am talking about locks; I am not talking about engrams. I am not talking about self-auditing to find the phrases, with no reality on them, which will account for a certain line of conduct. I am sorry to say that that occasionally has efficacity.

I knew a fellow one time who was going to blow his brains out. He knew Dianetics, but he had been run for about four months on this type of auditing and it hadn't done him any good, and he was going to sit down and blow his brains out. He sat down to do this and he thought, "I wonder if there should be a phrase?" So he started running it and he got so engrossed in running it that he doped off and he didn't get around to killing himself that night.

Anyway, what I am talking about is Straightwire. You can get good reality on these various lines. You can make yourself, in other words, a table of this and just think it over: "Who used to deny me clothes? Who used to insist that I wear clothes? Now, why do I fail to take good care of my shoes? Who wouldn't let me take care of my shoes? What is preventing me from taking care of my shoes? Did anybody ever fail to keep me in shoes the way I thought I should have been kept in shoes, if I had to be kept in shoes at all? Did I ever have a pair of shoes that I liked and wanted to wear but wasn't supposed to wear?" Wasn't supposed to wear—therefore you had to forget them, so you forget your own shoes. If you liked a pair of shoes you had to forget them. That is easy.

"Now, who was it that used to insist that I get a haircut? Who used to insist that I bathe? Who used to be very insistent on the subject of bathing, particularly before one went to bed? Who was it that gave me the idea that any time you wore clothes which looked good, they had to be uncomfortable? Looking good and being uncomfortable, are these synonymous?

"Who was it that told me I had to eat my meat? Who was it that told me I had to eat the things on my plate I disliked so that I could have the things I liked? Is it possible now that I am eating the things I dislike that I never do get around to the things I like? Is there any line of food I could eat which would please me? And if so, when was it denied to me? Who used to insist all the time that I couldn't eat things I liked, I had to eat things that were healthy?"

That is the kind of Straightwire that this evolves. A fellow can give this Straightwire to himself by just making a list of what he is doing. It might result in a little bit of fun.

When you are dealing with a preclear, you can look your preclear over and find the presence or absence of clothes or the presence or absence of good health—because a person who is in bad health is a person who is really trying to keep himself sick. When a person is in bad health he has got a set of locks—you can count on it—which contain somebody putting him into bad health. That is also hypochondria.

After you have gotten through all that with your preclear, you can take a look at him and say to yourself, "I wonder who didn't want him to be as sane? Who didn't want him to be quite as bright? What concessions is he making and who made him make these concessions to the

minds and thoughts of other people around him? What made him think that he wasn't quite as good as he was? Who treated him in such a way that he doesn't think he is as good as he could be? Or, who treated him in such a way that he thinks he is so much better than he actually is, that they have overridden his self-evaluation? "

In other words, who has thrown out of adjustment, above or below, the self-evaluation of "I"? "You're too good to play with other little boys," "You're an awful little boy," and that sort of thing. By the way, you are not looking for phrases when you are doing this; you are not paying any attention to phrases. What you want is the actual demonstrated physical action, if you can possibly reach it. You don't want people standing around saying what they think they think about someone thinking. What you want is to find out how they acted.

There is a most remarkable little section in Self Analysis. I expected it to do more and it did more. It is just on the simple basis of spotting people who have walked away.

One individual had just had a car repossessed and was about to blow a grief charge, and we simply picked up the number of times he had seen the car drive away from him. There was enough tension on that to blow off the grief charge without hitting it, evidently. He didn't give a damn about the car after we ran that. He had evidently been riding on a lower engram of some sort, and every time he had seen the car go away from him he just kept filling in more and more locks, more and more locks. Somebody would go away, he would say "Goodbye," and they would say "Goodbye," and then he would have a lock. So when the payment company came around to pick up the car, he had a nice big secondary. But it wasn't a valid secondary. It was handled simply by making him recall the number of times the car had driven away.

Now, watch how an individual handles his car. Who has interfered with his handling of his toys? If he has been interfered with enough in handling his toys, he is going to neglect to handle his car. And that can come up to the point of neglecting to drive his car when he is sitting at the wheel with the thing going thirty or forty miles an hour. It goes a long way.

But you can do quite a bit of this. That is one of the simpler ones.

Actually, I have given you a very quick survey of the types of psychotic and neurotic levels, and how you achieve sanity. All you have to do to achieve sanity is just get "I" in full control of the organism.

ARITHMETIC

A lecture given on
10 September 1951

Mathematics and the Mind

Arithmetic is something which a lot of people think has something to do with mathematics. If you walk into the little red schoolhouse and say “Mathematics,” somebody will jump up and say “Arithmetic.”

Let’s take a baby learning how to talk: First, he knows the names of items, then he knows the names of actions, and at length he comes into the field of abstractions.

It is the same way, more or less, in mathematics. Arithmetic is the business of naming objects; this is its mathematics: 1=1; 1+1=2. You notice you are doing this with items. Clock plus clock equals two clocks. It is one of the basic laws of arithmetic that you must not add apples and oranges. That is one of the basic laws of it, and that should demonstrate to you that it is about equivalent to the level of speech of Daddy, Mama, bottle, and so on.

It is methods of taking a large number of items and adding them up and handling them in various ways, but one doesn’t go beyond the point of handling these items in arithmetic.

Now we get up into something fancier; we get up all the way along the line to algebra. Algebra contains a little bit of action. It is mostly arithmetic, but it contains some action. Things here can represent more than one thing. An x can be several items or any number of items. In other words, you are trying to get up to a point where you can substitute or, if you please, symbolize, which is just what you do in language. You get a little higher level of abstraction, then. You are not in an abstract field yet, but the baby gets to a point where he can say “bottles,” and right on up there with algebra, “parents.” This means “Daddy plus Mama—parents,” or 1+x=y. There isn’t much difference in this echelon.

The next one up along the line expresses more action and a little more abstraction, and that is calculus. Calculus gives you small bits of a problem so that you can establish rates of change, amongst other things. But what you want there is action. You are getting a little more time into the problem and you are getting a little more movement into the problem. “If a rain barrel empties itself through a leak in twelve hours and the rain barrel contains so much water, what is the velocity of the leak?” You can figure these things out.

By the way, this is a clumsy mathematics. A lot of people pretend they have an enormous amount of use for it, but if you went around an engineering shop and asked someone “How long has it been since you have done a formula in calculus?” the fellow would say, “Well, I don’t know. Not since I left school, I guess.” Or take a textbook on aerodynamics: it is full of all the symbols and variables and equations of calculus. The aerodynamic engineer really clutches these textbooks to his bosom, but he doesn’t build any propellers with them. He knows better! When he gets up to that point, he whittles out the propeller and takes it over to the wind tunnel and gets it spun. And when he has figured out how much thrust it has and how much tip turbulence it has and everything else, he sends it over to the metal shop and says, “Make it.” Over at the metal shop they just take his model and take cross sections of it and they form a metal cast exactly off the testing cast but maybe twice or three times as big, and they take that to the wind tunnel and find out if it is right. They have to change it there too because it has changed in size. And the textbooks just lie there full of calculus that looks awfully pretty!

There was a very brilliant mathematician who put a lot of equations on feedback reaction circuits into his book on cybernetics, and these equations look very pretty. Somebody asked him over at the General Electric lab why he put those chapters and chapters of mathematics in the beginning of his book on cybernetics, and he said, “Well, people kept complaining about

there not being any mathematics connected with cybernetics and I couldn't prove it to them otherwise, so I put in those formulas." At least this is the story which is told. So the reader of cybernetics is confronted with all this complex calculus.

However, as you get up to that level, you are still in the band of arithmetic. A mathematician is never really hot until he has stepped out of this band and he gets into abstractions.

The next one up from calculus is theory of equations That has something to do with arithmetic and algebra, but not as much. It has a little something to do with most anything. It is the theory of how you make out mathematics and it is a pretty sloppy subject. It is outdated now, by the way. It is still taught, but very badly outdated.

Going up from there, you get into symbolic logic. Now you have more complex symbols representing more complex and more abstract entities. One equation in symbolic logic can very easily cover about four pages, and when you get it all through you could have thought of it yourself in the first place without putting it all down, but it sure looks pretty.

Symbolic logic will do some interesting things with sets of problems. You could set up a situation whereby you could get all possible answers to a problem. For instance, you could set up Dianetic processing in symbolic logic and then extrapolate, by just figuring the formula, all possible processes. I did this for about half an hour one day and I found three new processes; I hadn't even filled out the first equation all the way, so there are lots of them. It is just treating each variable with as many variables as it is capable of handling.

But we go up from there and we get into a mathematics which is about twenty-five or twenty-six years old now called topology. J This is the art of being as thoroughly and pragmatically German as possible on an abstract line which nobody can trace or catch you on!

Seriously speaking, topology is a test mathematics. You can take topology, evidently, and test the validity of certain solutions without doing the solutions again. It has a lot of interesting uses. But with this you are into a field of abstraction. In other words, you can think about abstract things in mathematical symbols. You are almost up to the level of language.

And then we go to the last and highest mathematics of which I happen to have any knowledge, and that is the English language. That is a mathematics; it is a mathematics of logic.

Let's take the word hat. How many hats are there in the word hat? If you say "He wore a hat" you have really got action, and you have abstraction ("Why did he wear a hat?"). There are all sorts of things standing around this. "He wore a hat" is actually mathematics but because it doesn't have anything to do with arithmetic—it is only a statement of the physical universe—people say, "That can't be mathematics." Yes, it is, because all mathematics consists of is arranging items, actions and abstractions in the physical universe for more rapid computation. That is all a mathematics is. Mathematics is neither true nor false, it is just handy.

The classic mathematician used to say, "Mathematics was true long before man arrived; it will be true long after man has disappeared." He has had to change that tune.

Quantum mechanics and stuff in that level came along, and the way you get an equation to balance in quantum mechanics should make your hair stand on end. That is the mathematics they use to make an atom bomb and it has the degree of accuracy of a second-grader doing a formula in calculus.

The way you do quantum mechanics is very simple. You take the speed of light and you add 0.897 to it, then you divide that whole thing by x+y, by which you are representing the quantity of energy you wish to be contained, and you multiply all of that by 865 and you get, then, the potential range of explosion.

You ask, “What are these things, 0.897 and 865?” and the fellow who is doing the work says, “Well, I don’t know, but the thing doesn’t work unless you put those in.” This is the way they build atom bombs—no kidding. This is wonderful stuff. They just throw in an arbitrary number in order to make the equation balance. This is the mathematics they are using, actually, to find out how many pennyweights of plutonium to put in one pile before it unstabilizes and explodes. “Let’s make a new pile to make more plutonium. How much plutonium will it turn out? Is it safe or isn’t it? Well, let’s see, we throw 365 and 916 and divide that by the x +ys and the rest of it, and we will divide all that by 89 constants.”

“Why 89 constants?”

“Well, it just seems that it would work out better that way. And we divide all that by 89 constants, and we might as well take a chance on it. Yeah, I don’t think it’s quite critical.”

Of course, what they are betting on is whether or not this new pile— which is going to turn out a hundred times as much plutonium as the last pile or something of the sort—is going to blow up the first day it is turned on. And they can’t figure it precisely. (All of this is tremendously inaccurate, because I am telling you a joke, really.) After they get this all figured out, they have to ask “Did we get low-order fission this time? In other words, have we suddenly made it so that lead will blow up or can we still encase these things in lead?” All of this is in the beautiful field of “let’s guess.”

But don’t let anybody try to come around and pull a high-hatl on you and tell you about mathematics. The mind is a servo-unit to every mathematical equation written. The equation has no use or validity unless it contains, as an understood part of its elements, a human mind. That is painfully obvious. You write an equation in the sand. What wrote it? A human mind. Somebody comes along and he reads that equation. What picks it up? A human mind. But never at any time does the human mind so mechanically write it and so mechanically pick it up that it doesn’t perform action with it. The only time a mathematics can go into action is when interpreted by a human mind. The highest level of mathematical activity is done by the computers of the mind and all of these mathematics, so-called, are second-, third- and tenth-rate assistants to logic, mind and so on.

A mathematics permits the mind to be free of carrying large numbers of symbols. In other words, the mathematics provides a shorthand by which the computations and thoughts which have gone before can finally be added up to a final conclusion. And actually a human mind, if it doesn’t have stuff to write on, can actually sit down and learn to keep its own tabular system—learn to keep its own equations—at a remarkable rate.

I knew a Japanese once who used to write numbers right side up and upside down and do sums in his head and add and subtract with his toes practically, all simultaneously. He could keep enormous numbers in his head. He could take a big column of figures—four- and five-figure numbers —and add them all up down at the bottom and give you the number. Two or three hours later he could give you the number again and in addition to this he could read off all the figures again. This man, in other words, had picked up his sensitivity to a point where he was a walking calculating machine.

People talk about the big computers that figure out the positions of the sun, moon and stars and strategy for the navy and all that sort of thing, and they talk about how superior these things are. But what feeds them? What pulls the answer back out and uses it and what built them in the first place? The human mind.

The nullification of man by mathematics is an operation similar to what navigators used to do. The navigator would say, “I amount to something on this ship because I can take this mystic instrument, stand up here on this mystic deck and shoot at these mystic stars and get mystic positions, and you’re safe. But don’t inquire into this great cult that I am running or I’ll kick you off the bridge.” That used to be navigation and to a large degree that is mathematics.

It is sort of a wonderful thing that you, making up your mind as to whether to eat a banana split or a strawberry sundae, are doing a fuller computation than most computers do. You have to add up all the data you have and all the conclusions you have on banana splits and strawberry sundaes, then you have to add it up to the moment and then this checks back against what you think maybe is the nutrition content of the body and all this, and you just compare it. Then you say, "Well, you decide."

The advent of Dianetics was not an advent of some observation of human behavior. It became possible to think about human behavior only when it became possible to see what thinking was about. It was only possible to find out a little bit more about thinking by inventing something, in about 1937, called infinityh valued logic. Mind you, when I say "inventing," I don't mean bringing something new and putting it in the mind. I mean finding something that the mind has already been doing and using it: infinityvalued logic—nonabsolute gradient scales. This may sound awfully complex, yet you use it all the time.

The only reason I am telling you about this is I want to make you aware of the fact that there is a logic process behind Dianetics which you could very well employ in trying to figure things out, and it is a very simple one. Of course, I could dress this thing up and invent a whole new line of symbols: I could have equal marks which you wrote at the left-hand corner of the page on the bias, and I could take the Sanskrit alphabet and give you a new set of symbols and let you study for three years. And at the end of that time, having gone through geometry, trigonometry and other fields of complex and esoteric mathematics, you would be able to come out at the end of it and do just exactly what I am going to tell you how to do now. So we will just dispense with all of this other thinking and simply concentrate on what we are doing: infinity-valued logic.

There is a picture of it in the back of Science of Suruiual, though nothing more about it is written there. It is very simple.

Once upon a time people would say, "Why did I starve last week? God meant for me to starve." "Why did I eat this week? God meant for me to eat this week." "How come I shot that deer just when I shot that deer? God sent me the deer." This was their overall reason. Sure, you could say that was the reason, but they didn't fill in any of the center line, so they had one-valued logic, which was God's will.

They got along on this for a long time; there are a lot of races still getting along on it. Politicians get along on it beautifully: "That's the Democratic Party's will."

Now, the next big advance in logic could be said to be Aristotelian logic, which a lot of people really love to run on today. If you want to make anything very acceptable, for God's sake, put it out on the basis of right and wrong: If you do so-and-so, it is wrong; if you do such-and-such, it is right. This is two-valued logic.

Two-valued logic, however, depends on viewpoint. The Republicans say, "Everything done by the Democrats is wrong." The Democrats say, "Everything done by the Republicans is wrong." In other words, it is black and white—yes/no. Cars are fast; women are no good; to drink is evil—any number of these yes/no affairs. There is a lot of this left around; there is some of it kicking around in communism. They say, "Capitalism is evil!" The capitalist, on his part, pulls almost the same stunt when he says "Communism is evil!" There are a lot of things that people use in both of them and neither one of them is right. The truth of the matter is that they have both worked out a little bit wrong and certainly neither of them can be used as an absolute philosophy.

If you used communistic philosophy absolutely with no capitalistic philosophy in it at all, your country would take about twenty-four hours to go into a complete nose dive. There would be no exchange, and you would pay no attention to the various economics.

But people did not see that there were any of these little nuances—that something might not be all bad, that something might not be all good. They were very didactic in those days and they said, "It's bad," and "It's good." That is Aristotelian logic. Korzybski almost blew his stack most of his life over this kind of thinking.

Now, the next one is engineering logic. Engineering logic is yes, no and maybe. Engineers have been getting along just fine with this logic, and as a matter of fact, they are still getting along with it. This is the logic they use, mostly.

There is a whole mathematics built around this logic, by the way: Boolean algebra. It works on the principle of yes greater than no, no greater than yes—which implies that there is always a maybe. In Boolean algebra you can figure out any kind of a problem you want to just by figuring it on the basis of "Is yes greater than no or is no greater than yes?" You say, "No greater than yes, no greater than yes, no greater than yes; therefore all of these noes are greater than yes, so the problem answer is no."

That is the way the engineer is doing his work now, actually. He figures things out on the basis of "It will work, maybe it will work, it won't work. It is good, maybe it is good, it is bad." But he moved into a field where he could throw in a divine doubt, and logic made some progress when this type of logic came into the field.

Then there have been some fields around like multivalued logic. But we have infinity-valued logic. Let's just go the whole route. Nobody can get above that one.

We have a method of thinking about things which is a very easy one, and it has an infinity value.

Combined Spectra of Logic and of Survival

One side is right, going out to infinity, and the other side is wrong, going out to infinity, and in the center is neither right nor wrong, which is an unimaginably fine line. You wouldn't have anything hanging up dead center, really. An answer is figured out by, How many values right? How many of these gradient lines is it right? How many gradient lines is it wrong? How much is it more wrong than it is right? How much is it more right than it is wrong?

Now, let's look at the tone scale. Zero is death. That looks like an absolute, doesn't it? Death is not an absolute. In the first place, the organism isn't dead, because it becomes parts, usually, of other living organisms, one way or the other. There isn't any sharp demarcation. There is a point, evidently, where the theta and the MEST separate, but it probably isn't a terribly sharp point and I don't think it always separates all the way.

But what is infinite survival? That is clear on up to infinity. How high can one survive? How high can one go with survival? We don't know. But we do know that as a person makes mistakes and as he is slapped back at by the physical universe, he comes lower and lower on this tone scale. In other words, he gets closer and closer to death. Every mistake could be considered to be a little bit of death and every right answer could be considered to be a little bit of infinite survival. So he is on a gradient scale.

What is fear? You can't have an absolute term like fear. Lots of fear is terror. But you still have on this scale a volume; there is magnitude in terms of volume. In other words, how afraid is he? It is not enough to just say the person is afraid. One must also ask, "What is the degree of fear?"

Now, on Aristotelian logic—psychiatric logic—people were alive or dead, people were sane or insane. And these were absolutes. For instance, a court would call somebody in and ask, "Is this person sane?" and the psychiatrists would all stand around and say, "Well, according to our studies of this and to our studied opinion, we find he is insane."

By the way, the courts have a wonderful law they run on. It says, “Insanity is the inability to differentiate right from wrong.” That is just gorgeous! What is right and what is wrong? The last thing in the world that could tell you what is right and wrong is a code book of law. The last person in the world to tell you right and wrong is really a judge. It is always relative to something, so he would say something is right or wrong according to this statute as interpreted by this servomechanism—his mind. The thing could be on paper actually, theoretically, absolutely right or absolutely wrong; but when you add a servomechanism to it that interprets it, which is the mind, that takes it either way on the gradient scale. But there is no such thing as even a theoretical right or wrong.

Absolutes are unobtainable just as infinity is unobtainable. There is no absolute depth of insanity and there would be no absolute height of sanity. How insane can you get? How sane can you get? I can tell you as wrong as you can get; it is in Science of Survival. How wrong can you get? Dead! As far as your life here on this earth at this time is concerned, that is how wrong you can get. That is all you need to worry about. Now, how right can you get? The unimaginable limit on rightness would be clear up into the zenith of infinite survival. Theoretically you could be so right that the whole universe, all organisms within it and all the theta universe would survive infinitely from there on. If one organism really had something that was that right—an absolute of right—it would have an infinity of rightness which would be an infinity of rightness for everybody. It becomes an impossibility.

If you really created an infinity of rightness—a person being so right that he makes everything else right—then there would be an infinity of rightness and everything would live forever. Because what is right? Prosurvival. If we judge an action according to our viewpoint of what is right, it is what helps us survive. What is wrong? That which limits our survival or adds to our nonsurvival.

So, as a person goes toward right he goes toward survival. If he has more right answers than he has wrong answers he will survive. And if he has more wrong answers than he has right answers he will die (or become a politician !) .

This is a gradient scale at work. You more or less get this understood as underlying Dianetics; you look at someone and say, “A little bit dead. This person is not quite as sane as another person,” and so on. You are seeing this gradient scale at work; the mind responds to this immediately because it is inherently part of the way the mind thinks about things.

So you come up to somebody and say, “You know, he is pretty insane.” You don’t recognize that this statement would not be immediately well received out in the society.

“What do you mean pretty insane? What do you mean a little insane? A person is nuts or he’s not nuts! I mean, that’s obvious!” Only you know very well this is not the case. A person is somewhere on a gradient scale of sanity. He is on a gradient scale all the way on up the line.

Now, on one side you have survive and on the other side you have succumb. The way the mind evidently thinks about something is like this: “An action. How right is it to do this action? Two units right. Is there anything wrong about this action? There is an element of wrong in it: three units wrong. Is it right or wrong, this action? It’s one unit wrong. Don’t do it!” That is the way the mind adds it up.

Let’s take buying a five-thousand-dollar car. Look at the number of factors which would go into the solution of whether to buy a new car. How many factors would there be? The mind operates on a flock of subcomputers which could be said by analogy to look something like this graph. This flock of subcomputers keeps feeding these data already evaluated and plotted to the central board.

First data: “Do I want one? Oh, boy! Yes! Can I afford one?” These two factors, as they have been put down, will balance in the middle. There is indecision about it: want one/can’t afford one. Indecision. So now you start to figure out, “Could I get some more money? That’s a good

solution. That's two right." It operates to some degree like a Chinese counting board. You keep adding up the data back and forth, and you finally add up the final solution—and it happens very rapidly—that it is three units wrong to get a five-thousand-dollar car. So you decide to buy a Ford, and you find out that costs four thousand dollars these days!

Now, when a preclear gets rid of an engram—he gets this engram well out, he gets the kinesthesia out, he gets everything out of this engram and it is nicely, beautifully erased, the phrases are gone and everything—he has been moved up a little bit in the direction of being healthier and saner. His potential survival has increased; his potential of being wrong has decreased.

In the English language, there are words like right and wrong, alive and dead, accurate and inaccurate. These absolutes are foisted off on us; they are just shoved in our laps by grammarians. And I have never met a grammarian yet who was a good mathematician, so I can say they were wrong. The actual truth of the matter is that the words should be righter, wronger, aliver, deader, accurater and perfecter. In order to be completely accurate with your language you would have to have these degrees.

Now, that should give you some sort of an idea of what you are up against mathematically. There is such a thing as nonarithmetical mathematics.

You are working with this very terrific simplicity, and if this simplicity were stretched out to its ultimate on infinity-valued logic and everything you could do with infinity-valued logic were included, you would really have a mathematics. Why would you have a mathematics? The mind is doing it for you, and that is the way it should be. One of the most interesting things about thought is that it will approximate or formulate almost any.kind of mathematics there is. As a matter of fact, all the mathematics we have, have been evolved through and with thought.

You are working on gradient scales, and it should help you in studying this subject to know quite a bit about this.

THETA FACSIMILES

A lecture given on
10 September 1951

Anatomy of the Time Track

We have talked before, somewhat carelessly, about the wavelength of thought. It hasn't got a wavelength. It has no physical-universe wavelength. If there is a theta universe it may have one in the theta universe, but it sure doesn't have one in this universe.

The very fact that you can go back to an earlier experience—that an earlier experience can contain charge and can be discharged by processing— demonstrates that that experience is in present time even though it is back on the time track. That should interest you if you have never thought of it before.

All the theta there is, is here and now. As you go along in life, you are going along maybe a theta-universe span of time, but certainly not a MEST universe span of time. And a wavelength has to have time and space to exist. The whole definition of wavelength and the whole manifestation and phenomenon of wavelength consists of the emanation of vibrations or particles from a source which move through time and space. Those are waves at a certain wavelength and thought doesn't have that.

This is the first and foremost reason why the theta-MEST theory had to be advanced—because all the theta there is, is right here.

Now, you just try sometime to go back on the track and move some MEST universe around at the time when something happened to you. You can go back on the track beautifully and reliably, back through ten years, and have good reality, recontact those sequences, discharge incidents and get everything squared around wonderfully. But as you are lying there on the couch smelling the flowers that were growing ten years ago, try to reach out and pick one.

You are not on a time track, you are in a card file system, and that system all exists now. It doesn't exist then, it exists now. This is a tough one to take, because it says that theta does not have a MEST-universe time track but has only a facsimile of a MEST-universe time track, which doesn't travel through time at all but appears to do so.

The only way you can reach the time when you were five years of age with good reality and good memory is through theta—not through the MEST universe. The time when you were five is buried, dead and gone. That has passed away forever. The birthday cake has long since been eaten by ants, but you can go back and eat it again in the theta universe. And it is a very funny thing that what happened to you when you were five—the way you got snubbed by that little girl at the party—still has charge on it. It is still happening according to theta. But because you have gone by it on the theta facsimile track, it doesn't bother you unless you are held up there.

I do not advance any of these theories as being conclusive, actual or even logical. I guarantee nothing. We are all too entirely "MEST-ified" to be anything but mystified by this.

The MEST time track goes coursing along through time—clock hands shift, the sun goes over, the planets turn around, the grass grows and the grass decays. That is the time track in the MEST universe. For every second that goes by in the MEST universe, there is a theta facsimile. The MEST time track is having a facsimile made of it all the time; perception of time is being recorded in theta. Therefore this MEST time track is unobtainable, but when you return on the time track you can come down the theta time track. All theta is in "now," so you can travel on the time track in "now."

All you have there is the illusion that there was a "then." Unless you get good reality out of that illusion, though, you don't get well.

Now, theta is a very peculiar energy, let me assure you. Somebody may try to tell you, "Well, that's obviously just energy that runs along the nerves, and it's just like electricity and it travels at ten feet a second just like electricity"—but wait a minute, there is something wrong with that. Electricity doesn't travel at ten feet a second, but the travel of pain impulses along nerve lines goes at about ten feet a second. That is the nerve course which is a sort of an ion beam arrangement of some sort. I don't know who measured that, however, so I am not sure how accurate it is.

Here we have a phenomenon which is quite remarkable in the field of thought: It is obviously and demonstrably true that one can go back along the time track in theta. It is demonstrably true that a person cannot go back along the time track in MEST—real time—because he cannot change the past MEST world. But he can change present time thinking by going back over the theta line.

How does theta record in the first place? Take a look at the page in front of you. Theta fabricates or creates or is forced into or has made a facsimile of that page and stores it, makes a facsimile of that space and stores it, makes facsimiles of motion and stores them. They are perceived as happening in the MEST universe along the line of MEST wavelengths.

But then evidently they hit the motor-control circuit and they go over into and translate into theta. On the motor side of the nerve system there is physical-universe energy, and over on the other side there is evidently a theta panel. And this is possibly some kind of a booster or a converter or a translator whereby theta can translate into MEST energy or MEST energy can translate back into theta, but they do not intermingle.

Electricity has no part of theta. No matter how much a psychiatrist insists so, electricity will do nothing but jam up the motor-control system. Not one single bit of that electricity will go over into the field of thought and do one single thing to it except permit the thought to make a theta facsimile of the electrical charge.

If we shoot an electrical arc in the MEST universe, it goes snap! and it is gone. At the moment that happened it would have registered on a voltmeter, wouldn't it? You could have taken a photograph of it, had the photograph developed and put on the wall; it would still be on that photograph. That is part of the MEST universe.

But suppose that as it snapped somebody's head was in the middle of it. It is very interesting that if we run this person back down the time track we find the full snap—very real, too. Is he running into the electricity? No, he sure isn't, because electricity has velocity and retention for just so long and then that piece of electricity is gone. You photographed it, its energy was expended, it was measured on a voltmeter and everything else. But if it hit the fellow and recorded on some theta, you can go back and find the electricity again. But is it the electricity? Don't make the mistake of believing that it is, because that electricity has long since been expended. And don't make the mistake of thinking you are doing time travel.

What happened was that the theta made an exact facsimile of that electrical charge and kept the facsimile, charge and all. This is wonderful! We are starting to add up some horsepower here.

Now, a fellow is driving along and runs into another automobile. That is the end of his car. It happened in the MEST universe. Yet this fellow can close his eyes and see the way that car was and see it moving the way it was moving before it had the crash. But if he goes down to the junkyard and looks at it down at the junkyard he will find a crumpled piece of junk. In other words, it has changed in the MEST universe but it is not changed in the theta image.

Let's not become confused by this, because it is really very simple. It is just that we have identified thinking so thoroughly with the MEST universe because the bulk of our thinking is

composed of recording images in the MEST universe. So let us not, then, make the confusion of saying thinking is the MEST universe merely because thinking records the MEST universe. Thinking obviously cannot be the MEST universe because the time is wrong. If it were part of the MEST universe, you would never be able to go back on the time track. That should be a very large clue for you.

A fellow tailors, with his theta, a facsimile of everything around in the MEST universe. He tailors a facsimile of space, a facsimile of time, a facsimile of other organisms, a facsimile of actions, a facsimile of all perceptions. When you go back and see what you have seen, you are not seeing with the MEST universe anymore; you are looking at the facsimile of the MEST universe. So when you go back down the time track, you see the facsimile of the perceptions.

Theta has also made a facsimile of the time track in the MEST universe. The theta time track is a facsimile of actual time. Theta has perceived the passage of time and made a facsimile of it—second by second and hour by hour. So there is a beautiful time track; the images are still all strung out on that time track.

But later on you can produce an illusion with theta by making theta approximate the absence of time, as in an operation. The organism was not conscious and was not recording time properly because it was thrown out of coordination muscularly and every other way, and it is all scrambled up and the impulses are coming from the wrong spots. The coordination central control posts don't exist anymore. And the theta makes a very good facsimile of the whole confounded, confused mess, just like that.

It could be said that there are possibly several levels of theta, that there are several various sensitivities of theta. There are various things about theta we don't know. There may be many kinds: There may be the kind that records the material universe, there may be a certain kind that records conclusions and there may be a kind of theta which is simply direction theta, which is directing recorded theta. We don't know this. But we can say theta and by that embrace all these kinds.

Did you ever get a somatic? That somatic is no longer contained in the MEST universe. If you want a proof of this, go out sometime and chop down a tree, then walk up the road and walk back down the road to the tree again, and that tree will still be over on its side. No matter how far beyond that tree you walk, you will not come to a place in the road where the tree is all back together again. You won't come to a point where the tree is uninjured. In other words, the tree is injured; it is injured and that is that. Now let's pass by a tree and hack a little piece out of the bark. A little sap bleeds. Then let us come back a few weeks later and we will find out that it has healed up. There will be no sap bleeding there. Theoretically that tree could go back on the time track—its own time track—and it could run across the time when it was chipped. But I don't think a tree would do that.

However, you can do that! You bump your shin, so you go back down the time track and run into the time when you bumped your shin. It is a funny thing, but you can reexperience all the pain connected with a bumped shin and your shin will hurt. And if you keep the somatic in restimulation long enough your shin will deteriorate at that point.

You could get someone who had burned his hands and run him back into the somatic of burned hands and latch him up in it good and solidly and then walk off and leave him. He would develop dermatitis of his palms. In other words, there would be a deterioration of fluid flow in a certain area of the skin resulting in the actual deterioration of a human body.

Now, if you ran a person back into a lot of injuries (theoretically you could do this, because it happens to him every day in life anyway) and got him all restimulated and so forth, you would make this person age very fast. As a person goes along in life he gets injured over and over, all the way along the line, and all these injuries start to activate more and more and after a while he starts looking older and he gets more bent and more aged.

Have you ever seen a fellow with a real screaming somatic? Did you ever have rheumatism? These somatics can be rough!

Theta makes a theta facsimile of an injury, records all the pain contained in the injury and deposits it. The fellow goes on living, adding to his theta time track, and then one day the perceptions contained in this injury show up. There is an approximation of it, and because this is a confused spot on the track, the theta evidently will try to knock it out or do something about it or try to work it out. The theta will also envision it as being dangerous and will try to investigate what was dangerous about it to compare it with the outside environment; it makes too good a job of it and the thing gets restimulated. For various reasons it can get restimulated. The full pain is now being exerted on the organism and the person goes around with lumbago and any God's quantity of things that could be attributed to somatics.

These somatics, in other words, are spotted on the theta track as confused areas which will get compared to and moved up into present time. So, there is a theta past time as well as a theta present time.

That is why you can process people. You are dealing with an energy that has no wavelength. You are dealing with an energy which can be changed. And that is what is wonderful about it: It has no wavelength but it can be changed. The only reason you could possibly change it is that you are working theta with theta. You are working theta with theta, and as long as you work theta with theta you will get along fine. As long as you spot theta on the time track and rearrange it on its own time track and respot it on its own time track, you are going to get results and your people are going to get well. But if you make the mistake of going into the motor side of the switchboard—which is to say, if you produce some manifestations in an organism but don't try to get it up to its highest levels of consciousness in the theta sphere and if you just keep producing manifestations in this organism—all you get are theta facsimiles of the manifestations produced, spotted in new areas of time.

Therefore you have to come into a case on the side of affinity, reality and communication and keep a case moving from the side of affinity, reality, communication, because what you want is affinity, reality and communication of theta for theta. You can take smooth theta and knock out rough theta with ARC, but you can't take stuff which is out of the center of confused areas of theta and try to do something with it. The only thing you would do is produce new physiological results; the confused theta would activate against the body.

It is pretty hard to talk about something which is timeless in the MEST universe. I have no doubt that theta must have a time span of its own in the theta universe, but it is alterable when viewed or used from the MEST universe. This is really a wonderful problem.

The point I am trying to make is that pain is not stored in MEST. Pain is not residual in the MEST part of the organism; it is residual in the theta part of the organism. And it is not stored as itself. It is stored as a theta facsimile of itself, and look at the horsepower!

The MEST universe moves in on the theta, the theta makes a facsimile of the MEST universe and there is lots of power in it. And the theta can actually reexert this back against the organism one way or the other.

It should demonstrate to you that if the thought facsimile of a departed energy can exert such power and force against the organism as to create psychosomatic illnesses, migraine headaches and all of these things, you are dealing with a lot of horsepower.

There is a lot more horsepower available in theta than that. That horsepower is only available or visible because it is a facsimile of MEST horsepower. But it wasn't the MEST that made the theta have that horsepower. The theta still has the potentiality of holding that much pain. And it can still hold that much pain, it can still insulate that much pain and it could do a lot of things with that much pain, or electrical current or car wrecks or anything else.

This theta must be pretty powerful stuff in the full aggregate. I may be drawing a conclusion which is not justified, but I have observed it sufficiently to demonstrate that it is justified—to me at least—that theta has an enormous amount of power over the organism. Because if it can impress the organism with that much pain, it can also impress the organism with that much pleasure—in other words, smooth running.

And theta doesn't have as its only availability the facsimiles it has made of the MEST universe. It evidently has some independent horsepower. But it can be prevented from acting in its full potential and capacity by enturbulence, by recording too many enturbulences. If you smooth out these recordings in present time—get them all smooth in the theta itself —the organism goes back to battery. Theta is in command, in control of the organism; it can make a healthy or a sick organism, as the case may be. We have mechanical means by which we can straighten it out.

You can measure the wavelengths of MEST, you can measure the radiations of MEST, you can measure the magnetic fields of organisms, you can measure a lot of things. But you are not going to measure any of these things on theta, which doesn't exist as a wavelength, save only insofar as they activate the magnetism and activity of the physical organism.

These have been a few statements regarding the interesting imponderables with which we are dealing. We are dealing with an energy which has no wavelength in the MEST universe, which has no time in the MEST universe, the recordings of which, evidently, from here back to the last umpteen thousand years, are still on record right here and now. They are compartmented out and separated in some strange fashion, but mostly by facsimiles made of the space and time existing from one to the next.

This is something that you should know something about, though, because somebody is liable to ask you sometime. And you should also realize that, in view of the fact that all theta is in now, probably all you would have to do to straighten yourself out utterly and completely is just say "Well, I guess it will all be straightened out now," and snap your fingers and immediately become Clear.

SOME NOTES ON BLACK DIANETICS

A lecture given on
17 September 1951

The Darker Side of the Picture

There is a maxim that one does not evaluate Dianetics or try to put it forward in terms of his own case. That is to say, one does not take one's own case and dream up a technique that would solve it, and then present to the public a technique which will solve the case of Julius K. Swizzlebum but nobody else.

However, there are certain basic things which an individual really has to know and there is no better laboratory than himself. If something goes wrong, at worst he can be prosecuted for suicide; he at least will not be prosecuted for murder.

Although I have never said very much about it, in Dianetics you are playing around with highly explosive material. I would say that a person using Dianetics in certain ways might much more happily juggle two or three hand grenades with their pins pulled. For instance, take some of these people who run around self-auditing: why don't they just go get a gun? That is much simpler and quicker.

A person can drive himself mad with Dianetics without any trouble. What you have concentrated on in your study of Dianetics has been the process of making people well. That is your emphasis line. But don't think for a moment that that is any more than half of it. There is as much data on how to make people insane, uncomfortable, sick or dead as there is on how to make them well. We ordinarily do not handle that side of the data; we ordinarily do not look at it. But once in a while, in order to learn something, it is necessary to look at it.

Knowing the potentialities which are inherent in Dianetics, one is rather aghast to look into the field and see the wild abandon with which somebody will put out what he calls the "lollipop technique," which will wind a person up in a spinbin about as quick as scat!

This is something like the fellow who goes out and shoots oil wells. There is a hole in the ground and something has happened down in this hole that they don't know anything about, so the way they fix up the hole is by dropping some nitroglycerin in it. The nitroglycerin goes down the hole and explodes down there, and after that maybe the hole is all right and maybe it isn't.

Now, the oil-well shooter will take a flask of nitroglycerin and put it inhis pocket. He mixes up his nitroglycerin at home on his stove, and- he doesn't care about that. He will tell you, "Dynamite is safe; you can light a cigar from dynamite." As a matter of fact, I had one of these fellows demonstrate to me one time that it was possible to light a stick of dynamite and then light a cigarette from it. Nothing to it!

What he was overlooking was that other people can't do that. It isn't that familiarity breeds contempt but that he knows exactly how far he can go; he knows what he can do with this stuff. He knows that you don't drop nitroglycerin on concrete. He also knows that when he picks up a notebook, for instance, and puts it in his pocket, his chances of dropping that notebook are very slight. So he picks up the nitroglycerin and puts it in his pocket; he knows his chances of being hit in the side are very slight. So he just says, "Those are the odds against it," and life is all very comfortable and he goes on.

Now, the funny part of it is, the oil-well shooter would say, "Well, dynamite will burn! Ten-percent dynamite will burn. You touch a match to ten-percent dynamite and it will burn just like sawdust, and you can light a cigarette with it." Then you start to do it and the dynamite blows up and they pick your head up someplace else.

Part of his technology is that you can always burn fresh dynamite. He just left out one adjective. And the dynamite you picked up was a couple of years old and all the nitroglycerin had settled in one end of it. That was the end you lit.

There is a case of familiarity with a subject. These shooters very seldom kill themselves, very seldom have accidents.

It is the same with a Dianetic auditor: He has looked at engrams, he has looked at preclears, he has looked at screamers; he knows what he is going after, what he can do with it and what he can't do with it, more or less. So he throws his preclears on the couch and runs them into this and out of that and maybe sticks them up in something; then he says, "Well, that's all right, they don't go nuts—not for twenty-four hours. I'll get that tomorrow." In short, he shows a wild abandon with the subject. But he is operating within known limits. Even a fair knowledge of Dianetics lets you operate within those known limits.

Now let's take Julius Q. Checkbook, the great psychiatrist. He takes this beautiful course; he is gone for twelve years and when he is done he knows his subject thoroughly. Of course, he never measures what he knows against how many people go crazy in his office; he doesn't do that. But, believe me, there are people who go crazy in his office and he always says, "Well, he just didn't come to me soon enough; he came too late. If he had come a month earlier I could have saved him."

The truth of the matter is that he takes his patient and says, "Now, just relax, just relax. What did your mother used to accuse you of? Now, you do know. "

The fellow says, "Well, no, I don't know, see?"

"Yes, you do! Now, you know what your mother used to say accusatively. Now, you know what she used to say."

"Well, I don't know, I can't "

"Now listen, you know darn well that you know what it is! Now, what is it?"

All of a sudden the patient sort of shudders and surrenders, and he goes right into his tonsillectomy and says, "Yhaaahh!"

Then the psychiatrist says, "Now, you see, you d id know. Next patient."

The nurse says, "Doctor, Mr. Spin bin is looking rather pale. What do I do?"

" Oh, give him some sedation—phenobarbital. Fix him up and so forth. If he had only come to me a month sooner I could have done something for him."

This is actually what happens. I tried to get the figures on how many people committed suicide after being psychoanalysed for thirty days and I couldn't get those figures. Somebody seems to be shy about them; they seem to be reticent about the whole thing. But it apparently added up to 2 or 3 percent and this was too high.

Now, the point is that a fellow who would do this gets ahold of the Handbooks and reads it, and he says, "Isn't that interesting—repeater technique. Oh, you can really get them back and get childhood memories. Oh, that's great! You know, Hubbard has really added something to psychiatry: you can get childhood memories this way. Well, of course the rest of this stuff is a lot of bunk, but this repeater technique, that's awfully good." So he gets his patient and he says, "All right now, you say 'It's a boy."'

In Washington, D.C., May 1950, we went through all this just over and over and over again with a group of psychiatrists. We would say, "Now, you study your subject and you know

about the time track, you know about engrams and you know about secondaries. And you don't get people latched up in them. You get them moving on the track and you get up some light stuff if you can't get some heavy stuff and you go."

"Yeah, that's fine, that's very fine. Now, this repeater technique . . ."

"Well, you have to know the rest of this stuff. Repeater technique is very limited in its usefulness." "Yeah. Well now, you know, it sounds pretty good to me."

You see him the next day and he says, "Say, you know, you've really got something in this repeater technique! I've had this patient that I haven't been able to get anything out of for two years. I've had this patient in two or three times a week—you know, light session, short course in psychoanalysis. And I fed him this repeater technique and do you know, I got the first release of affect which I have ever gotten from him."

"What did the patient do?"

"Oh, he screamed and writhed around and became very angry—a beautiful case of transference He walked right out of the office. And . . ."

I am not even clowning it up. This conversation actually took place. He told me about a week later, "You know, I wish you'd do something about that patient." He found out he couldn't get near the patient anymore.

Another one ran a paranoid schizophrenic back down the track. He said, "You've always had a feeling about your father. Now, let's see if we can't get something on this now. Repeat the words 'I hate you."' He repeated the person back down the track to "I hate you," and there the preclear was, lying in a crib, and Papa had just beaten him and was telling him that he hated him and didn't want a baby anyway and that he was just a dirty, nasty little brat. The second that the preclear ran into this—he was way back down on the track, almost revivified in the incident—the psychiatrist told him, "Now evaluate it. Now, what does it mean to you? What does it mean? Who does your father represent? What symbol does your father represent here? Now, you know! You know! You know!"

The paranoid schizophrenic did a very interesting thing: He came up to present time one way or the other. He felt much relieved for about two days and then we got a hysterical wire from the psychiatrist saying the patient had really gone crazy and "Do something about it."

As a matter of fact, we got this one patched up. In the first session at the Foundation, this preclear calmly rose up on the bed, took out a knife, looked at the auditor and said, "I am going to kill you now."

The auditor knew this was a dramatisation (he hoped), so he merely said, "Well, all right. That's fine; that's very good. Put the knife in your pocket now and we'll go on with the session." So the preclear did.

In short, we forget how much we know and we forget that somebody else walking into this, with no observation of it at all, could really do a job of work. There are a lot of things lying around in Dianetics which I wonder that somebody hasn't latched on to yet.

Most of the new techniques which people are dreaming up out in the field are, however, rather old. Most of them are about the level of the first book. Some of them are about October 1949 and they are not dangerous because they don't go very deep. But someone could go monkeying around, turn a corner and run into some of the stuff we have run into since and really make some trouble.

The publisher of the book was insistent on Dianetics being pronounced a highly safe operation. I had put in a paragraph saying, "You want to be very careful that you know your subject very,

very well, because you can really make a preclear unhappy," and he took that out because he thought it would kill book sales. So I put another paragraph back in the proof which said, "Only after a very careful study of the text. . . Psychotics should not be permitted to read this book.... Be very careful that your auditor really wants you to get well."

And the publisher said, "Well, this will inhibit the whole thing, so we'll take that out," and the book came out with none of that in it.

As long as you practice something remotely resembling Standard Procedure, l as long as you know there is a time track, as long as you know you ought to keep chasing the preclear through the incident until it finally desensitises, as long as you know enough never to lose your nerve, you can't do anybody very much damage—unless you go over onto the side of complete Black Dianetics.

With Black Dianetics, you could tailor-make any kind of insanity you wanted to. The person might not manifest this the next day, maybe not the next week or maybe not for thirty days. Maybe three months later he is walking down the street and feeling a little bit tired when somebody honks an auto horn just right or something of the sort, and all of a sudden he goes crazy, and there he is—insane! Or terribly sick and uncomfortable.

So they take him off and put him in a spinbin and put electrodes on him and then they push big levers and he goes into a convulsion and breaks his spine, breaks his jaw, and so forth. In other words, one can expect the maximum of cooperation from psychiatry in Black Dianetics. They will bury what has already been planted, and they will bury it deeply. This is rather brutal, isn't it?

You could put a little book down in Czechoslovakia called "How to Drive People Insane: PDH" filled with various kinds of insanity and how to plant it to really make it good. You could drop this book into the hands of a thousand people in Czechoslovakia and a thousand people in Poland, and you could go in on the other side and make sure some copies were in Chinese, and then hire a private jet pilot and have him go over at seventy thousand feet and drop a few on Moscow.

Sooner or later, some muzhik who has seen the little book is going to watch Colonel Umphbumski come down the steps of the beer hall full of vodka and very drunk. Maybe this little muzhik is the carriage driver, and as he drives along he notices that the colonel is asleep.

"Well, what do you know. The colonel is asleep. This is too good to miss—Hap! 'Stalin is against me . . ."' and so on.

In other words, no high-ranking officer and no political entity is safe in a world where a technique of this character exists. You couldn't wipe out the Foundation now and stop this technology from existing and you couldn't wipe me out and stop it from existing; it is already out! You couldn't go around and propagandise against it because that would just popularize it.

You can't stop an idea with sixteen-inch armor plate. Unfortunately, Black Dianetics is inherent in Dianetics. In 1945, this was all the Dianetics there was—how to drive people crazy, how to foul up political systems, how to restimulate individuals just by talking to them—without planting engrams—and in addition to this, how to interrupt life force in an individual. We haven't gone into that very much. It is a wonderfully smooth way of committing murder.

I am mentioning this because somebody may ask you, "What could possibly be dangerous about Dianetics?" I am telling you what could be dangerous about it.

That was all it had risen to back in 1945. It became absolutely necessary in 1948 and 1949, when these techniques were released to psychiatry and to medicine, to release them much more widely.

Did you ever hear of an old fellow by the name of al-Hasan? He was called the Old Man of the Mountains. His group was called hashshasheen— drinkers of hashish—and that's where the word assassin came from. His citadel was finally destroyed by Hulagu. Al-Hasan ruled Asia from one end to the other. All he had to do was write a small terse note to a prince and say, "I need 816 dancing girls, five caravan loads full of black Nubians and one quart of rubies. And I don't like the way you put this new tariff on this country over here. Please take it off."

His message would be received by the principality and they would read it and say, "Well, yes, sir! Yes, sir! Get 816 dancing girls and all this stuff and put them on camels quick! " And they would label the caravan, saying that it was bound for al-Hasan, and nobody would touch it. Throughout Asia, which swarmed with robbers, nobody would touch such a caravan.

Al-Hasan's citadel was impregnable; it rose up into the clouds. The only reason Hulagu turned aside long enough to take this citadel in the thirteenth century was that it had always been considered impregnable and he sort of liked going out and winning a Davis Cup. He decided the sporting thing to do was to take it, so he did. (Al-Hasan was already dead; he had been dead for some time but his followers had carried it along.)

This is a fascinating little story.

The way al-Hasan dominated his part of the world was very simple. He would go out and slug some young man and then have him carried insensible into the courtyard of his palace. There he had forty dark-eyed houris, a river of milk, a stream of honey and all the accouterments of Paradise according to the Mohammedan faith. It was tailor-made. He would let the boy stay there for a few days and then an "angel" would come to the boy and say, "The only way you can come back here forever is to go out and kill Prince Dogwhiler. Now, we'll put you back on earth in your corporeal self long enough for you to go kill the prince. And the second you do, you go immediately to Paradise."

So the young man would wake up and find himself in the village or the city where he was supposed to do his assassination. Of course guards meant nothing to him. He would stand in the crowd and the prince would come by and he would simply run out and chop off the prince's head. The guards would cut this boy to ribbons but the prince would already be dead! I don't think any of these boys ever reported back to al-Hasan's citadel.

But it was certainly an effective method of control. During the eighty years of al-Hasan's lifetime, he kept Asia under a very tough thumb. They all paid him tribute.

At this moment, absolutely nothing restrains a group of men from banding together and taking over almost any political entity or organism they care to take over, by Black Dianetics. It would be much quicker and much more effective than maintaining all the expense of rivers of milk and so on. Milk costs money.

In 1945 Black Dianetics was all there was. And then in 1948 when this other stuff had been released, all a group would have had to have done was suppress Dianetic processing completely and there would have been no remedy or cure for or prevention of anything they wanted to do with the black side of the picture. It became vital that a book be thrown out into the public. Bad or good, it didn't matter as long as the processing in it was relatively effective and as long as it carried weight enough to alert people to its existence. It wasn't any great suspicion on my part. I didn't know anybody was going to do this. I merely knew the potentiality existed, and as it existed the antidote had to be handed out rather rapidly.

It is interesting that the person who invalidates Dianetic processing is setting up Black Dianetics. Of course, no organization which is publicly responsible would ever dream of going against something like White Dianetics. Fortunately, the AMA is not imaginative enough ever to pick up and use Black Dianetics intentionally, though they use it all the time unintentionally.

As a matter of fact, there was a doctor one time to whom I was explaining Dianetics, and I had gone over the first elementary steps eight or nine times. All of a sudden a light dawned, I heard this whir occur and saw the lights flash and the stoplights flick a few times, and he said, "You know, that's why she keeps coming back to see me."

And I said, "Who?"

"Oh, well, nothing. Forget the whole thing."

"Well, tell me more about it."

"It just occurred to me one day that maybe it was true that a patient was in a sort of a hypnotic trance. I was operating on this very beautiful woman, and after I'd finishing operating on her I said, 'You can come back and see me any time you want to, honey."' Of course she had been sick ever since, and she had come back and seen him continually. Two months later he was driving a much better car!

This should give you some sort of an idea about it, anyway.

I wanted to tell you about Black Dianetics—pain-drug-hypnosis—not to alarm you, but in case one of these days you have to audit some. If you ever have to audit this stuff you had certainly better know how to do it. It is very simple, very easy to audit. There is nothing easier. The funny part of it is, the way to audit PDH is not the way you would think. You would think that you should tackle the engram.

We take this fellow with conception in place, prenatals in place, the AAs in place, birth in place, infant illnesses in place, his appendectomy and everything else right on up the line all in place clear on up to present time, and within a few weeks of present time he has a ring-tailed snorters of a PDH. What do you suppose that PDH has done? It has gone down and hooked on to every lower engram it could get, and if the operator really knew his stuff it is also hooked on to all his past lives, and all of his past deaths are grouped right up with it.

Of course, if you started into this engram you would just latch on to everything else in the bank. You would not get any further. So what you do is avoid it and under no circumstances do you let him get into it. You just straightwire this preclear left and right with all the Validation MEST Processing you can possibly hand him.

All of a sudden he will start to go into that engram. You say, "Yes, yes. And what did your mother say when she gave you candy?"

"The candy. Oh yes, yes, the candy. Yoww!"

Don't let him into that engram, because if he goes into it he may never get out of it. Don't restimulate it, because the strikes are all against you. It will not lift or reduce.

And yet with Straightwire alone you can free up enough attention units from his track to let him lift above this PDH and get moving on his track again so that you can get him to a point where you can reduce and erase basic area engrams. You can do this because it is no more and no less than a very, very fancy engram. If you let him into one of these late engrams it will behave even worse than any late operation engram, because a late operation engram can be run if you get it right away before it keys in. You can pick up a woman's birth, usually, sometimes without even getting her own birth. The engram is not yet hooked up into any of the earlier material.

So you want to remember that this can't be treated that way; you can't run it off as a late engram. Don't get the idea that you can. Just ignore the whole thing. Bring enough attention units up to fix it up and go happily on your way. He will be all right. You can get enough attention units to the surface so this will not bother him particularly. But if you go into the

engram, you can just figure that this preclear will either go daffy or he will have to have about five hundred hours of your valuable time in processing. Remember that at the moment you start running it, it is not hooked up on everything in the bank; but the second that you even start to get near it and restimulate it, it starts hooking up on all the rest of the English language in the bank. But as long as you leave it alone, you are all right.

Don't let this individual stay in the vicinity of whoever it was that might have laid it in, because that person's voice is probably restimulative.

In the process of working precleans you will find that about one preclear out of fifty has been talked to when he was asleep, either by his mother or his wife or by her husband or father or mother. It is interesting how well this is known in the society. People even have little rules about it: "You don't mention the person's name because it will wake him up. But, you know, when you ask people things when they are asleep, they will give you the right answers. But don't mention their name because it will wake them up."

You ask the young divorcee, "Now, how did you know your husband was going out with this beautiful dame?"

"Why, I asked him when he was asleep, of course."

"Where did you learn about this?"

"Oh, my mother used to do this to my father. I saw her doing it one night." Or "Gracie told me." It is very well known.

One of our auditors at Elizabeth was having the devil's own time trying to do anything with one preclear. The preclear couldn't get a somatic, he couldn't do anything. The auditor wasn't giving him Straightwire, he was trying to run engrams and he couldn't get any. He kept this up for much longer than he should have. I got to talking to him one day and said, "What is his relationship with his wife?"

"Oh, very strange. He does mostly what she tells him."

"Such as?"

"Well, he had about three hundred thousand dollars about a year ago and he suddenly gave her two-thirds of it."

"Oh, yeah? Well, what kind of a car does he drive?"

"He drives a Ford."

"What kind of a car does she drive?"

"Well, she drives a Cadillac."

"Yeah? Does he go out of the house very much?"

"No."

"Does she go out of the house?"

"Oh, yes."

"Well, how about you trying to penetrate the last time he went to sleep around her?"—because there you wouldn't find an engram, all you would find is positive suggestion.

A few hours later we had a preclear with a somatic who was very happy, who was very cheerful and who had to be more or less forcibly restrained in the Foundation so that he wouldn't go home and kill his wife.

"Now, dear, you can hear everything I'm saying to you and you want to please me, don't you, dear? You love me. You know you love me, don't you? Now, say yes. Now, promise me you will give me that fur coat."

"Yes, I promise you."

You would be surprised at the number of parents who will sit on the edge of the bed and say, "Now, Georgie, you want to be a good boy, don't you? You don't want to be bad and you want to mind Papa and Mama, don't you? You want to do what you're told, don't you?"

Little Georgie will sort of mumble "Yeah" in his sleep.

You get this person as a preclear twenty years later and there seems to be some hypnotism on the case but you can't find it.

"Did you ever know a hypnotist?"

"No."

"Do you know anything about hypnotism?"

"What's that?"

"Well, lie down."

"Okay."

There is the case. You want to examine the principals in the fellow's life. It can be almost anybody. People don't know they are using Black Dianetics; they don't know they are using hypnotism.

Now, hypnotism in itself is a sufficient louse-up, but hypnotism made into a good, solid, twenty-two carat, knock-out, drag-out engram is really something. You may have seen what hypnotism has done to some people or seen hypnotic cases. Just multiply that by all the talking in hypnotism plus all of the computations that could be given to them dianetically plus all the pain that could be handed them without making scars or bruises, and you have Black Dianetics.

You can give a person the kind of an engram which is tailor-made to psychiatry. You can give him the kind of an engram which has all the component parts in it which make up some specific type of psychiatric insanity. These psychiatric types of insanity do not actually exist; there are no clear-cut schizophrenics, there are no clear-cut paranoids. The actual cases overlap between these types.

But if you make this a classic case with the engram, every time the person tries to protest on this score or say anything about it he is just more and more insane according to the rule book. Nobody will believe him. He has lost his civil rights and cannot swear out a warrant for the arrest of the person who has accomplished the PDH.

Now, that brings us into the jurisprudence side of this thing. We find that nobody can protest an implanted engram except the person into whom it has been implanted. He is the only one who can protest this. He is the only one who can sign out a warrant. Even if he goes insane, nobody can sign out a warrant. So he could say, "Well, it was Bill and I know it was Bill and I saw Bill and Bill has taunted me with it since," and so forth, but if he has been pronounced insane or if some of his family have been coaxed into putting him in a spinbin, he has lost his

civil rights and he can't issue a warrant. In other words, this is legal murder, legal punishment and so forth.

Because the law does not know anything about this, no laws exist to prevent it or inhibit it. It is against the law to administer drugs, but who is it against the law to? The person to whom the drug has been administered is the only person that can make the complaint.

As auditors, you are liable to run into this. And you are liable to run into it particularly because I am planning on writing a book called "Pain-DrugHypnosis: The Secret Weapon," because PDH is being used. The only reason on God's green earth I would ever issue it would be to prevent PDH from being used, so that if the book is issued widely enough, people can look at it and say "It's real," or "Can this happen?" or something of the sort. And it will give an antidote.

Now, the fact that PDH is being used rather forces one's hand. But it is very easy for a person to hallucinate that this has happened to him, and the reality level is very low because this kind of an experience does not compare with a person's basic reality. It is possible, on the issue of such a book, for people to pick it up and suddenly start appearing all over the place claiming that this has been done to them, whereas all they are talking about is their ordinary engrams. This is ordinary delusion, yet they could claim it is PDH.

So publishing this material could cause something of a stampede and it could cause a considerable upset. But PDH is being used privately without any recourse to anybody's instructions. We stand upon the edge of a great big dogfight, in other words, so I haven't any choice but to issue this book.

A lot of people will suddenly pick it up and say, "All this has been done to me," and a lot of other people will say, "Well, that proves they're crazy," but here and there somebody will have had PDH done to him. And the fact that this material exists in this wise, even though it runs into considerable discredit immediately, means that it will be rolling along in the society picking up credence so that sooner or later people will recognize that PDH exists.

We need to do this because in this modern world we cannot risk having a political leader, a military leader, a member of the Atomic Energy Commission or a member of the armed forces who is entrusted with the guarding of good property suddenly walk over to the safe, open it up and get out all the secret documents, put them in a little envelope saying "To Joseph Stalin—Kremlin" and send them off.

The FBI agent, who has been faithfully in charge of the files on the German Bund or something for a long time, comes in one morning and all of a sudden takes eight names out of the files and tears them up and destroys them so there is no further trace. He doesn't even think why he did that. But it is a funny thing—he has had a bad hangover lately. The last time he got drunk . . . and as far as he knows that was really all that happened to him.

Or, the newly elected president of the United States with the faith and confidence of everybody behind him suddenly says, "Now, I believe we ought to have a new peace pact. Let's all go down to Cairo and let Russia declare war on Japan for eight days, and then we will give all the Asiatic possessions to Russia so that we get communist China." It sounds absurd that anybody could do that—nobody would do that!—but it is possible that this could happen even without PDH.

Assassination has always been a very "valid" method of government. There was an article in a Princeton textbook at the school of government there which was entitled, very cold-bloodedly, "The Effectiveness of Assassination in Determining the Political Activity of a Country." It has been a weapon that has been going forward a long time. The Greeks used it, the Persians used it, the Japanese very recently have used it and we have had a couple of times here in the past when it has been used. The defeated southern states changed this government, to their sorrow, by the assassination of Abraham Lincoln, feeling that something could then happen—that the

South could rise again or do something or other. Then there was Garfield and McKinley; someone even tried to get Roosevelt. So these activities are always going forward. But assassination on the violent side has always been "effective" when it has been accomplished. For instance, we got into World War I because of an assassination. The Archduke Ferdinand got killed in Serbia, and everybody went to war.

Assassination may be a valid political weapon, but PDH could be a much more "valid" weapon because it doesn't leave a corpse! And a corpse is always embarrassing to a murderer. It is said amongst murderers that a corpse is the most embarrassing thing about the profession.

The manipulation of a country—politics, government, war, peace, these various things—would be very simple. For instance, the daughter of the majority leader of the Senate walks out of the house, goes into the garage, gets in the car and drives away. She feels she has to go to this party, goes to the party, gets into the car and drives home. She wakes up the next morning without the faintest recollection of anything bad having happened to her. But she is rather hazy about the party and she decides that there must have been a couple of slugs of sloe gin in there that she didn't quite know about.

Then a few days later, Papa is sitting at the dinner table and she says, "Papa, why don't you support that bill?"

And he says, "What bill?"

And she says,"Well, the bill; you know, the important bill—the bill that cuts all of the appropriations for the Federal Bureau of Investigation. Now, you know the taxpayer . . ."

Papa wouldn't listen to this from his constituents but he will certainly listen to this from his daughter. He has spoiled her.

Or let's say his father comes to visit him and his father starts saying, "You know, what we ought to have is a new dam out in the state there—a big dam." He will take this from his father, though he wouldn't take it from his constituents. So he keeps agitating around until he gets a bill forward. And there can be a lot of graft on a two-million-dollar dam or a ten-billion-dollar dam or something of the sort.

This is simple, this is easy. It sort of makes you uncomfortable.

The general of the Tenth Army Corps has a very nice adjutant. He is a good boy, he goes to all the parties, he knows all of the dowagers and officers' wives, and he always has a quart in his drawer for the general. He is a good adjutant. He never gets out any papers or orders or anything, but he is a good adjutant. The first thing you know, about every third order that starts going out to the battle doesn't go! Every time the general tries to push an order down the line through this adjutant, it fouls up in some fashion. And the adjutant doesn't even know anything about it except that he just can't seem to remember orders anymore except this one: that he can't remember orders.

An enemy could probably win an awful lot of square miles of ground if he had an adjutant sitting in the general's office for the week or so that it would take the general to find out that his adjutant was pretty good at parties but not very good at relaying communications. There would be a lot of ways to win a war, wouldn't there?

Generally speaking, this will not be a problem for quite some time. It can be resolved, evidently, that PDH is indifferently detectable by a psychogalvanometerl or a lie detector. And when I say "indifferently detectable," I mean indifferently. If it is in good, solid, hard restimulation and if the psychogalvanometer or lie detector operator knows the exact questions to ask which will restimulate it, he will get a register on it. But he is liable not to get any unless he is asking specifically for it, any more than he would get a kick off all the other engrams in the bank. You understand that a psychogalvanometer or a lie detector will kick—that is to say,

register—when you restimulate an engram, but you have to restimulate it in almost the same words.

"Have you ever lied?" This is obviously analytical knowledge.

So the fellow says, "No," and it kicks.

But now we ask about an engram. Supposing this person's father didn't do right by the girl until he was three months on the way (to be a little bit crude about it), and this fellow is having a little bit of trouble with a girl right now. So he goes into the police sergeant's office and they strap this machine on his arm and they pump up the blood pressure and get him all set up and they ask, "Now, did you have anything to do with a girl?"

Bong! goes an engram in the basic area and he says, "No."

Bang! goes the lie detector. "He's lying."

No, he isn't. Lie detectors don't detect lies. But they are pretty good at detecting engrams if you give the question just right. In other words, there is a possibility that the question itself can key in and get a kick out of an engram, which affects respiration and blood pressure. You could prove this up much more accurately by merely conducting some clinical tests on it. But there is this little indifferent proof on the subject right now. It will have to be a better one.

Any time something new comes into the world, people are more prone to use it for destruction than they are for constructive purposes—anything which happily, cleverly and swiftly lends itself to that. Black Dianetics cannot remain underground and not generally known. It has to be punched up, even though it makes people unhappy and incredulous and we get some bad publicity through it. It has to be released. That is why the first book was released—to prevent it.

THE CELLULAR POSTULATE

A lecture given on
17 September 1951

A Past Theory of Memory Recording

Dianetics has just entered its second echelon of research. The first echelon is pretty well buttoned up. The first echelon was embraced in the discovery of life energy.

Consider all knowledge to fall above or below a line of demarcation; everything above this line is not necessary to the solution of man's aberration and general shortcomings and is inexactly known. Such a field of thought should be considered to embrace such things as metaphysics and mysticism. On the other side of this line of demarcation could be considered to lie the finite universe. All things in the finite universe, whether known or as yet unknown, can be sensed, measured or experienced.

Now, we have either expanded the finite universe, or we have crossed the border. I used to tell friends of mine at George Washington University, "Someday you will be able to put this life energy in a pipe. There's a guy lying there stiff, stark and cold and you run this stuff into him and he gets up and walks away."

Life is an energy. It may not measure up to what you know about energy in the field of electricity—neutrons, protons, all the rest of that—but it is an energy nevertheless. That is to say, somewhere, somehow, it has a definite quantity that can be sensed, measured and experienced. Someday it may be isolated, identified, measured, and conduited or manufactured.

But at this moment we are at the point where we handle this energy with an "Oh, well, another engram." It is pretty simple. We have actually gotten to a point where we can, to some degree, experience it as an energy, we can change it as an energy and we can bring about alterations in its shape and potentials. That is the first echelon.

The second echelon consists in description and identification to a point where it can be very easily identified and handled as an energy in other words, isolated. That is the second echelon.

And I don't care whether theta lives in the finite universe or doesn't live in the finite universe. That is beside the point. But I do care about isolating it.

Bergson had something he called elan vital. There are a number of descriptions which have been thrown in, in the past. People talked about the spirit, about this and about that. The lowest level of observation on it is the fact that life is alive.

Now, an investigation of theta demonstrates theta to be peculiarly without time, which immediately lifts it out of the category of electricity but does not necessarily lift it out of the category of atomic and molecular phenomena. It is merely a phenomenon of theta that it doesn't have wavelength. That is pretty hard for people to grasp because they have been looking at electricity so long.

But nevertheless, here is an X—and that is all we know it as. Right now it has a lot of variability. The precise isolation and description of theta and its measurement is the second echelon. We are into that echelon.

But this does not mean that we are into the field of mysticism. We have certainly knocked a lot of questions out of mysticism. It is very interesting how much we have taken out of the fields which were terrifically inexactly known, and made known. That is the progress of all knowledge—an advance from the known into the unknown. Then you go back into the known

and find out if what you now know compares with reality or rearranges or changes anything, and you go back up toward the unknown again and then you come back with whatever you have located there and see if it compares with the real universe around you. You just keep this cycle up.

It would be unfortunate if anybody came along and said we were going into the field of religion. For all of the emotional connotation to this scientific research, we might as well be going into the field of milk testing or something of the sort. It is like dealing with a great big jigsaw puzzle, in that when we first looked at this field the pieces were all different colors. They were just lying all over the place and each one was different from all the rest. A person sitting down to work this jigsaw puzzle would look at it for a few minutes and say, "It's all too complicated for me and therefore it can't be solved," which I do not think was a legitimate conclusion.

It is complicated. But when you start to look at it with the technology of looking at things contained in atomic and molecular phenomena and in mathematics, and when you see that it is necessary to apply a few things to it that have never been applied to it before, though the tools were there to apply, the first thing you find is that there is one variable so wild in its behavior that it had better be investigated.

That is one of the fundamental laws of research: Don't look for constants (anybody can find constants), look for variables. Look for something that varies radically and without apparent reason, and then investigate it.

The variable in this case was hypnotism. There were a lot of allegations about hypnotism that claimed that it did this, that and something else, but when I looked at hypnotism I found that it d idn 't do this, that and something else. I found a bunch of supersalesmen tearing around through the society saying, "Hypnosis is the thing. All you do is shoot the guy in the arm; you get deep-trance hypnosis. And then he runs back and all of a sudden you get a release of affect, and the trance drug wears off and he goes crazy—no, that isn't what he's supposed to do. But it's a good idea!" That was hypnotism.

They would sit a person down and get his arms and legs all working in some fashion or other and then suddenly say to him, "You are strong, you are powerful, you are good, you are kind. Your eyes don't hurt anymore and you are in beautiful condition. When I count from five to one you will wake up. Five-four-three-two-one—wake up!"

Then the fellow would say, "God, I feel horrible!"

"But you're not supposed to feel horrible. Now, you do feel good, don't you?"

And the fellow would say dazedly, "Yes, I feel wonderful."

Sometimes the fellow would wake up and he would feel good. The hypnotist would put him to sleep and say, "Everybody likes you." The fellow would wake up and thereafter be charming—a great social success. But that was one case in many hundreds.

The hypnotist would put the next person into a trance (they used to call it "put him to sleep" which was interesting bad semantics) and say, "Everybody likes you." Then the fellow would wake up, and it wouldn't have worked. But the hypnotist would say, "But it ought to work! It ought to work this way."

In other words, they kept on saying authoritatively "Hypnotism works this way," and they never believed it would work any other way and they went on using it. They never said "It's wild. Sometimes it works, sometimes it doesn't work; sometimes you can do this with it, sometimes it does that. What weird stuff!" And nobody ever sat down and said "We have to get to the bottom of this subject." In all the field of human behavior this was the wild variable.

Any research engineer looking into a new field looks for the wild variable. I investigated hypnotism, found it had quite a few interesting things, found out you could do quite a few things with it and found out that it jumped all over the place, and then I went in to find out why.

You understand that one didn't go into all of Dianetics from the jumpoff of hypnotism. One went into Dianetics after an origin of some basic philosophical principles, such as purposes and goals, shapes, behavior and axioms, just laid out as common denominators, as things observable in any society anyplace. What was the common denominator of all the societies of men? There were those common denominators. But with Dianetic processing, it was hypnotism that had to be investigated.

People occasionally get the idea that Dianetics is really hypnotism. They haven't yet caught up to the fact that this little nut has been cracked. I will give you a definition for hypnotism: Hypnotism is merely the process of restimulating states of apathy for the introduction of additional engramic content which will thereafter be as compulsive as the other data in the incident. That is hypnotism. Mechanically, hypnotism is the seizure by the operator of motor-control determinism so as to bring about a state of apathy. That is the mechanics of hypnotism.

Now, you can take that mechanical definition and extrapolate it out and you will get every brand of hypnotism there is and you will get every lesson of hypnotic behavior. You will also get why it is wild and variable: It is wild and variable because it gets laid into engrams which are not constant. They are constant in their shape but they are not constant in their content.

The operator takes over this subject and hypnotizes him, restimulates this level of apathy and lays in this content. Only it is sitting in the middle of a tonsillectomy. Now this fellow goes around and does all these things; he has to do this or the tonsillectomy pain will turn on. But sometimes it just restimulates the tonsillectomy, so the subject comes out of the hypnotic trance with a headache and a sore throat, or he comes out of the hypnotic trance mad, or distrustful of the operator because the operator hooked herself on to the doctor.

Sometimes a person could be hypnotised by a woman but not by a man. This individual happened to be sitting in an incident where a nurse was nice. The woman was the ally so the operator hooked herself on to an ally. But just as often, an operator could hook himself on to an antagonist. In other words, the subject, in this state of apathy, was unable to differentiate, so he hooked up the operator with the personnel of the engram and then considered that this was compulsive. And why shouldn't he so consider it? After all, wasn't he sitting in this chair with people hammering, pounding, sawing on him and so forth? These people had a lot of authority over him, didn't they? Therefore the hypnotic operator has just that much authority.

Hypnotism is not half as difficult as playing marbles. People say, "But everybody can't be hypnotised. Some people can be but some people can't be, and not everybody is subject to it." These were all its variables. Anybody who has an engram can be hypnotized. The way you do it is to go in with Dianetics and run him back into the engram and dope him off, then lay your plant and then bring him up to present time, and there he is. Now he has been hypnotised and he will behave just like a hypnotic subject with regard to that. Because what has the hypnotist done? He has taken an engram that wouldn't reduce, or something of the sort, and he has laid some additional content into it.

So, that finished off the first echelon of Dianetics. That was a complete circle.

This big jigsaw puzzle, then, was suddenly found to have a couple of white pieces. And then it was found to have a third white piece, and a fourth one and a fifth one and a sixth one and a seventh one. And all of a sudden we had the nicest, neatest square area of white pieces you ever wanted to see.

There is only one trouble with this kind of research, though: Every time you find a new white piece and you put it in, you look up and find a piece which, a few minutes ago, was purple

with orange stripes but which has turned white while you had your attention off. You look back and all of a sudden another piece is white, and every time you see another piece turn white about fifty more turn white. In other words, every time you pick up a new white piece—find out a new piece has turned white—you see that about fifty more have turned white. There is no horizon. These pieces just go out to glory in all directions. And every time you pick one up, an enormous number of them turn white and the puzzle gets bigger and bigger, and it won't stop growing—because, each time, we look for a variable.

This type of research was first originated by Francis Bacon, was followed through by Newton and was brought up to date and into the field of energies and so forth by later researchers such as Maxwell. The mathematics of it were actually introduced as a hint of and a takeoff from the mathematics of Albert Einstein. Einsteinian mathematics are one thing; he goes on out over the hills and far away. You might say this is a very proud and boastful thing to say "the mathematics contained in this were derived from those of Albert Einstein." That sounds just a cheeky remark. Einstein's mathematics aren't that direct; these are a lot simpler than that.

Albert Einstein developed his theory of relativity from the work of Lorentz and FitzGerald. The Lorentz-FitzGerald equations had introduced a new thought on the subject of absolutism and introduced the basic germ of the nonarithmetical mathematics that we are calling gradient scales and that you know very well. A little failure added to a little failure added to a little failure added to a little failure puts a person a little bit closer to death; adding that to another failure will add up to more failures, and all of a sudden he is dead. This is in contrast to the viewpoint of he is alive and then he is dead. How does he get that way and what is the gradient scale of his getting that way? That is a simplicity.

A little success and a little more success and a little more success, and this person will keep on building on up the line. His survival is determined by this.

If we look all through Dianetics we find that we have gradient scales; we don't have absolutes. Oddly enough, every line of philosophy which has been even remotely successful has included some form of gradient scale.

I think in that line you can also include Aristotle's philosophy; it was successful enough to be chosen as the only line of education by the Catholic church and it stayed so for about fifteen hundred years. I would consider that relatively successful. He had the theory of the pendulum: A pendulum would go over to one extreme and then go over to the other extreme and when it finally settled down it would settle down in an average. This theory of the pendulum was actually—and he did not state it so—a sort of nonarithmetical mathematics. He said everything settles out more or less and comes to center. That is the background, by the way, of Emerson's essays on compensation.

So, we came up with this gradient scale proposition. Actually, it took off from Aristotle and it took off from Newton's calculus. Newton's calculus measures little bits of things in order to find out what the whole thing will do. That is the whole theory of calculus. You just take a little bit and you examine it and you find out what it will do, and then the whole thing will follow this same rule.

The same thing happens in Dianetics, except that you are establishing the facts of what the established dynamics of existence are, what life is, what death is, and how much life there is in a person instead of whether he is alive. And you are establishing the fact that most things run on energy. This material on gradient scales isn't very complex, but a lot of people had to do a lot of thinking before we could come anywhere near it.

Now, there is another variable. We are staring straight at another variable. Hypnotism was a variable; we resolved hypnotism. The second echelon starts with another variable: the energy of life itself. As far as we have measured this variable right now at the present moment, we cannot answer these questions:

Is the energy deposited within the organism or is it outside the organism?

Does the organism influence the energy or does the energy influence the organism?

Does this energy have wavelength, physical weight and body or doesn't it?

These are only a few of the little questions that can be asked about it.

There used to be a professor up at the Massachusetts Institute of Technology—the school amongst schools for engineers, particularly electronic engineers. They called him "99 Percent Jackson." Old 99 Percent Jackson got his name because he said, "Any time you ask the proper question, you have got 99 percent of the answer. All you have to do is ask the proper question of the universe and you have got 99 percent of its answer." I consider that right now we probably have 99 percent of the answer; we have the questions right now which inherently contain the answer. We have seen them in behavior enough.

Now, if somebody wants to write and say that Dianetics is a religious cult, that is interesting. Newspaper editors are actually a much worse religious cult. I have followed them carefully and have found that they are the harbingers of disaster and bad tidings. They belong to a cult of couriers which originated shortly before the College of Heralds and was composited into the College of Heralds and then degraded gradually down through the slums of humanity—William Hearst and the yellow journalists—and finally went downhill even further through and below the ranks of white slavery and dope peddling and so forth.

It is tough to set out to investigate something and suddenly find that you are walking slightly into the field of religion. Actually, we are not far into the field of religion; we are not far into the field of spiritualism.

It has been said that nothing is so strange or absurd that it cannot be found in the books of the philosophers. It is interestingly true that there is nothing in Dianetics that cannot be found—unlabeled, unevaluated and considered more or less unimportant—in the past ages of thought. It is all there. Research in these fields has been something on the order of taking a drop of water and dropping it down a sink in Wichita, waiting for eight months and then picking it with great accuracy out of the Atlantic Ocean. All the data is there but nobody has ever evaluated it. Now we are evaluating it and getting it into some kind of order so it will work, because data won't work unless it has a value on it. People are apt to neglect that.

I am reminded of a textbook on navigation called "Dutton." "Dutton" is the bible of all naval officers at the naval academy. A naval officer goes to the naval academy in a high patriotic fervor: he goes out and he drills, he doesn't mind that; he meets second classmen, he doesn't mind them; he meets first classmen, he doesn't mind them; he gets demerits, he doesn't mind that; he has to go out and sweat in the sun rowing boats, he doesn't mind that; he marches, he gets punishment drills—but then he runs into "Dutton" and he faints.

I wondered why on earth this book causes so much turmoil and why young officers don't really like this book but navigators swear by it, so I looked it over. "Dutton" is a book which is of use to you only after you know the subject thoroughly. Then "Dutton" has it all there and you don't have to read "Dutton" after that.

You never walk up to a navy fourstriper and start talking about navigation without his getting a very complacent, silly look on his face and saying, "Well, I like 'Dutton."' As a matter of fact, he has finally run the engram of having this thing shot down his throat at the academy and he has gotten to that point on the tone scale where he realizes his main level of importance is convincing people that he knows what they don't. So a young officer comes aboard saying "Dutton," and the fourstriper says authoritatively, "Oh, 'Dutton'!" The young officer is cowed, and he looks on the senior officer thereafter as God.

There is only one thing wrong with "Dutton": it is all solid information, but no one phrase in it is punched up to be more important than any other phrase in it. "Dutton" would be a good book if they would just put a scoring system in the front of it: Five lines under a sentence means it is.terrifically important, four lines means not so important but very important, three lines means it is pretty important but it is right there in the center of the knowledge, one line says "You had better know this, people ask you every once in a while," and no line at all says "Skip it." But "Dutton" is of no use to man or beast right now, actually.

This was the way with all the material of philosophy, with one additional thing. Everything in "Dutton" is true, but everything that has been written about the mind, spiritualism, magic, mysticism, religion, science, biology, dog training, psychology and all these things is not necessarily true. They are interlarded with, I would say, as much as 99 percent false data. So you would have to know the answer, but now that you know the answer it is very easy to pick up any textbook from the past and open it up to page 165 and find right where it says an engram is very important.

Somebody shipped me a book from Germany, and the author of this book had written about engrams as being very important. He didn't say they were very important, but he wrote all about engrams. That was a very fascinating book. The emphasis was all in the wrong spots but the data was there. This book existed in an enormous field of books. You would have had to have had some sort of clairvoyance to know that you should pick out that book and then what pages to pick out of that book to have come up with the answers about engrams.

One had to arrive at the problem in another way entirely, not by going out and studying data out of books. One had to keep taking a look at the real universe and finding out what was true in it to find a very variable substance and make it as clear-cut as one could and find out why it was a variable.

That is what we are doing with theta right this minute. It is in that state. It is a variable and we have to find out where it varies and why.

Now, I can tell you where it varies. "Everybody knows" that all memory is recorded in the cells, that the cells are physiological units mainly composed of MEST and that therefore all recording and perception is done with the cells. In view of the fact that there is nothing else in the body but cells, it must follow, then, that all thought is being done with cells and that therefore it must be electricity (you get this non sequitur suddenly) and wavelength energy which is causing thought and memory storage. That is existing technology. As a matter of fact, that is, if anything, just a little bit in advance of existing technology.

I am going to explain this theory to you. This is the cellular postulate.

Once upon a time there was a cell. Its name was Algae and it lived very happily in a big lake. All day long the sun shone on it and all day long chemicals kept bumping into it. So it absorbed the chemicals and absorbed the sunlight, and one day it subdivided and became another Algae. So Algae Junior was now the same as Algae. It kept this up for a long time and finally it got up to a point where it united into a whole flock of thises and thats and varied itself. The first thing you know, it became very antisocial—it individuated, in other words—and it began to eat other algae.

But it evolved a bit further and one day it got up to a point where it could eat what was eating algae. And then it evolved a lot further and it got up to a point where it could eat what was eating what was eating algae. It came along the line and began to develop vertebrae so it could swim like the dickens to catch what was eating what was eating what was eating what was eating what was eating algae.

Then one day it crawled up on the beach or did something remarkable. And then one day there was a man. And a man subsists and is assisted by eating the thing that eats the thing that eats the thing that eats the thing . . . that eats algae. That is evolution.

I think nothing is truer than evolution, looking it over. Except we shouldn't fall into the decline of accepting, hook, line and sinker, the basic theory of evolution. If you go back and look up Darwin you will find that the field of cytology—which is supposed to be the study of this sort of thing— and Darwin's theories are not compatible, and yet they exist and are taught in the same university side by side. A student can go from a class in cytology into a class which is teaching evolution and biology, and they teach him one thing in cytology and another thing in biology.

This is something like the Old Testament and the New Testament. The Old Testament says, "I am the God of vengeance," and the New Testament says, "Love thy neighbor—I am the God of love." So people, without the slightest ripple, picked them both up and printed them in the same case, as the Bible. The New Testament was a terrific revolution in Old Testament practices. Nobody has really ever noticed the difference.

What did Jesus say? "The Sabbath was made for man, and not man for the Sabbath.''l As a matter of fact, he was a revolutionary of such character that he finally got crucified for it. The Romans didn't do it to him, the old religion did. Now we take the book of the old religion and we print it alongside of his revolution. I think if he came to earth tomorrow he would be upset. They believed him.

Cytology and biology, then, don't agree; that is because only parts of the answer are in each one of them.

Now, it is very interesting to look along this line of extrapolation and find that man is living on sunlight and minerals. He is living on sunlight and minerals because the basic building block is living on sunlight and minerals and he is living on the building blocks all the way up the line. Have you ever tried to deny a man minerals and deny him sunlight? You can feed him all sorts of things, but if you don't give him enough of those two things, as contained in vitamins and so on, he gets into bad shape rather rapidly. Furthermore, he follows the same behavior pattern, physiologically, as these basic monocells. He is awake in the daytime and he is asleep at night— except in New York. In New York he has lots of electric light, so he is led to believe that one should be up at night. But you give a man a lot of * darkness at night and he will go to sleep. That is interesting.

The sleep cycle is a food cycle; it is the same thing. Algae live on sunlight and minerals. There are minerals available at night but no sunlight, so men sleep at night. I don't know why. This says that there is a lower energy gradient at night than there is in the daytime, and that is true. More people die at two o'clock in the morning than die at two o'clock in the afternoon. In fact, the bulk of deaths from natural causes take place between two and four in the morning. That is the time of lowest energy level.

This is sort of built into the machine, but it can sure be upset. Man's cells may have become habituated to this, but he is not dependent upon direct sunlight; he can get it through food and artificially. However, he has never quite turned the cycle over so he is awake twenty-four hours of the day as he ought to be.

There is probably no reason at all for sleep. I could make sleep vary around so fast by shoving engrams around in people that it would be a crime. I think that the reason people sleep on the low energy gradient probably could be overcome if one administered enough vitamins in balanced ration and got this habit out. A person has confirmed it all during his youth. All you would have to do would be to plow up all the nights and plow up all the times he has been asleep and find out what happened.

There is an interesting little datum, and it could be set up on research.

Now, obviously this cell had to be able to record light because it fed on light. People will tell you that "seeing is believing" (and engrams say this too); the funny part of it is, seeing is believing. There is more truth to be derived from the perceptic of sight than there is from the

perceptic of sound. There is more reality, then, in sight because there is more truth in sight. It is harder to change sight around to make it lie. It can be done, though it is harder to do. People depend on sight. When you turn someone's visio off his reality really goes by the board.

We can see that this cell is perceiving. It has to perceive. But as it builds along the line and becomes a more complex organism, any wave form or energy manifestation or entity in the physical universe will sooner or later become a subject for recording in a cellular body.

In other words, just the fact that there is light causes sight to take place, that there is something to touch causes touch to take place, that there is a force concussion wave causes hearing to take place. Something has developed to record all the forces which are recordable. If you want to know how many types of recordings there are, or how many types of perceptics there are, just write down all the things there are to perceive and you will find that that is how many perceptics an advanced organism has.

Now, "obviously" these things are recorded in physical-energy waves. They are received that way, aren't they? So "obviously" they are recorded that way. There is only one thing haywire with this. This is where we run into our first awful variable.

I showed this to a fellow by the name of Dr. William Alanson White. He was in charge of St. Elizabeth's at the time. I had done a calculation on the size of neutrons, protons and electrons, the smallest units of energy known, and it was obvious that they were much too gross to store memory. They are about fifty to a hundred thousand times too gross to store memory. So that blew a hole in this theory.

Biology and cytology had been getting along just beautifully. The only trouble was that the second anybody came into that field who just happened to have the technique of computing the size of energy manifestations, he suddenly found that this line went along just fine up to the point where it said "the organism receives a physical-universe force wave," but it didn't work to add the second part "and records that energy." Because it can't record unless there exists an energy so minute—and yet finite—that it is thousands of times smaller than any known physical-universe wave or particle.

The best theory on this that anybody has brought up was the idea that there are ten holes in a protein molecule and that you store a thousand memories in each hole. This was brought up by some genius over in Vienna. He was a genius in the field of biology undoubtedly, but he should have sneaked over and opened up a physics textbook and taken a look.

Light is pretty gross. Electricity is terrifically gross, but light is uery gross. Do you know why you can't build an optical microscope that will show a virus? It is very simple: because there is no light with waves that small! The light waves are too big! In other words, a light wave is something that almost is visible; it is a wonder you can't see the gaps in waves with your naked eye. Now, a virus is composed of energy particles, but a virus in its complete form is too small to be adequately viewed using light which is right up against the ultraviolet band. Light waves just don't go down that small. But if you could imagine something that did, you could try to build something.

We started out and got pretty good results with ultraviolet microscopes; we used ultraviolet light to take photographs. We saw more with ordinary photomicrography than had been seen before, just with this gimmick over in the physics lab. All we did was turn on an ultraviolet light and use film which could only be exposed by ultraviolet light, and of course we could see smaller things because we were working higher up the wave band.

Then they built an electron microscope. They built the first one and it occupied a whole room at Harvard. (Now they make them portable.) These microscopes fire electrons left and right, and the electrons go around objects and you can see the measles virus and other things like this.

In order to make something visible, it has to be hit with a wave emanation which every umpteenth of a split second shoots it with several hundred waves. So a virus—this little tiny thing that ultraviolet light jumps over—is shot by several hundred electrons, and then the absence of the electrons on the screen (because they are being diverted by the virus) makes it possible for you to see a virus. That is how tiny electrons are.

There is no way you can record thought on a wave band unless this terrifically minute gradient exists. Maybe it does. We could allow that it does—but it would have to be five hundred thousand times smaller than any known wave or particle of physical-universe energy.

Then there is another thing. You find when you run a preclear back down the time track and he starts striking incidents, and the incidents are quite real and the energy storage is all there, that this is coexistent with present time. Why? Because he doesn't change the physical-universe energy when he goes down the time track. Therefore all this energy must be available in present time at once—simultaneously.

You look over these cells and you find that they are carbon-oxygen motors. Each cell is a little storage battery and it runs on carbon and oxygen. It is a beautiful setup. You breathe in oxygen and there is carbon from the food, and these mix together and furnish good, solid finite-universe energy, and this energy is used. So the scientist said, "You see, the human body is a carbon-oxygen motor and obviously it moves. So therefore, being a carbonoxygen motor, it is very simple: the whole thing is run on an electrical principle. And now we'll go off to something important!" They just did another one of these big jumps.

Have you ever seen someone digging an excavation with a steam shovel? Here is a unit of theta which is pushing buttons on a steam shovel, and the steam shovel goes up and down, scoops earth, dumps it in the truck and so forth. "Obviously" the steam shovel is alive—the steam shovel is alive and there is no man in it! How do you prove this? The steam shovel runs, doesn't it? This is exactly the same kind of logic as in overlooking these other factors about theta.

The body is a heat engine, by the way; it runs at 98.6 degrees Fahrenheit. The brain runs on 2.4 watts—I can give you lots of statistics. It adds up to a terrific pyramid of data, and as long as you don't look out of the corner of your eye it will hold up. But as soon as you glance over to the side and find out that a person can go back and recover the pain in the past or the pleasure in the past and activate it himself in the present, it all collapses.

Now, let us take a cellular line. The first cell is active and recording at one year; the next cell is active and recording at two years; the next cell is active and recording at three years; the next one is active and recording at four years. It looks, very simply, as if you just take present time energy and hit the cells which have those memories stored in them, and the memory activates and that is the end of that. That looks simple; now we can go on to something important.

But you had better not leave this problem before you realize the violence of energy which can be stored there. MEST-universe energy does not store like this. Have you got any idea whatsoever of the real violence of an engram? Did you ever see a preclear practically plaster himself all over the ceiling just because you hit an energy area like that? And do you mean to tell me that the force of that energy has been stored there all that time ever since? It "obviously" has, hasn't it? The guy is sick from it; the body deformed because of it. No. His body didn't.

This person had an operation and then went on for twenty years and nothing happened. But all of a sudden one day he is tired, he comes home and his wife says, "Where's the dog?" and he blows up.

She says, "But I only asked you where the dog was," and he goes and gets a shotgun and shoots her or does something "reasonable" like this. And this has to do with his being mauled by a dog when he was two years of age.

When we run him into that engram—we take him back to the time he is two years of age—he really hits it. Pain, physical energy, really starts burning up around about the place. You really get action out of the thing.

"Of course," all that energy was just stored there in the cells. Maybe so, but this is very peculiar insulation!

Now, the Indians say that all animals were built by a character who was known as Old Man. Old Man was a very prankish fellow. He used to come along and find an animal that wasn't doing anything, and he would give the animal something to do. If it didn't do it, he would change the animal in some way. For instance, he took the beaver and put his tail down on the river bank and hit the tail real hard and knocked it out flat so the beaver would have a flat tail.

Anyway, the Indian Old Man had some interesting habits like that. He came up to the pack rat one day and the pack rat had gotten in all of his winter storage and his food, and he was sitting on the bank of a creek, feeling very cheerful and pleased with himself and idle, and Old Man said to him, "What are you doing?"

"Oh, nothing, I'm just resting."

"Have you got everything fixed up for winter?"

"Oh, yes, all fixed up. Everything is all fixed up."

"Well, have you got any pucktash?"

"Huh?"

"Pucktash!"

The pack rat said, "What is it?"—because he knew what happened to animals.

Old Man said, "Well, never mind what it is, but the next time I see you, if you don't have any pucktash . . ."

Ever since that day, the pack rat has been getting hold of everything he could lay his paws on in the hopes that when Old Man comes back again, Old Man will look through the pile and say, "Yup, pucktash."

That, by the way, is a satire on scientific research as done in most fields.

Anyway, have you got any idea how much voltage it would take in an engram to make a human body move as much as it will move if you run a screamer that is really painful in somebody?

You may have had something to do with little power tools and electric motors: Would a quarter-horse electric motor bow a preclear off the couch so just his heels and the back of his head are touching, and keep swinging him up into the air like that—a 180-pound man? No. So it isn't a quarter of a horsepower. Would it take a half-horsepower motor? I don't know. We could make scientific tests on this, and I think we would find out eventually that it would take a pretty high-powered motor to do this.

We could work it out to say that any time a person gets injured all the energy that comes in encysts and this terrific energy is stored on a condenser basis. Then, when the auditor goes back down the track again, he gets into these areas and he just gets to the point where this encystment isn't quite yet constructed fully so that he can discharge these condensers, and that is why it all works out. He goes back to the time before the shell which insulated the cell encysted the pain and that makes it able to explode. But it won't explode in present time, except

occasionally when it gets much more heavily charged up. I hope you follow this; I don't! But that would have to be the basic physical-universe explanation of it.

Actually, that would be a physical-universe shell around physicaluniverse energy, and therefore you couldn't send him back to his crib to have him bite his rattle in half. And his rattle back there doesn't get bitten in half.

By the way, you can prove this. Take a piece of chalk and take a very careful look at it. Now return to the moment you looked at it and break it. Of course, if it was broken two minutes ago, it will be broken now. And that would prove that a person could alter the physical universe by returning on the time track.

Now, aren't you going to buy the cellular postulate?

That is what is wrong with this goofy theory of cellular energy. By going back on the time track to change something, a person could never get to a time when he could discharge this energy unless there were some unhappy or strange coincidence of some sort or other. But that energy is a very strange thing.

This cell that was injured at that time has subdivided some thousands and thousands of times since it was injured. Every seven years there isn't a cell left in your body that was there seven years earlier. "Obviously" you have no recordings more than seven years old!

So there is something wrong with all those theories.

Theta does the strange thing of remolding the physical organism— changing it, altering it. In the first place, theta came down and put some of it together or organized some physical-universe energy—or the physicaluniverse energy organized and put out theta. Only, if the physical-universe energy organised and put out theta, it was a very, very funny-looking contraption: something made out of energy consisting of wavelengths made something which didn't have a wavelength. And theta doesn't have a wavelength. It can't have a wavelength, because if it had a wavelength then physical-universe energy would have to be stored. But all there is, is a repetition of it being stored or a trigger with regard to it.

Now, you actually could figure out a theory whereby you send "I" back from present time and this energy merely plays over the recording bank and suddenly develops in itself, all of itself, in no other way, these terrific enturbulations just by reading what is on that bank. Only that isn't the way it handles. This would mean that the more times you took it back to the cellular recording, the more in turmoil it would be. That isn't the way it works. It works just the opposite; it gets smoother and smoother and smoother.

So that is the cellular postulate. As in the field of hypnotism, where they said something worked all the time which was found not to work, we learned something. I have only given you two absurdities in the postulate of cellular recording by physical-universe energy. There are many more.

You might have a postulate along this line, that theta in its shape has the recordings inherently in it or is potentially a recording.

How strong can that recording be? How much of a somatic can you turn on? Can you turn on a somatic comparable to the incident? Yes, you can. You can turn it on to a level comparable to the incident and reduce it. That is a pretty high somatic.

How would you like to experience, awake, being practically disemboweled—with the full somatic? Theta is capable of reproducing that. I can tell you that. I have a back tooth with a chip knocked out of it. I reproduced an accidental shock across the side of my face, using a new technique, and the fact of the matter is that the thing must have knocked out a baby tooth or maybe two or three baby teeth. It must have been that rough. I was holding, in this incident, a

light switch that was live, and I backed up against a doorknob so that I got enough kick, evidently, to knock out the teeth.

Electric shocks group. That is why psychiatry uses them. They group a track; they will group a whole bank—that makes them very good, very effective "therapy." Euthanasia is illegal, but not electric shock.

Anyway, that was an energy kick strong enough to be quite painful when it was revivified in present time with sufficient strength and magnitude. How much could it be turned on?

I found that I can turn on any somatic that anybody has practically to the full intensity it had originally.

By the way, this opens up a method to deal with these chronic somatics. Some preclear comes in to the Foundation and says, "I have had lumbago all my life and I want to get rid of it." So the auditor audits her for a week and doesn't get rid of the lumbago; she is disappointed, naturally. With this method, in its present state of refinement, she will either go away from the Foundation without the lumbago or just be carried out—one or the other! Because all you do is just turn the somatic on full and kick in with enough protein and so forth to feed the body up so it will repatch the area. Here is an energy-level activity of considerable strength and magnitude.

Isn't it a funny thing that protein is necessary in this process? That is peculiar. It is because what you ate when you were five is not going to patch up what you were doing when you were five. Those aren't the cells that you are trying to repatch; you are trying to repatch the cells you have now. But why do you have to repatch them? The energy is obviously being burned up in present time because you have to replenish it, like stoking an old woodburning engine. You really have to stoke this body with proteins, vitamins and minerals. It is present time energy that is burning, it isn't released energy, because if a preclear gets too tired and you run into one of these things, you will spin him. And if he isn't up enough on food—in other words, if he doesn't have enough residual energy—it will spin him. Therefore it is saying to you right there with that data that the energy is in present time. The energy burned up is present time energy, not residual energy. Therefore the theta is probably superimposing the energy over the organism.

How tough can it get? I turned on that somatic full and it kicked a piece out of my tooth. This was not the strain from biting down, for the good reason that my mouth would not shut. My jaw was sprung open and would not close; there was no physical proximity of any other tooth to jump across and knock it out. But that piece came out.

Now, this had gotten into restimulation some time before and it had knocked a little tiny piece off, but the tooth had been kind of bad and I thought I had bitten something and I didn't think anything about it. So when I got to thinking about this experiment, I began to wonder about it and I said, "I'm going to try it."

That is how tough a somatic can get.

The facsimile theory would say that what the theta did was reconstruct and make the body reconstruct and find energy to reconstruct an electrical arc to approximate the initial arc, which would have enough strength and power to do what the initial arc did. If you could reconstruct all of it in present time—if you had a method of reconstructing all of it in present time simultaneously—that would be the result. And that was the result.

So we are off into the second echelon. Apparently the first answer of it is that theta superimposes these somatics on the organism and that it approximates the energy present in the somatic by recreating the energy from the physical-universe matter present in the organism. Thus, you get pretty tired running engrams and you can change the body around wildly. The theta shapes the body again, possibly, on the facsimile postulate, and you can watch this if you want to.

SELF-DETERMINED EFFORT PROCESSING

A lecture given on
20 September 1951

New Axioms of Dianetics

For the first time in the history of psychology, I think a person may be able—just possibly—to drive a dog stark, staring nuts! And there is a vague, million-to-one possibility that he might make the dog sane again, but that is very doubtful.

I think you will find that as I go into this material, the appeal to your reason is such that you will be able to extrapolate out along this line very easily, and I don't think that you are going to finish up with a question of "Well, I'll try it." I think you have handled enough preclears to get your data aligned around the fact of "I have seen it."

There is a new axiom, the second axiom of Dianetics. The first is, The dynamic principle of existence is survival. The second one is roughly stated as, The survival is done by continuing motion at a certain even rate. This is physical-universe motion. The modus operandi of survival is motion.

The third axiom says, The one unconquerable arbitrary is time. We have gone into this before. You can, however, process time because time is always a part of motion.

This means that processing comes down to the processing out of existence of "over" and "under" motion—too much motion and too little motion. This is the compulsion-inhibition cycle.

We have talked about inhibited ARC and we have talked about compelled ARC; throw that out the window. What is inhibited and compelled is the effort involved in motion. Motion has in it an effort—and this also has to be integrated into these axioms. Motion is basically effort.

The individual is engaged in a contest between himself, other individuals and organisms and the material universe, whereby the individual Maintains a motion which is prosurvival to him and to his symbiotes and so forth. He maintains this motion, and this means that he has to overcome motions or efforts which inhibit him, and I mean by that the physical efforts to inhibit him in the continuance of this motion. He also has to overcome efforts which increase his motion beyond an optimum.

This all may sound very philosophical, but it is not, really.

A person wants to sit in a car and drive the car. A stoplight stops him. This isn't enough to bother with—it would be a lock at most—but that is inhibited motion. For his survival, it is necessary for him to remain in motion. It is possible that he doesn't extrapolate out to the point where he sees he has to have these stoplights in order to remain in motion because otherwise the traffic would get snarled. People don't think that far, so these things become locks.

If we called them "start lights," by the way, they would be much more acceptable. Also, we could have "start signs." You could change the whole morale of a city if you just did this: Instead of putting stop up on cross streets, put up a start. A fellow has to stop to start, doesn't he? In order to get a start you have to stop.

Now, this person is driving along and someone comes up behind him and hits his car. This puts him into more motion than he should have. His contest in driving is to maintain motion of a survival tempo in a survival direction.

Effort is the word in physics which covers motion and direction, so we will stop worrying about motion and start talking about effort. You must keep in mind the basic definition of effort: foot-pounds (or whatever units) of energy applied in a given direction.

Every one of us is trying to maintain, by foot-pounds of energy, a course of action in a given direction, even though our antagonist may be gravity. That gravity may or may not be optimum. The world is spinning so that a surface point on the earth moves at the rate of about a thousand miles an hour; that has terrific centrifugal action. If it weren't for gravity, we would fly off the earth. So what is the balance between ourselves and gravity? Gravity only becomes bad when we try to jump, when we try to go beyond the motion indicated. We try to jump six feet and the gravity pulls us right back. Maybe we wanted to jump eight feet, and so we are balked to that degree by gravity. That sort of thing would be what is known as the inhibition of the environment.

This would also include a fall. You are opposed. You want to get down off some place, so a certain height could be an inhibition because the gravity would pick up your velocity to a point where you would land with a considerable shock.

All this evolves very simply from the fact that the only thing you want out of an engram—and I mean this—is effort. That is all you want. But you want a reality with regard to that effort, because if you don't have a reality with regard to the effort, you don't get the effort.

Now, if I were to say that all you want out of an engram is motion, that would be wrong, because motion can imply randomity. It could go in any direction and so forth. Motion has no direction. But effort has definite direction and purpose. This is the effort factor: The effort has to have the direction and the opposition or the compulsion in order to be an effort. In other words, motion, to be effort, has to have direction and inhibition or compulsion at a known point in time.

That is how effort is different from motion. Motion could be anything. But effort has to be specific: it is at a known point in time, it has a known direction and it is known whether it is inhibited or compelled. We have been expressing this by saying "reality"—the reality of an engram that a person feels and so on. What gives it reality is the fact that he has identified the effort; it is established in time at a certain point and in a certain direction. Therefore, if he knows these points he knows which way he was going and what he was trying to do.

Unless you have these factors in the effort, you are not getting all the effort out of an engram. It is very vital, then, when processing, to make sure that the orientation of the preclear in the environment is beyond question to the preclear. Otherwise, you can't process his effort because he doesn't know what his effort is. Unless he knows what the environment was and what the situation was, unless his own conclusions with regard to it are there, he doesn't know what the effort was. And you can't tell him what the effort was. Therefore you have to process it on, as we say, the theta side of the ledger. That is to say, you have to have an awareness about this thing.

The point of lowest awareness of effort is of course the center, the deepest point of anaten, of any engram, and that is an axiom. This is apathy, because it is effort applied in all directions unsuccessfully with a resultant series of commands which go in all directions so that there is never a resolution of effort. There is never a force vector to go with it. The person doesn't have a force vector at that point; all he has are random vectors.

By the way, there is a magnitude of threat to survival: The magnitude of threat to survival is that thing which modulates the amount of effort d emand ed by a rational mind .

Aberration is a failure to add up the amount of effort, the magnitude of the effort, necessary to the solution. Aberration can then be caused by lack of data, or it can be caused by poorly or wrongly met efforts in the past, so that you get randomity.

Now, let's postulate a force—a person's own effort—that says "Get up out of that chair." So we have a person trying to get up out of a chair. He tries to get up out of the chair one way, but no dice. He tries to get up out of the chair another way, but still no dice. He can't go through the bottom of the chair. Suddenly there is complete randomity: Instead of a directed effort, there is anaten!

Those are the basic principles.

Rationality is recognition of the magnitude of effort necessary or recognition of the magnitude of effort being applied to the individual. Unless he knows this he can't be rational.

Anybody who has suffered from this randomity to too great an extent is no longer able to add up magnitudes of effort because he is continually suffering from past efforts which were unresolved.

Now, the next step consists of this: The mind can be considered to be, basically, an aligned x quantity protoplasm. I don't care what you want to call it; call it ectoplasm, call it anything you want to, but it is this x quantity which is pliable and amenable as a safety factor. Centrally aligned, and basically, the mind aligns the effort of the organism or those things dependent upon the organism. That is rational action. It aligns the efforts of the organism or those things dependent upon the organism or those things of which the organism is a part. That would be the whole definition.

It says, "Go here," "Do this," "Imbibe that," "Put out this," and so forth. It is directional.

Any mind is potentially the central directional hub of all minds. In a wholly unaberrated state, in other words, any mind potentially could direct all minds. In view of this, you have within a race a postulated randomity: The whole race has not agreed upon its goal! So no matter how many minds were there and no matter how clarified they were, there would be conflict. And from individual to individual you would get this process of randomity.

So as a race or as a group or even as a small unit of the family, without an agreed goal (and even with one) you get this randomity. The effort is being applied in many directions and it comes into conflict from mind to mind; it definitely gets into conflict. The first thing you know, any mind, in trying to make good its effort that it conceives to be necessary, will come into conflict with other efforts. These efforts impinge upon the individual to inhibit or compel.

Now, the mind is in good shape until it starts down the tone scale. And how does it start down the tone scale?

Here is the tone scale:

Tone 4.0 is recognised, well-directed, controlled individual effort which is meeting with effort on the parts of others in the vicinity. That would keep a man at tone 4.0.

At tone 3.5 the effort is more or less still all going in the same direction.

Tone 3 is below that.

Then for the first time, at tone 2.5, some of the force vectors reverse so that the person is not sure which way he is supposed to be going. He has been inhibited and compelled enough—just analytically in his society—to bring him down to a point of boredom. This could pertain to any one action or it could pertain to a lifetime.

When we get to 2.0, the vectors start to come the other way. There is more force directed toward survival as long as the person's efforts are toward survival.

Now we get down to randomity, and all of a sudden the effort starts to weigh over in the direction of succumb. At 1.5 there is a greater level of randomity, but there is still magnitude of effort. The magnitude itself is not starting down very markedly until we get down lower. And of course as we get down into the lower areas, more and more of the vectors are off in the direction of succumb, until we get down to death.

The tone scale is a graph demonstrating how much the 4.0 vector toward survival has been turned around and pointed toward succumb. That is the tone scale.

What turns these vectors around?

Physiologically, individuals are capable of being impinged upon by inhibitive or compulsive efforts on the parts of others and registering them as such. The mind registers effort directed toward inhibition and compulsion. Every time an effort is physically impeded or compelled there is a tiny amount of anaten. When I say "physically impeded or compelled effort," I mean actual physical effort; this does not mean somebody saying something. For example, you start to walk into a room and somebody physically stops you from walking into the room. He doesn't say "You can't come in"; doing that, the person is just depending on people who have stopped you before. You start to walk into the room and he suddenly puts his hands up and stops you.

If you want to process one of those, just find such an instance in someone and process it, and if you are very alert for it you will find that there is a little bit of anaten under it, because the muscular effort has been impeded. There was an energy flow in a certain direction and this outside effort has thrown the energy flow back; the outside effort has stopped it and has turned it back.

There is an energy flow in a certain direction; this is an effort a person is making. (There is also a tone scale on this effort.) The individual meets the effort against him and his effort has a tendency to turn. But the central control unit hasn't yet got the word, so it keeps putting out this effort to keep on going into the room. But the end result of that effort is being blunted. The central control unit gets the word after a while, and if the effort against him is such that it reaches all the way down into the central control unit he really gets unconsciousness. But a person can analytically understand that his effort to go into the room could be stopped. Normally, if it is just mentioned to him or something of the sort or he observes the situation and sees why he shouldn't go into the room, he just turns around and goes away. It doesn't upset him any, because that is his handling of the organism.

However, if he is physically stopped and he doesn't see why he shouldn't go into the room, his central-control effort will keep him trying to go into the room and he will get a randomity of effort, because out of the lines of application of effort he is getting reversed vectors continually, until all of a sudden there is enturbulence and it comes right on back into the individual. If that effort is then continued he will go unconscious.

Any individual as an individual, regardless of other people, could apply enough effort toward survival to knock himself unconscious. This would be trying to overcome more than he could overcome physically. For instance, have you ever seen anybody push on a car up to the point where he went blue? He had just not estimated the magnitude of effort required; he had decided that he could do it somehow or other, and a person could knock himself right out that way.

So, we have the efforts involved in trying to stand still and being moved and in trying to move and being forced to stand still. Those are really the two kinds of aberration. Of course, the gradients of that are trying to move and being forced off into other channels and so on. These are the basic actions.

Let's take a look at a cross section of anaten. We have the person going along when all of a sudden an effort balks him and throws an area of time into randomity. It leaves a deposit. It is

an unsolved problem. That is to say, he did not overcome the effort, and there is no difference between saying “an unsolved problem” and “the effort not being overcome.”

Maybe that was just a little one, just bumping into a post—hardly anything to bother with. Let’s take a bigger one now: The fellow is going along and he bumps into something, and his persistence is such and the bump is so hard or the compulsion against him is so hard that he cannot block the outside effort. The second he cannot stop this effort he goes into apathy.

Apathy is just getting a lot of randomity of effort. These lines of effort cannot operate all of a sudden, and right there he goes into an apathy. In other words, apathy and being unable to overcome effort are the same thing.

For example, take a pilot doing a 9G power dive: There is a certain amount of unconsciousness induced by pulling out of that dive. When he comes out of the anaten he is still in control of the airplane, most of the time. But at the bottom of his unconsciousness, you will still find an apathy. And if you let a pilot pull out of enough 9 G power dives, what you have left is a man who is very badly aberrated.

Now, supposing you just picked up anaten; supposing you picked up nothing but anaten anywhere. The anaten is only a physiological manifestation of the randomity of effort. That is all it is! It is not the effort. So processing the anaten would be processing a physiological byproduct of this randomity.

There was a technique put forward of running off anaten, whereby one processed words to get people into these areas of randomity. That technique picked up just one perceptic to get the preclear into it and it was the wrong perceptic.

The perceptic you want to pick up to get a person into the center of one of these things is just plain, ordinary effort. And it has to have reality because without reality it isn’t effort, it is only motion. Don’t process motion; process something that is spotted well in time with the environment and in which the problem is obvious. You should understand that in the middle of any of these areas of anaten is zero reality.

“I” was once upon a time in beautiful control. Then he ran into an area of randomity. What is the process of losing self-determinism? We are not in any philosophic echelon with this; we are really down to practicality. Let’s consider “I” to be a motorman who is handling the physical lines of effort. He has to observe where he is, what he is doing, what he has to oppose and what he has to overcome in order to apply any effort so that it can go into an aligned vector and become real effort. He has to know that. But he goes unconscious. First he is putting forth an effort and he is doing all right; “I” is doing okay and the effort is not bad and everything is going along all right. Then all of a sudden something opposes his effort and “I” goes unconscious—that is to say, randomity overcomes the individual because of the opposed effort. All of a sudden he gets a sock in the jaw. The last moment “I” had an alignment of effort, “I” was aligned with the body in a standing position, and the next moment “I” tries to take over the body all the levers have been changed and he is in a position flat on his back. The hands should be set up the way “I” left them but they aren’t.

The process of trying to regain consciousness is the process of “I” trying to hook up with the motor-control buttons, and none of them are the same. The motor-control buttons are all different.

One of the things that has happened is that the body has moved in time and space while “I” was not monitoring. So every time the body is monitored by somebody besides “I,” “I” can’t connect up with the proper control buttons. But then “I,” after this randomity is knocked out, has to come back and establish a new control post, and it may take “I” anywhere from one minute to a year to assume a new control post.

The only perception point that is worth anything is the center point. The center point of the mind is the good one. But "I," because of randomity, is continually forced to move off it and moves further and further from it and as a net result loses perception.

The perceptions, by the way, are always recorded at this center point. Perceptions are not newly recorded someplace else. No new center post is formed for recording, but new center posts are formed for command. Therefore this is where you get the whole problem of valence and all the rest of those problems.

That is a pretty tight package to say. But look what happens: "I" has had to grab hold of new buttons and new levers that are off the center point, and finally in order to do anything he has to come out and take over from a new point. This new point was moderating the whole organism at one time during a moment of unconsciousness, and "I" can be that point and can monitor the central control unit from that point. In other words, a valence can control the body because a valence has controlled the body. But what will a valence do to the body? We know that if a person goes way out of valence his recall perceptics go off. That is because a valence is too far removed from the center control point.

Now, it is not only that his perceptics go off; what is the purpose of that valence? It may basically have been to help the organism, as in an operation, but it is mainly hurting the organism.

This is the person who goes into auto-control; he goes into one of these valences and continues to operate on himself. And what did the person in that valence do to the organism? He hurt the organism. So all a person who is auto-controlling will do is continue to hurt the organism, because that is the sole purpose of the command post he has assumed.

To exert force against the organism is not for the organism to exert force against the environment. We know that when a body is extroverted—in other words, working against the environment or working with the environment— it is healthy and in good shape, and we know that when it is not extroverted it is not healthy.

You can just look at an individual and measure how successful he is in the environment and immediately tell whether he is being monitored by one of these valences or being monitored more or less by himself.

Now, it is possible for this horrible sort of thing to happen: The body can be completely overcome, dominated to such a point that a valence can reach all the way over the whole surface of the mind so that that valence point is in the point of central contact. The valence "I" is then in the point of central contact. There you have a wide-open case. l The "I" which has been assumed is a terrifically valid "I" as far as that person is concerned. And why is it a valid "I"? Because it is right there; it has all the fingers on the buttons. It can't reason, really, and it can't handle the organism very well, but the perceptics are available to it.

So a person could be occluded for a long period of time and then all of a sudden have his perceptics to some degree come on. This is what we call a dub-in case, because "I" isn't monitoring but perceptics are available. This is a screwed-up mess. Or you may suddenly see some wide-open case walk in that is really daffy. This case is not really wide open—"wideopen case" being just slang for it. This is where an outside "I" has so taken over the organism that it even has a proximity to the perception point.

We consider this center point a perception point, you understand. An outside "I" can overcome the organism; this organism can be opposed, invalidated and pushed around to a point where "I" gets superimposed by another "I" so thoroughly that the outside "I" has perception right out of this central perception point.

The person who is occluded has just backed off the point. He will back off the point sooner or later, but if he suddenly goes into one of these valence "I's," it will be a perimeter "I." If he starts self-auditing he will just continue to hurt the body.

That is why a person who is self-auditing can't tackle anything but somatics. A person who is self-auditing cannot keep himself in the line-up of Validation Processing. He goes off immediately into entheta, because the purpose of the "I" in which he is established was just the purpose of the effort which it had at the time it became impinged on the organism.

What you are trying to do is strip the organism of all its inhibitive or compulsive efforts in terms of physical action. So you have to pick up the lowest, most forceful effort against the organism that you can pick up at a level of reality which still lets "I" see that it is "I."

In other words, you can only go into an engram or into one of these moments of anaten—a moment of inhibited or compelled effort—which is of no greater strength than "I" can handle and know where it was in time and space. That is the deepest you can enter any case on the first slug.

These efforts build. You want to find where the organism "I" had contact with the monitor controls of the body, so naturally that means the earliest engram you can possibly get on the case, because the earlier the engram you find on the case, the closer "I" will be to those monitor controls.

Now, this is extremely important: What do you want to take out of that earliest engram? Sonic? Visio? None of them. All you want is the effort.

You are not going to choose something like a birth unless the preclear knows he is there. The more you process these blank spots, the more you are walking him into the middles of areas of randomity. Therefore his reality gets lower and lower and his ability to handle his effort in the physical universe gets less and less no matter what you take off these things, because you are just handing him more and more randomity. You can even get rid of a chronic somatic and do all sorts of things to him, but you can sure mess him up and he certainly is not going to come up the tone scale.

So you enter the case by picking up any active area where the fellow was well oriented with regard to what he was trying to dxo and what was being done to him, and you take the effort out of that. You take the opposition effort out of that. The way you do this is simple. It is a Validation Processing action. You don't let him concentrate on how he was opposed, because if he concentrates on how he was opposed he will run it out of valence; he will take the role of what was opposing him or compelling him. So you don't say "What was the effort compelling you or stopping you?" You say, "What was your action to resist the effort that was stopping you?" and you keep him in valence. And then ask him something like "What does your big toe think about it?" because his natural effort will be to oppose whatever it was—his stomach, his leg—that was stopped. And "I" concentrates on that because its effort was stopped, so therefore its feedback tells him to keep on moving it! So his concentration is on this part which was stopped. You don't want that. The second that you make him concentrate on some portion of his body other than the part that was stopped, the effort directed against him will turn on, because he was still being influenced, he wasn't influencing.

Whereas there is an effort which was implanted into him at this point which influences him, and he will take the part of what is influencing him. He will go out of valence. He will take the part of what is influencing him: "Yes, well, I was stopped. A big pressure against my leg."

"Well, all right. Now, let's go through it again."

"Yeah, I stopped the leg."

If you just keep on validating this, sure, you are going to get off some anaten; but you are going to leave "I" of the opposing force sitting in control of the leg. I want you to give that some thought. You can apparently reduce the thing but leave the "I" that opposed the leg in control of the area.

He naturally will say, "Yeah, it stopped it," and so forth, and you say, "Well, what did your left leg think about it?" (I don't give you this as a specific command to hand the preclear but this is the basic idea of it.) The "I" that opposed him did not oppose the left leg, so he has to get back to himself to find out what the left leg thought about it. And the second he concentrates on this leg he is concentrating on his own "I," his own self. This turns on the effort directed against him.

Now, there are two possible errors in processing—two possible errors. Error one is to process motion rather than effort, and by motion I mean also deposit; so that is motion or lack of it, regardless of effort. That is an error that you can make, and the error is simply that the individual is being impinged upon by motion and he has no reality with regard to where this motion was or what was taking place, so therefore it is not effort. Effort has to be pinpointed in time and environment. And the effort that you are interested in is the effort the individual was making, not the effort being made against him.

What makes alliesl very tough to get out is that they are assistive efforts. The fellow is sitting there as a little child and a barking dog comes along, and he says, "I want to get out of here!" So Mama comes along and scoops him up and carries him away. Obviously, Mama is part of his "I," because she keeps answering what he wants to do physically. So the dog hit him and he wanted to be out of that area and Mama came along and picked him up while he was a bit anaten. Now he has an implanted ally.

That is a bad business. You say, "Well, what was your effort with regard to that?"

"Well, I wanted to get out of there!"

"All right. How did it feel getting out of there?" And he gets the feeling of Mama's assistance, Mama taking him out of there. So you busily, happily process Mama taking him out of there, and then you have given the valence of Mama a boost. The devil with that, because Mama is antipathetic all the way down the line in other places, and you could really mess this preclear up by doing this.

Now, the second error that can be made is the matter of validating the external effort toward the person and invalidating his opposition of it. For instance, take a fellow who is being hit over the head. You say, "Can you get the somatic? Can you get the kinesthesia?''l You can go through your patter and so forth and he gets a somatic, but what kind of a somatic does he get? The devil with the pain connected with it—the pain is just a sort of unit of the touch system and it is only an indication of randomity. It is just the force contained in there and the force of randomity, and the actual pain is probably the opposing vectors in terrific conflict.

So you could actually get the preclear into a state where he would have his right arm coming in toward his body and his left arm coming in toward his body and you could make him concentrate on it until he developed a pain, because you would have two forces of his body opposing each other, and if you oppose them seriously enough you are going to get a tension in there and you can get a pain. Pain is evidently this randomity.

For instance, the pain of a burn is the force. A force has been applied, a motion has been applied and this motion is running up and recording. You don't want the motion that is running up and recording—the devil with that! You want the motion that is going back down to oppose this motion which is coming up and recording, until you get rid of it. And this is the way you restore self-determinism.

Self-determinism is whether "I" has the motor controls or the environment has the motor controls, and that is all there is to it.

We could take a dog and shoot him full of some drug and knock him out colder than ice. He is lying down upstairs when he goes to sleep. Then we take him downstairs and we move his legs around and change his position entirely so that when he comes to he will be lying on his head. This stores some pain in there.

What is pain caused by? Pain is caused by the shock of opposed effort, so that randomity is set up along the line. You can cause it by slow pressure or fast pressure.

We stand this dog on his head so we get real severity of tension and put him down in a corner downstairs and let him come to. He is going to have a devil of a time getting himself reoriented, because "I" was in control when he was lying upstairs, but when he wakes up and "I" tries to control that area "I" can't control the area because there is too much randomity. And every time "I" tries to put a finger on some part of it, "I" just triggers another tension spot and the tension spot goes bong! and once again "I," which was opposed during the process, flies off the control center.

The process of reducing and erasing an engram involves going through and finding physical pain. The physical pain itself will drive a person out of valence—but that is not actually a correct statement. The crossed effort— the randomity—in the middle of an area of anaten drives the person out of valence. He naturally, then, starts flying over into the valence of the effort which opposed him, whether it was a bedpost or a human being or a doctor or anything of the sort. You try to get him into the area, he hits all of this randomity and then he flies out of it.

Now, because he has so many areas of randomity—going back to the beginning of time—he gets signals mixed up in them. He gets the signal, the words and so forth, mixed up with actual effort, and as a consequence, in later incidents when somebody says one of those signals it restimulates an earlier incident. So, if somebody puts a lot of talking into one of these areas of anaten, he is obedient to those words—very literally obedient to them.

That is, however, only an interesting manifestation of language in engrams. Its causative value is zero. It is a secondary echelon manifestation, and if you process that, all you are going to process is illusion. You will just keep right on processing nothing but illusion right straight through. You cannot make a preclear Clear or get him well or anything else by processing this.

Now we come down to how much you want out of the basic engram that you finally find in this case. You will find, if you can get to it, if you can unburden this case, that you can get some grief off it and you can unpack this line, because here is the matter of loss. Loss always entails something being wrenched away or taken away. And a loss—such as a burned finger—is accompanied by pain, therefore loss is very painful. So a person will after a while begin to cry on the subject of loss, because he gets down into the grief bracket. I think if we looked at it biochemically we would find grief had something to do with tension on glands—nothing more than that, just tension.

Anyway, when you get into the basic area what do you want? You don't want the effort of the walls of the womb against him, you don't want the effort of Mama's walking; you want his effort of opposing Mama's walking; you want his effort of opposing Mama's womb.

In the case of a sperm, you don't want the effort of what was opposing the sperm in its progress; you want the effort the sperm was trying to make. Every time you strike one of these areas where the sperm was opposed for a moment, you will find that there is a little blurred area in there. What you want to do is straighten that out from the viewpoint of the sperm, until you have gotten the preclear wholly and completely a sperm. I don't mean revivified in the spot, but you get him to a point where he is really an unopposed sperm. And I don't care how many hours you have to process that! If you had to process that engram one hundred hours it would

be worth it to get every last, solid, tiniest speck of effort back out of that engram— every one of them. You will find out that when you get the effort straightened out, the perceptics will turn on.

I could show you some interesting manifestations on that. You can make a person imagine that he is bent over in a position where he would be vomiting and then you can make him imagine straightening up from that position, and you can flex it. You start straightening out effort and all of a sudden olfactory and all the rest of the perceptics start to turn on, because the perceptics are caught in this area of randomity and they just turn on automatically.

So always maintain a level of reality. And when you get your pc up the tone scale by maintaining these levels of reality through processing effort in the physical universe, the physical environment—from his viewpoint only— you can get him back down the track and get that basic engram out. Even though he can't run late engrams and he is pretty occluded, you can go back there and find one someplace—in a past death or somewhere, I>don't care where you find it. Back down the track there is an early engram out of which you can process every single tiniest erg of opposition.

An engram can appear to erase merely by the preclear being thrown over into the valence of the thing which opposed him. The engram can sort of disappear and the effort can be aligned, but it can be as easily aligned for the "I" which was doing the opposition as it can be aligned for the individual.

We should make very sure, then, that we get all the effort out of it and that we get every single speck of that effort out on the most basic engrams we can find. We find the next engram we can take any effort out of and we process it and process it and process it. The preclear says, "But, my God, I won't. I can't even find any piece of this engram anymore!"

"That's all right. Now, let's really get this. How does it feel?" And all of a sudden he will pick up another little speck of effort in it, another little perceptic of some sort.

When the effort in that engram is—not erased, that's a bad word to use—aligned, completely and utterly aligned, so that he is utterly cheerful in that motion, we have gotten the basics off all the rest of them. Then we just have to take every one that comes along and establish its alignment. And when we have finally succeeded in doing this to six, eight, ten or twelve of these basic area engrams—if we can just work into the case to a point where we can align the potential contained in the early ones and validate the fact that he was putting forth effort which was being opposed but that his effort was now apparently successful during that period—we will start to strip the randomity out of every other engram on the case.

The amount of anaten, by the way, which you will get off recent—that is, late life—engrams is practically nothing if you take it off the early ones. In other words, why take a thousand quarts of anaten off the top of the case when all you needed was a pint off the bottom of it? So let's not worry too much about taking anaten off the case. Let's not worry about the anaten factor. There has been too much stress on it because it was a new gimmick and it was kind of successful. Let's concentrate on getting the realest reality we can find and getting the effort with regard to it.

Now, Validation Processing is a sidetrack on this, actually, but it is very good because it keeps validating the effort of "I" in his environment. It shows "I" that he could move, that he could exert effort. And every time "I" tries to exert effort one of these periods where he couldn't do so starts to straighten out.

Treating an individual's perception of his present time environment and treating his perception of what has happened are two different things, because he is receiving direct to the command post on two lines. "I" reeeives present time perceptics directly and records them. That can be aberrated but it is pretty powerful—the perceptics coming in to "I." But they are recorded, and the moment "I" tries to get one of these recordings back, he has to go around Robin Hood's

barn to do it if he is out of valence and so forth, so he has a heck of a time getting it back. That is the process of recall.

Now, there is another method of treating a person's perceptics, and we will go into that in the next part of the lecture.

TACTILE COMMUNICATION

A lecture given on
20 September 1951

Special Processing of Psychotics

There is something I want to explain: Affinity, communication and reality are very valid. There is nothing wrong with you as an auditor putting your own aligned effort along with the preclear's effort in the most solid way you possibly can.

Take, for instance, a preclear who is pretty far out of line. You can work for a long time trying to establish ARC verbally because you are trying to establish it with symbols—the words.

I want you to observe something: The tone scale is a tone scale of muscular tension. You can take any individual and find out how much tension or pain there is on the conduit lines which go into the mind's switchboard, and that will tell you his position on the tone scale.

Therefore you can bring the preclear up artificially for the moment or you can bring him up by processing him. And if you get an individual to relax by talking to him, of course you are putting him into former areas of apathy. That is what a hypnotist does.

So what you want to do is communicate with him on the most intimate level possible, which is tactile. This applies especially to very bad cases, cases that are really sour. And I think we will be handling more of those than anything else.

Now, it may sound like osteopathy to you and it may sound like chiropractic, but remember that these things have some small validity. There isn't any reason why we shouldn't pick up a bit of it.

There are twelve nerves that go down the back. And you will find out that the area up around the shoulders and back of the neck is often very tense and people like to have it relaxed; ordinarily they like to have it relaxed if you are very quiet about the whole thing. So, if you take a bad case and you want to go into communication with him, this is the most natural thing in the world for you to do. People don't know any mechanism about this; they do know, however, that it is very nice and kind and sometimes they like to have their back rubbed or something of the sort. Rub this person's shoulders. Get him to sit in a chair with his arms relaxed at his side and rub his shoulders and the back of his neck and talk to him.

You are going in on an assist valence. If this person hasn't any "I" to play around with, if he hasn't any "I" that will face anything, you can at least give him a late-life ally which does the same thing as Mama did when she was picking him up away from a growling dog. It was very valid that that baby had to get away from the dog, regardless of any aberrative effect of Mama doing it. That was valid at the moment.

In just this way, in the processing of psychotics it is perfectly valid to impinge one's personality on the psychotic so long as one does not impinge it on the life directional line—as you would if you were telling him "You eat now," "You do this," "You walk here," "You go there," and so on. You are careful to allow him all the freedom of motion in the world.

So you can infiltrate him with tactile communication. This is one of the skills in auditing psychotics. There are many skills that you have to have to process them, of course. If you can do this, you can infiltrate just to this point, and it is saying "You have a right to do what you please." Maybe he can't talk to you or anything of the sort, but if you rub a psychotic's shoulders—as wild as psychotics sometimes are—and just be soothing to him without invalidating him, you will be able to go into communication. You may find at first he will sometimes try to jerk away from you, he won't want you there and he will be very suspicious

of the whole thing. Or in the case of some poor aberrated girl, she may want nothing but coitus or something of the sort; this tactile she will permit but that is all. Leave those alone! But if you can just get in toward the center monitor nerves of the motor control system with your hands, you will have bypassed all of the work that you would have to do vocally otherwise.

You have gone into communication with this person. You are strong, you can do things. He may have the concept that you have become part of him. And what you have done is just kneaded a little bit more communication into the line.

You are working with the motor control units when you are working with these nerves along the back of the neck and on both sides of the spine. The motor controls are very intimate to these areas, and in those two cords is where you will find the greatest external manifestation of randomity (as I have been calling it). If you can take the tension out of those cords you can put your alignment into the psychotic's mind. In other words, you will have gone into communication with the psychotic.

So, here is another case of effort. This psychotic is making random efforts in all directions about this, about that, about something or other. The first thing that you do is smooth out the manifestation of that effort. If you did just that—smoothed out some of the manifestation of that effort—you would have an ally in the psychotic every time. Let me show you how this works.

LRH: Come here, Bill. Would you sit down there just for a second and I will tell you

PC: Please, don't do anything that's rough.

LRH: I'm not going to do anything rough.

[to audience] He's not a psycho. If the amount of randomity and the tension is there . .

[to pc] That's very interesting.

PC: (laughs) Surprise?

LRH: If you want to mesmerise . . .

[from audience] Is this test always accurate?

LRH: It doesn't seem to me to be. (LRH, pc and audience laugh)

PC: Just wait! Just wait!

LRH: All right. Here are the two areas . . .

PC: Want me to make it tense in there? Going through birth it gets very tense.

LRH: Yeah, I imagine.

[to audience] You see, because of the amount of effort which a man performs with his hands, it supposedly has the biggest registry area in the brain structure. In other words, a man has an enormous tongue and an enormous hand on his recording. A lot of his skill, his effort, is put out through his hand and arm.

[to pc] All right, let's take the areas which lead to the hands and arms. And we take these two here and if you just touch a psychotic . . .

PC: Hm-hm.

LRH: . . . like this: one, two—just like this . . .

PC: Makes me smile.

LRH: So it makes you smile!

PC: Yes. I was thinking about the guy who lifts weights and gets muscle-bound.

LRH: Yeah. You keep that up for a little while and . . .

PC: My wife likes to hare me rub there.

LRH: . . . you'll find out if you pinch yourself—and, boy, this is a weird one—you pinch yourself without the psychotic seeing you and he'll jump.

PC: Without him seeing you.

LRH: That's mesmerism. It's interesting, isn't it?

[to audience] In other words, what you have got is an energy. You are handling an energy which is to some degree pervasive, which will take a facsimile one place and transfer it to another place without much trouble once you have gotten a close connection on the thing. That is why auditing psychotics is contagious. But he's nice and tense through this area.

[to pc] That hurt?

PC: Yeah, I've got a pain over on this one.

LRH: Hm-hm. Well, I'm not trying to

PC: Just raising an arm and holding for a while hurts—against gravity . . . physical pain. I think almost anyone has experienced that.

Now, one point I'm trying to make here is that this is a definite point on the tone scale. I mean, tension through this area can be spotted on the tone scale. And the other thing I am calling to your attention is something you knew already—that the most intimate communication you can get is tactile!

So if you want to get into communication with a psychotic, try it on a tactile line. And the most intimate area I know of to get that communication through to is from the hand to the shoulder cord or the back of the neck.

You will find that nearly every psychotic has lumps on the cords that go up from the back of the neck. They have heavy ones, big ones. The knots are corded in there. If you want to position a person on the tone scale rapidly, just reach right back there and see how many bumps and lumps he has in the back.

Jack: Where are they, Ron?

LRH: Right along the side of the vertebrae. Come here. (pause)

[from audience] This sure soothes my wife's neck and back when I do something like this to her.

Right here, those cords right there.

Jack: The tendon.

LRH: Yeah, those tendons. They are not tendons, though, they are nerve conduit lines.

[from audience] If you've ever had a back or neck injury there are vertical bumps right along the side of the vertebrae.

Yeah, and you also hit a guy in the jaw and he'll get a lump there.

What I am trying to explain now, as long as we are on the theory of effort and randomity, is that we had better give the physical body a little looking over. When you are processing an individual you want to make this test.

RANDOMITY AND EFFORT

A lecture given on
20 September 1951

Self-determined Control

A state of randomity is a state of no control. And the more no-control there is, the more randomity there is.'

Now, one of the things a person will lose on a deep engram is the sense of being the effort against himself. Any individual who is aberrated is demonstrating this effort against himself in all of his actions. As he goes down the tone scale, the effort against himself becomes so great that he knocks himself for a loop every time he turns around; he won't let himself be successful or anything. That is the effort against self.

I wanted to show you that there was something that needed to be remarked on. The effort against self and the effort against the environment —these are the two things. If you can get a person to concentrate all of his effort against the environment regardless of what has happened to him in his lifetime, you will have an unaberrated individual. He will be able to think.

An individual comes out of periods of anaten with new dramatic personnel areas. These were exerted in the engram against "I," but the engram normally does not differentiate it in this fashion.

The person, as he comes out of it, differentiates that this effort is in existence. If "I" one way or the other can handle that area of effort, the person is said to be "abreacting his hostilities." In other words, he is extroverting the engram itself; he is dramatising the engram and he will get along fine as long as he can dramatise that engram without its meeting another effort.

For instance, a person goes around saying "You're no good," and people object to it. They say, "It's not nice of you to tell people they are no good." But he goes around and he keeps making this effort with this valence.

"I" is all right, but "I" is using this valence. "I" is pretty much in control, but then there is this darn valence and people say that valence is no good. The valence will turn around and finally he will have to find out where "I" really is to make sure it is "I" that is being wrong or right. And the second that he really steps out of this area of randomity back into "I," he goes right back and he is being operated on again.

So his dramatisation is broken; thereafter "I" is trying to operate as "I" was at the moment when the operation or engram took place. And how was "I"? "I" was apathetic or "I" was down the tone scale in one fashion or other. And the more his dramatisations are broken, the closer he will walk into the center of this engram until he finally gets to the center of it, and there he is in apathy.

You can take the whole band of a person's life and this manifestation will happen gradually. First he has directed efforts. Then he gets engrams with valences in them. He uses these efforts and thinks that they are perfectly logical things to use. They may not be very good, but they work. Then, because they are not good, they are not rational, life starts to gradually force him back. People, by calling the things he is saying and so forth to his attention, mechanically restimulate these engrams until they finally force him back and he goes into an apathy.

The psychotic has been revivified in the middle of one of these engrams and in one of these other valences. Either he is in the apathy in the center of it and still "I" or he is over on the edge and in another valence. But the valences have gotten very sharp.

Now, this system that I have outlined to you could be called "Effort Processing." I have outlined it very fast and I know this is a big package all at once, but it is not very far out of line.

You auditors know more about processing and more about the human mind than anybody else in the world right now. That is because in the field they just don't keep up along this line, and because you auditors are just naturally bright.

The point is that we might as well put this one in our kit and find out your successes with it and any ramifications that you have to add to it through practice. I have developed it about as far as I can go without a lot of practice. I have practiced with it some and I found out that it is very remarkably effective. It is effective on the basis of maybe one to a hundred with earlier processing—at least a hundred times as effective. We are going to have some Clears—no trouble.

What you are processing out of the individual is not the effort he was making; what you are processing out of the individual is the effort which was being made against him. What an auditor can do accidentally is keep processing out of an individual the efforts the individual was making. And what someone who is self-auditing starts doing is processing out of himself all of the efforts he ever made, and as he gets his own efforts out the opposition efforts will get stronger and stronger and stronger in relationship to the efforts he was making.

So take off the case the efforts being made against the individual, not the efforts the individual was making. You don't have to leave those on; you can take their both out. The point is to make sure you get out the efforts against him; those are what is important.

Don't let the individual concentrate on the area which received the opposition. Ask him to concentrate on areas which didn't receive it. In this way you get the body back into organisation. The whole body can get to a point, finally, where the cells have been scattered and dispersed so badly that they are themselves subject to randomity.

First, the randomity of body parts develops: the right hand doesn't track well with the left hand; the right foot doesn't do what the left foot does; the head isn't quite aligned with something or other. Then this starts to get into body organs: perhaps the heart doesn't act quite right with relationship to the liver. This is a randomity of goals. The next thing that happens is the cells within a single organ in the body get into randomity with each other. At that time surgery is indicated, as nothing else could be done for him, of course.

Now, we have to hand out the best package of processing that can be handed out anyplace in the country. Dianetics in the hands of Joe Doe out in Portland, who has just read the Handbook, might be occasionally a little bit hard on some poor preclear. but he can still do more than has ever been done before. When we get to a pro auditor who is practicing in Alabama, though he may have adopted a couple of strange techniques, we find that everything is going along fine in his area. He is still getting results and he is still doing more than anybody could do before.

Here at the Foundation though, the processing which is going on now is better processing than any that is being done anywhere in the world. Obviously.

This little gimmick, as much as I have applied it and worked with it, simplifies Dianetic processing. Just look over the number of things which you don't have to know but which you do know. What they are mostly are illusory manifestations that take place in engrams. You know them, so you won't be thrown for a loop by any of them; that is experience. A pro has to know these things. These manifestations are all perfectly valid, but are they important? No, they are not.

What is terribly important is Old Man Effort. If you get all the effort off an engram you have gotten the engram.

Emotion is simply the degree of randomity existing about a certain subject; that is all emotion is. The emotion turns on and glandular action turns on. Emotion and glandular action evidently turn on because of the tension of randomity, so that you can have emotion turned on to a point where there is no glandular secretion. That would be apathy. In the.middle of the scale a person's randomity is such that his glands are in conflict. Down a little bit lower than that, he starts to get force of randomity to such a degree that a bad situation of restimulation develops, and he gets depository ills and so forth as a result of engrams at work.

Now, are there any questions?

"An interesting thing I have noticed on past deaths is that whether the preclear has kinesthesia in the current-life stuff or not, he gets it stronger. He knows exactly the position he ought to be in to do this thing and he gets the kinesthesia. Now, with this idea, what we need is, what is he trying to do against this kinesthesia? Because the things don't reduce very well."

That's right. The reason they don't reduce is that he keeps jumping out and processing the effort being made against him—because where is it dangerous to be at a time like that?

An engram is as bad as it interrupted effort. That is an answer to a question we have been asking for a long time: How bad is an engram? Is it as bad as its content? Is it as bad as its physical pain? No, it is as bad as it interrupted a survival effort. The magnitude of effort interrupted is important; that is what is important.

The education of the preclear into what he is looking for is also very important, because he is so confused. This is why we talk about confusion. What is confusion? Confusion and randomity of effort are the same thing. He is so confused that you can ask, "Let's go to the last time a stop light turned on you. All right. Now, what did you do?"

"Well, I saw the light and stopped."

"Well, how did you stop? What had to stop in order to stop you?"

He starts looking this thing over and he starts getting tangled up. All of a sudden it occurs to him magically that the light told him to stop himself and that he stopped himself with regard to this. That was good survival action on dynamic one, but it was a reflex action of some sort and he didn't like it.

We suddenly found times when people had been forcefully stopped by the automobile bumping into something and they had difficulty differentiating between holding themselves when they bumped and receiving the bump. That is a dangerous spot to be in. A person doesn't want to be there to receive that bump; he would rather give it. So you persuade him and all of a sudden he will get the effort of the bump and it generally will take place.

Now, one of the ways that it happens is he starts carving the edges off the effort of receiving the bump, and he carves a little more off and a little more off and a little more off until he receives the whole bump. By that time it is desensitised. So the engram starts out, he has got the effort and the first thing you know, he starts to pick up alertness; he starts to spot himself in time a lot better.

His occlusions are secondary to effort occlusion. Effort is not badly occluded but everything else is, because what occluded everything else was effort occlusion. The effort occluded everything else. So lying on top of the occlusions is effort. You take the effort off and you will get the perceptics. Don't try to take the perceptics off and get the effort; it won't unburden that way.

Are there any more questions?

"How about running times when they haven't been opposed?"

That is good Validation Processing. You can get a preclear into the habit of doing that. You can start knocking him out like a light just trying to make him see the scenery go by as he is riding in a car, doing this in recall.

On present time you have a direct line. "I" is perceiving pretty well and is not terribly aberrated in present time compared to what it can be in recall. But then the recording goes down and that recording is always on just one point. If you try to recover the recordings off that point, he has to back through everything. This is why returning made such a terrific advance in psychotherapy.

One word of warning: Don't let yourself or a preclear practice the revivification of effort.

I can tell you how to do this so that you will be alert to it, and if you want to do this, go ahead—but make sure there is an auditor around to patch you up afterward. Just take any set of muscles you have and start to get an idea of "from what direction are they opposed by how much effort?" You will start to go out usually. You can imagine the effort with regard to it. If you stop doing it in present time the next thing you know, you start to pick up past oppositions of effort.

Now, if you want to fill yourself up full of very heavy dosages of protein and you want to start this with the whole body, you will undoubtedly pick up the deepest point of the whole cockeyed works on the bank, and you can knock yourself into revivification in it with the full somatic. You do this by concentrating on what the body was doing with regard to the effort opposed to it. And the full somatic will turn on. That is very bad.

Down-bouncersl and that type of thing are not effective. The mind starts, by randomity, getting a confusion between position and time. A person has attention concentrated on other times and places, so if you could just orient him in space 100 percent he would behave unaberratedly. You could just get him to figure this one out: "You say you have a pain in your head. All right. Is there anything right here which is giving you a pain in your head?"

"Yes, well, there is something or other and so on. It's muscles, or it's an ache and so on."

"Now, wait a minute. Is there any physical thing giving you a pain in your head right at this point?" Bong! What you have done is you have moved him on the track. This is the easiest way I know of to move someone on the track and try to get him into present time. Let me show you how this works.

LRH: Is there anything here which is giving you a pain in the chest? Just look around now. Is there anything in this room giving you a pain in your chest? Is there anything in this room giving you a cold? Is there anything that is bad to breathe here?

PC: Not that I recognize.

LRH: Hm?

PC: Not that I recognize.

LRH: Well, is there?

PC: No. Must be something else.

LRH: Why have you got a cold?

PC: I've been duped ?

LRH: What effort are you opposing with that cold?

PC: Expulsion.

LRH: You're opposing expulsion. From what area does this expulsion come?

PC: Um . . . you mean time-wise?

LRH: No, physical-wise. (pause) Come on, which area does it come from?

PC: Seems to be around me, squeezing me.

LRH: Well, what's around you right now and squeezing you?

PC: Nothing.

LRH: Are your clothes squeezing you?

PC: No.

LRH: Air of the room?

PC: No. Only thing squeezing me is gravity and this chair on my rump. To hell with it! (laughs)

LRH: Is that a restimulator for the sensation? Hm?

PC: Yeah! Chair.

LRH: Was that chair squeezing you?

PC: It was squeezing my rump.

LRH: Was it?

PC: No, I was squeezing the chair. (pc and audience laugh)

LRH: So that chair wasn't putting effort against you, was it?

PC: No—it was putting effort against me, yes.

LRH: It was?

PC: Hm-hm. It was reacting to my action against it.

LRH: Hm-hm.

PC: It's not right now.

LRH: Well, is anything happening here, then, that shouldn't be happening here?

PC: Hm-hm.

LRH: What?

PC: Clogged-up schnozzola.

LRH: Is the schnozzola clogged up here?

PC: At this moment, yes.

LRH: Is it clogged up at this moment because it was clogged up someplace else?

PC: Hm-hm.

LRH: Hm? All right, how far away is that place it was clogged up before?

PC: Fourteen hundred miles. (laughs)

LRH: (chuckles) Fourteen hundred miles. You know the appearance of the place it's clogged up? Which direction is the place?

PC: (pause) That-a-way.

LRH: That-a-way. All right, the area is in that-a-way. So, where was the effort that is making that push?

PC: That-a-way.

LRH: It's that-a-way. How far?

PC: Fourteen hundred miles.

LRH: And yet you think that chair is guilty.

PC: That's a different effort the chair is making.

LRH: Hm?

PC: It's not the same one.

LRH: It's not the same one. Do you remember having colds in school?

PC: Hm-hm. Yeah, often.

LRH: What kind of chairs were those?

PC: Oh, like these. This sure ain't one of them chairs.

LRH: No, it's not one of these chairs. If you were thoroughly convinced of this, the cold would leave you.

PC: Hm-hm. I used that on a foot somatic a preclear got once and it turned it off.

LRH: Hm-hm. The physical evidence of having a clogged-up schnozzola then makes it kind of rough to differentiate, but you can differentiate that.

PC: Hm-hm.

LRH: And in the next hour you can put that back on the track where it belongs and be in present time, can't you?

PC: Uh-uh. (audience laughs) Not according to my self-determinism. (LRH, pc and audience laugh)

LRH: So, I am keeping

PC: I'll do my darnedest. I can see a function of an antihistamine: Once you get unclogged you're not perpetuating the perceptic. But I feel less clogged already.

AUDITING AND NUTRITION

A lecture given on
20 September 1951

This data is released as a record of researches and results noted. It cannot be construed as a recommendation of medical treatment or medication and it is undertaken or delivered by anyone on his own responsibility.

Aiding the Body's Repair Systems

I want to give you a couple of basic laws. These are an interesting little set of observations: Death equals stopped. Being left equals stopped. You are obviously there and stopped if you have been left. Losing part of one equals banishment equals stopped. An atom stopped is vanishment, by the way. If you stop an atom it vanishes—that is to say, if you can stop this orbit of swinging electrons and so forth, the thing vanishes. If you could stop all the motion in the universe it would disappear; it would disappear if you could stop all the motion in the universe.

There is evidently only one thing in the universe and that is motion.

Now, the reduction of self is toward banishment. To-be is to move. To be is to have motion. Any entity is motion. Therefore the disappearance of any entity or the banishment or the loss of any entity automatically means drop of motion.

You notice that people spend their lives collecting things under them and throwing very few of them away. When you get a preclear on whom Straightwire will not work, it is because he is treating thought as he treats the material universe and he will not throw the thoughts away. He is holding the thoughts to his bosom. If you can just get him to throw things away—if he is really psychotic—you may get him to get rid of some of his thoughts.

Reduction of possession equals banishment and the increase equals survival. But increased possessions always equals more motion. The care of the possessions entails more motion. Sometimes it appears that the acquisition of something reduces the amount of motion one has to make, but the motion has to be diverted into some other channel.

You can get rid of tasks that you do not like to do by doing things you like to do. Therefore you could merely transfer the motion from one point to another. But don't think that the acquisition of possessions means anything but an increase of motion. And you can acquire possessions until you can swamp yourself.

A person who is insane has acquired thoughts until he has swamped himself. He has been made to hold on to things, to keep things, to take care of things, to hold things, to acquire things, to have things, and has continually practised the effort of trying to keep something from being taken from him. You will quite ordinarily find this in the youngest child of the family—the action of the child trying to hold what he owns. The effort of holding what he owns makes it impossible later on for this person to have very effective Straightwire because he won't give up the thought. He is still caught in all these incidents where he was holding.

Therefore, a man under the stress of loss—somebody trying to take something away from him—is not easy to process because he holds on to the thoughts too.

That should be of some importance to you.

Now, any physiological ill caused by a deficiency of proteins, vitamins and minerals is demonstrated by a deterioration, plus or minus, of some portion of the body. That sounds like a very obvious statement—that if you have a deficiency it will show up in some portion of the body, one way or the other.

An overdose, then, of the deficient protein, vitamin or mineral entity will cause a somatic in the formerly deficient area. The somatic thus burns out the former injury. This is also a proof of somatics.

There is another point with regard to this: An unbalanced ration of proteins, vitamins and minerals will cause a deficiency of the low part of the dose. For instance, let's take proteins, vitamins and minerals and extract one thing. Let's take ascorbic acid out of it and then just scoop the stuff into the person—a nice big overdose. That would give him scurvy, because the proteins, vitamins and minerals get to a point where the body says, "The body is being loaded up with this and therefore we obviously have a superfluous quantity of this, too," and it just robs the rest of the body of the ascorbic acid where it should go and puts it where it shouldn't go, and does all sorts of interesting things.

An overdose of good, solid balanced proteins, vitamins and minerals— less ascorbic acid—will build up everything in the teeth except ascorbic acid, and all of a sudden the body will get to a point where it realizes that it has built up all these past injuries of the teeth—but there is no ascorbic acid, and his teeth will begin to hurt.

Or we could leave out calcium, and parts of the teeth would break off.

Now, when we have done that and created the scurvy with the missing ascorbic acid, then we take a look at the person and find out what he has got. He is uncomfortable in some portion of his body where the missing element hit. In this case, it is ascorbic acid which was missing and it hits the teeth and all of a sudden he has the first symptoms of scurvy. Scurvy shows up rather rapidly. So now without giving him any proteins, vitamins and minerals, just feed him ascorbic acid, and he will get the somatic that the ascorbic acid should have been erasing and wasn't. It happens to be the somatic of jaw and tooth tiredness. The scurvy will go away, but the jaw and tooth tiredness will turn on to an agonizing degree.

Randomity takes place. It makes for an insufficiency. If there are enough proteins, vitamins and minerals in the system, the randomity is cut down because repair can keep taking place. There are lots of spare materials. But if that repair can't be made, it lies there with the signal "repair when materials available." And if you give a person a lot of proteins, vitamins and minerals in a balanced ration, he will start repairing these past areas.

But if you just take a person who is in fairly good health and you give him proteins, vitamins and minerals, then take one amino acid out of the protein and feed him an overdose and keep him on it for a couple of days, he might or might not show up some little minor illness. Then if you feed him an overdose of this one amino acid all by itself, he will get the somatic that this thing had to repair in the past.

In other words, it is postulated, with the few tests that have been made, that it is possible to take proteins, vitamins and minerals and find out where each one of them belongs in the field of somatics, so that an auditor could say, "This fellow has a bad somatic in this ear area. What is it that refers to that somatic alone? What is still waiting? What is the body waiting for an overdose of in order to repair that somatic?"

So, what has opened up here is the possibility of combining auditing with a selective nutritional dosage, which would be a very interesting manifestation in the field of psychosomatic medicine.

If we have some time, maybe we can just take this research program and see that it carries out all the way along the line. When we finish up we may have something that will be very valuable in the eyes of medicine and druggists. It would be the first accurate chart of any kind of where and to what specific parts of the body do the component parts of proteins, vitamins, minerals and carbohydrates specifically apply? You could trace it down by the somatics the person can feel.

Now, the preclear is not being prescribed for, but it is his if he wants it. And what you want to give is nothing but the B dose. The B dose will be two pills: a vitamin-mineral pill and a B complex-C pill which is a balanced ration, along with one and two-thirds grams of total hydrolysate—25 grains. A level tablespoon is 5 grams, so you want a third of a tablespoon of total hydrolysate.

You have to be very careful that the vitamins used are heavily beefed up on ascorbic acid and niacin; you have to have ascorbic acid and niacin to make the rest of the stuff go in. Furthermore, the dosage needs to b.e heavy on calcium; without that you could give it to someone till it ate up his teeth.

Now, this is not Guk; Guk was something else entirely. It was glutamic acid and vitamin Be mostly, and that was very nasty stuff.

If you get in somebody who is as psychotic as they come and he isn't eating, you won't be able to process him unless you start handing him this stuff. But if you start handing him this stuff very heavily, you can expect some extremely interesting manifestations from the standpoint of somatics. If there is anything wrong with the person at all that is obvious and very powerfully wrong with him, he is going to get in a heck of a mess right away if you give him too heavy a dosage.

You can give a person too high a dosage. You can feed this to someone who is psychotic, and the body is so starved for it that it will start straightening out these randomities at a very fast rate, because it starts rebuilding, and you will turn on the most screaming somatics here and there, now and then, with some precleans You can just turn on screamers which would have an awful effect on him—knock him right on down the tone scale.

He is psychotic because he is sitting in the middle of an engram, usually in somebody else's valence. All of a sudden you beef him up till he can take his own valence in spite of the pain, so he starts to do so and the pain turns on.

So, the standard dosage would be the B dose and you could feed that to a preclear at the beginning of a session and give it to him in an hour and a half and then again in another hour and a half, and he would come through it all right. I wouldn't even worry about giving him maintenance doses, things to take home with him or anything. Just give it to him during the session. This stuff is powerful.

Glutamic acid was only one portion of it and it didn't quite furnish the booster that the rest of this stuff does. I was amazed to see in one amino acid package that they have a dosage laid out of one teaspoonful three times a day and they don't say anything about vitamins and minerals. They are just asking for it. Nobody could possibly have tested this stuff—or maybe that hydrolysate is so full of glue that it just doesn't go into solution in the body and so isn't effective. Not knowing Dianetics and not having a fast way to burn it up in the system or observe. it, they could make mistakes like this. But we are dealing with things more or less correctly which are unfortunately being poorly used elsewhere.

Now, I wouldn't want anyone to go around just slugging himself up on it. You will excuse me if I mention that, because it is quite a temptation to experiment on oneself. If you slug yourself up on it and do Self Analysis you can process yourself right straight into the dead center of an engram, with a lot of somatics. But a little bit of it isn't bad. I am just adding a word of caution here borne out of my own experience.

One other thing is that what you should do with this stuff is use it with auditing. Your dosage should accompany auditing. The dosage should not be handed out without auditing.

All of those vitamins and everything else, except a little of the A and D in that package, are water soluble and they go into solution in a hurry.

EFFORT PROCESSING FUNDAMENTALS - PART I

A lecture given on
24 September 1951

The Second Echelon

I want to give you some basic material on Effort Processing. I won't go over this very broadly or widely, but I am going to give it a quick skim with some new basic axioms to lead in and then I will give you an example of what might possibly happen to you in this process.

At this moment Effort Processing is an experimental procedure. Back in Elizabeth, whenever we had an experimental procedure the students would take to this experimental procedure rather than learning standard procedures and there would be consequent tumult. So this was taken into account by all of the staff and it was finally announced that the best thing to do with an experimental procedure was to keep it under hack—be very careful with it and not let anybody know about it. Then things would really become very interesting, because some little factor of this experimental procedure would leak, and the students would hear about it anyhow and the preclears would hear about this wonderful new gimmigahoojit and nobody would know anything about it but they would do it anyway. So things got more interesting than otherwise.

Therefore, the wisest course on any line like this, when an experimental procedure is in the offing and it is fairly well established that there is something there, is to start talking about it as much as you know when you know it. That is easily the wisest course. Then people who start experimenting with it at least know as much as research knows about it. And they also know that it is experimental, not that "something is being kept under lock and key because it is so good that it would invalidate the textbook" or "because the instructors want to keep it to themselves so they can make spectacular recoveries in cases, which the students can't." I have heard some interesting speculations on this.

Now, in mathematics there is the analogy of the two-dimensional worm. A two-dimensional worm would be a worm who was two-dimensional who lived on a two-dimensional plane. This plane would have length and breadth but no depth, no height. It so happens that a two-dimensional worm would be very alarmed if he suddenly found a three-dimensional pole in his environment.

This analogy is used by mathematicians to cow people who dare question the existence of a fourth dimension. They say, "Trying to find a fourth dimension would be, to a person used to three dimensions, like a two dimensional worm finding a third dimension, you see?" That confuses everybody, so people let mathematicians go around happily saying "a equals b and the square root of Boolean algebra as turned over to the ruddy rods makes and demonstrates equatively1 a fourth-dimensional existence." Nobody dares say, if they know about the two-dimensional worm, "That's the lousiest mathematics I ever saw"—which it is.

But this analogy has a much higher level of workability in Dianetics. Man was going along on a two-dimensional basis. He didn't think there was any third dimension. The third dimension might be considered to be life.

Man has known he was alive but, particularly in the last hundred years, he has been building things which were "alive." He has built some very beautiful locomotives; they are alive—obviously! "They die, don't they? You let the fires go out in them and they are dead. So you could start and stop life, and life after all is just an engine. Man eats, and you stuff food into a locomotive, don't you? So, naturally, all human beings are just machines; they are carbon-oxygen engines." And he didn't find anything else sitting there, so he said, "Well, now we've got it all solved."

But there are nineteen million people in the insane asylums, there is a steady parade of people with psychosomatic illnesses walking in and out of the doctors' offices at vast expense, there is war and politics; all of these various things are taking place in the society and "science" is going along very happily saying, "You see, we've got the problem all solved. Man is just another engine; he's a heat engine. And that's all there is to it; we don't have to worry about it any further."

You say, "Hey, what about the nineteen million insane and psychosomatic illnesses and so forth?"

"Well, they don't exist! If they do exist, it's just because the machine's parts are wrong."

Therefore, that gives you the way you cure psychosomatic illnesses, insanity and so forth. You have an engine and everybody knows the way you fix steam locomotives is to take off the left drive wheel, put it on the right drive-wheel side, then put it on a machine-shop lathe and cut it down a little bit and put it back on; or you put a little bit more bushing on a piston or you put a little bit more stuffing in or you clean out the flues.

That clean-out-the-flues idea is very interesting. As a matter of fact, I think the clean-out-the-flues theory kept radio solvent for about twenty years. And this clean-out-the-flues theory was a very interesting theory from another standpoint. Have you ever, when walking down the street, seen these turning, red-and-white-striped barber poles? If you look carefully at one you will see, in its symbolised design, a basin. That barber pole spins and there is a basin there. That is the symbol of medicine; it means "Here we let blood." And of course when you clean out the flues you are in fine shape. So the best way to clean out the flues, if you can't do it any other way, is to cut a man's artery or a vein and let him bleed for a while, collect this blood, and then he is obviously well.

Of course, nobody ever got well from this process but everybody knew that all you had to do was clean out the flues of a steam engine and it would run better.

There may not be any validity of any character whatsoever to comparing your data with the real universe. This might not be a useful procedure; certainly it comes into question because it has been neglected so often. So people go on cleaning out the flues and carving up the parts—"Too many gimmigahoojits on this engine; we'll throw three away."

Now, medicine has been unable to build any parts back into the body. With plastic surgery they occasionally replace skin. But this is the idea of rebuilding the part; medicine has not been able to do this. They have hopefully tried to; they have done transplantation of parts but they have not created a part to transplant into the human organism. So all they can do is take away parts, and even in medicine there is a statement made concerning this process. They call it sacrificing: The way you make people well is by causing them to sacrifice. "You have got to give up cigarettes, you have got to give up eating, you have got to give up this; you mustn't work so hard, just take it easy, you must take a rest"—in other words, take away a person's work, take away his interest and so on.

They got all this from the basis of taking parts off the steam engine. If a fellow has a wart they burn it off. That isn't so bad, but if the fellow has skin which might possibly be cancerous, they cut it off. If a fellow's hand is suffering from gangrene, they chop it off. If, now, his arm isn't doing so well or it gets in trouble, they chop it off. The only limit on the sacrifice technique is, of course, the whole body. And then the undertakers can make money with it.

The point here is that they applied this to the mind! That is what is wonderful—that they would take something they knew nothing about whatsoever and start to cut it up or shoot electricity into it. You start to add up all of the data and you find out nobody gets well with these techniques. But obviously you fix a steam engine by blowing the flues out or taking a new piston and putting it in place of the old one, or you find out that the levers aren't working quite right so you put a new connection on the levers and cut out the old complicated connections and

so forth. Obviously this is the way to fix steam engines. So they go ahead and carve on the prefrontal lobes and carve on this and carve on that and burn it up with electricity and carve on something else. But nobody is getting well; everybody is getting sicker on this treatment.

People who formerly would get angry and scream and so on get fixed up so they don't get angry and scream. Then the doctors write it down in their medical record and say, "Improvement was noticed in this symptom." But they don't add on to the same column "This patient was no longer able to control any bodily function." So, nobody got well with this technique, nobody compared it to the real universe, but it kept on being done.

All I am trying to demonstrate to you is that about a hundred years ago the whole field hit a dead end. For a hundred years or something like that the two-dimensional worm had been walking on a two-dimensional plane, and once in a while somebody like Freud would walk along this two-dimensional plane and all of a sudden run into a pole. There was not supposed to be anything there! There would be a third dimension. But there was no third dimension, therefore there was nothing there. And the person would go away happily and explain it all by ". . . the ruddy rods and gimmigahoojits, and the rabbits come out of the hat anyhow and you have seen it on the stage, so it is just another sort of a situation and we should just abandon the whole thing. Obviously nothing can happen."

Then another two-dimensional worm comes crawling along and hits this pole—bang! No pole there, obviously. The next worm comes along and he hits the pole. The first few worms go off and say to all the other worms, "Hey, there's a pole back there, a third dimension." And the other worms all say, "Yeah? You been to see your psychoanalyst lately?" And the other worms go over and walk all across the area, but they don't find this pole so they say it isn't there.

That is what we have done in Dianetics, essentially. We ran into this pole and started up it. We are in the process of going up the pole.

Now, any worm who gets up this pole any distance is liable to get rather dizzy. He starts looking around and he tries to tell the other two-dimensional worms about it and they say, "No, you're not up any pole; it doesn't exist." So he begins to wonder about himself.

The process of research in Dianetics has been a better and better identification of this pole. And the name of this pole is life "energy." It exists, but it doesn't exist. But it does exist. It is wonderful. It is an energy that doesn't follow the rules of other energy; it doesn't have wavelength, mass or weight, which immediately strikes it out as existing in the material universe. If it existed in time and space but had no wavelength, mass or weight, of course it wouldn't exist, which would immediately throw it out. But it does exist because there is something there.

This is the level of the second echelon. We are taking this viewpoint on how life is operating in the material universe and looking at the material universe from this point of operation. We are a little way up the pole. At this time all we are looking at is the two-dimensional plane. We know there is a pole and we know that as long as we consider there is a pole there we get good results. But the second we say "There is no pole here," we don't get any results. So by test alone we know there is a pole. What this life energy is—its identification, isolation, conduiting of it, whatever else can be done with it—is a second echelon of research.

So we are taking the viewpoint of this borderline between echelon one and echelon two in research and looking back at the material universe and finding out what this energy is doing to the material universe. Taking that viewpoint and doing that permits us to accomplish a considerable advance in knowledge. It permits us even to examine knowledge itself. We have cracked something that people have been trying to crack for a long while: epistemology, the study of knowledge.

What is knowledge? We find that first and foremost knowledge and life energy are identical—that thought, knowledge and life energy are the same order of magnitude from the same source.

They may be different facets of the same thing but they are more or less the same thing. When you think of knowledge you can think of it as being life energy. When you think of thought you can think of it as being life energy—because what you are studying is the effect of this Q factor, this theta (theta is just, after all, a mathematical symbol applied to something which is inexactly known) viewpoint on the material universe. The moment we get that viewpoint we see some very interesting things. The whole physical universe starts to take on a different complexion to us and we start to be able to handle it much better.

I will give you a few very basic axioms concerning this.

Basically, all thought is concerned with motion. That is an axiom: All thought is concerned with motion. Now, this might seem very strange, but it is concerned with what motion? It is concerned with physical-universe motion. It is concerned with vibration in space and time. The concern of thought with this motion is the calculation of effort. That is all anybody ever thinks about: the calculation of effort.

Effort is motion and direction. That is to say, you channel motion into a certain direction, and this is channeling effort.

I want to give you a very small example of what I mean when I say that thought is concerned with effort. One takes a lot of data and he makes a conclusion out of this data. Conclusions are directed toward the inhibition, maintenance or acceleration of efforts—in other words, the calculation of effort and the direction of effort (the effort has direction anyhow).

A man walks up to a table and he says, "I'm going to pick up this table." He makes a calculation of how much physical effort he is going to put forward into picking up this table and he picks it up.

He calculates effort to pick up the table; he looks at it and experience tells him the table weighs so much, the tension has to be so much, his hands have to be in such and such a place and so on. All this calculation is done automatically. There is no difficulty; he picks it up very easily. He is right! That is being right.

Or he makes a calculation of how much effort it takes to pick up this table and then he leans over and says, "I'll pick up the table," but can't do it; he has done a wrong calculation of effort. That is being wrong. That is all there is to being right and wrong.

Or he walks over and makes a calculation of effort, and he calculates that this table is terrifically heavy when it is actually very light, so he picks it up and it flies up in his face. Did you ever feel particularly silly from having calculated that you were at the bottom of a step and then finding your foot hanging in the air? That is the physical representation of being right and wrong.

Now, a datum is a thought facsimile of a physical action. A datum, in other words, is an observation of physical action. You get a lot of data together—you have a number of observations of physical action—and from this you can postulate a conclusion. That conclusion has to do with nothing but effort. That is all. No matter how complex the problem, no matter how high the imagination flies, no matter what morals, ethics or anything else are involved in this, it is nothing more nor less than a calculation of effort.

There are many types of effort which can be calculated. They all stem from physical effort. Thought is estimate of effort; words are descriptive of physical effort. And there is the interesting fact that on the basis of the amount of effort which has been expended in the past one learns what effort can be expended in the future. One learns from what effort has keen received in the past, or counter-effort to his own efforts; from whatever counterefforts have been received in the past one can estimate future counter-efforts.

The whole test of whether or not one's calculation is correct is solely workability. Does it forward his conquest of the physical universe? If it actually forwards his conquest of the physical universe along all his dynamics, that is a good calculation. If his calculation does not forward this, it is wrong wherever it fails to accomplish his conquest of the physical universe. A solution is as wrong as it fails to aid any of the dynamics.

Now, the calculations are directed toward (1) the inhibition, destruction or decrease of hostile counter-efforts—efforts which are hostile to survival along any of the dynamics—and (2) the increase and promotion of assisting efforts—prosurvival efforts. The organism is trying to build up, multiply, enhance, maintain or increase all of those existing efforts in the physical universe which will assist it in its survival, and it is trying to destroy, knock out, remove, inhibit, kill, dampen, put aside, vanquish or make vanish any effort hostile to its survival along any dynamic.

Aberration is measurable by this factor alone: whether an individual accomplishes the destruction and inhibition of hostile things or doesn't. An individual who encourages or fosters hostile things along any of the dynamics is aberrated. An individual who kills, depresses or suppresses any of the dynamics or any action in the physical universe which is friendly to the dynamics is aberrated. And he is aberrated to the degree that he reverses this optimum solution.

For instance, an American suddenly harbors an enemy spy. That is aberrated, obviously, because as an American it is in his interest to favor his country. There, supposedly, his best survival lies, and not only his own survival but that of his dynamic answering this. He is all of a sudden favoring and multiplying something which is hostile to his country. That is aberrated.

Or there is somebody who is favoring murder, killing and so forth. He is favoring the murder or death of individuals who are needed by other individuals, therefore he is aberrated.

Now, this gives us the difference between aberration and sanity. Sanity is the measure of how ably an individual assists things which assist survival and inhibits things which inhibit survival. That is sanity. And insanity is an individual assisting things which inhibit survival and destroying things which assist survival. In other words, an insane individual assists what shouldn't be assisted and inhibits what shouldn't be inhibited.

This is calculation of effort; it all boils down to calculation of effort.

You can see, then, that an individual who is ignorant can give a manifestation of insanity. An individual who doesn't have data can go out and make the most fantastic blunders. For instance, little Willie goes out and gets in the car; the car is in gear and it has the brake on. He turns on the car key, steps on the starter and the starter gears fly off like somebody's teeth in a dentist chair. He doesn't give a darn—it is nothing to him. Only it sure is! That car is used for going to the grocery store to get groceries, and little Willie is fond of eating. That car is used for taking Papa to work where he makes money which buys groceries and pays the rent, and little Willie is very fond of having a dry house to sleep in. So Willie's data is all haywire. This is why children look insane to so many people; they just don't have data, so they do weird things.

However, a lot of kids go out and do these things, well knowing their result. They have been turned around to a point where they are trying to destroy their own families. People say, "Well, it's quite accidental. It's just childlike for him to go outside the window every night when I come home, and scream while I'm trying to read the newspaper. This is just children; that's the way they are, you know." Then they walk out the front door and find the roller skates on the front step or something: "Well, it's just that children are careless."

This child has had it demonstrated to him that everything around him is so anti-child-survival that he has begun to strike back in the only way he knows: covertly, with roller skates and so forth. From the viewpoint of the child, the adult who inhibits the survival of the child is crazy

to do this. And from the standpoint of the adult, the child is crazy to do what he does. It is very aberrated both ways.

For the lack of data, a person can be very aberrated.

Take troops, for example. Troops are usually very ignorant. They come into a city and they blow up its libraries and draw mustaches on all of the masters' paintings in the galleries and so forth. They do this because they are stupid. They just have no data. They don't see how art applies to a city or how art helps anybody's culture or helps any survival in any direction. To them "Art's just sort of nonsense. Anybody that would paint is a darn fool." They just never got the data!

It may seem to you that saying the mind is concerned wholly with the estimation of effort would be a rather extreme statement, but it is not. It is a very basic statement, terrifically basic, and I will show you why this is.

We have a universe of motion. From the point of view of theta—without identifying theta too well—we have a universe of motion. The only way we can do anything with this universe of motion is to take the inherent forces and natural laws of that universe and turn its forces against itself. The energy comes in and life turns it around and sends it back at the physical universe.

Life is doing the same trick as the fellow who plays a very good game of tennis and who knows how to make a bucket out of his racket. He is holding his racket up, the ball comes over at just about the speed of light, and if he immediately faced that ball and hit it as hard as he could hit it, it would probably go right on through the racket—unless he rolled the ball off the racket. In other words, it comes in on one side of the racket and as he hits the ball, all he has to do is roll his racket a little bit and the ball will come in and go right back on its own velocity: That is a reflection of direction. He changes the direction of the ball and uses some of the energy in the change.

That is what life is doing. Theta takes facsimiles of all of this force, all of this effort and direction and so forth in the physical universe, and then fits these facsimiles together, and every time the physical universe fires another volley, theta fires it right back at the physical universe. The first thing you know, theta knows a lot about the laws of the physical universe.

An engineer goes out and sees a great big roaring river like the Columbia and he says, "I think I'll put a dam across this thing and I think I'll fix up this whole plain here and make a lot of new agricultural land and make a lot of electricity and new wealth." How does he do it? One of the first ways he does it is by damming up the river and using its force. He makes the river's force dam it up in the cofferdams. He uses the force of the river to do many things. And some other river someplace has already been conquered, so it is furnishing force and furnishing electricity and making tools. And the engineer takes these tools and conquers this new river.

At no time does theta apply any actual direct energy to the physical universe. But at all times theta takes physical-universe motion and energy and applies it to the physical universe, and in order to do this it takes pictures, facsimiles, of the stuff and uses these to measure the incoming forces and throw them out again.

The conquest of the physical universe is learning a little bit about the physical universe and turning it back on itself again. Then theta knows more and has more weapons, so it does more about it.

It is very hard for anybody to conceive what happens in the manufacture of a culture. How does a culture come into being? How many factors are contained in that culture? How much knowledge is contained in it and how much physical-universe force is there which has been thrown into that culture and redirected back into the physical universe again? It is fantastic, the terrific quantity of it.

If you suddenly dropped some atom bombs on American cities, you would knock out a carburetion plant here, a plant that made the clamps that made it possible to manufacture copper wire there, a radio shop someplace else which was the only radio shop that really knew how to solder, a big steel corporation someplace else and the little guy who does all of the figuring on computers for the Burroughs Adding Machine Company—and suddenly holes would appear all over.

War, rolling destructively across any nation in the past, was destructive to that nation—not by destroying men, but by destroying the techniques by which that nation caught the physical universe on the fly and threw it back at the physical universe. There was a tremendous network of culture and all of a sudden war rolled across it. There went the Greeks and there went Rome. If somehow or other you could preserve this culture, it would be all right.

How long does it take to educate one man in college? (This is beside the point of whether it is worthwhile or not.) How long does it take to educate him?

The Germans very practically used police dogs for scouting duty. And they said very practically, "It takes two years to build and train a dog. It takes twenty-one years to build and train a man. Therefore it is more economical to use dogs." This is the very unemotional computation of which only Germans are capable.

Two years ago, 280,000 young men and women graduated in this country with the degree of Bachelor of Art. It is beside the point whether or not they were artists. The point is, these are people who have been given an enormous amount of technology and who can apply that technology in their average everyday living. It takes years and years, scores of years—really, hundreds and thousands of years—for a culture to come up from scratch to a point where it learns just this one thing: How do you calculate the counter-efforts of the physical universe and translate them and reconquer the physical universe with those counter-efforts by putting out your own efforts? In comes a counter-effort, you turn it into an effort of your own and it goes out again.

How anybody could contemplate blowing up civilisation I don't know. It makes one tired to think of trying to put together a civilization like this; it is a very exhausting thought. One would think offhand that if all civilization on the face of the earth were destroyed, life would never rise again. It is not even true, though, to say that if all life were destroyed on the face of the earth, life organisms and man would not come into existence again. But it would sure be a setback!

The modus operandi of conquering the physical universe doesn't exist very much with earthworms. They do pretty well; they keep the soil churned up so that trees and grass and a lot of other things can grow. It isn't very solidly in the hands of tigers. It certainly isn't in the hands of donkeys. But not one of these species is capable of gross conquest, big conquest, like taking a mountain that sits in the middle of a town and then going into it with hydraulic hoses and steam shovels and moving the mountain over someplace else. Man is capable of that.

Life can exist as a graduated staff. First is the little unit which can live on sunlight and minerals, and that supports a unit which is a little less basic and a little more complex, and that supports one a little less basic and a little more complex. Each one as it goes up has a little bit greater mobility, until they finally work up to a point where there is a good workable organism which can translate effort analytically and handle it—in other words, accomplish gross conquest. You can look at this, and what is it all the way on up? It is a calculation of effort. Right down there in the most basic efforts is the effort of taking sunlight and minerals and making biochemical byproducts, which is a wonderful gimmick. I sometimes wonder if the algae and plankton might not know a lot more about life than man does.

So, as you work it on up into a staff of complexity that gets higher and higher and more and more complex, each step is a calculation of effort, more and more effort. And that is what all these life forms are doing.

Any life form, then, is supported, down to this basic unit, by other life forms. This shows the importance of a life form to life. A life form is as important to life as it itself conquers the physical universe or as it supports whatever is conquering the physical universe as a life form. It is either important for supporting or important for doing. And we get a tremendous, complex, coordinated effort—which is not very random, when we really think of it—supporting man's conquest of the physical universe.

Some fellow decides he wants brown bread. He is going to sell brown bread because people have heard that brown bread is healthier than white bread. Therefore he is going to color white bread brown and people will buy more of it. Whether or not this is desirable is beside the point. The point is that a lot of little bacteria will really get in there and slug for him and the next thing you know, he has the finest brown dye in the world and he can color that white bread.

All around us we see life forms which are using the forces of the physical universe, and each one of those life forms is in the same position of viewpoint. It is observing the motion of the physical universe and is coordinating that motion into effort and utilising it for further conquest of the physical universe. Each species, each entity, takes what is inhibitive to its own survival and seeks to destroy it and takes whatever assists its own survival and seeks to support it. It is a very beautiful, complex plan. It really makes sense when you look at it from this standpoint. It makes sense if only from this viewpoint: that by knowing these things you can make a highly complex organism such as man much more effective in his operation against the physical universe by disenturbulating the individual from the effects of past upsets when the counter-efforts were too strong or were too weak to support him.

Now, that is what we are doing. We are fixing it up so that individuals can better assist those things which assist them and inhibit those things which inhibit them. And we are fixing it up so that we as individuals aren't surrounded by a lot of life forms that have been hit by so much countereffort in all different directions that they begin to assist things which are inhibitive to survival and inhibit things which assist survival. That we call insane, crazy, Serrated and a lot of other things, and that is all insanity, craziness and being aberrated is.

A man is as intelligent as he can calculate effort. Intelligence also consists in bringing alignment into randomity.

We will cover randomity as a definition in the next part of this lecture and go into Effort Processing from there.

EFFORT PROCESSING FUNDAMENTALS - PART II

A lecture given on
24 September 1951

Tolerance of Motion

I think we have a technique in embryo. We have the possibility of being able to knock out chronic somatics selectively. This is just a possibility; two weeks from now it may be a concrete fact. We have never been able to do that before.

This would mean that we could put into the field a little manual that would say, "You tell the preclear to wiggle his left toe, you tell him to wiggle his left ear, and after you've told him to do this for a certain number of hours he doesn't have his chronic somatic anymore." It would be very simple. A fellow could practically run it by following directions, like the ones you read on a can. Of course, one mustn't be too optimistic about this. If you have ever gone around in kitchens and seen how cans have been opened in spite of the directions on the face of the can, you know there is always this limit of liability.

This would make a person who could work Dianetics by handling this little manual—like Self Analysis delivers Straightwire. A person who could follow this little manual, without knowing any of the principles, particularly, could knock out a chronic somatic.

There would be that person and then there would be a Dianeticist. Don't think for a moment that the data contained in Science of Survival, Self Analysis, the textbook of axioms and so forth would not be necessary to the knowledge of a Dianeticist. There is such a tremendous quantity of phenomena which a person who didn't know this material would start encountering—phenomena which would be irrelevant or pertinent to what he was doing—that a failure to know all the phenomena which we know in these various things would really wind a fellow up if he were trying hard to work in the field.

Furthermore, somebody using this little manual would have no knowledge of groups and communication systems, no knowledge of how to treat a psychotic, really, or how to do these other things. But he would have this one technique on chronic somatics.

There is no coincidence in one of the patent-medicine companies going broke and Self Analysis being published. But, believe me, there would be a coincidence if such a little manual existed. It would be very pleasant if America had a little package whereby you did this and that and all of a sudden the person became well. That would be wonderful. That is what we are trying to get. I don't say that we are going to get it but we hope to have it here in a couple of weeks. It won't take a long time to get this all buttoned up; it has taken weeks so far already.

Now, I want to tell you a little bit about the tone scale that is not evident and which will probably clarify that chart for you. It has to do with motion, inhibited and impelled.

Life depends upon a certain tolerance of motion—that is, there is a certain band of motion in which life can survive. If you start to examine life you will find that that band is pretty narrow. The motion which supports life falls into a very narrow band.

For instance, take heat. A human being runs from about 95 to 100 degrees Fahrenheit as the whole tolerance band of the engine. Anybody who starts running at 110 or at 91 is pretty sure to turn his toes up. On the one hand, the 91 is too little thermal vibration—too little motion, too little heat—and on the other hand, 110 is too much thermal vibration.

In such a wise, a pursuit pilot is able to withstand, without much trouble, 9Gs of deceleration without completely going out. But he can't stand it very much or very often; the-tolerance of the body is really well below that. He pulls his plane out of a dive, it squashes him into the seat

and all the blood rushes out of his head and so forth; if he doesn't do this too often he can withstand this amount of force. But that is a force tolerance. The tolerance of centrifugal motion is also a very narrow band.

Gravity is a narrow band. We are built to withstand the gravity of Earth. If we suddenly started walking around on Jupiter we would go squish; its gravity is too great. This is somewhat similar to centrifugal-force tolerance.

We could have also too little gravity. If anybody started floating around in space with no gravity at all he would eventually run into some difficulty. There is a valve system, a blood-valve system, built into the human body, which makes it pretty difficult for a fellow to stand on his head more than an hour or so at a clip. The valves all go haywire. His body is built to withstand horizontal or vertical positions on its valve systems, but not being upside down. Also, if you took all gravity off a person, he would get an interesting shape. He is built to withstand a certain amount of tension, in other words, from gravity.

Now, a man can run at a certain speed. I don't know how fast man can run, but if a man were to run fifteen miles an hour for half an hour, I think you would probably bury him. In addition, a man doesn't want to stand still for too long a period of time. It is very nonsurvival to stand still. Mobility is everything in survival. If you stood still in one spot for a long time the environment could shift on you, and the second it shifted, standing still in that place would be very dangerous indeed. There has to be a certain amount of motion. A man has to make a certain amount of motion to eat.

So there is "over" and "under" motion: too much speed, too little speed. There is a very narrow band of optimum motion, and it has tolerance bands on either side of it which are quite narrow.

Man has to have oxygen at the content that we have it here on the face of the earth. He works best with an oxygen and nitrogen mixture as it is, at 15 pounds per square inch; he is built for that. Cut him down and let him try to operate on 10 pounds per square inch and he has a bad time. Send him down to the bottom of the sea and let him start operating on 150 pounds per square inch and he has an equally bad time. This is what I mean, then, by a tolerance band of "over" or "under" motion.

Now let's take efforts. Effort is motion with direction. A fellow doesn't have any difficulty lifting a table, but suppose he tries to lift a great big safe: he can't lift it. He can, as many people do in the moving business, lift himself into a hernia. His physical body will not tolerate even the application of the effort of which his own muscles are capable. In other words, his muscles are more capable of effort than his body tissue can withstand.

You could also figure on something being much too light. Have you driven a Model T lately? A man tries to ride in one of these things and it bounces all over the road; it just doesn't have enough weight to make it ride smoothly. But with almost any car, if you take a few pigs of lead and throw them into the rear end of the car, you will find that you will have a much easier ride. In other words, here is a question of overweight and underweight.

Utensils and this sort of thing also can have too little weight. You can undoubtedly think of a few examples of where something can be too light.

I know that at sea the heavy crockery is much too light.

I felt very sorry for a bunch of boys on a destroyer one day. I went aboard this tin can in harbor alongside of the dock, and the men were all sitting there with their arms wrapped around their plates. They were sitting alongside of a dock and they were eating, holding on to their plates. I said, "Why, you poor guys. You birds must really take a kicking around when you're out there with this tin can."

And they said, “Oh no, this is because of the mess attendants. They take the plates away before we’re through eating.” (I wanted to show you how non sequitur you can get!)

But I was down in the Tasman Sea one time, and the wind blows at seventy miles an hour down there and the waves are all seventy feet high (that is really no exaggeration), and the last two feet on the top of every wave blows into the air in a horizontal stream. The ships bucking into that go down into it and they get stuck in about every third wave with their propellers out in the air—and these are ten-thousand-ton ships. These new welded ships are very flimsy, so the center of the decks in the holds would drop way down because of this welding and so on. There would be a Sherman tank or something sitting down there and the deck would come out from underneath it and come back up and hit it again.

But that was nothing compared to what happened to our own crockery The table would drop away from the plates and the plates would be suspended in the air. Then the plates would start to fall but the table would come back up again and splash the soup in our faces.

Anyway, things can be too heavy, too high and too rough for men very easily. Man isn’t particularly weak but he does have this tolerance band on motion.

This motion applies to most anything. For instance, take a boxer who hits too lightly. On the other hand, you would think you couldn’t hit too hard to be a boxer, but you could; they could keep taking your opponents out of the ring as corpses. This would be unpopular with the boxing commission and the sports writers would be snide about it. In other words, the tolerance of the body in withstanding force is also a narrow band. The amount of shock per unit of time which the human body can withstand is relatively slight. We think of it as being tremendous, but in terms of foot-pounds and in the field of physics it is a very small amount of force. If an individual receives in a small unit of time too many foot-pounds of shock in any part of his body, it will kill him. That is “over” motion; that is “over” counter-effort; that is too much force in too little time. And in such a wise there could also be too little force.

Now, this can be graphed. You would think, arithmetically, that motion would go up on one steady line—that is to say, there would be motion and then there would be more motion, more motion, more motion, more motion, more motion—and that the tolerance band would be a section marked out in the middle of it, that above that band would be “over” motion and it would keep on going up from there. That is not the way it graphs. That is just arithmetic, and arithmetic is sort of a phony brand of logic they torture kids with.

The way this graphs is from death to death, as far as we are concerned. We are only interested in the tolerance band and a very short distance above or below that tolerance band; we are not interested in the whole band. So it is graphed from death to death.

We start at zero, curve up with the amount of motion to an optimum and then curve back down to zero. You are looking at the tone scale on edge. The tone scale is laid out vertically—tone 0.0, tone 2.0 and tone 4.0. You are used to looking at the tone scale as a straight vertical line; you read it off that way. The tone scale, when turned and looked at this other way, does not have a single view, it has a double view. There are two tone scales. One goes from optimum motion through higher and higher vibrations till it gets to zero. Above-optimum motion, in other words, snakes an individual dive off toward death. And on the other side we have motion getting less and less from the optimum level till the individual is dead. That is all we are interested in from a standpoint of tolerance of motion.

At the optimum level, an individual is running at 98.6 degrees Fahrenheit; he is using vehicles and his own body to walk at fairly brisk speeds but not beyond his ability to be tolerant of those speeds. He is being subjected to an optimum gravity which gives him pound mass, and he is being subjected to no more stress of weather than he can well withstand. His understanding —and here we get motion again—of the physical universe and so forth is such as to keep too much motion from hitting him. In other words, his skill in handling himself and so forth all comes up at tone 4.0 on motion.

As a fellow falls off toward death it can be on the route of increased motion or decreased motion. Let's take the fellow who has heart trouble, and his heart starts beating at over 175—or at 209 or 612—beats per minute: he is dead. And the fellow whose heart refuses to beat any faster than 30 beats per minute is pretty badly off. As a matter of fact, he will be dead after a while. So that is too slow and too fast, just on one thing like a heartbeat. There could be too much or too little blood pressure. There could be too much or too little tension.

You wouldn't think offhand that tension was necessary; you would think that if randomity—that is to say, random vectors and so on—makes up tension, you wouldn't want tension. No, you have to have tension. If you haven't got tension in the body, how can you balance or withstand gravity? How does your head hold up at all if you haven't got just so much tension?

As a matter of fact, you have probably seen fellows walking around all slouched over. They aren't capable of enough tension to hold themselves upright. And then there is the fellow who is too tight, too ramrod-straight. That's too much tension; he has got too much residual tension.

Now, there are two kinds of crimes: one is the crime of omission, the other is the crime of commission. The service and governments invariably overlook the crime of omission by tacit consent. But everywhere else in rational spheres of activity, omission and commission are equally destructive as crimes. The person who neglects to act is as guilty as the person who acts wrongly.

In the navy all you have to do is neglect to act and you get to be an admiral. Every once in a while they will catch up with somebody who has done a crime of omission—they remember that this is in the regulations— and they knock him out for it, but not often. Crimes of omission are usually hard to trace.

There is the fellow at 1.5 on the band who destroys by commission. We are used to him. Psychiatry had him spotted a long time ago; he was hard to keep from spotting. He is the person who blows up and throws everything in all directions and stamps on your new hat and takes a knife to your dog. This is destruction by commission.

It is wonderful how people can overlook the important and stress the dramatic, because the fellow who doesn't feed the dog or the fellow who won't get up and pick up anything is just as destructive as the fellow who picks up things and knocks the dog out. What is involved here is an increment of time.

I wish to show you that the time increment follows motion. Omission is a slow process ordinarily and commission is a fast process at 1.5: The dog starves to death slowly when he isn't fed and he dies fast when his brains are knocked out. So as you increase in motion on the side of too much motion you get a lessened time increment and as you come back from the optimum on the side of too little motion you get a lengthened time increment, but you get the same position on the tone scale.

The person at 1. on omission just never does anything. And for the things that person doesn't do he has reasons why they are not done. That is a covert hostility.

And then there is the person on the too-much-motion side who does things but has reasons why he didn't do them. At 1. on the too-muchmotion side, he does things but has reasons why he didn't do them, and on the other side he doesn't do things but has reasons why he did them, ordinarily. Every office has seen this person, I'm sure.

At 0.5 a person slacks off on the side of too little motion to no tension— "I'm not going to move. I'm not going to do anything. I'm not going anyplace," and so forth. This is grief. But over on the side of too much motion the tears fly eight feet. It is the same point on the tone scale. This person on the too-much-motion side is a raving, hysterical 0.5.

The person on the too-little-motion side goes slowly toward death and the person on the other side goes fast toward death. Suicide by overt self-destructive action is on the too-much side of the band and suicide by starvation of self is on the other side of the band—or suicide by not putting any water in the canteen and then walking out across the desert. That is the same thing; it is an omission, but it is slow. So you get your "over" and "under" motions.

Now, I am going to give you a little point of human behavior that you might find fascinating. Individuals and groups are concerned with the rate of motion of others. Life is trying to obtain this optimum motion and hold it. When they do not find parity in the motion of another, they seek, by any means, to accelerate or decelerate that motion to their own rate.

Association by an individual with individuals or groups of a slower rate of motion than his own will result in the deceleration or acceleration of himself. The basic conflict amongst individuals is "Are you moving faster or slower than myself?" ARC is obtainable straight across the band of the tone scale. The tone on the too-little-motion side is a harmonic of the same tone on the too-much-motion side. But you can best obtain ARC in its initial primal thrust with someone at your level and on the same side of the band. That is to say, an individual who is running too slow to the degree of 2.0 will find himself most comfortable—most in affinity, most in communication and most in agreement—with individuals who are running at 2.0 slower than optimum. Individuals who are running 2.0 faster than optimum will find the greatest ARC with individuals who are running 2.0 faster than optimum. The funny part of it is that you can get a harmonic between these two things, and the "fasters" and the flowers" do have a tendency to mesh. This is an interesting observation that many auditors have more or less watched without defining it clearly. We needn't even concern ourselves with a harmonic, though. If you really want to establish ARC with a person who is 2.0 on the slow side of the ledger, you have to establish it at 2.0 on the slow side of the ledger.

When people don't have ARC they are dealing with somebody faster or slower or a group faster or slower than their own rate. There are three things they can do: (1) slow down themselves, (2) speed up the group to their own rate, or (3) find out what the rightness speed is for the given situation and then try, by reason, to demonstrate that this speed is necessary. Any effort being put forward by a group of two or more has a rightness speed; it has to be done as well as and as fast as it will produce the optimum result for survival.

Individuals don't estimate this without a great deal of argument; a lot of argument will come in on it. Individuals on the slowness side at 2.0 will try to speed up anybody slower than 2.0 or slow down anybody higher than 2.0 on the slowness side. And they certainly will go into conflict on the other side but will do something about the harmonic.

What I am showing you is that domination, whether direct or by nullification—carpings, hostilities, antagonisms—as well as happy association, is based upon this graph and this formula. People who move faster than you will try to speed you up, and people who move slower than you will try to slow you down, by whatever means possible—words, symbology, actual injury, anything. They will try to slow you down below your speed or speed you up—above or below, over or under.

There is a rightness point for every situation and it is at the optimumspeed band. What is the optimum speed of traverse? How fast does this thing have to move? How fast do we have to move to accomplish this thing? You are going to get arguments out of people who naturally move slower and arguments out of people who naturally move faster, and the arguments spring solely from speed of motion. That is all.

Should this acceleration or deceleration be well beyond the limits the individual can maintain, a confusion or randomity between the forced rate and the self-determined rate deteriorates the individual physically. In other words, if an individual is bound to travel at 2.0 on the slow side and somebody continually comes along and says "Faster, faster, faster, faster," then because he is fixed there by the counter-efforts (which are actually motions) and other things which have slowed him down to there, his effort to go faster than the counter-efforts contained in him

(the engrams contained in him, more familiarly) will actually shake him to pieces. And a person who is traveling at a higher rate of speed, when influenced by those who seek to bring him down to a lower rate of speed, will himself be shaken to pieces. Experience in the physical universe and his inherent structure establish for him a certain rate of speed, a rate of effort; these things establish for him a certain motion—which is graphable on this graph. He has that motion established and when somebody tries to slow him down below that speed of motion, the counter-efforts he has received—which have a part in establishing his motion—will take it out on him. He could receive an awful lot of punishment in life and stand up to-it if nobody ever tried to get him to readjust from the point on the tone scale where this punishment put him.

Take a person traveling at optimum speed. He receives force efforts which are speeding him up—they happen to be in the direction of speed— and these efforts can be as random as can be. But these efforts happen to speed him up, so this individual aberratedly goes up into something you call a manic. (This doesn't rest on a phrase, it rests on an actual motion.) So he speeds up and he gets to be a 2.0 manic and very antagonistic. Things have to move fast; he is mean. This is where the army finds its first sergeants! As long as he is permitted to go at this rate of speed, he is all right. But then he gets an officer who doesn't want him to do that, who tries to slow him down. You might think offhand that slowing him down would bring him back toward optimum, but it doesn't. It always brings him down.

If a man is traveling too fast, new counter-efforts will bring him back down the tone scale. In other words, if the effort is already saying "Go faster than optimum, go faster than optimum," people's efforts to stop him from going faster than optimum only make him go faster than faster. He is moving at a certain fast rate of speed and so he is going to move faster and faster as more things try to slow him down. All of a sudden he will just take a dive right on off. People like this can be brought down the tone scale in an awful rush.

On the other side, similarly, if anybody tries to coax the person to go faster and faster, he will move slower and slower. Why? Because counterefforts are being applied to the individual which just accelerate existing counter-efforts or decelerate them, exactly in reverse. This is where you get the reversal on the band and that is what the reversal on the band is.

So this is looking at a tone scale on edge. Look around you in your life and apply this to the real universe. Do you know anybody who is running slower than you? Do you know anybody who is running faster than you? What is either one of these people trying to do to you?

What is the optimum rate of speed for the problem at hand?

We look out across the countryside and find that we have an atom bomb and a lot of other things. What we are trying to do is take the first hump in Dianetics and get Dianetics up to a point where human nature can be handled by very inexpert and clumsy hands. But when we have that, we still won't have any leisure time on our hands because we are still trying to tackle groups.

What is the rightness of our speed of advance? If we measure that and agree upon it, we get into a higher level of agreement. But at the same time, the people who are traveling slower than that are going to start to get badly shaken. And if people are traveling faster than that they are going to start to get shaken up too. This isn't then an effort to get individuals to travel at the speed we are traveling at; let's try to get the speed of advance at an optimum rate for all hands.

What is the correct speed? You will find that individuals will settle down on any given problem at its optimum speed if they are capable of aligning their own forces. The way people get off the optimum is from counter-efforts impinging upon them from the physical universe. They come off of optimum effort and optimum motion. They get engrams and these engrams speed them up or slow them down. As engrams speed them up they go over one way; as engrams slow them down they come back down the other way. But they more or less start out at an optimum level.

This should clarify a lot to you on the tone scale. It also should clarify to you the behavior of individuals in your vicinity. You should know quite a bit more, if you know this, about people with whom you are associating; and you should also know what they will do to you.

Take an adult who lives in a family and has a bunch of children. Here these kids are—motion: in the house, out of the house, slam the door, downstairs, upstairs, won't go to bed, won't get in the bathtub, won't do this, won't do that, and so on. And the adult keeps saying to them, "Please, please" (you are not traveling at my rate of motion, you are traveling at another rate of motion). The more the adult tries to slow these children down, the more hectic they get, till they get in real bad shape. What the children are trying to do is say "That slow old fogy has got to move faster!"

Whenever you demonstrate to another human being that you want to move him faster or slower, you demonstrate to him simultaneously that you are moving slower or faster than he is. That is all he absorbs.

You say, "Come on, speed up, speed up, speed up! Hurry, hurry, hurry! Let's go, let's go!"

The fellow doesn't say "I ought to hurry." People have been happily going around thinking this was the result of that kind of activity. He says, "Gee, there's somebody moving awful fast," so he tries to set a better example by slowing down. "We've got to keep parity in this universe. You're moving too fast. I had better move too slow. Let's balance the whole thing."

If somebody is saying "Oh no, you're taking it too fast; it's too rapid," and so forth, then the person he is saying this to is merely seeing a picture of somebody who is too slow, and he says, "Gee, he's slow! He's too slow! We've got to speed him up. We've got to do something with this guy. We've got to speed him up." This is self-determinism at work.

When we get aberration at work, we really get a very funny-looking picture because we don't have people sizing up what are survival and what are nonsurvival motions. So they pick up these things and they just get them all figured out backwards and upside down. A little child pokes across the street, with cars rushing by, and his mama says, "Hurry up, Johnny, hurry up!"

And he says, "Why?"

Now, an individual receives efforts continually and utilizes those efforts. As a matter of fact, when you eat a piece of beefsteak, you are receiving the effort that was put out by a cow. That is pretty good effort that you are receiving. But when you sit down on the car seat and go over a bump and it is a hard jar, that effort is a little bit too much for you; that is nonsurvival effort and you don't want that one. So people go on making better car springs.

Just as there is "over" and "under" motion, so there can be "over" and "under" on what we are calling randomity. Randomity is simply randomness of vectors. One vector which is going out wholly in one direction is not random; that is a force vector. It is a force which is being exerted in one direction. It hasn't split. But when you have these vectors as arrows facing themselves, that is randomity.

The less directive a force is, the more random that force is. There can be as much assembled force in this same spot but it is more and more random.

There is a little randomness necessary in life at the optimum level. There has to be randomness; it can't be the-sameness. It is when force exerted by the physical being of the individual—either to remain in a state of rest or to move—is countered and overwhelmed by a counter-effort in his environment that you get unconsciousness. That is unconsciousness.

For instance, an individual is trying to remain at a state of rest and somebody hits him over the head with a sledgehammer. The sledgehammer tries to drive him down; he tries to remain at a

state of rest. The randomity impressed upon him turns all the alignment vectors (which, in the final analysis, become "I," or are "I") around and he gets this suddenly introduced randomity, and you get an overwhelming of the individual, or unconsciousness. Furthermore, the cells are trying to remain in a state of rest and trying to remain in a state of their own sphere of motion simultaneously—that is to say, in space positionally they are trying to remain more or less at a state of rest and they have a motion in themselves at the same time. The sledgehammer hits and displaces those cells and this creates randomity; that randomity in the extreme is pain. Pain is simply the misalignment of the molecules and atoms of proteins, minerals, vitamins and carbohydrates— organic and inorganic chemical products, in other words. Sudden misalignment of this creates randomity. There is where you will find pain.

Pain comes into existence because theta can make a facsimile of it. Theta makes a facsimile of it. Therefore, later on, that same pain can reimpose itself as a facsimile and throw all these molecules out of arrangement again, and so there is pain again and there is unconsciousness; you have the same thing all over again. This is not very complicated.

Let's postulate an experiment. If we could take a live mayfly and put this mayfly in an electron microscope, we would see waves coming through and see the molecules and atoms of the mayfly in alignment as it lies there. The mayfly lies there and we see the waves coming through and we get a picture, let's say, of one section of one fiber of that mayfly; the atoms and molecules are lying there just as neat as you please. Now if we could reach in with a pin and touch this mayfly, we would suddenly see those molecules start to lose their force alignment, and we would start to get a scattering—random vectors.

Then the pain dies away as far as that mayfly is concerned, and we would again see, in the electron microscope, a realignment. These molecules haven't been injured. They might be scattered around a little bit and a few rings broken down here or there, but that is about all.

Then we touch the mayfly very lightly, nowhere near enough to cause the earlier randomity; we just touch him in the same place we touched him before. In other words, we restimulate the engram we gave him, and we see the molecules go all out of alignment and into randomity again.

Somebody someday will do this experiment and they will undoubtedly see this sort of thing taking place, because this is approximately what it is.

Now we stop restimulating the thing and again the molecules go into an alignment. But it has been restimulated a little bit; the engram might still be superimposed over these fibers, so there is a little bit of out-of-alignment. This alignment, then, can result in too little tension in the nerve fiber or too much tension in the nerve fiber, either one resulting in nonoptimum tension in that nerve fiber, nonoptimum alignment. That is pain and reimposition of this pain, however it may be done.

I give you that as an analogy. I merely postulate that this is what would be seen, because this particular experiment answers all the conditions that we have found in the processing of preclears. This is evidently what happens. It isn't happening on the level of the motor-control switchboard, that is a handy analogy. It is on the level of the rearrangement of molecules and atoms.

You might try this experiment: Take a fellow and get him revivified at a moment when some army surgeon was sticking him in the arm with a hypodermic needle. Get him revivified at that moment and watch a sudden indentation in his skin there as you go through that moment. You would see his skin flick as an indentation; this is an impossible thing from the standpoint of muscles.

Have you ever lain on the couch running an engram and felt your back thrust into the couch? Have you ever seen an individual's feet suddenly start to swing sideways as you run a sperm sequencer with him? He is doing motions for which he hasn't got muscles that balance up well.

You can get repositioning of atoms and molecules in a being to a point where you can reapproximate these things with great speed; there is no difficulty with that. In other words, you don't have to figure it on the grossness of the body. That is the only point I am making. And you do achieve a certain result by feeding a person up on proteins and vitamin and mineral molecules; you give him more to be aligned or misaligned. -

What I am trying to show you is that there are theta facsimiles of this sort of thing which are filed against time, in present time, all over the shop; there are lots of them. A chronic somatic is simply one of these areas of randomity—a theta facsimile of past pain, effort-counter-effort—that has swamped the individual at one time or other. He has this area of effort and counter-effort, randomity and so forth, and it gets reimposed upon the individual; it throws him all o'ut of whack as far as his atoms and molecules are concerned. He suffers pain.

A person with a chronic somatic simply has one of these theta facsimiles superimposed upon him. The question and the contest is in how to get rid of it. How do you exhaust it as a theta facsimile? You find something very interesting the second you begin to examine this. What we are examining in the first place is effort. The second you start to take effort apart, perceptions start coming out of the effort areas.

You know that the reason you can't really process a person who has no high level of reality or anything is that the engram has no high level of reality. There he is with no high level of reality or anything and you are trying to process an engram, and he isn't going to get it up because it doesn't have enough reality. In other words, you are in an endless circle. If you unwrap the effort from this area, you start watching the percepts come out of it. The effort is wrapped around the perceptics that would make it real. So the thing to do is to undo the package and the reality turns on.

The other day a salesman came to the door, very foolishly. He was sitting there trying to sell me something and he asked me what I did and all that sort of thing, trying to make salesman-wise conversation. So he lay down on the couch and I started working him with a little bit of Effort Processing.

Now, Effort Processing doesn't consist of sending somebody back on the time track or anything like that. You don't have to send people around on the time track or process out phrases or snap fingers or anything. So he was perfectly willing to conceive or imagine what I asked him to imagine, and all of a sudden the reality of the thing turned on and the visio on the incident in which he had been sitting for a long time turned on, and he lay there looking at his stomach arching up in the air from the pain. He was wearing a Confederate belt buckle. He remarked on this fact that he was wearing a Confederate belt buckle. It never occurred to him till he got up, so great was the reality of the incident, that there was anything strange about seeing a Confederate belt buckle on himself. Then he suddenly realized that this must mean that he had lived before sometime. He wasn't questioning if he did, he wanted to know how it came about that he had. Here was a man with reality zero and we turned it on with Effort Processing, and out of the effort we suddenly fished up a sudden perceptic: a visio.

Olfactory starts coming out of these areas too. You could start fishing around with this and turn on the sense of smell all up and down the track in the most unlikely places.

The point I am making is that the percepts are wrapped up in effort. This is quite something. It is randomity of effort; it is the effort of the individual opposing counter-efforts. And what you are trying to do in Effort Processing is differentiate between the individual's effort and the countereffort being opposed to him, reduce the counter-effort and knock it into limbo, and rehabilitate the individual's own effort. That is all you are doing.

There isn't a person sitting around who isn't opposing some countereffort in the past, whether he knows it or not. And there is nobody who is self-auditing who isn't in another valence inflicting on himself the countereffort of the past to some slight degree.

Attention is opposed to past counter-efforts or attention is a past counter-effort opposed to "I," and these past counter-efforts sit in present time. Most everyone has one of these areas and his attention is there. The second you throw his attention off on to another area, he can get a flick of the counter-effort. And all Effort Processing consists of is getting the person's attention elsewhere in his body than at the point of opposition or the point of effort.

In other words, if a fellow has a stomachache what you want to do is get his mind off a concentration on his stomach. There are two ways of doing it. One is to do it "back on the track"—get what his hands were doing at the time this thing happened to his stomach. Every time you get him concentrated on what his hands were doing when this happened~to his stomach, his stomach somatic will turn on—maybe just a flash—because his attention will immediately come back and say, "Ah, there's a countereffort there; therefore I've got to oppose this." Then you transfer his attention to his foot, he feels this stomach effort for a moment and his attention comes off his foot. Actually what he is doing is skidding out of valence; the pain is kicking him out of valence. But you get him back into valence again, because the only thing that was really out of valence was his stomach.

Practically every cell in the body is resisting one of these imaginary efforts from some direction or another, but selectively these old efforts can be processed out in this fashion. They are the most important thing in processing.

Another way this can be done is when you do have a preclear back on the track you make sure he gets the effort when he is running the engram— the devil with whether or not he gets sonic on it.

The research team took one case and ran an engram which had been run before; they ran it on effort—ran the effort out of it. The effort was still there and it was probably about 80 percent of the engram. You can run an engram and run the perceptics out of it and you can run the anaten out of it, but if you don't run the effort out of it, you still have about 80 percent of it left. So you could just run out engrams all over the track and you would get nothing but a restimulation of this effort. Yet effort is the easiest thing to get and the perceptics will unfold out of the effort.

This is a highly experimental technique, but I want to show you how it works. I trust this will take place and that nobody will roll up in a ball or anything.

LRH: I want you to concentrate on how alive your right foot is. (pause) How alive is your right foot? (pause) Concentrate on how alive your right foot is. (pause) Okay. Did anybody get a somatic flick? (pause)

audience: Yeah. Hm-hm.

LRH: Anybody get a somatic flick?

audience: (positive responses)

LRH: All right. How alive is your left arm?

Just figure your life is suddenly resident in this left arm. Let's calculate this left arm as being very alive; let's feel how alive your left arms are. (It's my right, it's your left.) (pause; coughing in audience)

All right. Now let's feel how alive your right arm is; feel the aliveness of the right arm, how alive this right arm is. (pause)

Now, how alive is your throat?

Can you concentrate on the aliveness of your throat, how alive your throat is? (pause)

Just as though you were suddenly resident there in your throat. (brief pause)

All right, how alive are your ears? Can you feel how alive your ears are? (pause)

All right, how alive is your left foot? (pause)

Your left foot—how alive is your left foot? (pause)

Now, how alive is your right leg?

Can you feel the aliveness of your right leg? (pause)

Now, how alive is your stomach? (pause)

Can you feel yourself sort of alive and very resident in your stomach? (pause)

Now, how alive is the back of your neck? (pause)

Can you feel the aliveness of the back of your neck? (pause; some audience reactions)

All right. How alive is your right hand? (pause)

How alive is your left index finger?

Your left index finger—how alive is it? (pause)

How alive are the cells of your eyes?

Can you feel yourself resident in your eyes, how alive this area is? (pause)

Now, how alive is your left side?

Can you feel the liveness of your left side? (pause)

All right. What's the aliveness of your right big toe? (pause)

Now, what's the aliveness of your mouth? (pause; coughing in audience) Now, what's the aliveness of your throat? (chuckle in audience)

Now, can you perceive the aliveness of your back? (pause)

Now, can you perceive the aliveness of your chest? (pause)

All right. Can you perceive the room?

audience: No. (LRH chuckles; audience reactions and chuckles)

LRH: This would be an Effort Processing method of bringing people up to present time.

Now, here and there you might have felt a flick. Particularly if you have a chronic somatic, you might have felt the flick of that chronic somatic. You might have felt it. And you might have noticed this (correct me if I am wrong): when your attention came off the area of the chronic somatic by being addressed to some other portion of your anatomy, the chronic somatic would go on but your attention would flick right back to the chronic somatic. Is that the function of it?

LRH: How many people felt any chronic somatic on this? Could I see a show of hands? (pause) Okay, thank you.

Now, let's just try this one for a moment. You understand you don't have to do this; I don't guarantee anything out of this at all. But this is Effort Processing; the other was more or less trying to extrovert an individual, bring him up to present time and make his body alive. This one is trying to pick up the effort wherever it lies on the track and knock it out where it sits on the track.

Now, I'm talking about then: Which direction do you have to hold your head up against?

Is there any force which is seeking to move your head away from the normal? I'm not talking about gravity.

Is there any extra little force that seems to be moving your head away from the normal? (pause)

All right. Is there any force that seems to be moving your right leg away from the normal? (pause)

Which direction would your right leg be moving, if it were moving? (pause)

All right. Which direction would your left leg be moving? (pause)

Now, would you be trying to move these points or would they be in the process of being moved by some counter-effort? Which is your effort and which is the counter-effort in these things?

LRH: Now, I'll ask you more. What position was your right hand in then? (pause)

Which direction was it trying to go?

Which direction was its effort? (pause)

Now, where's your left hand in that? Which direction is it trying to go? (pause)

Now, were you trying to stop these motions or were you trying to start them?

Was something moving you and you were trying to stop it, or were you moving something and it stopped you? That's what you have to decide at that moment.

Now, where were your hands at the time this took place?

Where were your hands? Can you get a feeling of which direction they were moving? (pause)

Can you get a feeling of whether you were trying to stop the motion or start the motion, whether you were doing it yourself or it was being done to you?

Which direction was your stomach moving at that time?

Which direction was it moving at that time? (pause; audience reactions)

Now, can you see how your hands would have been moving at that time? (pause)

Now, you see where your elbows would have been going at that time? (pause)

Now, where would your knees have been at that time? (pause)

Which direction would they be moving? (pause)

All right. Which direction would your arms have been moving? (pause)

What would have restricted your arms from moving—what is the effort restricting the motion of your arms in there? (pause)

Now, would you have been trying to move up or down at that time? (pause)

Would you have been trying to move to the right or the left at that time? (pause)

Would you have been trying to remain at a state of rest at that time, and something moving you? (pause; coughs in audience)

All right. Now, let's see how alive your hands are in present time. (pause; cough in audience) How alive is your back in present time? (pause)

How alive is your left foot? (pause)

How alive are your legs? (pause)

How alive is your head? (pause)

You feel the aliveness of your hearing? (pause)

Feel the aliveness of your body in general? (pause)

What is the realest thing around you right now? (pause)

Now, can you recall a time when you were in good communication with somebody? (pause)

Recall a time which is really real to you. (pause)

Can you recall a time when you were performing an exuberant action? (pause)

Recall a time when it was very pleasant to be quiet. (pause)

Recall a time when you had really accomplished the conquest of some part of the physical universe. (pause)

Now, can you recall a time when you were trying to stop time? (pause)

Recall a time when you were really trying to stop time? (pause)

Can you recall a time when you were trying to extend time? (pause)

Can you recall a time when you were trying to expand space? (pause)

I'm talking about just with thought alone—a time when you were trying, by thought alone, to expand space. (pause)

Can you recall a time when by thought you were trying to contract space? (pause)

Now, can you recall a time when you were trying to increase with thought—trying to make some energy greater?

A thought of that is riding in a train that you want to get there faster; riding in a car, you want to get there faster.

Energy—you want a greater expenditure of energy, you're trying to increase it with thought alone? (pause; coughs in audience)

Now, when you were trying to decrease energy with thought alone.

Concentration on your decreasing energy with thought alone, just trying to decrease some energy around you with thought alone. (pause)

You're trying to inhibit some action with thought alone. Trying to keep somebody from doing something just by thinking them into not doing it. (pause)

Now, do you recall a time when you were trying to stop time, when you didn't want the next moment to happen? (pause) Now, you recall a time when you were trying to extend time, when you wanted it to be a long time before something happened? (pause)

Now, you recall a time when you wanted something to continue happening for a long time—trying to extend time, wanted it to continue to happen for a long time? (pause)

Now, do you recall a time when time was just about right? (pause)

Recall a time when space was about right? (pause)

Recall a time when you were very, very happy? (pause)

Recall a time when you were permitted to contribute? When you were very glad to contribute? (pause)

Recall a time when you were really appreciated. (pause)

Do you recall present time? (audience reactions)

All right. This series of questions I have been giving you are MEST Processing for the most part, but I wanted to demonstrate to you with this Effort Processing—not seriously nor thoroughly enough to coax you down flat, since it requires a very close attention to one's preclear in order to make this happen—that when your attention went off on a then, you may have found a little somatic. Then what were your hands doing? Did you find any somatic at all? Could I see a show of hands on how many got a somatic to flick on during that? (pause) Thank you.

Now, attention goes right to this because a chronic somatic is chronic, and therefore something can be done for it. If it is right there, an auditor shouldn't have to look anyplace else. The problem is how you process one of these, and I have given you, just in vignette, what Effort Processing around and about a chronic somatic would be.

This technique has to be worked out quite a bit and it-has to be observed quite a bit, but you have its rudiments. Usually where a chronic somatic exists, the individual is trying to make an effort and the counter-effort is swamping him. He is either trying to move or stay at rest and he is being balked.

The handiest example I know of in this whole business is a thing children play on each other. Do you remember anybody ever playing a game with you called "Why are you hitting yourself?"—"What are you hitting yourself for? What are you hitting yourself for?"—where somebody was moving your arms and hitting you with them? That is the nicest little aberrative

game that I know of. The person's motor controls are wholly out of his own control. He tries to arrest these large hands that keep smacking his own hands into his face. He is obviously punishing his own body and he cannot arrest the motion, and somebody at the same time is accusing him of doing it himself, convincing him that it is his own effort that is doing this when it is not. And there you have approximately what a counter-effort does and what unconsciousness is. Actually that little game is the whole picture of what lies down deep in an engram: Are you doing it yourself? Is it being done to you? Which way is the effort going? What is the magnitude of effort? Why can't you make yourself behave?

Somebody in an operation is trying to go in eight different directions. He is trying to get out of there. He tests all limits of action. He tests, trying to find some way out. Throw him under anesthetic and all of a sudden every single one of his efforts is blocked. Then they wonder why people~have groupers in the middle of operations. The person goes up but he can't go up—he has to go down. He goes sideways but he can't go sideways, so he tries to go the other way and that is blocked. He tries to go all these different ways simultaneously and sort of explodes, and he is blocked in all directions.

Now, when a person is caught on the track in one of these he has a chronic somatic to go along with it and he may not even realize that he has a chronic somatic until he shifts his attention off.

With this little exercise that I have given you about "How alive does my hand feel? How alive does my foot feel? Try and make it feel alive," and so forth, you could sit down by yourself and just ask these questions of the various parts of your anatomy and you would probably get off a little boil-off; you would probably yawn. But the possibility is that you would find a somatic turning on and off.

If you were really down in the psychotic band, you would say, "I wonder what phrase goes along with this?" and start to repeat the phrase. If you do that, before you go completely insane please send for an auditor!

The point is that if you just try to ask various parts of your body these questions—try to be resident in them one right after the other—you can develop in yourself a considerable awareness of being alive. What are you trying to do in Dianetics?

Every time you turn your attention to some other part of the body where the chronic somatic is not being exerted, you are liable to feel it. What you should not do there is then go study the chronic somatic, because the second you do, you just go out of valence. Find out what your forehead thinks about it, what the cells at the end of your nose think about it, and you will feel this thing turn back on again. The second it turns on, your attention goes back to it, but every time you let it turn on it will be a little less intense, and you can actually knock out a chronic somatic on this line. Colds, headaches, lumbago, foot trouble, tiredness and so on are all chronic somatics of one sort or another. And just trying to bring yourself up to present time by being alive, one part after the other, has some slight benefit in knocking those things out.

Effort Processing addresses itself evidently to the time when it happened. But you don't send a guy there, you just ask him to put his attention on his hands then, his feet then, and you start finding out where this chronic somatic is and then you just start working it out till you get it all desensitised.

You are liable to get an enormous amount of boil-off. It may take many, many hours to accomplish one of these reliefs. But when it is gone, I think it will be fairly well gone.

Codification of the Axioms of Dianetics

September 1951

Throughout these last lectures, one can follow the development of a system of processing and a set of basic principles which would soon be released in final form.

Effort Processing, the core process of the procedure which Ron would release in the book Advanced Procedure and Axioms, was based on the researches resealed in the lectures from 20 August through 24 September 1951.

In the week following this final lecture, Ron's continued research revealed a set of philosophical principles, truths which compare in magnitude to the natural laws of the physical universe. The weekend following this lecture would see the codification of these truths into the Logics and the Axioms of Dianetics. The following week, Ron sent out an invitation to auditors in the field, and on 8 October he began a new series of lectures in which he released the codified Axioms and explained how they apply in life and processing, and in which the final form of Effort Processing was released.

The next volume of the Research and Discovery Series begins with the lecture in which Ron tells how he came to realize these basic truths, and includes all of the lectures in which Ron details the Axioms in all their aspects and applications.